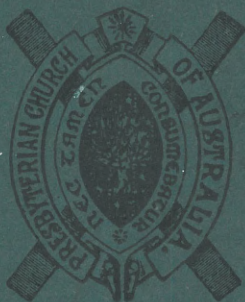


MINUTES  
OF  
PROCEEDINGS  
OF THE  
GENERAL  
ASSEMBLY  
OF THE  
Presbyterian Church  
of Australia



HELD IN BRISBANE  
SEPTEMBER, 1928

SESSION SEVENTEENTH

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BRISBANE:  
HERBERT BLAKE, GIPPS STREET, VALLEY  
1928





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# MODERATORS

OF THE

## General Assembly of Australia

---

REV. JOHN MEIKLEJOHN, M.A., D.D. . . . . .	1901-1902
ALEXANDER HAY, D.D. . . . . .	1902-1903
DAVID BRUCE, D.D. . . . . .	1903-1905
P. J. MURDOCH, M.A. . . . . .	1905-1906
T. E. CLOUSTON, D.D. . . . . .	1906-1907
PETER ROBERTSON . . . . .	1907-1909
JOHN FERGUSON . . . . .	1909-1910
W. S. ROLLAND . . . . .	1910-1912
J. L. RENTOUL, D.D. . . . . .	1912-1914
GEORGE DAVIDSON, D.D. . . . . .	1914-1916
R. G. MACINTYRE, M.A. . . . . .	1916-1918
JOHN WALKER . . . . .	1918-1920
JAMES GIBSON, M.A. . . . . .	1920-1922
JOHN MATHEW, M.A., B.D. . . . . .	1922-1924
JAMES CROOKSTON . . . . .	1924-1926
R. SCOTT WEST, D.D. . . . . .	1926-1928



# GENERAL ASSEMBLY

of the

## Presbyterian Church of Australia

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**Right Rev. the Moderator:**

Rev. ALEX. CROW, Darlington, Western Australia.

**Clerks of Assembly:**

Rev. GEORGE TAIT, M.A., Glen Iris, SE 8, Victoria.

Rev. E. E. BALDWIN, M.A., St. Andrew's Theological Training  
College, Carlton, N 3, Victoria.

**The Procurator:**

Mr. JOHN ALEXANDER FERGUSON, B.A., LL.B., Sydney.

**Law Agents:**

Messrs. DAVIES and CAMPBELL, Melbourne.

**Treasurers:**

THE TREASURERSHIP COMMITTEE OF THE NEW  
SOUTH WALES CHURCH, 92B Pitt Street, Sydney.

# GENERAL ASSEMBLY

OF THE

## Presbyterian Church of Australia

---

### THE THEOLOGICAL HALLS

---

ORMOND COLLEGE, MELBOURNE.

#### Faculty.

Rev. F. E. Ozer, M.A., B.D., Professor of Theology and Church History.

Rev. J. Gillies, M.A., B.D., Professor of New Testament Studies.

Rev. Hector Maclean, M.A., M.Sc, B.D., Professor of Old Testament Studies.

Rev. Graham H. Balfour, M.A., B.D., Director of Practical Training.

#### Senatus.

The Professors, with the Director of Practical Training (D. K. Picken, Esq., M.A., Master of Ormond College), the Tutor of Home Missionaries (Rev. E. E. Baldwin, M.A., Dip. Ed.), and Rev. W. Borland, M.A., D.D., Convener of Theological Education Committee.

President: Professor Ozer.

Secretary: Professor Gillies.

#### ST. ANDREW'S COLLEGE, SYDNEY.

In co-operation with Teachers from Congregational and Methodist Churches—

Professor of Hebrew and Exegetical Theology of the Old Testament:—  
Rev. E. E. Anderson, D.D.

Professor of Systematic Theology:—Rev. Kenneth Edward, M.A., D. Phil.

Professor of Exegetical Theology of the New Testament and Historical Theology:—Rev. Samuel Angus, M.A., Ph.D., D.Lit., D.D.

Acting-Professor of Church History:—Rev. G. W. Thatcher, M.A., D.D., of Camden College (Congregational).

Acting-Professor of Apologetics and Christian Ethics:—Rev. L. E. Bennett, M.A., B.D., of Leigh College (Methodist).

“Steel” Lecturer in Pastoral Theology and the English Bible:—Rev. John Calder, M.A.

Lecturer in Voice Production and Elocution:—Mr. R. Bertram Kohm.

President of Faculty: Rev. Professor Angus.

Secretary of Faculty: Rev. J. Calder.



## EMMANUEL COLLEGE, BRISBANE.

## Joint Theological Faculty.

- Syst. Theology and Ethics:—Rev. James Cosh, B.A., B.D.  
 New Testament Greek and Exegesis:—Rev. James Gibson, M.A., and Rev. Hubert Trigge, M.A., B.D.  
 Old Testament Exegesis:—Rev. Wm. Meikle.  
 Church History:—Rev. Allan M. MacKillop, B.A., B.D.  
 English Bible:—Rev. Mervyn Henderson, M.A.  
 Christian Philosophy and Apologetics:—Rev. Percival Watson, B.A.  
 Dean of Faculty:—Rev. Mervyn Henderson, M.A.  
 Secretary of Faculty:—Rev. James Cosh, B.A., B.D.

## THEOLOGICAL HALL, PERTH.

## Lecturers.

- New Testament Greek and Exegesis:—Rev. A. H. Lewis, B.A., B.D.  
 Old Testament Literature and Exegesis:—Rev. A. H. Lewis, B.A., B.D.  
 Apologetics:—Rev. A. Crow.  
 Church History:—Rev. Neil McDonald.  
 Systematic Theology:—Rev. E. W. Hogben.  
 Pastoral Theology and Homiletics:—Rev. Geo. Tulloch.

## SOUTH AUSTRALIA.

Parkin College—In co-operation with Congregational and Methodist Churches, under Principal Kiek. The only Presbyterian Lecturer at present is Samuel Martin, M.A. (Theology), the second Presbyterian Lectureship being vacant.

## Entrance Examination.

For University Students, first Tuesday in September; for Home Mission Students, first Tuesday in December; Supplementary Examinations, first Tuesday in February.

## Home Mission Examination.

Old Course: First Tuesday in July; Supplementary, first Tuesday in October.  
 New Course: First Tuesday in December; Supplementary, first Tuesday in February.

## Exit Examination.

See Year Book.

## NOTANDA

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Special attention is directed to the following:—

Place and date of Meeting of next Assembly: At Sydney, on the second Wednesday of September, 1930, at 7.30 p.m.

Committees meet on preceding Tuesday, and on Wednesday morning and afternoon.

Instructions, etc.—	Minute.
State Assemblies . . . . .	36, 41, 70, 92, 104, 105
Presbyteries . . . . .	30 (17)
Presbytery of Melbourne North . . . . .	45, 79
Ministers, etc. . . . .	95, 105
College Committee . . . . .	102
Home Mission Committee . . . . .	30 (17)



# Presbyterian Church of Australia.

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

### SESSION SEVENTEENTH.

At Brisbane, and within St. Andrew's Church, Creek Street, on  
Wednesday, the 12th September, 1928, at 7.30 p.m.

1. The General Assembly of the Presbyterian Church of Australia convened. Public worship was conducted by the Right Reverend R. Scott West, D.D., the retiring Moderator, who preached from Galatians vi. 9, and constituted the Assembly by prayer. Constitution

2. The Roll of Assembly, as printed in the White Book, with changes reported since the printing of the Book, was laid on the table, declared to be of interim authority, and ordered to be finally adjusted after the confirmation of the Minutes to-morrow. Roll.

3. The Moderator intimated that the Moderator and ex-Moderators and the Moderators of State Assemblies had agreed to nominate for the Moderator's chair the Rev. Alexander Crow, Superintendent of Home Missions of the State Assembly of Western Australia. Moderator

4. The nomination was unanimously approved, and Mr. Crow was conducted to the chair and delivered a suitable address.

5. It was moved by the Rev. Dr. Macintyre, and seconded by the Rev. James Gibson:— Ex-Moderator.

"That the cordial thanks of the Assembly be conveyed to the retiring Moderator-General (Rt. Rev. R. Scott West, D.D.) for the services he has rendered to the Church during his term of office."

The motion was unanimously approved.

6. The Communications from the Presbyterian Church in Canada, conveying greetings to this Assembly, were laid on the table by the Convener of the Business Committee, who moved:— Presbyterian Church in Canada.

"That this Assembly instruct the Clerk to convey to the Clerk of the Presbyterian Church in Canada the brotherly greetings of this Church, and to express its gratification at the measure of divine blessing vouchsafed to them."

The motion was seconded by the Rev. John Walker, and approved.

7. The following were appointed the Business Committee:— Business Committee.  
Revs. Dr. Macintyre (Convener), Dr. Burgess, R. W. Macaulay, Allan MacKillop, W. C. Radcliffe, John Edwards, D. A. Cameron,

W. A. S. Anderson, Messrs. A. G. Proudfoot, S. J. Carruthers, with the Clerks and the Law Officers.

Selection  
Committee

8. The following were appointed a Committee of Selection:—  
Revs. V. Clark Duff (Convener), J. C. Milliken, James Gibson, W. Floyd Shannon, J. A. Crockett, Messrs. Wm. Cowan, R. K. Gillespie, R. A. McIlwraith.

Scrutineers.

9. The following were appointed Scrutineers of Ballot:—  
Messrs. S. J. Carruthers (Convener), Wm. Urquhart, J. R. B. Campbell, James Holdsworth.

Times of  
Meeting.

10. It was resolved that the ordinary meetings of Assembly be from 10 a.m. to 5 p.m., with an interval from 1 till 2 p.m. for lunch; evening Sederunt at 7.30 p.m.; that nominations for the Standing Committee close on Monday, at 4 p.m., and that the Ballot be taken on Tuesday, at 12.45 p.m.

Overture  
re co-  
operation.

11. The Rev. R. W. Macaulay gave notice that when the Overture from the Presbytery of Melbourne North relative to co-operation is before the House, he would move:—

“That the Assembly sustain the Overture, and refer it to the Committee on Christian Unity, with instructions to report to a later Sederunt as to the best method of initiating negotiations for co-operation between this Church and the Baptist, Congregational, and Methodist Churches.”

Formula  
for Elders.

12. The Rev. R. W. Macaulay gave notice of his intention to move, when the Returns on the Remit No. 4 (Formula for Elders) are before the House:—

“That the Remit be not sustained in its present form, but that the following clause be added to the proposed Formula, and the following question inserted in the proposed questions, viz.: . . . and that the Formula and Questions so altered be sent down to State Assemblies and Presbyteries for report to the next General Assembly.”

Petition:  
Mr. F. L.  
Hume.

13. The Rev. R. W. Macaulay gave notice of his intention to move, when the Petition of Mr. Frank Lyall Hume is before the House:—

“That the General Assembly grant the prayer of the Petition of Mr. Frank Lyall Hume, and instruct the Presbytery of North Melbourne to take him on trial for licence as soon as possible.”

14. The Assembly adjourned to meet to-morrow at 10 a.m. for the observance of the Lord's Supper, and at 12 noon for ordinary business, which having been publicly intimated the Sederunt was closed with prayer.

## SECOND SEDERUNT.

At Brisbane, and within the Ann Street Church, on Thursday, the 13th September, 1928, at 10 a.m.

Lord's  
Supper.

15. According to arrangement, the Sacrament of the Lord's Supper was observed, the Moderator presiding, the Revs. James Gibson, D. Millar, and Joseph Lundie assisting, and the Assembly constituted.

16. The Rev. George Tulloch gave notice of his intention to move at a later Sederunt:— Western Australian Jubilee.

“1. That in view of the Jubilee of Presbyterianism in the State of Western Australia which occurs in September, 1929, and synchronises with the centenary of the State, the General Assembly appoint three representatives, in addition to the Moderator-General, to convey the greetings of the whole Church to the people of the West.

2. That the following be appointed:—”

17. The Rev. J. A. Craigen gave notice that, when the report of the College Committee is before the House, he would move the following words be inserted between Clauses 16 and 17, viz.:— Home Missionaries and Sacraments.

“Instruct State Assemblies and Presbyteries to see that the regulations regarding the dispensing of the Sacraments by Home Missionaries are carried out strictly and uniformly in conformity with the instructions of the General Assembly of Australia.”

18. The Rev. R. W. Macaulay gave notice that, at a future Sederunt, he would move:— League of Nations.

“That the General Assembly:—

1. Once again affirms its clear conviction that the Christian Church should give ceaseless and active support to every agency working for international peace, and, in particular, to the League of Nations:

2. Expresses its gratitude to God for the marked advance made since last Assembly in the promotion of the spirit of peace and towards the complete outlawry of War as an instrument of national policy:

3. Continues its enrolment as a corporate member of the League of Nations Union, and directs the Finance Committee to pay the membership fees for 1928, 1929 and 1930:

4. Requests State Assemblies to take every possible action to see that the instruction of last General Assembly to Presbyteries and Sessions is carried out; namely, to bring the urgency of this matter before their members with a view to inducing congregations and individuals to join the League of Nations Union:

5. Call the attention of the Editors of our Church papers and of Ministers, Missionaries and Sunday School Superintendents to the importance of frequent reference in articles, sermons and public prayer, to the duty of the Church to give moral and spiritual leadership in every way by which peace on earth and goodwill among men can be promoted.”

19. The Rev. R. W. Macaulay gave notice of his intention, when the Returns on Remit No. 4 (Formula for Elders) are before the House, to move that the following clause and question be inserted in the suitable places in the motion of which he had given notice:—(Minute 12) Formula for Elders.



In the Formula, add a new paragraph (No. 4), as follows:—

“I acknowledge, in particular, that the Incarnation of our Lord, His atoning life and death, His resurrection and ascension, and the bestowment of His Holy Spirit, are objective, supernatural historic facts upon which the Christian faith rests.”

To the Questions, add after (3) a new question:—

“Do you acknowledge, in particular, that the Incarnation of our Lord, His atoning life and death, His resurrection and ascension, are objective, supernatural and historic facts upon which the Christian faith rests?”

Social  
Services.

20. The Report of the Social Services Committee was submitted by the Rev. D. A. Cameron, who moved:—

“That the Assembly receive the Report, thank and reappoint the Committee and Convener, approve of what has been done, commend Social Service work to our people as an important Christian duty, and recommend to all the State Churches the establishment of Christian philanthropies.”

The motion was seconded by the Rev. John Walker, and approved.

Queensland  
Congrega-  
tional  
Union.

21. A Communication from the Queensland Congregational Union was read.

The Clerk was instructed to acknowledge the Communication, expressing the Assembly's pleasure at having received it, and reciprocating its fraternal congratulations.

Minutes.

22. The Minutes of the previous day were confirmed.

Roll.

23. The Roll was approved as follows:—

#### NEW SOUTH WALES.

##### Elected by Presbyteries.

	<b>Bathurst.</b>	
Rev. C. A. White, B.A.		
R. Jennings		
	<b>The Clarence.</b>	
Rev. S. T. Knight		Mr. B. Morrison
	<b>Goulburn.</b>	
Rev. A. C. Smith		Mr. A. Macintosh
F. W. Gresham		Thos. Elliot
	<b>Hastings.</b>	
Rev. S. Russell Scott, B.A.		Mr. W. J. Andrews
R. W. Wannan		J. R. Garland
	<b>The Hawkesbury.</b>	
Rev. John Paterson		Mr. James Kinlock
James Barr		W. Munro
John D. Walker		
	<b>The Hunter.</b>	
Rev. J. Lundie, B.A.		Mr. J. F. Draffin
A. R. McVittie, M.A.		J. Allen
W. H. Marshall		S. Corner
	<b>Illawarra.</b>	
Rev. W. Duffy		Mr. R. J. Crawford
	<b>Monaro.</b>	
Rev. W. G. Bradley		Mr. William McLennan

**Moree.**

Rev. H. Bloomfield	Mr. J. G. Symes
E. James, B.A., B.D.	

**Murrumbidgee.**

Rev. D. L. Paterson	Mr. Peter Learmonth
C. H. Hain	Donald Ross
A. J. Eipper	J. A. Beattie

**New England.**

Rev. J. B. Thorn	Mr. R. A. McRae
H. S. Michie	

**North Sydney.**

Rev. John Calder, M.A.	Mr. George C. Smith
G. R. S. Reid, M.A.	Walter G. Geikie
J. A. R. Perkins, B.A.	William Shaw
A. D. Marchant, B.A., B.D.	H. L. Atkinson
E. H. Vines, M.A., B.D.	A. G. Baxter

**Orange.**

Rev. A. McCallum	Mr. W. Pavey
H. S. R. Innes, B.A.	T. Bewglass
John Muir	J. B. Coutts

**The Richmond.**

Rev. W. J. S. Rankin	Mr. James P. Baillie
A. J. Parker, B.A.	John Bryce
James Allan	W. A. Proudfoot

**Scone.**

Rev. D. Finlayson	Mr. W. T. Seaward, B.A.
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**Sydney.**

Rev. R. J. H. McGowan	Mr. John Clubb
G. McLaren Scott	William Urquhart
W. G. Sharpe, B.A.	William Wright
D. F. Brandt	William Watt
G. W. McAlpine	A. Nesbit
W. J. Grant, B.A.	A. E. Forest
J. C. Milliken	James Hendry
Alexander Fleming	Rev. N. Hey
C. F. McAlpine	Mr. H. Graham

**Wagga Wagga.**

Rev. J. B. Galloway	Mr. Donald McIntosh
J. Lundie, M.A., B.D.	H. G. Webb
E. Smyth	J. S. Parry

**Young.**

Rev. T. McDougall, B.A.	Mr. Hector Lament
S. L. McKenzie, B.A.	
H. J. Hillman, B.A.	

**Elected by State Assembly.**

Rev. R. Scott West, D.D.	Mr. J. H. Balfour
A. P. Cameron, B.A.	J. H. Beatson
J. Burgess, M.A., D.D.	J. R. B. Campbell
A. J. Doig, B.A.	S. J. Carruthers
R. G. Macintyre, C.M.G., D.D.	G. A. Clifton
E. E. Anderson, M.A., D.D.	William Cowan
John Walker	J. A. Ferguson, LL.B
J. Flynn	John McRae
J. Edwards, M.A.	William Park
D. J. Flockhart, M.A.	J. J. Henderson
C. E. Turnbull	P. Smith
A. S. McCook, B.A.	Dr. W. Gunn
W. A. S. Anderson, B.A.	D. Sneddon
V. Clark-Duff, B.A.	John Ross, M.L.A.

**QUEENSLAND.****Elected by Presbyteries.**

<b>Brisbane.</b>	
Rev. Hubert Robertson	Mr. John Campbell
Allan M. MacKillop, B.A., B.D.	James A. MacLeod
Robert Millar	R. A. Kerr, M.A., B.Sc.
Mervyn Henderson, M.A.	M. H. Finlayson
James Cosh, B.A., B.D.	A. S. Barr
<b>Maryborough.</b>	
Rev. A. C. Kennedy	Mr. James Fairlie
<b>Rockhampton.</b>	
Rev. J. A. Hunter, M.A., B.D.	Mr. C. H. Sandberg
<b>Toowoomba.</b>	
Rev. R. H. Bagot	Mr. J. A. Savage
A. Hadden, B.D.	D. Mercer
R. L. Reid	A. Ellis
<b>Townsville.</b>	
Rev. R. Bardon, B.A.	Mr. G. A. Diack
John Sinclair	
<b>Elected by State Assembly.</b>	
Rev. G. L. Shirreffs	Mr. G. Johnston
W. C. Radcliffe, B.A.	G. Cossart
James Gibson, M.A.	J. M. Hunter
G. K. Kirke	J. Cairns

**SOUTH AUSTRALIA.****Elected by Presbyteries.**

<b>Adelaide.</b>	
Rev. D. Chapman	Mr. T. Black
W. Floyd Shannon, B.A.	T. Hawkes
A. E. Page, B.A.	John Porteus
<b>Belalie.</b>	
Rev. J. M. Taylor	Mr. Jas. Holdsworth
G. Anderson	
<b>Onkaparinga.</b>	
Rev. J. A. Craigen	Mr. P. T. Miller
<b>Elected by State Assembly.</b>	
Right Rev. A. C. Weber	Mr. E. V. M. Leal
Rev. A. A. MacKenzie, B.A.	T. J. Patterson

**TASMANIA.****Elected by Presbytery.**

Rev. A. W. Ivory	Mr. J. B. Gurr
W. L. Collins	G. Bingham
J. C. Jones, B.A.	F. Burbury
<b>Elected by Assembly.</b>	
Rev. F. E. Yarnall	Mr. G. G. Meredith

**VICTORIA.****Elected by Presbyteries.**

<b>Ballarat.</b>	
Rev. J. J. W. Scott	Mr. A. MacKenzie
F. L. Heriot	Kenneth McLeod
J. Sinclair, B.A.	M. Machonachie
<b>Beechworth.</b>	
Rev. S. J. Hill	Mr. J. Whan
A. M. Collins	R. E. Thompson
E. C. Day, B.A., B.D.	J. W. Wallace



**Bendigo.**

Rev. Andrew Dunn, B.A., B.D. Frank Reid	Mr. David Steele George Mackay
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**Flinders.**

Rev. Douglas Bruce S. Williams	W. MacAulay
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**Geelong.**

Rev. W. A. Alston W. Bennett D. D. Munro, M.A. R. F. Parry	Mr. J. N. David A. McD. Hair A. J. Rushbrook G. Stuart
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**Gippsland.**

Rev. A. C. Sanderson, M.A. W. D. Marshall, M.A.	Mr. A. E. Jefferies D. Hopkins
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**Goulburn Valley.**

Rev. A. T. Jones George Paul	Mr. George Hosie C. Pavey
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**Hamilton.**

Rev. R. C. Foyster, M.A., B.D. W. H. Steele, M.A. R. P. Simons	Mr. D. McNaughton Simon Fraser J. W. Murrell
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**Macedon.**

Rev. G. L. Owens, B.A., B.D.	Mr. R. R. Green
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**Mallee Downs.**

Rev. W. Beck J. R. Fiddian, M.Sc.	Mr. J. B. Mann N. B. Bryan
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**Maryborough.**

Rev. F. Robinson W. E. Blackwood	Mr. William McPherson
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**Melbourne North.**

Rev. J. McMaster, B.A. P. L. Forster B. T. Buntine W. J. Harris G. D. Phillips	Mr. Wm. McRae R. Service W. Cattach R. S. Paterson Rev. G. M. Connor
--	--

**Melbourne South.**

Rev. J. Alexander H. Clark, M.A. A. L. Cloyd, B.A., B.D. S. C. Hadley J. Smiley, B.A.	Mr. R. C. Bearup G. B. Leith W. G. Pollard L. Pryde Rev. A. McCarlie
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**Melbourne East.**

Rev. G. H. Balfour, M.A., B.D. W. Johnston, B.A. H. D. Fearon D. W. Smith	Mr. J. A. McPherson Jas. Cameron J. B. Arthur
--	---

**Melbourne West.**

Rev. A. C. M. Lusted J. A. Lee S. F. Hunter, M.A., D.D. J. T. Robertson, M.A. F. Tamagno	Mr. W. Michie W. A. Dott Angus S. McNab J. M. Scott T. W. Campbell
--	--

**Mortlake.**

Rev. J. G. Robertson, B.A. N. H. Joughin, M.A., B.D. W. Chapman	Mr. J. Proud E. J. Kelly W. H. Philpott
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	<b>Penola.</b>	
Rev. A. H. Ballinger		Mr. William Hay
	<b>Seymour.</b>	
Rev. H. O'Sullivan		Mr. F. J. Leete
G. Martin		A. D. Stewart
	<b>Western Plains.</b>	
Rev. C. R. Houston		Mr. D. W. Reddie
E. A. Forbes		C. P. Robertson
	<b>Wimmera.</b>	
Rev. J. A. Moscript		Mr. John Campbell
R. G. Mitchell		C. R. Bennett
R. H. Roberts		C. W. Macdonald
	<b>Elected by State Assembly.</b>	
Right Rev. F. Milne, M.A., B.D.		Mr. W. G. Balfour
Rev. E. E. Baldwin, M.A.		J. M. Campbell
J. A. Barber, B.A.		General Clark
D. A. Cameron, M.A.		Mr. R. K. Gillespie
J. A. Crockett		A. W. Harkness
K. Forster, M.A., B.D.		H. Hopkins
J. Gillies, M.A., B.D.		J. Kelso
W. Goyen		R. A. McIlwraith
T. W. Leggatt		D. McInnes
J. Mackenzie, M.A.		D. K. Picken, M.A.
Hector Maclean, M.A., M.Sc., B.D.		G. F. Pitcher
D. Millar		A. G. Proudfoot
F. E. Oxe, M.A., B.D.		A. L. Pryde
R. W. Macaulay, B.A.		H. J. Ramsay
George Tait, M.A.		Dr. W. A. Sanderson
W. Thomson		Mr. J. Steele

**WESTERN AUSTRALIA.****Elected by Presbyteries.**

	<b>Albany.</b>	
Rev. H. A. Shaw, M.A.		Mr. A. E. Bailey
	<b>Fremantle.</b>	
Rev. E. W. Hogben		Mr. Robert Bracks
	<b>Goldfields.</b>	
Right Rev. Neil McDonald		Mr. D. J. Carmichael
	<b>Perth.</b>	
Rev. D. Galloway		Mr. J. E. Barr
E. D. Pearson		William Smith
	<b>Elected by State Assembly.</b>	
Rev. A. Crow		J. Barkley
G. Tulloch		Mr. W. Christie

Book of  
Order.

24. The Report of the Committee on the Book of Order was submitted by the Rev. Dr. Scott West, who moved:—

“That the Assembly:—

Receive the Report.

Express satisfaction with the results of the first edition of the Book of Order, and direct the Committee to proceed with a second edition, incorporating the proposed alterations and additions, including the Order of Service for the Dedication of Sunday School Teachers.

Authorise the Committee to publish Responsive Readings in book form.

Re-appoint the Committee as follows:—

Rev. Dr. R. Scott West (Convener); Revs. Dr. Macintyre, Dr. E. E. Anderson, Dr. Angus, Dr. Kenneth Edward, G. A. Gordon, J. B. Galloway, W. C. Radcliffe, J. Gibson, Æ. Macdonald, Dr. Mathew, P. J. Murdoch, W. H. Steele, R. W. Macaulay, D. Macrae Stewart, Professor Gillies, and W. Goyen.

and invite them to continue their work.”

The consideration of the Report was postponed to a future Sederunt.

25. The Report of the Canberra Executive was submitted <sup>Canberra.</sup> by the Rev. Dr. Scott West, who moved:—

“ 1. That the Report be received.

2. That the Commissioner be thanked and congratulated upon his success in raising funds for the Canberra church buildings.

3. That the Assembly direct that the Commissioner's stipend be provided from the income of the local church, supplemented from the interest on the General Fund, or from other sources.

4. That the Assembly approve of the church at Canberra being known as “the Church of St. Andrew.”

5. That a copy of the Report and the Deliverance be forwarded to the Presbytery of Goulburn, New South Wales.

7. That the Committee be the State Moderators, the Moderator and Clerk of the Presbytery of Goulburn, Revs. Dr. R. Scott West, Dr. Burgess, Dr. Macintyre, Dr. Angus, John Walker, J. B. Galloway, A. S. McCook, W. Grant Forsyth, W. A. S. Anderson, D. A. Cameron, Messrs. John Ross (junior), M.L.A., R. W. Gillespie, J. R. B. Campbell, J. H. Beatson, J. H. Balfour; Dr. Sanderson; the Procurator; the Rev. Dr. Scott West, Convener.”

8. That the following be the Executive Committee:—Rev. Dr. R. Scott West, Convener; the State Moderators; the Moderator, and Clerk of the Presbytery of Goulburn; the Revs. Dr. Burgess, Dr. Macintyre, Dr. Angus, John Walker, J. B. Galloway, A. S. McCook, W. Grant Forsyth, W. A. S. Anderson, D. A. Cameron, Dr. Sanderson, and the Procurator.

It was moved as an amendment by Dr. Burgess that clause 4 be omitted. The amendment was seconded and rejected.

It was moved as an amendment by the Rev. John Walker and seconded by Mr. W. T. Seaward:—

“That the word ‘Cathedral’ be inserted before the word ‘Church.’”

The amendment was rejected.

It was moved as an amendment by the Procurator:—

“That the word ‘Capital’ be inserted before the word ‘Church.’”

The amendment was seconded and rejected.

It was moved as an amendment by Mr. A. S. McNab:—

“That the word ‘Federal’ be inserted before the word ‘Church.’”

The amendment was seconded and rejected.

The motion was approved.

26. The Supplementary Report on Co-operation in the Federal Territory was submitted by Dr. Scott West.

It was moved by Dr. Macintyre:—

1. That the Supplementary Report on Co-operation in the Federal Territory be received.

2. That the Assembly, impressed with the ecclesiastical situation arising in Canberra if each denomination acts independently, profess its readiness to co-operate with other branches of the Christian Church so as to avoid overlapping, and, at the same time, to meet more efficiently the spiritual needs of the people.

3. That the Assembly cordially approve of the action taken by the Executive Committee in entering into conference with representatives of the Methodist and Congregational Churches, and gratefully recognise the readiness of these representatives to discuss the issues raised with open mind and in so brotherly a spirit.

4. That the Assembly approve generally of the lines of co-operation suggested in the Report, and authorise the Executive Committee, as a special Commission with Assembly powers, to negotiate with representatives of the Methodist and Congregational Churches and finalise such arrangements for co-operation as the Commission may deem best.

The motion was seconded by Dr. Scott West.

The motion was unanimously approved.

Board of  
Religious  
Education.

27. The Rev. John Mackenzie gave notice of his intention, when the Report of the Board of Religious Education is before the House, to move the following additions to the Deliverance:—

“1. That the duties of the Director of the Board of Religious Education be defined as follows:—Arranging with writers for proposed literature and with printers for publication; seeing literature through the Press; gathering orders from the States and arranging for bulk supplies; keeping books of orders, sales, and returns; presenting report of work done, and submitting audited balance sheets to the Assembly; arranging meetings of Committee; keeping minutes and administering business; also spending a portion of each year in visiting as many States as possible, for the purpose of consulting Welfare of Youth Committees regarding current and necessary literature, discussing policies and organisations; assisting where requested in organisation work, and encouraging Interstate alliance in school work.



(2) That the Assembly representatives on the Board of Religious Education be: Rev. J. Mackenzie (Chairman), Professor Hector Maclean, Revs. J. B. Galloway, J. C. Jamieson, H. Clark, N. H. Joughin, E. H. Vines.

(3) That the following be the Assembly's representatives on the Joint Board of the Graded Lessons:—Revs. J. Mackenzie, J. C. Jamieson, H. Clark, N. H. Joughin, E. H. Vines, Mr. A. J. Scovell" (Min. 55).

28. The Rev. D. A. Cameron gave notice that when the De- Immigration  
liverance of the Immigration Committee is before the House he would move the following amendments prefacing Clause 4 with the words: "Commend the Immigration Committees of the State Churches whose reports are appended for their friendly attention to migrants on arrival at the ports; thank the Ministers and Home Missionaries for visiting them on being notified of their arrival in their parishes, with an invitation to associate themselves with the Church and social life of their congregations"; and insert a new Clause 5 with the words: "Rejoice in the testimony borne by the Church State Committees to the good character and suitability to Australian needs of State-assisted migrants, and in the success of the Church representatives in securing settlements with our own people for many, in conjunction with the officials of the Immigration Departments"; and instead of existing Clause 7 make a new Clause 8 with the following as the names of the Immigration Committee, with the Victorian members as the Executive:—

8. Appoint the Immigration Committee as follows:—The Victorian members to be the Executive; the Rev. Dr. W. Borland (Convener), Revs. D. A. Cameron, Hugh Jones, W. Thomson, J. C. Milliken, E. H. Vines, A. Crow, A. C. Brice, A. C. Weber, W. Floyd Shannon, O.B.E., Alexander Duff, W. C. Radcliffe, J. C. Jones, C. Matear, and Messrs. C. Mackinnon, H. J. Ramsay, W. Urquhart, R. S. Byrnes, J. Downs, A. S. Barr, G. G. Meredith, J. B. Gurr, A. E. Bailey, R. Bracks (Min. 34).

29. The Assembly adjourned to meet at 7.30 o'clock, which having been publicly intimated the Sederunt was closed with prayer.

### THIRD SEDERUNT.

At Brisbane, and within the Ann Street Church, on Thursday, 13th September, 1928, at 7.30 p.m.,

The Assembly met pursuant to adjournment, and was duly constituted.

30. The Report of the College Committee was submitted by College  
Mr. D. K. Picken, who moved:— Committee.

1. That the Assembly receive the Report.

2. Express regret at the death of Professor T. J. Smith, M.A., and convey the sympathy of the Church to Mrs. Smith and her daughter.

College  
Committee.

3. Instruct the Committee to go thoroughly into the whole question of Examinations and Standards and empower it to take the necessary steps to ensure adequate and uniform standards.

4. Confirm the action of the Committee in fixing the date of the Exit Examinations in November.

5. Adopt the recommendation of the Victorian Assembly in the case of Mr. Clive Cox, admitting him to the Theological Hall as from March, 1928.

6. Instruct the Committee to require regular study of the Bible on some definite system, by candidates for the Ministry during their University course.

7. Validate the first year of Mr. A. G. Wood's Theological Hall course as a special case.

8. Adopt the proposed Rules for Admission submitted by the College Committee as follows:

1. Every candidate must be a member of the Presbyterian Church in full communion, and shall produce to the College Committee a certificate from the Presbytery, within whose bounds he usually resides, that his character and personality are such as to fit him for the work of the ministry.

2. The traditional standard of the Presbyterian Church for admission to its Theological Halls is University graduation, and this is the standard aimed at and kept steadfastly in view in Australia. Any candidate who is a graduate in Arts of a recognised University may proceed to the Entrance Examinations.

For the present, the following minimum standards are accepted.

3. Every candidate who is not a graduate in Arts shall produce evidence satisfactory to the College Committee:—

(a) That he has matriculated and has thereafter pursued a University course for at least two years, and has passed Degree examinations in at least six subjects\* approved by the College Committee as constituting a suitable course of preparation for the Theological Hall; or

(b) That he has, while in the Home Mission service of the Church, completed the Home Mission course of training and passed the prescribed examinations; and that he has discharged his duties as a Home Mission agent to the satisfaction of the Home Mission Committee (or Committees) under which he has served.

For alternatives involving University work see Rule 5 of the Home Mission Course of Training.

4. The subjects of the Entrance Examination shall be Scripture Knowledge and Shorter Catechism, English, Greek, Hebrew, British History, Psychology, Logic, Ethics, and History of Philosophy.

5. Candidates shall be exempt from examination in those of the subjects named in which they have passed a University Degree examination.

6. Candidates under Rule 2 (b) may take the Entrance Examination in Logic at the end of the First Year of their Home Mission course; and in Scripture Knowledge and Shorter Catechism, in English, in History and in Psychology at the end of the second year of that course.

Such candidates, if not in a position to present the subject of Hebrew, may take the subject of Old Testament without Hebrew.

#### Temporary Regulation.

Candidates admitted under the old rules for the Home Mission Course shall be examined in Hebrew (or its alternative), Greek and English only, in view of examinations already passed in the Home Mission course.

\* The subjects English, Greek, Philosophy and History are appropriate.

9. Generally adopt the proposed syllabus of studies for Entrance, and empower the Committee to make minor modifications. College  
Committee.

10. Urge all the States to make adequate provision for training men to enter on the Home Mission Course of Training.

11. Approve the following Rule: A Home Mission student who has passed in all but one of the required preliminary subjects may pass in that subject at the end of the year, and take the first year examination of the Home Mission Course in the next ensuing February (but shall not be entitled to a supplementary examination thereafter).

12. Confirm the admission of Mr. T. Watt to the Home Mission Course in the special circumstances of his case.

13. Approve the equivalent subjects for the Home Mission Course as printed in the Year Book, and request the Faculty in each State to furnish a list of equivalents for insertion in the 1929 Year Book.

14. Approve the alterations in the Rules for the Home Mission Course, as follows:

**Rules for Home Mission Course of Training for the Ministry.**

1. Candidates before being admitted to the Home Mission Course shall be required to pass at the "Intermediate" (or "Junior" or "Lower") Public Examination of one of the States (or its recognised \* equivalent) in English, and in two other subjects to be approved by the College Committee as satisfactory pre-requisites for the candidate's subsequent course of study. Where necessary, the College Committee may make arrangements for Supplementary Examinations, on the same work, in each case, as that in which the candidate has been examined.

In the case of candidates who have not been resident in Australia but who produce certificates of educational qualifications, the College Committee shall have power to decide whether such qualifications are equivalent to those required under this rule.

2. The latest date for entering upon the course in any year shall be the 1st of May.

Candidates shall be in the employment of a State Home Mission Committee and shall be at least 23 years of age on the 1st of May of the year on which they enter upon the First Year of the course.

3. The Course shall extend over three years; and its aim shall be to prepare candidates either (a) for matriculation and a university course, or (b) for Entrance to a Theological Hall.

4. The subjects of the Course shall be—

First Year: Bible and Shorter Catechism; English; British History; New Testament Greek; Logic.

Second Year: Bible and Shorter Catechism; English; British History, New Testament Greek; Psychology.

Third Year: New Testament Greek; Hebrew (or its alternative); Ethics; History of Philosophy.

5. The following alternatives are provided for the Home Mission Course of study—

(a) Passes, subsequent to matriculation, in three University Degree subjects approved as a course of study by the Executive of the College Committee.

(b) Passes, as unmatriculated private student, in six University Degree subjects approved as a course of study by the Executive of the College Committee.

The course of training otherwise to be as defined in Rules 1-3 above.

[\* This means officially recognised by the University in question.]

6. The Executive of the College Committee shall have power to determine the status of an applicant, in the Home Mission Course, but only in terms of definite equivalence (1) of Home Mission Service, and (2) of educational qualifications.

In no case shall any standard lower than those prescribed in Rules 2-5 be approved.

7.—Every candidate admitted to the Entrance Examination under these Rules shall, on the completion of his Theological Hall Course, serve for a period of at least three years in the State in which he has received his Home Mission training, unless released by the Assembly of that State.

15. Generally adopt the proposed syllabus of studies for the Home Mission Course, and empower the Committee to make minor modifications.

16. Decide that the old Home Mission course shall end in 1930, and that thereafter any students still under that course shall come under the new Home Mission Course.

17. Impress on Presbyteries and the Home Mission Committees of the States the urgent necessity for requiring thoroughly satisfactory evidence of character before engaging anyone for the work of the Church.

18. Recognise B.D. Church History of the Melbourne College of Divinity as equivalent to Exit History.

19. Declare that only the final examinations in the B.D. course of the Melbourne College of Divinity can be accepted as equivalents for Exit Examinations; except that in the case of Exit Apologetic the equivalent shall be a pass in Apologetic and in Comparative Religion for the B.D.; and in the case of Exit Church History the equivalent shall be a pass in Church History for the B.D., provided that it be certified to the College Committee that the Reformation Period has been included in the candidate's course.

The motion was seconded by the Rev. M. Henderson, and approved.

The motion of the Rev. J. A. Craigen (Minute 17) was ruled by the Moderator to be out of order.

Canberra  
Building  
Committee.

31. The Report of the Canberra Building Committee was submitted by the Rev. D. A. Cameron, who moved: —

“That the Assembly receive the Report; thank the Committee, and especially the Convener, and reappoint them; approve of what has been done, and instruct the Committee to continue building operations as advised by the Executive Committee and as funds permit.”

The motion was seconded by Dr. Macintyre and approved.

Church  
Hymnary.

32. The Report of the Committee on the Church Hymnary was submitted by Dr. Scott West, who moved —

“That the Assembly receive the Report; express gratification at the completion of the Revised Hymnary, and commend it to the



congregations for use in public worship; accord its thanks to the United Committee, and especially to the Secretary, W. M. Page, Esq., S.S.C., for their courtesy and help during the long correspondence; thank and discharge the Committee."

The consideration of the Report was postponed.

33. The Report of the Committee on the Attitude of the Church to her Creed was submitted by the Rev. Dr. Anderson, who moved:— Attitude of  
Church to  
Creed.

1. That the Report be received.

2. That the thanks of the Assembly be given to the United Free Church of Scotland for permission to incorporate in our Report the Memorandum prepared by their Committee on the Revision of the Confession.

3. That the Committee be continued, with the changes rendered necessary by death or removal, and instructed to keep in touch with developments overseas and report to next Assembly.

The motion was seconded and approved.

34. The Report on Immigration was submitted. By leave of the House, the Rev. D. A. Cameron moved the motion, of which he had given notice (Minute 28), in the following form:— Immigration

"That the Assembly—

1. Receive and adopt the Report.

2. Regret that pending the further development of the resources of Australia and increasing production, which will provide openings and employment for more people from overseas, and owing to the unfavourable season in 1927, fewer migrants were brought into Australia under the Empire Settlement Act. The General Assembly commends the action of the State Governments in restricting the assisted passages of migrants from overseas.

3. The General Assembly of Australia congratulates the Commission on its progress, and sincerely hopes that the practical results of its decisions and enquiries will soon show themselves in an increase of openings in Australia for British people as well as for Australians.

4. Commend the Immigration Committees of the State Churches whose reports are appended for their friendly attention to migrants on arrival at the ports; thank the Ministers and Home Missionaries for visiting them on being notified of their arrival in their parishes, with an invitation to associate themselves with the Church and social life of their congregations; and congratulate the New South Wales Church on the remarkable success of the Family Migration Scheme, and thank very warmly the Rev. J. C. Milliken and his staff for the ability and energy displayed in gaining the gratifying result recorded in the Report.

5. Rejoice in the testimony borne by the Church State Committees to the good character and suitability to Australian needs of State-assisted migrants, and in the success of the Church representatives in securing settlements with our own people for many, in conjunction with the officials of the Immigration Departments.

6. Congratulate the Big Brother Movement on the spread of the organisation, the number of Little Brothers gained, their good character, and their suitability for farming.

7. Rejoice that the activities of the New Settlers' League of Australia in Victoria, Queensland and Western Australia are helpful in the cause of immigration, and especially the Welcome and Welfare Committees of the League who see to the needs of the women and children in country settlements when overtaken by trouble and sickness.

8. Appoint the Immigration Committee as follows:—The Victorian members to be the Executive; the Rev. Dr. W. Borland (Convener), Revs. D. A. Cameron, Hugh Jones, W. Thomson, J. C. Milliken, E. H. Vines, A. Crow, A. C. Brice, A. C. Weber, W. Floyd Shannon, O.B.E., Alexander Duff, W. C. Radcliffe, J. C. Jones, C. Matear, and Messrs. C. Mackinnon, H. J. Ramsay, W. Urquhart, R. S. Byrnes M. Finlayson, A. S. Barr, G. G. Meredith, J. B. Gurr, A. E. Bailey, R. Bracks, F. V. M. Leal, and T. Black.

It was moved as an amendment by Mr. D. K. Picken and duly seconded:—

“That Clause 3 be omitted.”

The amendment was rejected.

It was moved as an amendment by the Rev. J. T. Robertson, and duly seconded:—

“That the word ‘congratulate’ in Clause 3 be omitted.”

The amendment was rejected.

The motion was seconded and approved.

Toc H.

35. Rev. J. Smiley gave notice of his intention to move at a later Sederunt:

“That inasmuch as Toc H is a brotherhood founded on the principles enunciated by Christ our Elder Brother, and having as its main objectives:—

1. The removal of all the barriers which separate us as individuals, as communities, religious and social, and as nations:
2. The service of our fellows through sacrifice and the keeping in remembrance of those who died for us in the Great War:
3. The spreading of the Gospel and the bringing in of the Kingdom of Jesus Christ—

this General Assembly of the Presbyterian Church of Australia cordially commend Toc H to the sympathetic consideration and the active support of our ministers and people.”

Co-operation.

36. Mr. H. J. Ramsay gave notice of his intention to move at a later Sederunt:—

“That the General Assembly of Australia, believing that mutual benefit would ensue by consultation with sister Churches on such subjects as (1) the best and most effective method of raising

Church revenue; (2) of prosecuting Home Missions and Church extension work; (3) Foreign Missions; (4) social services, and other activities and organisations—hereby recommend that the Committees in the State Assemblies controlling these activities should arrange conferences with representatives from similar Committees in other Church denominations to exchange ideas and experiences with a view to make recommendations to a later State Assembly or Commission. Further, express the belief that such conferences will foster and confirm a greater spirit of co-operation and friendliness in a practical way with our sister Churches; and that the Assembly refer this resolution to the Committee on Christian Unity." (Minute 70).

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

#### FOURTH SEDERUNT.

At Brisbane, and within the Ann Street Church, on Friday, 14th September, 1928.

The Assembly met, pursuant to adjournment, at 10 a.m., and was constituted.

38. The Rev. D. A. Cameron gave notice of his intention, when the Report on Home Missions is before the House, to move the following addition to the Deliverance:— Home Missions.

1. "That the Committee be instructed to devise a scheme comprehensive of the Commonwealth, with the view of raising a Home Mission Fund for the support of Home Missions and Church extension and the building of Mission churches in necessary centres of settlement.

2. That during the two years until the meeting of next Assembly the Committee hold conferences and demonstrations in all States, with a view to stimulating interest and organising the appeal."

39. Rev. C. F. McAlpine gave notice of his intention, when the Supplementary Report of the College Committee is before the House, to move:— College Committee.

"That it be an instruction to the College Committee to issue the time-tables for all examinations controlled by the Committee at least three weeks before the examination, and that the time-tables be exhibited at the Theological Colleges of the States. Furthermore, that examination papers be in the hands of the supervisors at least seven days before the opening day of the examination." (Minute 102.)

40. The Report of the Committee on Christian Unity was submitted by Dr. Macintyre who moved:— Christian Unity.

1 That the Report be received.

2. That the Assembly recognising the essential unity of Christ's Church, reaffirm its desire to cultivate ever closer co-ope-

tion in worship and service with every branch of the Church, so far as that be possible, in the hope and prayer that this unity will more and more manifest itself to the world in such form as God in His all-wise providence may guide us and our brethren.

3. That to this end the Committee be re-appointed, with the changes rendered necessary by death or removal.

The motion was seconded by Dr. Burgess and approved.

Overtures  
re Co-  
operation.

41. The Overtures from Melbourne North and Melbourne East were introduced by the Rev. R. W. Macaulay and supported by the Rev. G. H. Balfour. The Rev. Wm. Johnston moved and the Rev. W. Goyen seconded:—

“That the Assembly sustain the Overture, and refer it to the Committee on Christian Unity, with power to initiate negotiations for co-operation between this Church and the Baptist, Congregational, and Methodist Churches.”

It was moved as an amendment by Dr. Burgess, and seconded by the Rev. D. F. Brandt:

“That all the words after ‘Christian Unity’ be omitted.”

The amendment was approved.

It was moved as a further amendment by the Rev. John Macenzie, and seconded by Dr. Sanderson:—

“That the following words be added to the motion: ‘and recommend State Assemblies to promote vigorously within their own bounds the policy of co-operation with other evangelical Churches.’”

The amendment was approved.

The motion as amended was approved.

Naval and  
Military.

42. The Report of the Naval and Military Committee was submitted by the Rev. W. Floyd Shannon, who moved:—

“That the Assembly—

1. Receive the Report, and thank the Chaplain-General and the Executive in South Australia; thank also the Senior Chaplains and others for their clear and practical reports, and Rev. D. Macrae Stewart for his assistance so generously rendered.

2. Recognise the good work done by the Chaplains at the Military Camps and at the various Ports and Naval Depots, and by those who have served in the Military and Naval Schools and on ships.

3. Express gratification at the spiritual results of the work in Seymour Camp, and urge that similar efforts be made in other camps and schools.

4. Instruct Naval Chaplains on warships to report annually to this Committee regarding their work at sea and on shore.

5. Submit to the Military Authorities at Headquarters the question of the abolition of unnecessary Sunday training.



6. Reappoint the Committee, to consist of the Chaplains in the different States, the Chaplains in the State wherein the Chaplain-General is resident, to act as the Executive, the Chaplain-General to be Convener."

The motion was seconded by the Rev. Dr. Scott West and approved.

43. The Report on the Junior Catechism was submitted by the Rev. George Tait, who moved:— Junior Catechism.

"That the Assembly receive the Report; thank the Committee, and especially the Convener, the Acting Convener, and the Secretary (Rev. E. Baldwin); approve generally the draft revision of the 'Junior Catechism for Use in Sunday Schools,' and authorise the Board of Religious Education to arrange for its publication; and discharge the Committee."

The motion was seconded by the Rev. W. Goyen and approved.

44. The House sat in private.

The Report of the Reception of Ministers Committee was submitted by the Rev. A. S. McCook. Reception of Ministers

1. The Report recommended that the prayer of the petition of Mr. Louis Arthur Anderson, M. A., Dip. Ed., be granted subject to attendance for one year in a Theological Hall, and service for one year under a Home Mission Committee, in accordance with the conditions prescribed by the General Assembly of Australia as set forth in Blue Book, 1926, Minute 116, Rule 5, viz.:— Petitions:  
Mr. L. A.  
Anderson.

"If the General Assembly grant the petition and the petitioner be received, he shall spend at least one year in attendance at one of the Theological Halls of the Presbyterian Church, and pass the Exit Examination in such subjects (including the Church, Ministry and Sacraments) as shall be determined by the Faculty of the Theological Hall, which he attends with the approval of the College Committee. Thereafter he shall serve under the Home Mission Committee of his State for a period of one year."

It was moved as an amendment by the Rev. J. T. Robertson and duly seconded:—

"That all the words after 'That' be omitted, with a view of inserting other words."

The amendment was rejected by 112 to 98.

It was moved as an amendment by the Rev. George Tait and seconded by the Rev. George Tulloch:—

"That the following words be inserted after the word 'granted': 'and Mr. Anderson received as a minister in full standing.'"

The amendment was rejected.

It was moved as an amendment by the Rev. R. W. Macaulay—

"That the following words be inserted:—'subject to the question of ordination by the Churches of Christ being determined (and

this question is remitted to the Reception of Ministers Committee for report to a later Sederunt), and' " (Minute 83.)

The amendment was seconded, and approved.

The motion as amended was approved.

Rev. G. O. C.  
Bartlett.

2. The Report recommended that the prayer of the petition of Rev. George Oswald Clifford Bartlett, B.A., be granted subject to attendance for one year in a Theological Hall, and service for one year under a Home Mission Committee as prescribed by G.A.A. (Blue Book, 1926, Minute 116, Rule 5).

The recommendation was approved.

Rev. P. R.  
Currell.

3. The Report recommended that the prayer of the petition of the Rev. Percy Richard Currell be granted; that entrance be given into a Theological Hall, that he take the full course of three years (without Hebrew) and pass the Exit Examination, and serve the prescribed year under a Home Mission Committee.

The recommendation was approved.

Rev. A. C.  
Geddes.

4. The Report recommended that the prayer of the petition of the Rev. Alexander Clarke Geddes be granted subject to his taking two years' Theological course, without Hebrew; that credit be given for work already done in Ormond Theological Hall; and that the Faculty be authorised to arrange for him taking such University subjects as may be deemed advisable in lieu of certain of the subjects in the Theological course. That he also render the prescribed year of service under a Home Mission Committee.

The recommendation was approved.

Rev. A. H.  
Lewis.

5. The Report recommended that the prayer of the petition of the Rev. Archibald Holmes Lewis, B.A., B.D., be granted; and that, having regard to his high qualifications, both educational and theological, to his service rendered to the Church as lecturer in the Perth Theological Hall, and under the Home Mission Committee of West Australia for a period of nearly two years, he be received at once as a minister in full standing.

The recommendation was approved.

Rev. R.  
Maidment.

6. The Report recommended that the prayer of the petition of the Rev. Ralfe Maidment be granted subject to his attendance for two years at a Theological Hall, the subjects of study to be prescribed by the Faculty with the approval of the College Committee, and that he pass the Exit Examination in such subjects; and that he also render the prescribed year of service under a Home Mission Committee.

The recommendation was approved.

Rev. E. L.  
S. Mallen.

7. The Report recommended that the prayer of the petition of the Rev. Ernest Lionel Slade Mallen be granted, and that he be readmitted at once as a minister in full standing.

The recommendation was approved.

8. The Report recommended that the prayer of the petition of the Rev. John Muir be granted, subject to his attendance for two years at a Theological Hall, the subjects of study to be prescribed by the Faculty with the approval of the College Committee, and that he pass the Exit Examination in such subjects; that he also render the prescribed year of service under Home Mission Committee.

Rev. J.  
Muir.

The recommendation was approved.

9. The Report recommended that the prayer of the petition of the Rev. E. Jones Roberts, B.A., be granted, subject to his attendance for one year in a Theological Hall; that his attendance at Ormond Theological Hall during the current year and passing the Exit Examination in such subjects as may be prescribed by the Faculty with the approval of the College Committee be accepted as such attendance; and that he render the prescribed year of service under a Home Mission Committee.

Rev. E. J.  
Roberts.

The recommendation was approved.

10. The Report recommended that the prayer of the petition of the Rev. Joseph Tedeschi Wilson be granted, subject to his attendance for two years at a Theological Hall and taking such subjects as shall be prescribed by the Theological Faculty with the approval of the College Committee, and pass the Exit Examination in such subjects; that his attendance during the current year at St. Andrew's Theological Hall be accepted as one year of such course; and that he serve for the prescribed year under a Home Mission Committee.

Rev. J. T.  
Wilson.

The recommendation was approved.

11. The Report recommended that the prayer of the petition of the Rev. Robert Frederick Melville be granted subject to his attendance for three years at a Theological Hall and taking such subjects as shall be prescribed by the Theological Faculty with the approval of the College Committee, and pass the Exit Examination in such subjects; that he also serve for the prescribed year under a Home Mission Committee.

Rev. R. F.  
Melville.

The recommendation was approved.

12. The Report recommended that the prayer of the petition of the Rev. Wilson Roberts, B.A., be granted subject to a course of one year in a Theological Hall, taken as shall be arranged to meet the needs of the West Australian Church, between the Perth Theological Faculty with the approval of the College Committee and the West Australian Home Mission Committee; that he also render the prescribed year of service under the Home Mission Committee.

Rev. W.  
Roberts.

The recommendation was approved.

45. The Report from the College Committee relative to the petition of the Rev. V. W. Coombes was submitted by the Rev. Karl Forster, who moved:—

College  
Committee  
Petitions:

1. That the prayer of the petition of the Rev. V. W. Coombes be granted, and that Mr. Coombes be accepted as a minister in full

Rev. V. W.  
Coombes.

standing, provided that he take two years in one of the Theological Halls of the Church, and pass the Exit Examination in all subjects except Hebrew.

The motion was seconded.

It was moved as an amendment by Dr. Burgess and seconded by the Rev. C. E. Turnbull:

“That all the words after ‘granted’ be omitted.”

The amendment was approved.

It was moved as an amendment by Dr. Anderson and seconded:—

“That the following words be added to the motion ‘and that Mr. Coombes be recommended to take a series of study recommended by the Faculty without attendance in the Theological Hall.’”

The amendment was rejected.

The motion as amended was approved.

Mr. F. L. Hume. 2. With regard to the petition of Mr. F. L. Hume it was moved by the Rev. R. W. Macaulay and seconded by the Rev. T. W. Leggatt:—

“That the Assembly grant the prayer of the Petition of Mr. F. L. Hume, and instruct the Presbytery of Melbourne North to take Mr. Hume on trials for licence as soon as he shall have passed an examination to be set by the College Committee on the Church, Ministry, and Sacraments.”

The motion was approved.

Minutes. 46. The Minutes of the previous day were confirmed.

Statistics. 47. Mr. S. J. Carruthers gave notice of his intention, when the Report on Statistics is before the House, to move the following deliverances:—

“1. That the Report be received.

2. That the various States, when called upon, be urged to furnish, as promptly and completely as possible, details as set forth in this Report so as to make comparisons in future more useful.

3. That the further particulars suggested in the Report be supplied in future.”

Church Union in Scotland. 48. The Rev. John Mackenzie gave notice of his intention to move at a later Sederunt:—

“That in view of the approaching union of the Church of Scotland and the United Free Church of Scotland in 1929, this Assembly resolves:—

1. To express its gratitude to God for the approaching consummation of a hope so long and widely cherished amongst Presbyterians all over the world and its appreciation of the spirit in which the union is being embraced by both parties.



2. To appoint one or more of its members to convey in person the greetings of this Church to the United Church; and

3. To refer to the following Committee the duty of nominating to a later Sederunt the name or names of the Assembly's special representatives, viz., Dr. Burgess (Convener), James Gibson, R. W. Macaulay, W. Floyd Shannon, and J. Mackenzie.

49. The Assembly adjourned to meet on Monday, 17th September, at 10 a.m., which having been publicly intimated the Sederunt was closed with prayer.

### FIFTH SEDERUNT.

At Brisbane, and within the Ann Street Church, on Monday, the 17th September, 1928, the Assembly met pursuant to adjournment, and was constituted.

50. The Rev. Karl Forster gave notice that when the Overture from the State Assembly of Western Australia anent Ordination of Home Missionaries is before the House he would move the following:—"That the Assembly sustain the Overture and authorise the State Assembly of Western Australia to ordain accredited Home Missionaries to the status of the ministry in Western Australia on the following conditions:—

Overture  
from  
Western  
Australia.

- (a) That those so ordained shall be not less than 40 years of age.
- (b) That the question of their experience and qualifications be approved in each case by the College Committee.
- (c) That the number of those so ordained shall in no case exceed half the number of regular ministers settled in charges in Western Australia at the time.
- (d) That those so ordained shall not be eligible for call to any charge other than in Western Australia.
- (e) That this permission to ordain Home Missionaries shall cease at the end of 1934."

51. The Rev. J. A. Craigen gave notice of his intention to move at a later Sederunt:—

"That the Assembly instruct State Assemblies and Presbyteries to see that the regulations regarding the dispensing of the Lord's Supper by Home Missionaries are carried out strictly and uniformly in conformity with the directions of the General Assembly of Australia."

Home  
Missionaries  
and  
Sacraments.

52. The minutes of the 14th September were confirmed.

Minutes.

53. The Report of the Board of Finance was submitted by Mr. J. R. B. Campbell, who moved:—

Board of  
Finance.

That the Assembly—

1. Receive the Report.
2. Approve and adopt the Balance-sheet.
3. Authorise the payment of the expenses of members travelling to the Assembly on the same basis as formerly—namely, That the members attending the General Assembly in September, 1928,

have the following percentages of their travelling expenses paid by the Church (calculated upon the basis of second-class railway and steamer fares at the reduced rates allowed by the railway and steamship companies), proportion of steamer fares at second-class rates to be paid only where rail transit is not available, 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, an exception being made in the case of the delegates from Western Australia, who receive their proportion of fares at first-class rates. When members attending the Assembly require to spend two or more nights in the train they be paid the proportion of expenses calculated on first-class fares.

4. Resolve that the honorarium to the Moderator be £50 per annum, to the Senior Clerk of Assembly £30, and to the Junior Clerk £20, per Assembly.

5. Authorise the assessment for General Assembly's expenses—namely: New South Wales, £273/15/8; Victoria, £273/15/8; Queensland, £80/16/-; South Australia, £46/7/4; Tasmania, £46/7/4; Western Australia, £46/7/4. Also authorise the transference from the General Assembly Expenses Fund to the Travelling Expenses Fund of such sum as may be required for the payment of the members on the basis set forth in clause 3.

6. Authorise the payment to the Treasurership Committee of the New South Wales Church, as Acting Treasurers, two per cent. for collection upon all revenue for all funds, with the exception of moneys received for capital and the income of the John Fraser Foreign Missions Endowment Fund Account; also the sum of £26 per annum from the Home Mission Department for rent of room.

7. Confirm the payments made by the Finance Committee on behalf of the Year Book, and fix the annual honorarium to the Editor at £21.

8. Authorise the payment of the sum of £20 per annum to the General Presbyterian Alliance, Edinburgh.

9. With a view to making better provision for the travelling expenses of members, and of providing for travelling expenses of members of Standing Committees at regular intervals, refer the reduction of the number of representatives of Presbyteries from one minister and one elder for every five to one minister and one elder for every ten or portion of ten sanctioned charges in Presbyteries to the Code Committee to prepare and submit to this Assembly an overture to be remitted to State Assemblies and Presbyteries for the purpose of amending Article III. of the Articles of Agreement accordingly.

Paragraph 9 was disapproved.

The motion as amended was approved.

54. The Returns on the Remit relative to a Board of Religious Education was submitted by Mr. J. M. Campbell, who moved:—

Remit:  
Board of  
Religious  
Education.

“The addition of the following provisions to the Articles of Agreement which were sent by last General Assembly to Presbyteries and Assemblies, having received the consent of a majority of the Presbyteries of the whole Church and a majority of the State Assemblies, it is hereby resolved that such provisions which are in the words following shall be added to the Deed of Union—namely:—

“The General Assembly, at each ordinary meeting, shall appoint a Board for the management and administration of Welfare of Youth work, which shall be called “The Board of Religious Education.”

“(a) The Board of Religious Education shall consist of 20 members, Ministers and Elders, 14 of whom shall be appointed on nomination of the State Assemblies, four by Victoria, four by New South Wales, three by Queensland, one by Tasmania, one by South Australia, one by Western Australia, and six by the General Assembly itself. Should a State Assembly fail to nominate, the General Assembly shall appoint in its stead.

“(b) Local Committees shall be appointed, as at present, by the State Assemblies, for the purpose of stimulating interest in Youth Work, supervising local activity and collecting money, and these Committees shall report to the Board of Education as well as to their own Assemblies.

“(c) The money received by the State Assemblies for the support of Welfare of Youth work shall be held by their respective treasurers for local purposes, and no part of this money shall be allocated to the expenses of the Board without the consent of the local Welfare of Youth Committee. The income and expenditure of the Board, the appointment and duties of officers who may be employed, shall be regulated and controlled by mutual agreement between the Board and the Welfare of Youth Committees in the various States.

“(d) The Board shall take into consideration the views of State Committees with regard to local work, and shall co-operate with them in every possible way.

“(e) The Board shall appoint an Executive, and the place of meeting of this Executive shall be in Melbourne, unless otherwise ordered by the General Assembly.”

And that they be numbered VIII. A.

Provided that if the above resolution be passed, then, as a consequential amendment, it is resolved that Article IV. be altered by the insertion of the words “Welfare of Youth work” after the words “other Churches.”

The motion was seconded by the Rev. J. Mackenzie, and approved.

55. The Report of the Board of Religious Education was submitted by the Rev. J. Mackenzie, who moved:—

1. That the Assembly receive the Report.
2. Thank the Committee and especially the Convener and the Director, express satisfaction with the work of the Board during the past two years whilst under interim authority; regret the resignation of the Revs. N. H. Joughin and G. R. S. Reid, and the ill-health of the Rev. J. C. Jamieson, and record gratitude for the useful work done during their terms of office, also for Mr. Jamieson's good recovery, and the appointment of the Rev. E. H. Vines as Convener of the N.S.W. Committee; learn with pleasure of the activities transpiring in the State Departments, and the eager, sacrificial, and devoted services of the teachers and leaders in our schools and societies.
3. Express the hope that Queensland and New South Wales will speedily appoint Directors to guide and encourage their work, giving special attention to the enrolment of more of our children and young people in our schools and Bible classes; express hearty appreciation of the successful way in which the publications are carried on in co-operation with the Methodist Y.P. Department and the departments of our own Church; also at the great increase in the circulation of the Family Altar Card, urge greater use of the "Record" in our schools, recommend the use of the new edition of Dr. Gray Dixon's book, "The Romance of the Catholic Presbyterian Church," in our colleges and schools, and call the attention of congregations to the "Young Presbyterian's Manual."
4. Appoint the Rev. William Goyen Director of the Board till the end of 1930 at a salary of £500 per annum, with a manse allowance of £156 per year.
5. Appoint the third Sunday in October as Young People's Day, and instruct the Committee to prepare an Order of Service for use throughout the Commonwealth. Rejoice in the evidence of increased spiritual life in our Bible classes and Young People's societies, and commend to the Assembly's Youth Committee the desirability of linking up their Youth work in a Federal unity.
6. Place on record our high regard for the Christian character of the late Professor John Smyth and the valuable services he rendered the Church by his wise counsel and long continued service. Commend the work of the National Council of Religious Education to the sympathies and support of our State Churches, and urge all our congregations give special place in their sympathies, prayers, energies, and gifts to the instruction, evangelism, and training of our children and young people throughout our land.
7. That the duties of the Director of the Board of Religious Education be defined as follows:—Arranging with writers for proposed literature and with printers for publication; seeing literature through the Press; gathering orders from the States and arranging for bulk supplies; keeping books of orders, sales, and returns; presenting report of work done, and submitting



audited balance sheets to the Assembly; arranging meetings of Committee; keeping minutes and administering business; also spending a portion of each year in visiting as many States as possible, for the purpose of consulting Welfare of Youth Committees regarding current and necessary literature, discussing policies and organisations; assisting where requested in organisation work, and encouraging Interstate alliance in school work.

8. That the Assembly representatives on the Board of Religious Education be: Rev. J. Mackenzie (Chairman), Professor Hector Maclean, Revs. J. B. Galloway, J. C. Jamieson, H. Clark, N. H. Joughin, E. H. Vines.

9. That the following be the Assembly's representatives on the Joint Board of the Graded Lessons:—Revs. J. Mackenzie, J. C. Jamieson, H. Clark, N. H. Joughin, E. H. Vines, Mr. A. J. Scovell" (Min. 55).

The motion was seconded by the Rev. E. H. Vines and approved.

His appointment as Director of the Board was intimated to Mr. Goyen, who accepted the office. Rev. W. Goyen.

56. The Rev. H. M. Wheller, representing the President of the Queensland Methodist Conference; the Rev. Percival Watson, President of the Congregational Union of Australia and New Zealand, and representing the President of the Queensland Congregational Union; and the Rev. A. G. Weller, President of the Baptist Union of Queensland, were introduced by the Convener of the Business Committee to the Moderator, were welcomed by him, and addressed the Assembly. Representatives of Other Churches.

It was moved by Dr. R. Scott West:—"That the Assembly express its pleasure at and appreciation of the visit of the brethren from other Churches, and its thanks to them for their addresses."

57. The Returns on the Remit relative to a Marriage of Deceased Husband's Brother were submitted by the Convener of the Business Committee. Remit: Deceased Husband's Brother.

It was moved by the Rev. Dr. Burgess, and seconded by Dr. Sanderson:—

"That the Remit be sustained, and declared the law of the Church."

The motion was approved.

58. By leave of the House, it was moved by Dr. W. A. Sanderson:— Marriage and Divorce Legislation.

"That this House is of opinion that the Commonwealth Parliament should pass uniform legislation on the subjects of marriage and divorce, and that a copy of this resolution be sent to the Commonwealth Government."

The motion was duly seconded, and approved.

Formula  
for Elders.

59. The Returns on the Remit relative to the Formula for Elders were submitted by the Convener of the Business Committee.

It was moved by the Rev. George Tait:—

“That the Remit be sustained and declared the law of the Church; the words ‘and elders’ omitted from paragraph VI. of the ‘Deed of Union’; the following added as Paragraph VII.:—

“The formula to be signed by Elders:

“I confess my faith in God, revealed to us in Jesus Christ, His only Son, our Lord and Saviour.

“I own anew the Lord Jesus Christ as my personal Saviour and Lord; and will seek, in dependence on the Holy Spirit, to order my life in accordance with His will.

“I acknowledge as the Supreme Standard of Faith and Duty the revelation of God recorded in the Scripture of the Old and New Testaments, and perfected in Jesus Christ.

“I declare my loyalty to this Church and to the Principles of Presbyterian polity.

“That the following questions be put to Elders at ordination and induction in place of the present ones contained in Chapter III. of the Rules and Forms:—

“(1) Do you confess your faith in God, revealed to us in Jesus Christ, His only Son, our Lord and Saviour?

“(2) Do you own anew the Lord Jesus Christ as your personal Saviour and Lord; and will you seek, in dependence on the Holy Spirit, to order your life in accordance with His will?

“(3) Do you acknowledge as the Supreme Standard of Faith and Duty the revelation of God recorded in the Scripture of the Old and New Testaments and perfected in Jesus Christ?

“(4) Do you declare your loyalty to this Church and to the principles of Presbyterian polity?

“(5) Do you accept the office of Elder of this congregation, and, in so doing, promise to take your part in the administration of its affairs, and faithfully to discharge the duties of the Eldership?”

The motion was duly seconded.

It was moved as an amendment by the Rev. R. W. Macaulay, and seconded by the Rev. W. J. Harris:—

“That the Remit be not sustained in its present form, but that the following clause be added to the proposed formula:

4. “I acknowledge, in particular, that the Incarnation of our Lord, His atoning life and death, His resurrection and ascension,

and the bestowment of His Holy Spirit are objective, supernatural historic facts upon which the Christian faith rests;"

and the following question inserted in the proposed questions, viz.:—

4. "Do you acknowledge, in particular, that the Incarnation of our Lord, His atoning life and death, His resurrection and ascension, are objective, supernatural and historic facts upon which the Christian faith rests?"

and that the Formula and Questions so altered be sent down to State Assemblies and Presbyteries for report to the next General Assembly."

The amendment was rejected.

The motion was approved.

60. The Returns on the Remit relative to amendment of Article VIII. of the Articles of Agreement were submitted by the Convener of the Business Committee. It was moved by Mr. J. M. Campbell:—

Article VIIJ.  
(Theological  
Hall.)

"That the proposal to amend Article VIII. of the Deed of Union in manner following having been sent by last General Assembly to Presbyteries and State Assemblies, and having received the consent of the majority of the Presbyteries of the whole Church and a majority of the State Assemblies—

"It is resolved:

"1. That Article VIII. be amended as follows:—The following words shall be substituted for the preamble—namely, 'There shall be a system of Theological Training for the whole Church as follows':—

"2. That sub-sections 5, 6, 7, and 8 be repealed, and the following sub-sections substituted therefor:—

VIII 5. Candidates for admission to a Theological Hall shall produce evidence to the College Committee that they have obtained or qualified for a degree in some recognised University.

VIII 6. Notwithstanding the provisions of VIII 5, students who have matriculated and partly completed a University Degree course, or have completed the General Assembly's Home Mission course of training, and passed the prescribed examinations, may be admitted to the Entrance Examinations, subject to rules of admission to be determined from time to time by the General Assembly.

VIII 8. The Examinations for Entrance and Exit shall be held at such times and in such places as shall be determined by the College Committee, with the approval of the General Assembly.

"3. That the following words be added to Sub-section 9:—  
"The General Assembly is empowered to add to, rescind, or vary from time to time any rules so framed or adopted."

The motion was seconded and approved.

Home  
Missionaries  
and  
Sacraments.

61. The Overture from the Presbytery of Belalie relative to administration of the Sacrament of the Lord's Supper by Home Missionaries was introduced by Mr. J. Holdsworth.

It was moved by Dr. Macintyre and seconded:—

“That the Overture be sustained in so far as to raise the issue, and parties be informed that the purpose of the Overture is already met in the Rules of the Church.”

The Rev. K. Forster moved and the Rev. George Tulloch seconded as an amendment, the omission of all the words after the word “issue,” with the view of inserting other words.

The amendment was rejected.

The motion was approved.

Church  
Union in  
Scotland.

62. The Rev. John Mackenzie moved the resolution of which he had given notice, relative to the Union of Presbyterian Churches in Scotland (Minute 48).

The motion was seconded by Dr. Macintyre, and unanimously approved.

Book of  
Order.

63. The consideration of the Report on the Book of Order (Minute 24) was resumed.

The Deliverance was seconded by the Rev. G. R. S. Reid.

It was moved as an amendment by the Rev. J. T. Robertson and seconded by Mr. A. S. McNab:—

“That all the words after the word ‘additions’ be omitted with a view of inserting other words.”

The amendment was rejected.

The motion was approved.

It was agreed to thank Dr. Scott West for his work on the Book of Order.

Overture  
from  
Western  
Australia.

64. The Rev. E. E. Baldwin gave notice of his intention, when the Overture from the State Assembly of Western Australia is before the House, to move that all words after the word “that” in clause (b) of the Rev. Karl Forster's motion be omitted, with a view to inserting the following words:—

“(1) Consultation shall first have been held with the Executive of the College Committee and the Convener of the Reception of Ministers Committee; (2) the Home Mission and Theological Hall Committees of the State Assembly shall have reported favourably on the character, experience, and qualifications of each Home Missionary whom it is proposed to ordain; (3) that each such Home Missionary shall have passed an examination set by the College Committee on ‘Church, Ministry, and Sacraments.’”



65. Mr. W. T. Seaward gave notice of his intention to move at a later Sederunt:— Moving Pictures.

“That this Assembly, recognising the widespread influence of the moving pictures, especially upon the youth of the Commonwealth, calls upon the members and adherents of the Church to earnestly bestir themselves, and by association with others as well as by individual effort work with vigilance so that that influence shall increasingly make for culture and uplift.”

66. The Rev. G. R. S. Reid gave notice of his intention to move at a later Sederunt:— Commissions to Other Churches.

“That any commission to a representative proceeding to other Churches from the Presbyterian Church of Australia during the time intervening between meetings of Assembly, be granted by authority of the Moderator-General in consultation with the Business Committee.”

67. The Assembly adjourned to meet at 7.30 p.m., which having been publicly intimated, the Sederunt was closed with prayer.

### SIXTH SEDERUNT.

At Brisbane, and within the Ann Street Church, on Monday, 17th September, 1928, the General Assembly met pursuant to adjournment at 7.30 p.m., and was constituted.

68. The Overture from the Presbytery of Bathurst, relative to Hymn No. 320, was introduced by the Rev. C. A. White. Overture re Church Hymnary.

It was moved by the Rev. C. A. White:—

“That the Assembly sustain the Overture, and arrange with the publishers to delete or omit the said hymn from all copies of the Hymnary for use in Australia, and that until this can be effected a slip be inserted in all copies of the book going into circulation stating that this Church disapproves of the said hymn.”

The motion was seconded by the Rev. A. M. MacKillop.

The motion was disapproved.

It was moved by Dr. R. Scott West:—

“That the Assembly dismiss the Overture.”

The motion was seconded by Dr. W. A. Sanderson, and approved.

The Rev. C. A. White dissented from this decision.

69. Consideration of the Report on the Church Hymnary was resumed. Church Hymnary.

The deliverance was duly seconded and approved, and the special thanks of the Assembly was accorded to the Convener, the Rev. Dr. R. Scott West.

70. Mr. H. J. Ramsay moved the resolution of which he had given notice on the 13th September (Minute 36). Co-operation

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

Prayer for  
Rain.

71. By leave of the House it was moved by Mr. W. G. Balfour:—

“That the Assembly appoint Sunday, 23rd September, as a day of prayer for rain, and request all our Ministers to observe it accordingly.”

The motion was duly seconded, and approved.

Inland  
Mission.

72. The Report on the Australian Inland Mission was submitted by the Rev. G. M. Scott, who moved:—

“That the Assembly—

1. Receive the Report.
2. Express devout thankfulness to God for continued and increasing success in the work.
3. Place on record the deepest sympathy of the Assembly with the relatives of the late Rev. A. Thain Anderson, Rev. Thomas Morgan, Rev. W. H. Cooper, Mr. William Wood, and Mr. Thomas Ramage.
4. Rejoice over the establishment of the Aerial Medical Service in North-West Queensland, and wish Dr. K. St. Vincent Welch success in his work.
5. Authorise the Board to continue the Aerial Medical Service if further experience proves the Service to be both desirable and practicable.
6. Express satisfaction at the inauguration of the Patrol Service in North-West Queensland.
7. Approve the estimated expenditure as follows:—
 

Continuation of present work . . . . .	£10,000 p.a.
Maintenance of two additional patrols ..	2,400 p.a.
Purchase of cars . . . . .	1,000
Buildings . . . . .	5,000 p.a.
8. Thank all voluntary workers in every State for their labours.
9. Express special appreciation of the work of Rev. J. A. Barber, and the special A.M.S. Committee in Melbourne, that so ably arranged for the financing of the Aerial Medical Service for 1928.
10. Congratulate Rev. John Flynn on the success of the work under his superintendentship; grant him twelve months' leave of absence; and wish him a pleasant trip and safe return.
11. Thank all the donors for the support given to the Mission, and urge its claim to further support.”
12. The following to constitute the Board:—

N.S.W.—Mr. D. Sneddon (Convener), Revs. John Flynn, W. G. Forsyth, A. J. Doig, G. Cameron Wood, John Waugh, D. Flockhart, Hugh Paton, R. C. Racklyeft, Mr. H. L. Atkinson.

Victoria.—Rev. J. A. Barber, Rev. D. A. Cameron, Rev. H. C. Matthew, Rev. J. Barnaby, Rev. H. A. Buntine, Dr. G. Simpson, Mr. L. W. Thompson.

Queensland.—Rev. W. C. Radcliffe, Rev. Thos. Harvey.

South Australia.—Rev. D. Chapman, Rev. A. A. Mackenzie.

West Australia.—Rev. D. Galloway, Mr. E. A. Black.

13. That the members of the State Councils be as follows:—

N.S.W.—Rev. G. C. Wood (Convener), Rev. John Flynn, Hon. T. Brown, Mr. J. Inglis, Mr. A. G. Congreve, Mr. L. Blanchard, Mr. N. Orr, Mr. W. P. Thomas, Miss H. L. Allen, Miss M. Brodie, Miss M. Cole, Miss M. Colley, Miss E. Congreve, Miss F. Glasson, Miss J. Smith, Miss D. Streatfield, Miss M. Watson, Miss J. Baird, Miss D. Stuckey, Miss J. Urquhart, Miss I. Henkel, Miss E. Campbell, Miss I. Paradise.

West Australia.—Mr. E. A. Black (Convener), Rev. A. Crow, Rev. E. W. Hogben, Rev. Neil McDonald, Rev. E. D. Pearson, Rev. Geo. Tulloch, Mr. G. F. Pitchford, Colonel McLennan.

South Australia.—Rev. D. Chapman (Convener), Rev. W. Gray, Rev. R. Mitchell, Rev. F. H. Patterson, Rev. A. A. Mackenzie, Rev. A. C. Weber, Mr. E. H. Lowe, Mr. J. Steel, Mr. Tassie, Mr. T. J. Patterson, Mrs. H. B. Thompson, Miss Gordon, Miss Mitchell, Miss Love, Miss Patterson, Miss Rankine.

Queensland.—Rev. T. Harvey (Convener), Rev. John Sinclair, Rev. John Armour, Rev. Hubert Robertson, Mr. W. R. Parker, Mr. F. R. Lloyd, Mr. John Campbell, Mr. J. A. Douglas, Mrs. J. K. Stewart, Mrs. Henry Robertson, Mrs. E. T. Francis, Mrs. Teys, Miss C. M. Macintosh, Miss Martha Burns, Miss Cairns, Miss Smith, Miss Renton, Miss Brown, Miss Cleland, Rev. W. C. Radcliffe.

Victoria.—Revs. H. A. Buntine and J. A. Barber (Conveners), Rev. J. Garde and Mr. L. W. Thompson (Secretaries), Revs. H. C. Matthew, P. L. Forster, D. A. Cameron, J. Barnaby, C. Harland, and J. Walker, Messrs. T. McClelland, A. Fussell, and D. Soutar, Dr. G. Simpson, Mrs. H. C. Matthew, the Misses M. Gillespie, E. H. Jack, E. M. Davies, and Rolland. The motion was seconded by Mr. D. Sneddon, and approved.

73. It was agreed to give the Rev. John Flynn a commission to the Presbyterian Churches of the United Kingdom, Canada, and the United States of America. Rev. John Flynn.

74. The Rev. E. E. Baldwin gave notice of his intention to move when the Report of the Home Mission Committee is before the House:— Home Committee.

“That the Assembly, in view of the fact that the Assembly changed the constitution of its Home Mission Committee in 1924, but took no steps to have the necessary alterations made in the Rules relative to the Constitution and Election of Standing Committees, approve of the following alterations, give them interim authority, and send them to Assemblies and Presbyteries for report to next Assembly:—

“In paragraph 2, add ‘Except the Home Mission Committee, which shall consist of twenty-four members.’

“In paragraph 3, insert the following words after ‘as follows,’ viz., ‘Home Mission Committee, New South Wales, 4; Victoria, 4; other States, 2 each. Other Committees:—’

“In paragraph 4, substitute for the word ‘seven,’ the words ‘eight members of the Home Mission Committee and seven members of the other Committees.’”

75. The Assembly adjourned to meet to-morrow morning at 10 o'clock, which having been publicly intimated, the Sederunt was closed with prayer.

## SEVENTH SEDERUNT.

At Brisbane, and within the Ann Street Church, on Tuesday, 18th September, 1928, the General Assembly met pursuant to adjournment, and was constituted.

Beneficiary  
Fund.

76. The Report on the Beneficiary Fund was submitted by Mr. A. G. Proudfoot, who moved:—

“1. That the Report be received.

“2. That the Committee be reappointed as follows: Mr. A. G. Proudfoot (Convener), Revs. W. A. S. Anderson, J. L. Cope, H. S. R. Innes, G. A. Gordon, J. Paterson, E. F. Campbell, G. Carson, R. C. Foyster, W. H. Steele, W. Tait, J. Heyer, W. Gray, W. Floyd Shannon, and W. C. Radcliffe; Messrs. S. J. Carruthers, J. R. B. Campbell, J. H. Beatson, W. G. Crane, A. M. Laughton, A. Mayes, A. L. Pryde, G. Roland Love, John Downes, W. Cowan, and F. A. McMullen; and authorised to continue its work, and in particular its negotiations with the Committees controlling the several State Funds, and to report fully in the matter to the next General Assembly.

“3. That in the course of its work the Committee be authorised to study and take into consideration the proposed legislation in relation to national insurance, so far as it relates to the provident interests of ministers, their widows and orphans (if at all).”

The motion was seconded by the Rev. R. C. Foyster, and approved.

Overture  
from  
Western  
Australia.

77. The Overture from Western Australia relative to ordination of Home Missionaries was introduced by the Rev. A. Crow, and supported by the Rev. George Tulloch.

It was moved by the Rev. Karl Forster and seconded by the Rev. J. H. G. Auld:—

“That the Assembly sustain the Overture and authorise the State Assembly of Western Australia, through one of its Presbyteries, to ordain or receive accredited Home Missionaries of two years' service in Australia to the status of the ministry in Western Australia on the following conditions:—

“(a) That those so ordained shall be not less than 40 years of age.

“(b) That the question of their experience and qualifications be approved in each case by the College Committee, and that each such Missionary shall have passed an examination set by the College Committee on ‘Church, Ministry, and Sacraments.’

“(c) That the number of those so ordained shall in no case exceed half the number of regular ministers settled in charges in Western Australia at the time.

“(d) That those so ordained shall not be eligible for call to any charge other than in Western Australia.



“(e) That this permission to ordain Home Missionaries shall, unless the Assembly otherwise determines, cease at the end of 1934.”

It was moved as an amendment by the Rev. E. E. Baldwin and seconded by the Rev. M. Henderson:—

“That all words after ‘that’ in Mr. Forster’s motion, paragraph (b), be omitted, with a view to inserting other words, namely:—

“(1) The Executive of the College Committee and the Convener of the Reception of Ministers Committee shall first have been consulted.

“(2) That the Home Mission and Theological Hall Committees of the State Assembly shall have reported favourably on the character, experience and qualifications of each Home Missionary whom it is proposed to ordain.”

The amendment was disapproved.

It was moved as an amendment by the Rev. R. W. Macaulay, and seconded by the Rev. M. Henderson, that the word “half” in clause (c) be omitted.

The amendment was approved.

The motion as amended was approved.

78. By leave of the House, the Rev. Dr. Macintyre moved:— Vote of Thanks.

1. That the thanks of the Assembly be given to the Queensland Hospitality and Arrangements Committee for the admirable arrangements made, and for the generous hospitality extended to members; especially to the following officials of the Committee:— Rev. Norman Millar, Rev. W. C. Radcliffe, Mr. John Campbell, and Mr. M. H. Finlayson.

2. That the thanks of the Assembly be given to the Presbyterian Women’s Missionary Union for the hospitality in connection with the Assembly luncheons, and for other hospitality extended to members and their wives.

3. To Mrs. William Davies for her generous courtesies in connection with the Garden Party at her grounds at Auchenflower.

4. To His Worship the Mayor of Brisbane for the hospitality extended by him on behalf of the City, and for the arrangements made in connection with the river trip.

5. To the Government of Queensland and the Railway authorities for railway facilities extended to members.

6. To the Press for the admirable reports and publicity given to the Assembly meetings.

7. To Mr. R. Dalley-Scarlett and the combined Choir for their great help at public meetings in the Exhibition.

8. To the Minister and Office-bearers of Ann Street Church and St. Andrew’s Church in connection with meetings of Assembly therein.

9. To the Church Offices in Brisbane for the great assistance rendered before and during the meetings of Assembly.

10. To the Y.M.C.A. and the School of Arts for offering members of Assembly the use of their rooms."

The motion was seconded and unanimously approved.

**Board of Missions.**

**79.** The Report of the Board of Missions was submitted by the Rev. T. Watt Leggatt, who moved:—

"That the Assembly:—

1. Receive the Report, and express thankfulness to God for providing for the needs of the Mission fields, for tokens of blessing on the work, for care and comfort to the workers in health and sickness and bereavement.

2. Thank the Board and Convener, the Executive in Perth, the Church offices in Sydney and Melbourne, and the Foreign Missions office in Melbourne for their valuable services.

3. Express sympathy with our workers in the various fields who have suffered bereavement and sickness. Commend them all to the blessing of God.

4. Congratulate the Rev. A. Fleming on his appointment as Convener and Superintendent of the Foreign Missions work of the N.S.W. Church, and pray that God will grant the needed strength and wisdom.

5. Approve of the transfer of Rev. J. R. B. Love from Mapcon to Port George IV. Agree that his salary be £325 per annum, with children's allowances at the rate of £15 p.a. (1-12 years) and £25 p.a. (12-18 years).

6. Congratulate the Board on the successful launching, at Perth, of the "Watt Leggatt," the new Mission ketch for Port George IV. Thank the Convener and friends in West Australia for their interest and help in arranging local details, especially Captain Lee for his supervision of the building and outfitting. Commend the appeal to the congregations who have not yet responded.

7. Appoint the Revs. A. Fleming, N. Hey, H. C. Matthew, and F. H. L. Paton as representatives on the National Missionary Council of Australia.

8. Draw the attention of the various Foreign Missions Committees to the Fraser scholarships, which are available for Foreign Mission candidates for all Australia.

9. Instruct the Board to watch carefully in the interests of the natives any development in the political situation of the New Hebrides. Convey to the widow and relatives of the late British Resident, Mr. G. Smith-Rewse, C.M.G., the Assembly's sympathy and deep appreciation of his work on behalf of the natives.

10. Co-operate with the National Missionary Council of Australia in keeping before the Commonwealth Government the necessity for improving the conditions of the aborigines and safeguarding their interests in every possible way. Urge upon all our people the claims of our Missions to the aborigines and our responsibility for the moral and spiritual welfare of these people.

11. Approve of the Foreign Missions Board meeting half-yearly, alternately in Sydney and Melbourne.

12. Authorise the Presbytery of Melbourne North to ordain Mr. W. Anderson as a missionary in the New Hebrides on his next furlough.

13. Request the Moderator again to convey to all our missionaries the assurance of the Church's constant sympathy and prayerful remembrance of them and their work.

14. Thankfully acknowledge the services of the late William Wood, and convey the sympathy of the Board to his family.

15. Thank the Government of Western Australia for the large addition it has made to the Mission Reserves at Port George IV.

16. Request the Church to make a further appeal on behalf of the Mission lugger to those congregations which have not contributed and authorise that the remaining deficit be wiped out by a levy of 30 per cent. on the boat's profits on freight.

17. Accept the estimates and fix the assessments for the next two years beginning October 1st, 1928, as set forth in the Report.

18. Authorize the publication by the Board of Missions of a Presbyterian Foreign Missions Magazine for Australia, if found practicable."

The motion was seconded by the Rev. G. K. Kirke, and approved.

80. The Ballot was taken.

Ballot.

81. The Rev. J. Mackenzie intimated that the Committee appointed to nominate delegates to the Church of Scotland recommended that the Rev. Ronald G. Macintyre, C.M.G., O.B.E., M.A., D.D., be appointed a Special Commissioner to represent the Presbyterian Church of Australia at the Union of the Church of Scotland and the United Free Church of Scotland; and that, should Dr. Macintyre be unable to go to Britain, the Moderator, in conjunction with the Business Committee, be authorized to appoint a substitute.

Church  
Union in  
Scotland.

It was moved by the Rev. J. Mackenzie:—

"That the Assembly receive the Report, and adopt its recommendation."

The motion was seconded by the Rev. James Gibson, and unanimously approved.

82. The Report on Home Missions was submitted by the Rev. D. A. Cameron, who moved:—

Home  
Missions.

"That the Assembly receive the Report, thank the Committee and Convener; express thanks to God for the work done, and the faithful preachers and office-bearers labouring in Home Mission Stations; commend Home Mission enterprise anew to our people for their sympathy and loyal help; instruct the Committee to confer with State Home Mission Committees as to the possibility of grouping centres, both in the city and country, under ministerial superintendence with skilled lay assistance; and to devise a scheme comprehensive of the Commonwealth, with the view of raising a

Home Mission Fund for the support of Home Missions and Church extension and the building of Mission Churches in necessitous centres of settlement."

That during the two years until the meeting of next Assembly the Committee hold conferences and demonstrations in all States, with a view to stimulating interest and organising the appeal."

The motion was seconded by the Rev. George Tulloch, and approved.

Home  
Mission  
Rules.

83. The Rev. E. E. Baldwin moved the resolution, of which he had given notice (Minute 73), in the following form:—

"That the Assembly, in view of the fact that it changed the constitution of its Home Mission Committee in 1924, but took no steps to have the necessary alterations made in the Rules, approve of the following alterations in Chapter IV. (Constitution and Election of Standing Committees):—

"In paragraph 2, add 'Except the Home Mission Committee, which shall consist of twenty-four members.'

"In paragraph 3, insert the following words after 'as follows,' viz., 'Home Mission Committee, New South Wales, 4; Victoria, 4; other States, 2 each. Other Committees:—'

"In paragraph 4, substitute for the word 'seven,' the words 'eight members of the Home Mission Committee and seven members of the other Committees.'"

The motion was seconded by the Rev. John Walker, and approved.

Reception of  
Ministers.  
Petition:  
Mr. L. A.  
Anderson.

84. The Supplementary Report of the Committee on the Reception of Ministers was submitted by the Rev. A. S. McCook who moved:—

"That, inasmuch as there is no ordination or any recognised equivalent in the 'Churches of Christ,' Mr. Louis A. Anderson shall, after fulfilling the requirements laid down in Minute 44, be taken on trial for licence, and ordained."

The motion was seconded, and approved.

Petition:  
Rev. R. M.  
Stevenson.

85. The Rev. J. Smiley moved, by leave of the House:—

"That the application of the Rev. R. M. Stevenson, M.A., Ph.D., F.R.G.S., to be admitted to the ministry of the Presbyterian Church of Australia be referred to the Executive of the Reception of Ministers Committee with Assembly powers."

Commis-  
sions to  
Other  
Churches.

86. It was intimated that the motion relative to Commissions, of which the Rev. G. R. S. Reid had given notice, was withdrawn.

Presbyterian  
Alliance.

87. The Communication from the Presbyterian Alliance was received, and the Moderator was authorized to arrange for the representation of the Assembly at the next meeting of the Alliance.

The motion was duly seconded, and approved.

Ballot.

88. The Report on the Ballot was submitted.

The Selection Committee was instructed to revise the lists in accordance therewith.



89. The Conveners of the Standing Committees were re-appointed, with the substitution of the Revs. D. A. Cameron and John Waugh for the previous Conveners of the Home Mission and Year Book Committees, respectively. Conveners.

90. The minutes of the previous day were confirmed. Minutes.

91. It was agreed to hold the next meeting of the Assembly in Sydney on the second Wednesday of September, 1930, the place of meeting to be arranged by the Business Committee. Next Meeting.

92. The Report on Fire Insurance was submitted by the Rev. Norman S. Millar. Fire Insurance.

It was moved by Mr. S. J. Carruthers:—

“That the Assembly:—

1. Receive the Report.

2. Recommend to the State Assemblies:—

- (a) That each State or group of States establish a Fire Insurance Fund to undertake all kinds of insurances in respect of the property of the Church or for which the Trustees of the Church are liable; that the fund be controlled by Committees appointed by the State Assembly or Assemblies.
- (b) That such scheme be guaranteed for the first ten years by the Corporate Trustees of each State or until a reserve fund has been established in each State equal to one and a half per cent. of the existing risks.
- (c) That State Assemblies instruct their Committee to reinsure where they consider the risk requires it, and that on wooden buildings no greater liability than £500 be accepted.
- (d) That so soon as the aforementioned reserve funds have been established one-third of the net profits be allocated to the further accumulation of the reserve funds, one-third be paid to the General Assembly of Australia for such purposes as it may decide, and one-third be retained by each State Assembly.

3. That the Committee be continued to correspond with and co-ordinate the work of such Committees as may be appointed by the State Assemblies, and report to next General Assembly.

Committee to be as follows:—

Messrs. S. J. Carruthers and John Downes (New South Wales), A. W. Harkness and A. G. Proudfoot (Victoria), Rev. Norman S. Millar (Convener) and W. C. Radcliffe and Mr. G. Johnston (Queensland), Mr. W. Christie (Western Australia), Mr. T. J. Patterson (South Australia), and Mr. G. G. Meredith (Tasmania).”

The motion was seconded, and approved.

93. The Assembly adjourned to meet to-morrow morning at 10 o'clock, which having been publicly intimated, the Sederunt was closed with prayer.

## NINTH SEDERUNT.

At Brisbane, and within the Ann Street Church, on Wednesday, 19th September, 1928, the Assembly met pursuant to adjournment, and was constituted.

**Canberra Commission.** 94. The Report of the Canberra Commission was submitted by the Rev. Dr. Macintyre, who moved:—

- “1. That the Report be received.
2. That the Commission be thanked and discharged.”

The motion was seconded and approved.

**Religion in the Home.** 95. The Report on Religion in the Home was submitted by the Rev. G. R. S. Reid, who moved:—

“That the Assembly—

1. Receive the Report and thank the Convener for his services,
2. Express satisfaction at the continued increase in the circulation of “the Family Altar Card,” and its thankfulness that so many congregations have adopted it in different States.

3. Again urge upon all ministers and Kirk Sessions the duty of encouraging the use of the devotional aids thus provided for the practice of home religion, and recommend that this be a subject of frequent reference in the pulpit, and to this end worshippers be encouraged to use their Bibles during public worship.

4. That authority be given the Committee to publish “the Family Altar Card” as previously, and that further enquiries be made regarding the practicability of a larger book of devotion for personal and family purposes.

5. That the Committee be appointed as follows:—The Right Rev. the Moderator, Rev. Alex. Crow, the Very Rev. R. G. Macintyre, Rev. G. R. S. Reid (Convener), Revs. G. H. Balfour, J. B. Galloway, W. Goyen, D. Ross, W. C. Radcliffe, Chas. Yuill, and Messrs. W. Gray and John Mars.”

The motion was seconded by the Rev. J. H. G. Auld.

It was moved as an amendment by Mr. Wm. McRae:—

“That all the words after ‘Family Altar Card’ in clause 4 be omitted with the view of inserting the words:

“ ‘That authority be given the Committee to publish the Family Altar Card, but suggest to the Committee that the card in its present form is inadequate for the successful leading of family worship. This Assembly therefore directs the Committee to prepare and publish a Family Altar Card which shall provide for (a) two columns of daily readings, and (b) with one prayer for common use and a special prayer for the Sabbath, and commends the Family Altar Card thus modified to the members and adherents of the Presbyterian Church of Australia.’ ”

The amendment was seconded and disapproved.

The motion was approved.

96. The Report on Suva was submitted by the Rev. J. Smiley, <sup>Suva.</sup> who moved:—

“That the Assembly meantime place the charge of Suva under the jurisdiction of the Presbytery of Melbourne South, approve the scheme generally, and appoint the following Commission, with Assembly powers, to confer with the governing body of the Methodist Church and finalise the matter:—The Clerks of Assembly, the Rev. P. J. Murdoch, and the Rev. J. Smiley (Convener).”

The motion was seconded by the Rev. R. W. Macaulay and approved.

97. The Report on the Jewish Mission was submitted by the Rev. R. J. H. McGowan, who moved:— <sup>Jewish Mission.</sup>

“That the Assembly receive the Report; thank the Committee and Convener; reappoint the Committee as follows:—The Revs. J. Alexander, F. H. L. Paton, D. Ross, D. W. Smith, D. Macrae Stewart, and A. Yule, and Messrs. R. K. Gillespie, L. K. McNab, and J. S. Walker (Victoria); Revs. R. J. H. McGowan, N. Hey, Hugh Paton, D. M. Barnet, and D. F. Brandt, and Messrs. G. A. Clifton, C. E. Rennie, P. Smith, and A. B. Wilson (New South Wales). Rev. A. Yule, Convener. Thank Miss Richards for her loyal service; express to the Rev. E. C. Ettmann the Assembly’s warm sympathy and its earnest hope that his health will be completely restored; and commend the work and the cause to the interest and intercession of the whole Church.

“Express gratification at the laying of the foundation stone of the Scottish Churches’ Memorial in Jerusalem, and hope that St. Andrew’s Church and Hospice will be speedily completed.”

The motion was seconded by Mr. G. A. Clifton and approved.

98. The minutes of the 18th September were confirmed. <sup>Minutes.</sup>

99. The Report on Statistics was submitted by Mr. R. A. <sup>Statistics.</sup> McIlwraith, who moved:—

1. That the Report be received.

2. That the various States, when called upon, be urged to furnish, as promptly and completely as possible, details as set forth in this Report so as to make comparisons in future more useful.

3. That the further particulars suggested in the Report be supplied in future.”

The motion was seconded and approved.

100. The Report on the Year Book was submitted by the Rev. <sup>Year Book.</sup> R. W. Macaulay, who moved:—

1. That the Assembly receive the Report, and thank the Committee, especially the Convener.

2. Express gratification with the way the Editor has carried out his work.

3. Place the printing, publication, and distribution of the Year Book under the control of the Board of Religious Education; continue the subsidy of £30 per annum, if it be found necessary; and reappoint the Rev. J. R. Fiddian editor.

4. Thank the Victorian Welfare of Youth Department for handling the work of distribution in past years, especially Miss Lamont, the honorary bookkeeper, and grant her an honorarium of £5/5/- in recognition of her services."

The motion was seconded and approved.

Moderator's  
Committee.

**101.** The Report of the Moderator's Committee was submitted by Mr. J. R. B. Campbell, who moved:—

"That the Assembly—

1. Receive the Report.

2. Thank and congratulate the Moderator-General upon the extent and number of visits he paid to the various charges throughout the Commonwealth during his term of office; and reappoint the Committee as follows:—Rev. W. A. S. Anderson, Messrs. J. R. B. Campbell and W. Cowan (N.S.W.); Revs. J. A. Barber and D. A. Cameron, Mr. A. L. Pryde (Victoria); Rev. W. C. Radcliffe, Hon. J. M. Hunter (Queensland); Rev. D. Galloway, Mr. W. Christie (Western Australia); Revs. W. Floyd Shannon, S. Martin (South Australia). Mr. J. R. B. Campbell (Convener)."

The motion was seconded and approved.

**102.** By leave of the House, the Rev. C. F. McAlpine moved the motion relative to Examinations, of which he had given notice, in the following form:—

"That the College Committee be requested to make such provision as will ensure—

1. That examination papers are in the hands of Local Secretaries or Supervisors in good time for examinations.

2. That time-tables of examinations be exhibited in our Theological Colleges prior to the day of examination.

3. That arrangement be made for more satisfactory supervision of extra-mural examinations."

The motion was seconded by Dr. Macintyre and approved.

**103.** It was moved by the Rev. J. Smiley, in accordance with notice of motion (Min. 35):—

"That inasmuch as Toc H is a brotherhood founded on the principles enunciated by Christ our Elder Brother, and having as its main objectives:—

1. The removal of all the barriers which separate us as individuals, as communities, religious and social, and as nations:

2. The service of our fellows through sacrifice and the keeping in remembrance of those who died for us in the Great War:

3. The spreading of the Gospel and the bringing in of the Kingdom of Jesus Christ—

this General Assembly of the Presbyterian Church of Australia cordially commends Toc H to the sympathetic consideration and the active support of our ministers and people.

The motion was seconded by Mr. G. F. Pitcher, and approved.



104. By the leave of the House, the Rev. George Tulloch moved the motion of which he had given notice (Min. 16) in the following form:—

“That in view of the Jubilee of Presbyterianism in the State of Western Australia, which occurs in September, 1929, and synchronises with the Centenary of the State, the General Assembly request State Assemblies to appoint representatives—in addition to the Moderator-General—to convey the greeting of the whole Church to the people of the West.”

The motion was seconded by Dr. Macintyre and approved.

105. By leave of the House, Mr. W. T. Seaward moved the following resolution relative to the League of Nations, of which the Rev. R. W. Macaulay had given notice (Min. 18):—

“That the General Assembly:—

1. Once again affirms its clear conviction that the Christian Church should give ceaseless and active support to every agency working for international peace, and, in particular, to the League of Nations:

2. Expresses its gratitude to God for the marked advance made since last Assembly in the promotion of the spirit of peace and towards the complete outlawry of War as an instrument of national policy:

3. Continues its enrolment as a corporate member of the League of Nations Union, and directs the Finance Committee to pay the membership fees for 1928, 1929 and 1930:

4. Requests State Assemblies to take every possible action to see that the instruction of last General Assembly to Presbyteries and Sessions is carried out; namely, to bring the urgency of this matter before their members with a view to inducing congregations and individuals to join the League of Nations Union:

5. Call the attention of the Editors of our Church papers and of Ministers, Missionaries and Sunday School Superintendents to the importance of frequent reference in articles, sermons and public prayer, to the duty of the Church to give moral and spiritual leadership in every way by which peace on earth and goodwill among men can be promoted.”

The motion was seconded by the Rev. R. W. Macaulay and approved.

106. It was moved by Mr. W. T. Seaward, in accordance with notice of motion (Min. 64):—

“That this Assembly, recognising the widespread influence of the moving pictures, especially upon the youth of the Commonwealth, calls upon the members and adherents of the Church to earnestly bestir themselves, and by association with others as well as by individual effort work with vigilance so that that influence shall increasingly make for culture and uplift.”

The motion was seconded by Dr. Macintyre and approved.

League of Nations.

Moving Pictures.

Rev. Dr.  
Harper.

**107.** The Rev. R. W. Macaulay moved by leave of the House:—

“That the General Assembly, having learned that the Rev. Dr. Andrew Harper has met with an accident, takes the opportunity of placing on record its warm recollection of his manifold and invaluable services to this Church, both in Australia and in Great Britain, and directs the Clerk to send Dr. Harper a letter conveying the Assembly’s greetings and its prayer that by the blessing of God he may long be spared in health and spiritual prosperity.”

The motion was seconded by the Rev. James Gibson and unanimously approved.

Business  
Committee.

**108.** The following Business Committee was appointed to prepare the business for the next Assembly:—Revs. Dr. Macintyre (Convener), Dr. Burgess, John Edwards, J. C. Milliken, and W. A. S. Anderson, Messrs. S. J. Carruthers, Wm. Urquhart, and Roland Love; the Clerks and the Law Officers.

Special  
Committees.

**109.** The Clerks were instructed to revise the list of members of Special Committees and make any necessary changes.

Close of  
Assembly.

**110.** The business of the General Assembly now being concluded, the Moderator delivered a brief address. The Assembly joined in singing the last verses of Psalm 122, after which, the Moderator having intimated that, in pursuance of the General Assembly’s appointment, the next General Assembly would be held at Sydney, in a place to be decided by the Business Committee, on the second Wednesday of September, 1930, at 7.30 p.m., and the minutes of this day’s Sederunt having been confirmed, the Session was closed with the Benediction.

ALEX. CROW,  
Moderator-General.

GEORGE TAIT,  
Clerk.



# APPENDIX

## STANDING COMMITTEES

### Judicial Commission (38).

Rev. Dr. Burgess	Mr. J. A. Ferguson
Dr. Macintyre	J. H. Balfour
J. Edwards	J. H. Beatson
C. A. White	J. Downes
W. A. S. Anderson	D. Sneddon
A. D. Marchant	Major T. MacLeod
James Gibson	Mr. F. T. Grove
A. M. Mackillop	Dr. W. A. Sanderson
W. C. Radcliffe	Sir John MacFarland
Robert Millar	Mr. J. M. Campbell
A. A. Mackenzie	A. G. Proudfoot
A. C. Weber	G. C. Ligertwood
E. E. Baldwin	G. G. Meredith
R. W. Macaulay	
J. Mackenzie	
G. Tait	
J. Smiley	
G. H. Balfour	
R. C. Foyster	
A. Crow	
Neil McDonald	
G. Tulloch	
J. C. Jones	
W. F. Shannon	
D. Chapman	

Convener: Right Rev. the Moderator.

### Board of Missions (20).

Rev. A. Fleming	Mr. P. Smith
N. Hey	John Ross, Junr.
D. F. Brandt	M. H. Finlayson
Dr. Gunn	R. K. Gillespie
G. K. Kirke	R. A. McIlwraith
W. Gray	H. R. Balfour
J. A. Crockett	
T. W. Leggatt	
H. C. Matthew	
F. H. L. Paton	
G. M. Baird	
E. W. Hogben	
J. L. Hurse	
J. C. Jones	

Convener: Rev. T. W. Leggatt.

### Code (20).

Rev. Dr. Burgess	Mr. J. A. Ferguson
Dr. Macintyre	A. G. Baxter
W. A. S. Anderson	G. C. Ligertwood
V. Clark Duff	G. Johnston
N. S. Millar	G. G. Meredith
W. C. Radcliffe	J. M. Campbell
J. A. Craigen	A. G. Proudfoot
E. E. Baldwin	Dr. W. A. Sanderson
G. Tait	
R. W. Macaulay	
N. McDonald	
C. Matear	

Conveners: Rev. G. Tait and Mr. J. M. Campbell.

## College (20).

Rev. D. F. Brandt  
 T. J. Williams  
 J. Edwards  
 A. S. McCook  
 A. R. McVittie  
 M. Henderson  
 N. S. Millar  
 S. Martin  
 E. E. Baldwin  
 K. Forster

Rev. H. M. Burns  
 Dr. Borland  
 J. Barnaby  
 F. Milne  
 R. W. Macaulay  
 A. G. Mackintosh Carter  
 N. McDonald  
 Professor A. D. Ross  
 Mr. D. K. Picken

Convener: Rev. Dr. Borland.

## Finance (20).

Rev. W. A. S. Anderson  
 W. C. Radcliffe  
 Mr. J. H. Beatson  
 M. Grant  
 G. Johnston  
 W. G. Balfour  
 R. K. Gillespie  
 R. A. McIlwraith  
 A. L. Pryde  
 W. Christie

Mr. J. R. B. Campbell  
 Hon. J. M. Hunter  
 Alex Mayes  
 A. G. Proudfoot  
 D. K. Picken  
 E. A. Black  
 S. J. Carruthers  
 G. G. Meredith  
 J. Downes  
 A. D. Young

Convener: Mr. J. R. B. Campbell.

## Home Missions (24).

Rev. A. J. Doig  
 D. J. Flockhart  
 C. F. D. McAlpine  
 D. M. Barnet  
 T. Harvey  
 J. A. Barber  
 J. Barnaby  
 H. A. Buntine  
 P. L. Forster  
 G. Tulloch  
 D. A. Cameron

Rev. J. B. Galloway  
 A. D. Leckie  
 A. S. McCook  
 A. A. McKenzie  
 W. C. Radcliffe  
 W. F. Shannon  
 D. Chapman  
 F. J. Thomas  
 A. W. Ivory  
 G. E. Harrison  
 Mr. A. S. Barr  
 E. A. Black  
 Donald Ross, Junr.

Convener: Rev. D. A. Cameron.

## Reception of Ministers (20).

Rev. A. S. McCook  
 A. J. Doig  
 Dr. Scott West  
 D. M. Barnet  
 A. M. MacKillop  
 James Gibson  
 Dr. Borland  
 K. Forster  
 Dr. Anderson  
 Dr. Angus  
 Rev. D. J. Flockhart

V. Clark Duff  
 W. A. S. Anderson  
 W. G. Forsyth  
 J. Edwards  
 G. Tulloch  
 A. C. Weber  
 F. E. Yarnall  
 Mr. D. K. Picken  
 A. L. Pryde

Convener: Rev. A. S. McCook.



## Statistics (20).

Rev. D. M. Barnet  
 G. M. Torbett  
 J. C. Milliken  
 W. Meikle  
 E. H. Chapple  
 J. R. Fiddian  
 F. L. Heriot  
 J. C. Jones  
 W. Gray  
 A. W. Ivory

Mr. S. J. Carruthers  
 W. G. Crane  
 John Campbell  
 R. A. McIlwraith  
 J. Hope  
 John Steele  
 H. J. Ramsay  
 P. Smith  
 J. Holdsworth  
 W. Christie

Convener: Mr. S. J. Carruthers.

## Year Book (20).

Rev. J. C. Milliken  
 A. M. Ogilvie  
 D. M. Barnet  
 Hubert Robertson  
 E. F. Cameron  
 J. R. Fiddian  
 R. A. Green  
 E. W. Hogben  
 J. Waugh  
 A. D. Marchant  
 J. C. Jones

Rev. W. Gray  
 R. Campbell  
 W. F. Shannon  
 Mr. W. G. Crane  
 John Campbell  
 A. L. Pryde  
 G. Mackay  
 G. G. Meredith  
 R. Bracks

Convener: Rev. John Waugh.

## Board of Religious Education (20.)

Rev. J. Mackenzie  
 Professor Hector Maclean  
 J. B. Galloway  
 H. Clark  
 N. H. Joughin  
 E. H. Vines  
 G. R. S. Reid  
 J. C. Jamieson  
 Karl Forster  
 W. H. Waters  
 R. Millar  
 R. Campbell

Rev. N. McDonald  
 A. W. Ivory  
 F. A. Darling  
 A. D. Marchant  
 Mr. J. A. Paterson  
 A. J. Scovell  
 John Campbell  
 Miss Janet Hopkins

# Special Committees

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**A.I.M. Board.**—See Minute 72, Paragraph 12.

**A.I.M. Councils.**—See Minute 72, Paragraph 13.

**Attitude of the Church to Her Creed.**—Rev. Dr. E. E. Anderson, Convener. **New South Wales:** Revs. E. E. Anderson, Dr. Angus, D. F. Brandt, Dr. Burgess, J. Edwards, D. J. Flockhart, G. A. Gordon, A. S. McCook, R. J. H. McGowan, Dr. Macintyre, J. C. Milliken, G. R. S. Reid, W. P. Stewart, Dr. R. Scott West, and T. J. Williams; Messrs. A. G. Baxter, J. H. Beatson, W. G. Geikie; Rev. Dr. E. E. Anderson, Convener. **Queensland:** Revs. R. Bardon, J. Gibson, J. A. Hunter, A. M. MacKillop, and W. C. Radcliffe, Messrs. J. Campbell and J. K. Stewart; Rev. W. C. Radcliffe, Convener. **South Australia:** Revs. Dr. Davidson, W. F. Shannon, Dr. C. Duguid, and Mr. G. C. Ligertwood; . . . . ., Convener. **Tasmania:** Rev. W. Mabin; Messrs. P. R. Henry, G. G. Meredith, and Dr. Storrer; Rev. W. Mabin, Convener. **Victoria:** Revs. Dr. Borland, D. A. Cameron, J. Gillies, Dr. S. F. Hunter, John Mackenzie, Dr. Mathew, P. J. Murdoch, F. H. L. Paton, A. G. Roy, George Tait; Sir John MacFarland; Messrs. J. M. Campbell, L. K. McNab, D. K. Picken, and A. G. Proudfoot; Rev. F. H. L. Paton, Convener. **Western Australia:** Professor A. D. Ross; Messrs. P. C. Anderson, F. W. Berry, and W. Christie.

**Beneficiary Fund.**—Minute 76, Paragraph 2.

**Book of Common Order.**—See Minute 24.

**Business.**—See Minute 108.

**Canberra.**—Committee. See Minute 25, Paragraph 7.  
Executive. See Minute 25, Paragraph 8.

**Building Committee.**—Revs. Dr. Borland (Convener), Dr. Scott West, D. A. Cameron, D. Macrae Stewart, Professor F. E. Ozer, John Walker, N. S. Millar, Dr. Macintyre, Dr. Angus, Dr. Davidson; Messrs. H. H. Kemp, Herbert E. Ross, Andrew Reid, A. Kemp, T. M. Shakespeare, E. Smith, J. M. Pringle, H. D. McBean, F. T. Grove, H. Bremner Lewis; Sir John MacFarland, with power to co-opt.

**Christian Unity.**—The Rev. Prof. Macintyre (Convener). **New South Wales:** Rev. Prof. Macintyre (Convener), Rev. R. Scott West, D.D., Revs. Prof. Angus, D. F. Brandt, D. P. Macdonald, V. Clark-Duff, Professor Anderson, G. R. S. Reid, T. J. Williams, G. A. Gordon, J. H. G. Auld, J. Walker; Mr. W. G. Geikie; Dr. Murray; Messrs. S. J. Carruthers, W. G. Crane. **Victoria:** Mr. J. M. Campbell (Convener); Revs. Professor Ozer, Dr. Mathew, Geo. Tait, P. J. Murdoch, J. Mackenzie, A. Irving Davidson, D. A. Cameron, B. T. Buntine, Professor Gillies, P. L. Forster, General Clark; Messrs. L. K. McNab, A. L. Pryde.

**Queensland:** Revs. W. C. Radcliffe (Convener), A. M. MacKillop, G. K. Kirke, Jas. Gibson, N. Millar, H. Robertson, M. Henderson; Messrs. J. K. Stewart, A. S. Barr, S. Lamont.

**South Australia:** Revs. W. Floyd Shannon (Convener), R. Campbell, D. Chapman, Dr. Davidson, A. C. Weber, J. MacDougall Forsyth; Messrs. A. D. Young, and M. F. Culliford.

**Tasmania:** Revs. J. Crookston (Convener), J. C. Jones; Messrs. P. R. Henry, G. G. Meredith, F. Paine, F. Burbury.

**Western Australia:** Revs. A. Crow (Convener), Geo. Tulloch, D. Galloway; Mr. J. Bray; Professor A. D. Ross; Messrs. F. A. McMullen, G. F. Pitchford.

**Fire Insurance.**—See Minute 92, Paragraph 3.

**Immigration.**—See Minute 34, Paragraph 8.

**Jewish Mission.**—See Minute 97.

**Moderator's Committee.**—See Minute 101.

**Naval and Military Committee.**—See Minute 42, Paragraph 6.

**Religion in the Home.**—See Minute 95, Paragraph 5.

**Social Services.**—Rev. D. A. Cameron, Convener. Revs. T. Brown, V. C. Bell, D. A. Cameron, P. L. Forster, Dr. Macintyre, and E. H. McL. Shugg; Mr. J. R. B. Campbell.

**Suva.**—See Minute 96.





REPORTS OF COMMITTEES  
AND OTHER PAPERS

PRESENTED TO THE

General Assembly of Australia



BRISBANE, SEPTEMBER, 1928

## Communications

### I.—GENERAL PRESBYTERIAN ALLIANCE.

Edinburgh, 1st May, 1928.

Dear Sir,

Please allow me to draw your attention to the reference in the Report of our Alliance sent to your Church's Supreme Court, concerning the Quadrennial Council to be held at Boston, Mass., U.S.A., in June, 1929. May I ask you kindly to secure that arrangements are made for representation of your Church at the Council by your Court, subject, of course, to rearrangement later as your Court may see fit? The approximate number of delegates allotted to your Church is one.

I shall be glad to hear from you in due course concerning your Church's wishes and suggestions.

Yours respectfully,  
W. H. HAMILTON,  
General Secretary.

### II.—THE PRESBYTERIAN CHURCH IN CANADA.

Toronto, October 13th, 1927.

The Very Rev. R. Scott West, D.D.,  
Moderator-General of the Presbyterian  
Church of Australia,  
The Manse, Burwood, N.S.W., Australia.

Dear Sir,

It gives me great pleasure to report to you as Moderator-General of the Presbyterian Church of Australia that Professor S. Angus, D.D., Ph.D., D.Litt., D.D., of St. Andrew's College, Sydney, N.S.W., paid a visit to Knox College, Toronto, and at the recent opening of the 84th session most kindly consented to giving an address.

Professor Angus has also conveyed to us the greetings of the Church in Australia and visited us at the general offices of the Church.

I would like to express our appreciation of the visit of Professor Angus and of his kindly and generous response to our request for his services in connection with the opening of the College. May I convey to the Presbyterian Church of Australia the cordial greetings and good wishes of the Presbyterian Church in Canada.

Yours sincerely,  
J. W. MacNAMARA,  
Clerk of Assembly.

### III.—THE PRESBYTERIAN CHURCH IN CANADA.

Toronto, Ont.,  
June 30th, 1927.

Rev. Dr. S. Angus,  
C/o St. Andrew's College,  
Sydney, N.S.W., Australia.

Dear Sir,

The Presbyterian Church in Canada desires to convey its cordial greetings to the brethren of the Presbyterian Church of Australia, with the renewed assurance of our affection and esteem.

Although the withdrawal of a large number of our brethren in June, 1925, to form the United Church of Canada, left us sadly crippled both in men and means, yet in the past year God has dealt very kindly with us, and our Church has grown amazingly in numbers and in usefulness. Our shattered organisation has been repaired and we have resumed every type of work formerly carried on by us. A Government Commission had at length apportioned Presbyterian property between ourselves and our brethren of the United Church, and for missionary, social, and educational service we are now amply equipped. Only the supply of ordained ministers is still inadequate, and even that difficulty is steadily being surmounted, partly through the unusually successful operation of our Colleges, and partly by accessions from the ministry of sister Churches outside Canada.

In numbers we have grown from 154,000 communicants to 163,374, so that we are by a generous margin the third largest Protestant Church in the Dominion of Canada.

We give you this information in the assurance that as a branch of the Presbyterian Church you are interested in the progress of Presbyterianism in this country, and we need not assure you, since your welfare touches us deeply, that news of your continued prosperity will be received by your brethren in Canada with sincere pleasure.

Yours sincerely,

STUART C. PARKER,  
Convener of Committee on Correspondence.

Clerks to the General Assembly,

T. WARDLAW TAYLOR.  
J. W. MacNAMARA.

## Overtures

### I—PRESBYTERY OF MELBOURNE NORTH—OVERTURE ANENT CO-OPERATION.

The Assembly Hall, Melbourne, July 2nd, 1928, 7.30 p.m., at which time and place the Presbytery of Melbourne North met and was duly constituted.

Inter alia: It was resolved to forward the following overture to the General Assembly of Australia meeting in Brisbane in September:—

1. In view of the fact that, while Church Union with the Methodist and Congregational Churches was under consideration, those who were in favour of an Incorporated Union and those who opposed such Union were alike favourable to certain measures of co-operation between these and other churches:

2. In view of the fact that the negotiations on Christian Unity between the Methodist, Congregational and Anglican Churches along with ourselves have, during the last four years, led to little if any practical result in fresh activities:

3. In view of the apparent fact that there are important matters concerning Home Mission Overlapping, United Action in certain Foreign Mission Enterprises, Welfare of Youth, Co-ordination of Social Services, Joint Arrangements for Theological Education, and other matters of common interest in which a greater measure of united action is practicable and necessary:

4. In view, further, of the fact that there is reasonable prospect of early agreement on some at least of these subjects between the Methodist, Congregational and Baptist Churches and this Church:

Hereby respectfully Overtures the Venerable the General Assembly of Australia to take these premises into consideration,

Refer them to the Committee on Christian Unity for report to a later Sederunt, as to the best procedure for initiating and carrying through fresh negotiations with any Churches willing to meet us in the matter; and take such, or other, steps for hastening further co-operation, or do otherwise as to the Assembly, in its wisdom, may seem best.

The Rev. R. W. Macaulay and W. Goyen were appointed to support the overture.

W. J. HARRIS,  
Acting Clerk.

## II.—PRESBYTERY OF MELBOURNE EAST.

## OVERTURE ANENT CO-OPERATION.

The Presbytery of Melbourne East agreed to adopt and transmit to the General Assembly of Australia the following Overture:—

That the Presbytery of Melbourne East:

1. In view of the fact that, while Church Union with the Methodist and Congregational Churches was under consideration, those in favour of an Incorporated Union and those who opposed such Union were alike favourable to certain measures of co-operation between these and other Churches:

2. In view of the fact that the negotiations on Christian Unity between the Methodist, Congregational, Anglican Churches and ourselves have, during the last four years, led to little if any practical result in fresh activities:

3. In view of the apparent fact that there are important matters concerning Overlapping, United Action in certain Foreign Mission Enterprises, Welfare of Youth, Co-ordination of Social Services, Joint Arrangements for Theological Education, and other matters of common interest in which a greater measure of joint action is practicable and necessary:

4. In view, further, of the fact that there is reasonable prospect of early agreement on some at least of these subjects between the Methodist, Congregational and Baptist Churches and ourselves:

Hereby respectfully Overtures the Venerable the General Assembly of Australia,

To take these Premises into consideration, refer them to the Committee on Christian Unity for report to a later Sederunt, as to the best procedure for initiating and carrying through fresh negotiations with any Churches willing to meet us in the matter, and take such or other steps for hastening further co-operation, or do otherwise, as to the Assembly in its wisdom may seem best.

To be supported in the Assembly by the Revs. W. Johnston, J. MacKenzie, and G. H. Balfour.

Extracted from minutes of Presbytery, 9/7/28.

E. H. CHAPPLE,  
Clerk.

## III.—PRESBYTERIAN CHURCH IN SOUTH AUSTRALIA—PRESBYTERY OF BELALIE.

## OVERTURE ANENT HOME MISSIONARIES AND THE SACRAMENT OF THE LORD'S SUPPER.

At Clare the 13th day of June, 1928, which day the Presbytery of Belalie being duly met and constituted with prayer.

Inter alia: The Presbytery resolved to transmit the following Overture to the General Assembly:—

Whereas the first regulation (B.B., 1924, p. 96) is considered to be too stringent, and

Whereas Presbyteries are not administering the said regulation uniformly, and

Whereas this variation in administration is leading to confusion and dissatisfaction,



It is, therefore, humbly overtured to the General Assembly by the Presbytery of Belalie

That regulation (I.) be amended by adding "Firstly" after the words "satisfy itself," and by adding "or secondly, of the fitness of the missionary, and the special urgency of the case," after the word "purpose," or deal otherwise with these premises as the Assembly in its wisdom may see fit.

Closed with prayer.

Extracted from the Records of the Presbytery of Belalie this 12th day of July, 1928, by me,

J. McD. FORSYTH,  
Clerk.

To be supported by Rev. F. H. Patterson and Mr. Jas. Holdsworth.

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#### IV.—PRESBYTERY OF BATHURST.

##### OVERTURE ANENT HYMN 320 IN THE REVISED HYMNARY.

Whereas the revised Church Hymnary is authorised for use in public worship by the Presbyterian Church of Australia, and whereas the doctrinal teaching of the hymns and canticles contained therein may be presumed by those using the book to have the approval of this Assembly, and whereas the doctrinal teaching and implications of Hymn No. 320 are contrary to the doctrinal standards of this Church, it is hereby humbly overtured to the Venerable the General Assembly of the Presbyterian Church of Australia by the Presbytery of Bathurst to take the premises into consideration and to arrange with the publishers to delete or omit the said hymn from all copies of the Hymnary for use in Australia, and that until this can be effected a slip be inserted at No. 320 in all copies of the book going into circulation expressly stating that this Church disapproves of the said hymn, or to do otherwise in the matter as the General Assembly in its wisdom may see fit.

To be supported by representatives of Presbytery.

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#### V.—OVERTURE FORM STATE ASSEMBLY OF WESTERN AUSTRALIA. ANENT ORDINATION OF HOME MISSIONARIES.

To the Venerable the General Assembly of Australia,

Your petitioners respectfully show:

That this Assembly being greatly embarrassed by the difficulty in procuring Ministers for the present work of the Church and for its future expansion approach the General Assembly of Australia with the request that this Assembly be authorised to ordain or receive twelve selected men, within the next five years, provided—

1. That they be men of considerable experience in Home Mission Work, and not less than 40 years of age
2. That they be available for a call only in Western Australia.

Your petitioners, therefore, pray that the Venerable the General Assembly of Australia will take these premises into account, and grant the prayer of the Overture, or deal with the matter otherwise as the General Assembly in its wisdom may deem fit.

NEIL McDONALD,  
Moderator.

The Revs. A. Crow and G. Tulloch were appointed to support the Overture.

## VI.—OVERTURE.

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

It is hereby humbly overtured to the Venerable The General Assembly by the members of the Assembly, whose names are appended, that the following additions be made to Clause IV., Articles of Agreement, Deed of Union, Functions of Assembly, Vol. 3:—

“Also with regard to Religious Education and Publications under regulations to be determined from time to time by the General Assembly with the approval of a majority of State Assemblies.”

John Mackenzie.  
N. H. Joughin  
E. H. Vines  
A. G. Proudfoot  
R. Millar  
Neil McDonald  
W. A. Sanderson

At Brisbane, September 15, 1928.

## Petitions to be Received as Ministers

I.—Mr. LOUIS ARTHUR ANDERSON, M.A. (Melb.), Dip. Ed. (Syd.).

Early education received at a State School in Victoria. Spent three years at the College of the Bible, Melbourne, the training college of the Churches of Christ.

Received diploma for Christian conduct and examinations passed.

Subjects taken were:—

First Year—O.T. (Samuel to end of O.T.); N.T. (Gospels), Comparative Religion and Missions, Ancient History, English, Elocution.

Second Year—Remainder of O.T., Remainder of N.T., Church History, Homiletics, English, Elocution.

Third Year—Logic, Psychology, Hermeneutics and Exegesis, Apologetics, English.

Fourth Year—Studies were continued until enlistment in the A.I.F. in June, 1915.

Served in Army Medical Corps until end of the war.

In 1919, entered Melbourne University. Graduated B.A. with Honours in 1922.

Subjects taken were:—

First Year—English (Part I.); British History (Part I.), Second Class Honours; Psychology; Logic and Ethics (Second Class Honours).

Second Year—British History (Part II.), Second Class Honours; Ancient History, Second Class Honours.

Third Year—European History (Part II.), Second Class Honours; Political Economy, First Class Honours. Awarded the Cobden Club Medal for Political Economy.

Graduated M.A., Melbourne University in 1924.

Set apart as Minister of the Church of Christ at Melbourne on November 20th, 1919. Have never been connected with any other denomination. Held several pastorates in Victoria during student years.

Spent two years at Maryborough (Q.) as pastor, when the engagement terminated.

“Not feeling altogether at ease with Church methods and teaching, I entered the teaching profession, and became a Master at Malvern Grammar School (Sydney), where I remained three years. During this time, I took week-end services, and took also the opportunity of doing Education work at the University of Sydney. I have been granted the Diploma of Education.

I have been more than a year at Wolaroi College (Orange, N.S.W.), and have done considerable preaching work among the various churches; on several occasions preaching for Rev. H. S. R. Innes (of Orange)."

"I have kept in touch with my Theological Studies, reading standard works from all quarters, ancient and modern as well as the more recent. I have made a special study of Church History, reading much from original documents. I have been teaching English History for some time, and am at present teaching European History. I am abreast with the best Philosophical thought, having practically completed the course in Philosophy.

I was for a year Honorary Tutor in Psychology of the W.E.A. in Queensland, and have lectured elsewhere in this subject. I am well versed in Economics: besides my University work. I did some special reading by the advice of the Professor of Economics in the University of Queensland.

. . . I have attended other special University courses in Education besides a year's study in W.E.A. circles in Psychology under Dr. Martin, and a course of lectures in Religion under Professor Angus. I have a good knowledge of French and am fairly widely read in the literature of that language. I read Greek, and am familiar with the N.T. in the original. I have a working knowledge of Latin, and am fairly widely read in the Classics. I have studied Hebrew, and can pick my way fairly well in the O.T. I am widely read in English Literature. . . . I have studied Anthropology to some extent and also Geology. I am now working with the idea of taking the Examination for the B.D."

Age:—39 years.

Born:—North Melbourne, Vic.

Married—5 children.

Reason for desiring entrance into the Presbyterian Church:—

"I believe that I can best serve the Kingdom of God in your fellowship."

Statement regarding change of principle:—

'On question of Baptism, I have been led to see that the immersion of believers is not essential either to Salvation or Church fellowship. Moreover, I am prepared to practise the Sacrament under the forms of the Presbyterian Church. I endorse the Presbyterian Policy, and like its worship and methods.'

The Presbytery of Orange (N.S.W.) recommended unanimously that the prayer of the petition be granted.

The following documents accompany the petition:—

- (a) Letter and reference from Professor Angus, St. Andrew's College, Sydney.
- (b) Reference from Professor Scott, University of Melbourne.
- (c) Reference from Mr. E. W. Kelly, LL.M., Lecturer in Political Economy, University of Melbourne.
- (d) Certificate from Registrar, University of Melbourne.
- (e) Reference from Dr. A. C. Garnett, Tutor in Philosophy, University of Adelaide.
- (f) Reference from Mr. P. R. Cole, Vice-Principal, Teachers' College, Sydney.
- (g) Two references from Rev. A. J. Rolfe, M.A., Headmaster, Malvern School, Hunter's Hill, Sydney.
- (h) Certificate of Status and Character from Mr. E. J. Hilder, Secretary Crecentials Committee of the Churches of Christ in N.S.W.
- (i) Reference from Mr. J. A. Ferguson, LL.B. (Procurator).

## II.—Rev. GEORGE OSWALD CLIFFORD BARTLETT, B.A. (Sydney).

Early education received in State Schools of N.S.W. Graduated B.A., University of Sydney. Took Theological Course at Moore College, Sydney; with private study. Certificates of Attainment from the University of Sydney and Moore College are submitted. Licensed and ordained by the Archbishop of Sydney during the years 1912 and 1913.

The following subjects were taken during the University course:—

Latin—Livy XXI., Horace Odes Books II. and III.

Greek—Hercotus IX., Licias Selections.

History—English History to about 1550, The Age of the Barons.

English—King Lear, and a volume of Poems.

Mathematics—Intermediate Standard

(I also read Lucian, Vera Historia; and Pro Archia, Cicero).

I gained Distinction in Philosophy, and I was awarded a Credit in Geology, in my Arts course.

II. (b)—Concerning my work at Moore College, I had studied assiduously during the four years I was engaged in Home Mission Work with Reverend Frewin and Smith, and according to the Vice-Principal of the College (the Rev. G. A. Chambers, M.A., B.Ed., D.D., now Bishop of Central Tanganyika), I really knew more than the men who were that year leaving the College. Hence, it was in neglected subjects only that I found it necessary to read for the final examination. This explains why I did not take the full course of two years at the College after Matriculating or reaching the Matriculation Standard.

(c) The College course covers:—

A General Paper on the Old Testament.

A General Paper on the New Testament.

A Special period of the Old Testament for intensive study  
Selected Psalms.

Selected portions of the New Testament in Greek.

History of the Church to 451 A.D.

History of the Church of England.

History of Book of Common Prayer with contents.

A Latin Ecclesiastical Author.

Intensive study of the Creeds and 39 Articles and their teaching.

A Treatise on Apologetics.

A Treatise on Homilectics.

**Note**—I studied Psalms of Books III. and IV., Cambridge Bible. The Latin was Bede Book III.

N.T. Greek—Lk. (the Whole). Acts 1-12 inclusive. I. Peter. Pastoral Epistles. Ephesians.

Church History—Hole for the Church of England. Foakes-Jackson, and Bigg for Early Church. Carter and Plummer (2 vols.) for the Special English period.

Special periods of the O.T.—The Captivity, with Lectures on it; and Kilpatrick, relevant portions from his Doctrine of the Prophets (2); Isaiah, Chapters 40 to end, and its History.

My General O.T. Paper was prepared from Foakes-Jackson History of the Hebrews, Ryle Canon of the O.T., Ottley The Hebrews.

My N.T. Paper was prepared from Peake's Intro., Pullan, and Salmon Intros., with Lecture Notes by Principal Canon Jones.

On Apologetics we read Lonsdale Ragg, Bruce (chaps. on Agnosticism, Pantheism, etc.), Butler "Analogy of Religion" (Intro. to and Pt. II.).

On Homilectics, Brooks; with Watts-Ditchfield "The Church."

For the Ministry, Gore, Lightfoot, Griffith Thomas.

Special Lectures were given on the Great Doctrines of the Bible, on God, Christ, Holy Spirit, Sacraments, Last Things, etc.

VI. (c)—I worked as Lay-Curate under the direction of the Rev. G. D. Frewin for one year, and afterwards at the special request of the Bishop of the Diocese (the late Bp. Cooper) I left Mr. Frewin to take up work in the neglected area of Tenterfield. This Parish was then approximately 150 miles in length and about 60 or more in width. Here I had charge as a Home Missionary for three years. Compare a letter from Rev. E. C. Cameron of Northbridge for an account of my work in this District.

In 1912-1913 I acted as Curate and Assistant Master of Trinity Grammar School. In August of 1914 I took charge of the Nambucca Parish, and stayed there until I enlisted in March, 1915, to go to the Front. I was away on leave in Egypt and in France till 1918. On my return, I assisted Rev. Stephen Taylor, of Wahroonga, for a few months. When Cranbrook College opened in 1920, I joined the Staff for that year. Mr. Yeates, M.A., of St. Stephen's, Willoughby, wanted me to assist him at Northbridge. I left the Parish to take charge of Wahroonga Grammar School with the beginning of the year 1923, and was in charge until the end of 1924. I next became Assistant Master at the Lane Cove School till I again joined forces with Rev. A. A. Yeates at Ashfield. My resignation was forwarded to the Bishop to allow of a Locum to take Mr. Yeates' place as Rector in charge, the Parish not being financially strong enough to carry three men. Cp. Section VI. (d) of Petition.



I should add that Mr. Yeates left Willoughby to go to Melbourne in the month of July, 1922. For the following four months, the Rev. A. Killworth, M.A., L.L.B., had charge, and I worked on under him. Cp. his letter enclosed. The Rev. Canon Begbie followed Mr. Killworth as Rector in the beginning of November, and as he wished me to assist him I did so until the School opened in February of 1923. Cp. his letter.

Age:—45 years.

Born:—Burrawang, N.S.W.

Married—No family.

Have never belonged to any other denomination than the Church of England.

Reasons for desiring to enter the Presbyterian Church:—

- (1) Desire for freedom—from Ritualism.
- (2) Conscientious objections to Anglo-Catholicism, its doctrines and sacramentalism.
- (3) Musical services, which have become the fashion in Evangelical and Anglo-Catholic parishes.
- (4) Objections to Saint's Day Communion, Daily Celebrations, especially at an early hour when people are debarred from coming. The insistence on an early hour is for fasting purposes.

The Presbytery of North Sydney recommenced unanimously that the prayer of the petition be granted.

Documents with petition:—

- (1) Certificate of Status and Character from the Archbishop of Sydney.
- (2) Certificate from Principal Davies, M.A., B.D., of Moore College, Sydney.
- (3) Certificate from Emeritus Professor Francis Anderson, of Sydney University.

Nineteen other letters of commendation.

### III.—PETITION OF THE REV. VICTOR WILLIAM COOMBES.

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

The Petition of the undersigned respectfully sheweth:—

1. That your petitioner at the request and on the recommendations of the Foreign Missions Committee of New South Wales was ordained by the Presbytery of Sydney on Tuesday, 25th October, 1921, "to the office of the Holy Ministry as Evangelistic Missionary to India."

2. That his ordination was ratified by the General Assembly of Australia in September, 1922.

3. That he proceeded to India in November, 1921, and after over five years of service, was in March, 1927, ordered home suffering from nervous breakdown.

4. That after twelve months in New South Wales spent in resting and in deputation work, medical opinion is to the effect that it is not advisable for him to return to India.

5. That on March 6th, 1928, at the expiration of the furlough period, his engagement with the Foreign Missions Committee of New South Wales terminated.

6. That being for the present unable to return to the work in the Indian Mission Field, he desires to engage in the service of the Church in a country charge.

7. That on 17th April, 1928, the Foreign Missions Committee of New South Wales passed the following resolution:—

"The Foreign Missions Committee recommend that the petition of the Rev. V. W. Coombes to be eligible for induction into a charge under the Presbyterian Church of Australia be granted owing to his services in India."

Your petitioner therefore prays your Honourable Court to grant him permission to accept a Call to a charge in Australia.

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

V. W. COOMBES.

Hurstville,  
24th April, 1928.

## Summary of the Rev. V. W. Coombes.

Educational qualifications: Mortdale Public School and Kogarah Superior Public School. Won State Bursary at Sydney Boys' High School. Passed Junior Public Examinations in 6 subjects with one 1st class and five 2nd class passes.

Studied French and Latin.

Engaged in Accountancy Examinations and passed Intermediate and Final Accountancy and Intermediate and Final Law Examinations, under the Commonwealth Institute of Accountants, and admitted as Associate.

Passed 3 terms of 5 months in Missionary and Bible College, Croydon, and gained first place in term examinations.

Studied the Tamil Vernacular in South India, as Missionary, and passed Board of Examinations of the Madras Representative Christian Council.

## Report of College Committee, re Petition of Rev. V. W. Coombes.

The College Committee recommends that the prayer of the petition be granted and that Mr. Coombes be accepted as a minister in full standing, provided that he take 2 years in one of the Theological Halls of the Church, and pass the Exit Examination in all subjects except Hebrew.

## IV.—Rev. PERCY RICHARD CURRELL.

Early education received at North Finchley (London) Council School. Have had no University training. Theological course was taken at the Queensland Baptist College between 1918 and 1922, the latter two years being extra-mural. Certificate submitted from the Queensland Baptist College.

Subjects studied:—

Bible-handbook, Apologetics, Homiletics, Logic, N.T. Greek.

Ordained by the Baptist Union of Queensland at the Brisbane Tabernacle, Easter, 1923.

Age:—38 years.

Born:—London, England.

Married—1 child.

Have never belonged to any other than the Baptist Church. Now supplying for the Presbyterian Church at Mount Morgan, Queensland. Was Pastor of the Wondai Baptist Circuit from October, 1920, to January, 1924; and of the Rockhampton Tabernacle from February, 1924, to February, 1927. Left by voluntary resignation.

Reasons for desiring to enter the Presbyterian Church:—

“That the Doctrine and Polity of the Presbyterian Church are in accord with the teaching of the New Testament; and that Presbyterianism is the best form of Church Government.”

The Presbytery of Rockhampton (Q.) recommended unanimously “that the petition be favourably received, and that he be required of the General Assembly of Australia to sit and pass the Entrance Examination to the Theological Hall, and take the full course of three years.”

Accompanying documents are:—

- (1) Certificate of Status from the Queensland Baptist College.
- (2) Letter from Secretary of Baptist Union of Queensland, accepting his resignation and conveying goodwill.
- (3) Letters of commendation from the Secretary of Baptist Union of Queensland and office-bearers of Rockhampton Baptist Tabernacle.
- (4) Three letters of commendation from Rev. Alex. MacAllister, of Rockhampton, Interim-Moderator of Mount Morgan; Rev. R. M. Fergus, Camberwell, Vic.; and Mr. R. Patterson, Ipswich Grammar School, Q., late Session Clerk, Mt. Morgan Presbyterian Church.

## V.—Rev. ALEXANDER CLARKE GEDDES.

Early education received at a private school, and at Cambrian Hill State School, Vic. Apprenticed to an Engineer at the New Imperial Goldmining Company. After three years, received the Victorian Government's First-Class Certificate of Competency in the theoretical and practical knowledge of mining machinery. Later took a course on Electrical Engineering at Ballarat School of Mines, and received the Government Certificate for Engine-driver. Have not attended any University.

In 1914, was accepted, after a preliminary course of study under the Revs. W. H. Holtham and H. Frederick, as a candidate for the Methodist Ministry, and entered Queen's College. Attended one session; and studied the following subjects:—Theology, Church History, Elementary Greek, Hebrew (Davidson's Grammar), O.T. Introduction and Exegesis, N.T. Introduction and Exegesis, and Psychology.

Also attended the preaching class under Prof. Albiston and the class conducted by Prof. Howlett Ross for voice-production. Later took the four years' course prescribed for probationers by the Methodist Church, and studied the following subjects:—

First Year—Theology (Beet, Part I.); Church History (Fisher); O.T. Introduction and Exegesis (Dummelow); N.T. Introduction and Exegesis (Dummelow); and Methodist Law.

Second Year—Theology (Beet, Part II.); Church History (Fisher); Dummelow's O.T. and N.T. Introduction and Exegesis; Wesley's Sermons (Vol. I.); Psychology (Dumville). Also used Driver's Introduction to O.T. as an extra text-book.

Third Year—Theology (Pope); Church History (Fisher); Dummelow's O. and N.T. Introduction and Exegesis; Psychology (Warner); and Dewey and Tuft's Ethics (Part II.) as an extra subject.

Fourth Year—Theology (Mackintosh's "Person of Christ"); Church History (Fisher); Dummelow's Introduction and Exegesis of O. and N.T.; Apologetics (Bruce) Part II.

Since ordination, have endeavoured to study a standard work each year on various subjects, and have included Fairbank's "Introduction to Sociology"; Simpson's "Spiritual Interpretation of Nature"; and Starbuck's "Psychology of Religion."

Certificate is presented from the Master of Queen's College, indicating residence in College during 1914. Also certificate of ordination as Minister of the Methodist Church of Australasia, dated March, 1919, from Rev. R. Bayles, President of the Conference.

Age:—41 years, on August 12th, 1927.

Born at Magpie, near Ballarat, Vic.

Married—2 children.

Have never been connected with any other than the Methodist Church of Australasia.

As a probationer, served in circuits at Wentworth (2 years), Glenferrie (1 year), Maffra (1 year), and Sea Lake (2 years). After ordination, served at Wycheproof (3 years), Raywood (3 years). At the Conference of 1927 was appointed to Dunkeld.

The following reasons are given for seeking entrance into the Presbyterian Church:—

- (1) Because of my early training. My father and mother were Presbyterians, although owing to the fact that we resided many miles away from the Presbyterian Church we did not attend that denomination. Instead, I received my religious training around the family altar. There I was requested to recite twelve verses of Scripture every Sabbath. In this way, during the years between my ninth and tenth birthdays, I repeated from memory the Gospels according to St. Matthew and St. John. I was fifteen years of age before I commenced to attend the Methodist Sunday School in the vicinity of my home. Moreover, I was early introduced to Scottish literature, and have been a life-long student of Scottish national history. And as the Church and the national life cannot be separated, I feel that I am not altogether a stranger to Presbyterianism.
- (2) I have objections to the itinerancy system of the Methodist Church.

My action does not involve any change of principle; but I am convinced that the Presbyterian Church affords greater opportunities for the permanent fashioning of the faith, and the development of the latent possibilities of the congregations.

Above all in making this application for admission into the Presbyterian Church, I believe that I am being Divinely led.



The Presbytery of Hamilton (Vic.) resolved unanimously: "That the petition be transmitted with the recommendation that the prayer thereof be granted, provided that Mr. Geddes attend the Theological Hall at Ormond College for whatever period the College Committee of the Assembly may deem fit."

Documents in support are:—

- (1) Certificate of status and character from Rev. R. Bayles, President of Methodist Conference, Victoria.
- (2) Letters accepting resignation as a minister of Methodist Church from President and Secretary of Methodist Conference.
- (3) Certificate of competency as an engine-driver.
- (4) Certificate from Dr. Sugden, Master of Queen's College, Melbourne.
- (5) Certificate of marks attained in examinations of probationers from Rev. A. Hambly.
- (6) Testimonial from office-bearers and others of Raywood Methodist Circuit.
- (7) Letters of commendation from the Revs. Frank W. Rankin (Rapan-yap, Vic.), R. J. Williams (Wickliffe, Vic.), and Rev. Ralph Rankin (Clerk of Presbytery of Penola, Vic.).
- (8) Certificate from Professors F. E. Ozer, John Gillies, and Hector Maclean, of Ormond Theological Hall, Melbourne.

#### VI.—PETITION OF MR. FRANK LYALL HUME, OF LAKE ROWAN, VICTORIA.

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

The Petition of the undersigned, Frank Lyall Hume, respectfully showeth that:—

- (1) Your petitioner was born in Edinburgh, Scotland, and is now 60 years of age.
- (2) Is an Elder of the Presbyterian Church of Victoria; a communicant on the Roll of the Charge at Deepdene and a Home Missionary in charge of the parish of Lake Rowan.
- (3) In 1895 he was requested to accept the position of assistant to the Rev. Frank Paton, who was then about to proceed to Tanna, in the New Hebridies. Accepting the offered position, he sailed from Melbourne on the Mission Steamer "Dayspring" in April, 1896, attended the Synod at Aneityum and thereafter landed with Mr. and Mrs. Paton on the beach at Lenakel.
- (4) For four years he worked there with hands and voice; preaching, teaching, and doing all in his power to spread the Gospel. With Mr. Paton he had landed in a place utterly heathen and shared the joy of knowing that their work was not in vain.
- (5) At the end of four years the attacks of malaria (which he had contracted on the island) became so severe that he had to resign. Consultation with the late Dr. Lamb, formerly of Ambrim, disclosed that your petitioner showed symptoms of lung disease, acquired in all probability through his constant dealings with the natives of whom many were at that time dying with the same trouble; further medical opinion confirmed this diagnosis.
- (6) On going to the mission field your petitioner had not intended to prepare for the regular ministry, but his experience as a missionary and the influence of the Rev. F. H. L. Paton induced him to begin to study for the ministry, under Mr. Paton's direction. Arrangements were made with the committee then controlling the Home Mission course in Melbourne, and your petitioner took the prescribed examinations on the island under supervision of Mr. Paton, who received the papers from Melbourne.
- (7) The Synod of 1900 appointed your petitioner to take charge of the station at Port Resolution, during the absence of the Rev. William Watt, on furlough. Fresh attacks of malaria brought your petitioner to a condition of complete physical collapse, and this made it inevitable that he should abandon work in the Island



and return to Australia. He was offered and accepted the position of an assistant master in a private school in Sydney, and had excellent opportunity of pursuing his studies for the ministry. The state of his health did not improve and open-air life was indicated as essential.

- (8) For two years your petitioner lived in the country; part of the time at Holbrook. At Henty he was superintendent of the Union Sunday School. A languishing school was worked up, more teachers secured, and a young men's Bible Class started. Occasionally he preached, though on account of his health that could not be often. When medical examination showed that his lungs were healed, the Home Mission Committee of Victoria appointed him assistant to the Rev. S. H. McGowan, then in the Merino and Dartmoor Charge, in February, 1903. After three years' work there he was 14 months at Lakes' Entrance. He was sent to Sea Lake where what had been a Church Extension Charge had become utterly disorganised. In three years the Charge was reorganised and quickly became a full charge again. A great improvement in the condition of affairs as regards temperance was also apparent throughout the town, and the Bendigo Presbytery sent a special letter of thanks for the work done in both respects. Two years at Kaniva followed where a similar condition, a full charge sunken to disorganisation, was met and altered. At Broughton, one of the preaching places in this Charge, the Hall became too small for the attendances and the Public Hall had to be used. Leaving Kaniva, your petitioner then spent three years and four months at Macarthur as missionary assistant to the Rev. R. J. Houston, who was at Branzholme, 20 miles away. Appointed to Willaura in November, 1915, your petitioner worked there till March, 1917, when Tatyoon was added to it, making a Full Charge. The Clerk of the Presbytery of Western Plains intimated to the Presbytery that the Tatyoon Charge wished to invite your petitioner to be its first minister, had he been eligible. Leaving Tatyoon, your petitioner went for a holiday to Cowes for three weeks and preaching there, was asked to remain and was appointed by the Home Mission Committee.
- (9) At this stage your petitioner was encouraged to apply to the General Assembly of Australia, meeting in Melbourne, September, 1918, for recognition as a minister without further study. The state of his health had made serious study for examinations impossible when combined with other work such as parish work, and your petitioner had no private means to enable him to limit himself to study.

When he learned that his application had failed, by a small majority, to pass the Assembly, your petitioner was faced with the fact that he was unable then to maintain and educate his family and provide for his health as was required. At that point his health took another turn for the worse, and he was compelled to resign from Home Mission work. He had no means of livelihood except by working, and the only work he seemed then able to do was something in the open-air. Accordingly he took up fruit-growing in the Dandenong Ranges, where for nine years he maintained himself and assisted the Methodist, Presbyterian and Anglican Churches. Early this year it seemed that his health was once more established, and in April, 1928, the Victorian Home Mission Committee appointed him to his present charge of Lake Rowan. Here he has three preaching stations and drives two ponies about 30 miles each Sunday. The work is prospering and it would seem that your petitioner is really doing God's Will in the work of the ministry.

Your petitioner respectfully points out that he has given the best years of his life to the service of the Presbyterian Church; that he fulfilled so much of the prescribed course of study as his health allowed; that his health was ruined in the service of the Church in the mission field and not through any fault of his own; that the status of an ordained minister would be a help in his work and a comfort to himself after thirty years of such service as he has been able to render; that all through these years he has striven to read and qualify himself by study and

thought, that he might attain and maintain the culture and freshness requisite in a preacher of the Gospel and by prayer to maintain his spiritual life so that he would not be cut off from that source of power through which alone the ministry can be a joy and a success.

He therefore respectfully and earnestly prays the Venerable the General Assembly to take these premises into consideration and grant him the status of a licentiate eligible for a Call.

And as in duty bound your petitioner will ever pray for God's blessing on the decision of the Assembly.

F. LYALL HUME.

Recommended by Presbytery of Melbourne North, Convener of the Victorian Home Mission Committee, Rev. F. H. L. Paton

Documents re Petition of Mr. F. Lyall Hume.

1. From Presbytery of Melbourne North with warm recommendation that the prayer of the petition be granted.

2. From J. R. Crockett, Convener of H.M. Committee of Victoria, certifying to the work of Mr. Lyall in the Home Mission work of the Church.

3. Letters of recommendation from Rev. F. H. L. Paton and Rev. R. W. Macaulay.

Report of College Committee, re Petition of Mr. F. L. Hume.

In regard to Mr. F. L. Hume's petition, the College Committee regrets that after sympathetic consideration of all the circumstances of the case of Mr. Hume, it cannot recommend to the General Assembly that the prayer of the petition be granted.

VII.—Rev. ARCHIBALD HOLMES LEWIS, B.A., B.D. (Wales).

Early education received at St. Mary's Hall School, Cardiff. Later entered University College, Cardiff, and after three years' course graduated B.A. Theological course taken at the South Wales Baptist College, and after three years graduated B.D. These degree certificates were laid on the table of the Presbytery of Fremantle, W.A.

Subjects studied were:—Greek, Hebrew, Theology, and Logic.

Licensed to preach the Gospel by the Baptist Union of Great Britain and Ireland in 1899 through the Tredegarnville Baptist Church, Cardiff.

Ordained to the ministry by Principal W. Edwards, B.A., D.D., at Hay, Breconshire, Wales, in 1900.

Age 46 (May 31, 1927). Born at Cardiff.

Has never been connected with any other than the Baptist denomination.

Held pastorates at Hay (Breconshire) twice, 1906-1908 and 1921-1923; Kensington (Brecon), 1908-1913; Morecambe, 1913-1917; Todmorden, 1917-1919; Watergate (Brecon), 1923-1926.

Resigned the last charge in order to come to Australia. Since November, 1926, have supplied at East Fremantle Presbyterian Church.

Reasons for desiring to enter the Presbyterian Church:—"I believe in the Presbyterian polity, and consider it to be the most aggressive Church in Australia."

A statement on Baptism is included among the documents.

The Presbytery of Fremantle recommended unanimously that the prayer of the petition be granted.

The General Assembly of Western Australia also "heartily and unani- mously supports the recommendation of the Fremantle Presbytery that the prayer of the petition be granted."

Documents in support are:—

- (1) Statement by Rev. A. H. Lewis on Baptism.
- (2) Letter from Rev. E. W. Hogben, Clerk of Freemantle Presbytery.
- (3) Certificate of Status from Rev. M. E. Aubrey, M.A., General Sec- retary of Baptist Union of Great Britain and Ireland.

- (4) Fifteen commendatory letters and testimonials from ministers, office-bearers, and congregations in Wales.
- (5) Letter from Rt. Rev. George Tulloch, Moderator, Presbyterian Church of Western Australia.

VIII.—Rev. RALFE MAIDMENT.

Early education was received at Newtown Superior Public School, Sydney, where the highest standard was reached.

In 1914 passed the Junior Public Standard of Melbourne University in Greek.

In 1916 attended Lectures and passed the examination in Philosophy II. at Sydney University, under Prof. Bernard Muscio.

Theological education was taken for two years at the Baptist College, Victoria; and one year at the Baptist College, New South Wales. The Certificate of Graduation from the Baptist College of New South Wales is submitted.

The following course of studies was taken:—

Studied at the Baptist College of Victoria during 1914 and 1915. Subjects studied were:—

- (a) Hebrew Language and Hebrew Old Testament—two years.
- (b) Old Testament Exegesis: Genesis—one year.
- (c) Greek Testament: Exegesis, Galatians (Cambridge Greek Text)—one year.
- (d) Church History; 1st, 2nd, and 3rd Centuries, and the Reformation Period—two years.
- (e) Homiletics—two years.  
The lecturer in the above subjects was the Rev. Principal Holdsworth, M.A.; the examiner in Hebrew was the Rev. J. Barnaby, M.A., B.D., of Ormond College.
- (f) Systematic Divinity—two years.
- (g) Biblical Introduction—two years.  
The lecturer in these two subjects was the Rev. F. J. Wilkin, M.A., B.D.
- (h) Elocution—two years (under Prof. J. Howlett Ross, of Melbourne).

In 1916, the Baptist Union of New South Wales formed a College in Sydney, under the Rev. Principal Gordon, M.A., and the Petitioner completed his Theological Training in that institution. The Third year subjects were:—

- (a) Biblical Theology—P. T. Forsyth's Person and Work of Christ, and Dr. Garvie's Studies in the Inner Life of Jesus.
- (b) Homiletics—completing three years.
- (c) Biblical Introduction—completing three years.
- (d) Apologetics—one year.
- (e) Psychology—one year.
- (f) Greek Testament Exegesis; First Epistle of John (Camb. Greek Text)—completing two years.
- (g) Old Testament Exegesis: First Book of Samuel (Cambridge Bible), and George Adam Smith's Historical Geography of the Holy Land—completing two years.

The lecturer in all the above subjects was the Rev. Alexander Gordon, M.A.

- (h) Church Polity—by the Rev. A. J. Waldock, M.A.

The Petitioner passed in all the abovementioned subjects.

Licensed to preach the Gospel by the Home Mission Committee of the Baptist Union of New South Wales at Tamworth in January, 1912.

Ordained to the ministry by the Executive of the Baptist Union of New South Wales in January, 1917.

Age.—36 years. Born at Sydney.

Married.—Two children.

Have never been connected with any other than the Baptist denomination.

Have occupied the following pastorates:—Mortdale (3 years), Casino (3 years), Cessnock (1 year), Bathurst (4 years).



Concerning the resignation from the last he states:—

“The happiest of relations exist between the office-bearers, members, any myself. It is the verdict of members that the Church has not been on such a sound financial and spiritual footing for many years.”

Reasons for seeking entrance into the Presbyterian Church are as follow:—

“The Baptist Church of New South Wales is virtually committed to a type of Apocalyptic teaching based on a certain view of Inspiration. After study of G. A. Smith’s Isaiah, and of the writings of Drs. A. E. Garvie, A. S. Peake, and P. T. Forsyth, this doctrine has become untenable to your Petitioner, whilst his loyalty to Jesus Christ has remained unshaken. His inability to accept this type of teaching makes his position as a Baptist minister uncomfortable and well-nigh impossible. For his own peace of mind, he must find a more tolerant atmosphere, and one also in which he can labour for the Kingdom of God with that enthusiasm which is an essential element of his ideal of the Christian ministry. He feels sure that he would find such an atmosphere in the Presbyterian Church.

“On the question of Baptism, he accepts Household Baptism, and believes that the children of members of the Church are fit candidates for this Sacrament.

“The Presbyterian Polity he entirely endorses.

“He feels that he can best serve the cause of Christ in the Presbyterian Church.”

The Presbytery of Bathurst (N.S.W.) recommended unanimously that the prayer of the petition be granted.

Documents in support are:—

- (1) Report of Committee of Presbytery of Bathurst appointed to examine petition.
- (2) Diploma of the Baptist College of New South Wales.
- (3) Letters accepting resignation and of commendation from Rev. W. Higllett, General Secretary, Baptist Union of New South Wales.
- (4) Letters of commendation from Rev. A. C. Grieve (Bathurst) and Rev. T. A. McDougall (Cowra).
- (5) Certificate of health from Dr. Busby (Bathurst).

#### IX.—Rev. ERNEST LIONEL SLADE MALLEN.

Early training received at schools in England and Scotland.

Theological course taken at St. Andrew’s College, Sydney.

Licensed by the Presbytery of Sydney in October, 1914.

Ordained by the Presbytery of The Hastings in December, 1914.

Age:—47 years.

Born in England.

Married—two children.

Has been Pastor of the following congregations:—

Gloucester (N.S.W.), two years; Rochester (Vic.), three years; Collingwood (Melbourne), three years; Morwell (Vic.), two and a half years.

At the end of his ministry at Morwell he left for California (U.S.A.), where he remained for three years.

He now desires readmission into the ministry of the Presbyterian Church of Australia.

The Presbytery of Sydney resolved unanimously to recommend that the prayer of the petition be granted.

Document in support:—Certificate of Status from the Presbytery of Sacramento, U.S. America.

#### X.—Rev. ROBERT FREDERICK MELVILLE.

Early education received in New South Wales State Schools. Learned a trade, and worked at it till 23 years of age.

Accepting a call to the ministry, began Home Mission work under Baptist Union. Continued for three and a half years.

Passed Education Committee’s Examination and entered Baptist Theological College of Victoria, and received diploma.



Attended three sessions during which the following subjects were studied:—

Hebrew, Greek (Classical), Greek (Biblical), Church History, Exegesis (O.T.), Homiletics, Biblical Introduction Systematic Divinity, Elocution, Church Polity, Apologetics, Archaeology, Preaching.

Also attended lectures at the University on the following subjects, but was not obliged to pass the examinations:—

English, Philosophy, Psychology, Logic, Ethics.

Ordained to the Ministry by the Baptist Union of New South Wales in March, 1916.

Age:—41 years.

Born at Botany, New South Wales.

Married—2 children.

Has never been connected with any other than the Baptist denomination.

Before ordination served at Walla Walla (N.S.W.) for three and a half years.

Since ordination have served in the following pastorates: Drummoyne (N.S.W.), one year; Barmedman (N.S.W.), three years; Leeton (N.S.W.), nine months; Kerang (Victoria), three and a half years; Fairfield (Victoria), two and a half years; Colac (Victoria), from which he has now resigned after two years. Left the last charge under best circumstances, and was happy in the work.

Reasons for desiring to enter the Presbyterian Church:—

"It was the Church of my fathers. The family aspect of the Presbyterian Church. The Polity of the Presbyterian Church. Because I believe it gives greater scope for work."

Re change of principle:—

"I have changed in my attitude towards the value of immersion, so allowing me to accept Section III. Chapter XXVIII. in Confession of Faith —('of Baptism')."

The Presbytery of Geelong resolved unanimously that the prayer of the petition be granted.

Documents in support:—

- (1) Certificates of status and character from the Secretary of the Baptist Union of New South Wales, and the General Secretary of the Baptist Union of Victoria.
- (2) Letters of commendation from Rev. W. H. Holdsworth, Principal, Baptist College of Victoria; Mr. John Steele, Session Clerk, Auburn; Mr. G. S. Davidson, Elder, St. John's Church, Warnambool; Rev. T. McDougall, Cowra (N.S.W.); Rev. G. R. Jones, Sandringham (Victoria); Rev. D. D. Munro, Colac (Victoria).
- (3) Diploma from Baptist College of Victoria.

#### XI.—Rev. JOHN MUIR.

Early education received at John Street High School, Glasgow (E.).

Later at University Coaching College, Sydney, and at School of Arts, Sydney.

Have had no University training.

Took Theological course of four sessions at Camden College (Congregational), Sydney; and passed through the curriculum as follows:—

First Year:—

- (1) English Bible—the Gospel according to Mark, with commentary of S. D. F. Salmond (Century Bible), together with the subject matter of Book of Judges.
- (2) O.T. Introduction—W. Robertson Smith, "The O.T. in the Jewish Church," Lectures I. to V.

- (3) Biblical Theology—G. B. Stevens, "The Theology of the N.T." pp. 1 to 244.
- (4) Apologetics—R. W. Dale, "The Living Christ and the Four Gospels."
- (5) Church History—R. Sohn. "Outlines of Church History."
- (6) Church Polity—R. W. Dale, "Manual of Congregational Principles." Second Year:—
- (1) English Bible—"The Acts of the Apostles" with commentary of J. V. Bartlett (Century Bible), and subject matter of Amos and Hosea.
- (2) O.T. Introduction—W. R. Smith, "The O.T. in the Jewish Church," Lectures VI. to VIII.
- (3) N.T. Theology—R. C. Moore, "The N.T. in the Christian Church."
- (4) Bible Theology—G. B. Stevens, "The Theology of the N.T.," pp. 245 to 592.
- (5) Church History—H. M. Gwatkin, "Early Church History," two vols.
- (6) Homiletics—R. W. Dale, "Nine Lectures on Preaching."
- Third Year:—
- (1) English Bible—"The Epistle to the Romans," with commentary of A. E. Garvie (Century Bible), and the subject matter of Isaiah, Chapters xl. to lxvi.
- (2) O.T. Introduction—W. R. Smith, "The O.T. in the Jewish Church," Lectures IX. to XIII.
- (3) Church History—T. M. Lindsay, "The Reformation."
- (4) Systematic Theology—W. N. Clark, "Outlines of Christian Theology."
- (5) Pastoral Theology—Washington Gladden, "The Christian Pastor."
- (6) Homiletics—J. Ker, "History of Preaching."
- Fourth Year:—
- (1) English Bible—The Epistle to the Hebrews, with the commentary of A. S. Peake (Century Bible), and "The Epistle to the Hebrews," A. B. Bruce.
- (2) N.T. Introduction—"Introductions to the Books of the N.T.," Allen and Grensted's, pp. 96-217.
- (3) Church History—R. W. Dale, "History of English Congregationalism."
- (4) Systematic Theology—J. K. Moseley, "The Doctrine of the Atonement."
- (5) Ethics—J. Clark Murray, "Christian Ethics."
- (6) Church Polity—"Our Sunday Schools" (Cong. Union, London, 1908); Education—Thistleton Mark, "The Teacher and the Child."

Greek Studies:—

"First Steps in Greek," Richie.

"Essentials of N.T. Greek" with the First Epistle of John (Huddleston).

"Thucydides Capture of Splacteria."

"Elementary Classics," Part I., Groves.

Licensed to preach the Gospel at the Congregational Church, Campbelltown, New South Wales, in March, 1917.

Ordained by the Congregational Union of New South Wales on September 16th, 1924.

Certificate of ordination is submitted.

Age:—47 years.

Born at Glasgow, Scotland.

Married—no children.

Have been a member of the Presbyterian Church as well as a Minister of the Congregational Church; was Pastor at Campbelltown Congregational Church for two and a half years, and at Milton (N.S.W.) for eight and a half years.

Resigned from Milton Church through doctor's advice with respect to wife's health.

Reasons for desiring to enter the Presbyterian Church:—

"Birth; happiness; and a more effective ministry."

The Presbytery of Scone (N.S.W.) recommended unanimously that the prayer of the petition be granted.

The Presbytery of Illawarra (N.S.W.) passed a similar resolution, and recommended Mr. Muir for employment by the Home Mission Committee of New South Wales.

Documents in support are:—

- (1) Certificate of ordination from Congregational Union of New South Wales.
- (2) Letter of commendation from Rev. W. L. Patison, Secretary, Home Mission Board, Congregational Union of New South Wales.

XII.—Rev. E. JONES ROBERTS, B.A.

Early training received at the Board School and the Intermediate School, Portmadoc (N. Wales). For six years did clerical work at Manchester (England).

At 15 became a communicant of Book Street Congregational Church, Manchester.

When 22 entered Old College School, Carmarthen, to prepare for matriculation, and two years later, in 1910, entered Bangor Independent College.

Matriculated in the University of Wales.

Took the prescribed course in Arts, including Logic, Psychology, Welsh Language and Literature, Greek, and Hebrew.

Graduated B.A. in June, 1914

Theological course taken at Bangor Independent College, where the subjects studied were: Theology, N.T., O.T., Church History, Philosophy, Christian Ethics, Homiletics, Religious Education, Greek, and English.

Obtained a First Class Leaving Certificate.

Ordained in February, 1916, at Rhyl (N. Wales), and ministered there for six and a half years.

In 1922 was called to Treforest Congregational Church (Cardiff), and spent one year.

In 1923 came to Australia, and was received by the Victorian Congregational Union.

Called to Gheringhap Street Congregational Church, Geelong, and remained for three years.

Has taken a course of further study at Ormond Theological Hall; and served for 12 months at Moonee Ponds under the Victorian Home Mission Committee.

Age:—42 years.

Born at Portmadoc (N. Wales).

Married—two children.

Resigned from the Congregational Ministry, possessing the confidence and esteem of the Church. Certificate from Chairman of Congregational Union is supplied.

Reason for desiring to enter the Presbyterian Church:—

“He is seeking the present change because of the conviction that the polity of his former Church is not suitable to Australian conditions.”

The Presbytery of Melbourne West “cordially and unanimously recommends that the prayer of the petition be granted, and that if possible full credit be given to the petitioner for the training he has already received from the Victorian Theological Hall and for the Home Mission Work he is doing at Moonee Ponds.”

Documents in support:—

- (1) First Class Leaving Diploma of Bangor Independent College.
- (2) Letters of commendation from:—  
Rev. W. S. Pearse, Chairman, Congregational Union of Victoria.  
Rev. Dr. S. F. Hunter, Essendon.  
Rev. T. Worsley Maguire, Geelong.
- (3) Certificate from Professors F. E. Ozer, John Gillies, and Hector Maclean of Ormond Theological Hall, Melbourne.

## XIII.—Rev. WILSON ROBERTS, B.A.

Early education received at The Schools of Science and Art, Wrexham, N. Wales; and private tuition.

Matriculated, and entered University College, Cardiff.

Took the prescribed course of four years of nine months each, and obtained B.A. degree.

Subjects taken were:—Mental and Moral Philosophy, History, Greek (classical), Hebrew 1st, 2nd, and 3rd years; Education (with special reference to Genetics and Eugenics); Economics 2nd and 3rd sessions; Latin (1st year); English and Public Speaking.

During this period also attended lectures at the Baptist College in Church History, Theology—Biblical and Systematic, Apologetics, N.T. Greek, O.T. Exegesis, Homiletics, Philosophy of Religion.

Is desirous of proceeding to the B.D. degree as early as possible, should the opportunity in Australia present itself.

Licensed to preach at the age of 19 years by the Baptist Conference of North Wales.

Ordained by Principal Davies, M.A., and Professor Owen of the Presbyterian College, Cormorlhen, near Swansea, at Broad Haven, Pembrokeshire.

Age:—36 years.

Born:—Corewryrle, Wales.

Married—2 children.

Has never been connected with any other than the Baptist denomination.

Has been Pastor of the following congregations:—Broad Haven, 5 years; Gloscord, Monmouthshire, 6 months. Left the latter owing to the inability of the congregation through industrial depression to provide a manse.

Had offer of another Church by the Monmouthshire Association; but, hearing of the need of ministers in W. Australia through Rev. A. H. Lewis of Fremantle, came out to Australia.

Reasons for desiring to be received into the Presbyterian Church:—

- (a) "The wider opportunity for service in W. Australia.
- (b) Conviction of the strength of Presbyterian Theological teaching, and the need of a stronger emphasis of this teaching in present day life and conduct.
- (c) The emphasis placed upon infant life with its introduction into the corporate life of the said Church."

An additional statement says:—

"I have not for some years past been satisfied that the attitude of the Baptist Church generally towards children is in accord with the Scriptural position, as I feel that there should be a place in the Church for the reception of the infants of believing parents, and cordially accept the teaching of the Shorter Catechism on the subject of Infant Baptism, and also accept the teaching of the Presbyterian Church generally."

The Presbytery of Perth unanimously recommended that the prayer of the petition be granted.

Documents in support are:—

- (a) Matriculation Certificate from the University of Wales.
- (b) B.A. Certificate from University of Wales.



- (c) Letters of commendation from: Dr. Theodore H. Robinson, Professor of Scientific Languages, University College, S. Wales; Principal J. M. Davies, M.A., S. Wales, Baptist College, Cardiff; W. J. Roberts, M.A., Professor of Economics and Political Science at University College, Cardiff; W. Phillips, M.A., Professor of Education, University College; and J. H. Davies, Secretary, Broad Haven Church, Pembrokeshire.

XIV.—Rev. JOSEPH TEDESCHI WILSON.

Early education received at Church of England School in East London.  
Have had no University training.

Theological training received at Cliff College, Derbyshire, and Harley College, London.

Took four years' course of ten months each. Subjects of study were:—English, Mathematics, Mental Philosophy, Logic, Church History, Homiletics, N.T. Greek, O. and N.T. Exegesis, Christian Evidences, Systematic Theology, Elocution.

Ordained by the Rev. Forbes Jackson, M.A., in 1907, at Abingdon, Berks. England.

Mr. Jackson was representative of the Baptist Union of Great Britain and Ireland.

Age:—50 years.

Born at Smyrna.

Married—three children (grown up).

Have never been connected with any other than the Baptist denomination.

Have held pastorates at Abingdon (Berks), Antrim Road (Belfast), Boreham Wood (Herts), St. Albans (Herts), and North Sydney (one year).

Left the last pastorate under the following circumstances:—

“By reason of the impossibility of doing satisfactory work owing to a group of Plymouth brethren in official position in the Church. It was most uncongenial.”

Reasons for desiring entrance into the Presbyterian Church:—

“Because nearer to my mental and spiritual outlook; and through association with those in the Presbyterian Church.

I am convinced it matters little what views one holds of Baptism. That the supreme thing is loyalty to Jesus Christ and the expression of His spirit, and seeking to win men to Him. But having studied the Presbyterian attitude in this matter, I cordially accept the same.”

For nearly two years he has been working in a Home Mission charge under Rev. A. Clark of Crow's Nest, North Sydney, who has spoken favourably of him.

The Presbytery of North Sydney resolved by a majority to forward the petition with a favourable recommendation.

Documents in support:—

- (1) Letter from Rev. C. J. Tinsley, President of the Baptist Union of New South Wales, accepting resignation and expressing goodwill.
- (2) Letter of commendation from Dr. R. C. Gillie, Marylebone Presbyterian Church, London.
- (3) Letter of commendation from Dr. F. B. Meyer, Christ Church, London.
- (4) Cutting from “Australian Baptist” newspaper.

# Reports

## REPORT OF THE COMMITTEE ON THE ATTITUDE OF THE CHURCH TO HER CREED.

Your Committee, in accordance with the instructions of last General Assembly, have obtained permission to incorporate in their report the Memorandum on the attitude of Churches holding the Westminster Confession of Faith prepared by the Committee of the United Free Church of Scotland on the Revision of the Confession.

Their Committee had previously submitted a brief statement of the Church's faith, which was not approved but only received and commended to the interest and study of the members of the Church. A new Preamble, new Questions and a new Formula for Ordinands were approved by Presbyteries under the Barrier Act and are now the law of the Church. It was at first thought by the Executive Committee that these might be submitted for your consideration with suggested improvements and necessary alterations, but on fuller consideration and examination of them this idea was departed from, as it did not appear that there was much to be gained thereby.

Owing to the negotiations for union with the Church of Scotland nothing further was done in the matter, and the Committee was discharged. It was felt that any further steps should be taken by the Church after the union had been consummated.

The Pan-Presbyterian Alliance is at present engaged in preparing a new Credo Statement. No other development has come to the knowledge of your Committee, but we recommend that your Committee be continued to keep the Assembly informed of any developments that may occur.

The Memorandum prepared by the Committee of the United Free Church of Scotland is as follows:—

### MEMORANDUM.

The Westminster Confession was adopted by the Church of Scotland in 1647 as "most agreeable to the Word of God, and nothing contrary to the received doctrine, worship, discipline, and government of this Kirk" (Act of General Assembly).

This adoption was qualified by two declaratory statements:— (1) It was "expressly declared and provided, that the not mentioning in this Confession the several sorts of ecclesiastical officers and assemblies shall be no prejudice to the truth of Christ in these particulars, to be expressed fully in the Directory of Government." (2) The statement in the Confession in regard to the power of magistrates to call a synod of ministers, and of ministers to meet in such assemblies "if magistrates be open enemies to the Church," was accepted on the understanding that it applied only to "Kirks not settled or constituted in point of Government."

Since 1647 there have been six distinguishable methods in which Churches holding the Westminster Confession have adjusted their relation to it. They are here set out in approximately historical sequence.

#### (1) By Modifying the Formula

The original practice in respect to Subscription was to adhibit the signature to a copy of the Confession. At first, however, after the adoption of the Westminster Confession in Scotland, this was done only inferentially; the Solemn League and Covenant, which referred to a common confession, was signed, not the Confession itself. The General Assembly of 1690 passed an Act in which "all probationers licensed to preach, all intrants into the Ministry, and all other ministers and elders received into communion with us" were required "to subscribe their approbation of the Confession of Faith, approved by former General Assemblies of this Church, and ratified in the second session of the current Parliament" (Acts of General Assembly, p. 225).

In 1693 the Scottish Parliament passed an Act "That no person be admitted to be a minister or preacher within this Church unless that he . . . do subscribe the Confession of Faith. . . . declaring the same to be the Confession of his Faith and that he owns the doctrine therein contained to be the true doctrine, which he will constantly adhere to."

The General Assembly of 1694 appointed the following Formula to be subscribed "upon the end of the Confession of Faith." "I do sincerely own and declare the above Confession of Faith, approved by former General Assemblies of this Church, and ratified by law in the year 1690, to be the confession of my faith; and that I own the doctrine therein contained to be the true doctrine which I will constantly adhere to" (Acts of Assembly, p. 239). This Act was intended as a test for former Episcopal clergymen, and in 1700 was made absolute for all ministers and ruling elders ordained or to be ordained.

In 1704 an Act was passed by the General Assembly requiring all commissions to the General Assembly to state that those commissioned had subscribed the Confession of Faith under the above Formula (Acts of Assembly, p. 327).

In 1711 the General Assembly passed an Act concerning probationers and settling ministers, ordaining that certain questions must be answered by licentiates and ministers and the Confession signed under a prescribed Formula. The leading questions for licentiates and for ministers differed slightly, but the Formula was the same for all. It was as follows:—"I, . . . . ., do hereby declare that I do sincerely own and believe the whole doctrine contained in the Confession of Faith. . . . . to be the truths of God; and I do own the same as the confession of my faith" (Acts of Assembly, p. 456).

This stringent Formula remained in force in the Church of Scotland till 1910, when, under the liberty given by Clause 5 in the Act of 1905, the following Formula was adopted:—"I hereby subscribe the Confession of Faith, declaring that I accept it as the Confession of this Church, and that I believe the fundamental doctrines of the Christian Faith contained therein." (The remainder of the Formula deals with Presbyterian government and submission thereto).

The Presbyterian Church of England, which in 1890 had approved and authorised the publication of a statement of doctrine known as the "Twenty-Four Articles of the Faith" "as a statement of the fundamental doctrines held and taught by this Church," in 1918 rewrote its Questions to be addressed at Ordination to ministers and elders and it now runs thus:—"Do you accept the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as the Subordinate Standards of this Church, believing the substance of the Christian Faith therein contained; and do you consent that by these Standards, constitutionally interpreted by the Courts of the Church, your relation to this Church shall be determined?" There is also read at every ordination of ministers or elders a Declaration very similar in tenor to the Preamble to the Questions for license or ordination which were submitted to our own Assembly in May of last year, and sent down to Presbyteries under the Barrier Act.

The Presbyterian Church of Australia, according to its Deed of Union (1901), holds as its Subordinate Standard the Westminster Confession of Faith "read in the light of" a Declaratory Statement containing six Articles (these deal with redemption, God's eternal decree, infants and those without the pale of ordinary means, man's fallen nature, liberty of opinion, and the duty of the civil magistrate). The first part of the Formula to be signed by ministers and elders at ordination or induction, and by probationers at license, runs:—"I own and accept the Subordinate Standard of this Church, with the explanations given in the Articles contained in the Declaratory Statement, as an exhibition of the sense in which I understand the Holy Scriptures, and as a confession of my faith."

## (2) By Admitting Personal Explanations.

Liberty has been granted to individuals, at their admission to office, to subscribe the Confession after explaining the sense in which they personally understood its doctrine in this or that particular.



This was done in the case of the Rev. James Wardlaw on his induction to the second charge at Dunfermline in 1718, his explanation of the doctrine of the Atonement in harmony with the teaching of the "Marrow of Modern Divinity" being recorded in the Minutes of the Presbytery. The same liberty was granted in respect to the province of the civil magistrate to the Rev. Thomas Gillespie on his induction to Carnock in 1738.

This method was frequently adopted by the Church of the Secession, and a "marking," as this liberty to make a personal explanation was called, granted in connection with the signing of the Confession by individuals. In the case of the Rev. Dr. Thomas M'Crie, the Edinburgh Presbytery of the Associate Synod not only granted a "marking" but also declared in open court during the ordination service the qualification with respect to the power of the civil magistrate in religious matters on which Dr. M'Crie had insisted.

The matter was referred to the Synod, and in 1796 an Act was passed to the effect that "The Synod declare that as the Confession of Faith was at first received by the Church of Scotland with some exception as to the power of the civil magistrate relative to spiritual matters, so the Synod for the satisfaction of all who desire to know their mind on that subject, extend that exception to everything in that Confession which taken by itself seems to allow the punishment of good and peaceable subjects on account of their religious opinions and observances." This naturally suggests the third method.

### (3) By Passing a Declaratory Act

The first Declaratory Act that may be noted in the history of the Church of Scotland is that of 1720, when the General Assembly passed an Act condemning the teaching of portions of the "Marrow of Modern Divinity," as contrary to the Holy Scriptures, the Confession and the Catechisms.

The first Declaratory Act of real importance was that adopted by the United Presbyterian Church in 1879. It was a comprehensive Act, dealing with these subjects: redemption, the divine decrees, man's total depravity and loss of all ability of will to any spiritual good accompanying salvation, destiny of the heathen and of children dying in infancy, the province of the civil magistrate, the Headship of Christ, maintenance of ordinances and missions, the extent and limits of Christian liberty. This Act professed only to explain the Standards of the Church, and to free them from difficulty; but in two points it appears to go further. (1) In regard to the civil magistrate, all compulsory or persecuting and intolerant principles are disapproved, and the Church declares "that she does not require approval of anything in her Standards that teaches, or may be supposed to teach, such principles." (2) In regard to the extent and limits of Christian liberty, the Act recognises "liberty of opinion" "on such points in the Standards not entering into the substance of the faith." This is not a new view of what subscription to a Confession of Faith implies, but one which was repudiated by the Church of Scotland in 1711. It certainly transforms the whole relation of any Church adopting it to her Confession.

In 1892 the Free Church adopted a Declaratory Act which in the main resembled that of the United Presbyterian Church. It also recognised and sanctioned "diversity of opinion on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth," and at the same time declared that "the Church retains full authority to determine, in any case which may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of her unity and peace."

In 1900 the Free and United Presbyterian Churches became one and formed the United Free Church. In the Uniting Act there is no mention of the Confession of Faith, or of the Declaratory Acts adopted by the Churches separately. The Assembly which adopted the Uniting Act also approved of and accepted Ordination Questions and a Formula agreed upon by the two Churches prior to the Union, and referred to in the Uniting Act. To these there was prefixed a preamble in which it is declared "that the following Questions are put in view of Act 1647 approving of the Confession of Faith, Act XII. 1846 of the Free Church of Scotland, Declaratory Act



1879 of the United Presbyterian Church, and Act XII. 1892, with relative Act 1894 of the Free Church; and that probationers, ministers, and missionaries are entitled to avail themselves of any of these Acts."

In 1923 the United Free Church Assembly approved, and sent down to Presbyteries under the Barrier Act, a new series of Questions and a new Preamble to be used at the licensing of probationers, and at the ordination and induction of a minister, etc. In the Preamble in both cases the following words occur:—"By her Declaratory Acts she recognises liberty of judgment on points of doctrine which do not enter into the substance of the Faith." The fourth Question in both cases is:—"Do you acknowledge the Westminster Confession of Faith as the Subordinate Standard of this Church, and do you believe the fundamental doctrines of the Christian Faith contained therein?"

In 1859 a new statement was introduced into the Code (par. 19) of the Presbyterian Church in Ireland, which may be regarded as a brief Declaratory Act dealing with the duty of the civil magistrate.

Reference may also be made here to the "Twenty-Four Articles of the Faith" approved by the Presbyterian Church of England in 1890. These have no place among the Standards of the Church, yet they are described "as a statement of the fundamental doctrines held and taught by this Church," and in the Declaration publicly read at ordinations it is affirmed that though not Standards of the Church they "represent generally her teaching."

Similarly, the Presbyterian Church in the U.S.A. in 1902 brought out a "Brief Statement of the Reformed Faith for the better understanding of our Doctrinal Beliefs," published by authority of the General Assembly. It consists of sixteen Articles, but has no constitutional status.

In 1921, a Committee appointed three years earlier laid before the Assembly of the United Free Church a "Brief Statement of the Church's Faith," consisting of twelve Articles. The Assembly received the Brief Statement, and commended it to the interest and study of the members of the Church. This document also has no constitutional status.

#### (4) By Amendment of the Confession.

The Presbyterian Church in the U.S.A. has passed no Declaratory Act, but has gone much further by adopting amendments of the Confession at different times. The following summary is taken from the Constitution, p. 4. "In 1788, the General Synod amended the Confession of Faith in Chapters XX., XXIII., and XXXI., made 'a small amendment' of the Larger Catechism, and adopted the amended Confession of Faith and the Catechisms, the Form of Government, the Book of Discipline, and the Directory for Worship, 'as the Standard of our doctrine, government, discipline, and worship.' Amendments of the Confession of Faith, since 1788, have been as follows:—In 1886-87, by striking out from Chapter XXIV., Section 4, the clause forbidding marriage with a deceased wife's sister. In 1902-03, by adding Chapters XXXIV (of the Holy Spirit), and XXXV. (of the Love of God and Missions), and the Declaratory Statement as to Chapter III. (of God's eternal decree), and Chapter X., Section 3 (of elect infants): also by the alteration of Chapter XVI., Section 7 (of good works), Chapter XXII., Section 3 (of lawful oaths and vows), and Chapter XXV., Section 6 (of the Church)."

#### (5) By the Church's Judicial Definition

This method was that which the Church of Scotland resolved to employ when counsel had expressed the opinion that the relaxation of the stringent formula in use since 1711 would require to be equally the joint Act of Church and State. The independent jurisdiction of the Church Courts in cases of libel for heresy being unquestioned, the General Assembly proposed to exercise its disciplinary power with regard to an alleged departure from the teaching of the Standards of the Church, only where the alleged deviation should be judged to affect "the sum and substance of the doctrine of the Reformed Churches." Three pronouncements on the subject were made.

(1) Declaration of the Assembly of 1889:—"The General Assembly, while desiring these changes \* to enlarge rather than curtail any liberty heretofore enjoyed and to relieve subscribers from unnecessary burdens as to forms of expression and matters which do not enter into the substance of the faith, declare at the same time the adherence of the Church to the Confession of Faith as its public and avowed Confession and containing the sum and substance of the doctrine of the Reformed Churches."

(2) Deliverance of the Assembly of 1901, in which the above "Declaration" is renewed, and it is added:—"Recognising that the complete and exclusive jurisdiction in all cases concerning the faith which is inherent in the Church of Christ has been ratified and guaranteed to the Church of Scotland by National Statutes, and that the Church's ultimate authority in all such matters are the Holy Scriptures and the Holy Spirit, the General Assembly are confident that the office-bearers in the Church will so exercise its jurisdiction as not to oppress the consciences of any who, while owning the sum and substance of the doctrine of the Reformed Churches, are not certain as to some less important determinations also contained in it."

(3) The motion adopted by the General Assembly of 1903, the important part of which is in these terms:—"The General Assembly.....hereby declare that the Confession of Faith is to be regarded as an infallible rule of faith and worship only in so far as it accords with the Holy Scripture, interpreted by the Holy Spirit."

Instruction was given that whenever office-bearers in the Church were called upon to sign the Formula, these three resolutions should be read to them.

The adoption of the new Formula (v. P. 3) by its reference to the fundamental doctrines of the Christian Faith retains the Church of Scotland's dependence on judicial definition.

In the Declaratory Acts of the United Presbyterian Church (1879), and of the Free Church (1892), it is similarly affirmed that decision as to what is or is not of the "substance" of the Reformed doctrine rests in the hands of the living Church.

#### (6) By Adopting a New Doctrinal Statement.

The Presbyterian Church of South Africa was formed in 1897 on the basis of the "Twenty-Four Articles of the Faith" approved by the Presbyterian Church of England (with the Appendix on Church Polity, etc.). The Book of Order thus defines the doctrinal basis then adopted:—"The Word of God, as contained in the Old and New Testaments is the supreme Rule of Faith and Practice in this Church. Adhering to the system of doctrine contained in the Westminster and other Confessions of the Reformed Church, we accept and hold as our Subordinate Standard the "Twenty-Four Articles of the Faith" of the Presbyterian Church of England as a statement of the leading doctrines taught in Scripture." Similarly in 1917 the Assembly, with the concurrence of a majority of Presbyteries, adopted (with the appropriate verbal changes) the Declaratory Statement and Revised Questions for Ordination shortly before adopted by the Presbyterian Church of England.

In June 1923, the Assembly of the Presbyterian Church of Canada adopted the Basis of Union, as agreed upon by the Joint Committee of the Presbyterian, Methodist and Congregational Churches. As the Basis of Union contains a section entitled "Doctrine," comprising twenty Articles, setting forth "the Substance of the Christian Faith, as commonly held among us," it may be argued that the Presbyterian Church of Canada has altered radically its constitutional relation to the Westminster Confession.

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\* These changes were the proposed introduction (1) of the following new Formula:—

"I declare the Confession of Faith, approved by former General Assemblies of this Church, and ratified by law in the year 1690, to be the confession of my faith, and I own the doctrine therein contained to be the true doctrine which I will constantly adhere to . . ."

(2) Of the following new question:—

"Do you declare the Confession of Faith of this Church to be the confession of your own faith?"

It is further worth reporting that in May 1923 the General Assembly of the United Presbyterian Church of North America sent down in overture to Presbyteries a "Confessional Statement," the preamble to which contains these words:—"Affirming the right of a living Church to restate its doctrinal faith in obedience to Holy Scripture and the guiding Spirit of its Divine Head, the United Presbyterian Church of North America, by constitutional action consummated on May , 1924, declares anew its official creed in the Articles that follow. This statement embodies in substance the content of the Standards hitherto maintained as a Confessional basis—the Westminster Confession of Faith and Catechisms and the Testimony of 1858. The primary aim in the revision has been to make the creed of the Church effective in the life and thought of the people. With this end in view a single Statement, brief but comprehensive, takes the place of the former fourfold Declaration. Any changes beyond those that are purely verbal have been made to give expression to the present-day convictions and attainments of the Church." The Statement contains forty-four Articles.

In view of the foregoing it may be held that:—

- (1) The Presbyterian Church in Scotland in all its branches has always claimed and has frequently acted upon the right to interpret, add to, modify, or change her Subordinate Standards and Formulas.
- (2) Most of the branches of the Presbyterian Church derived from the Church of Scotland which adopted the Westminster Confession of Faith in 1647 have profoundly modified their attitude to it, while retaining it as their principal Subordinate Standard.
- (3) This modification, broadly speaking, has consisted in substituting the fundamental doctrines of the Christian Faith contained in the Westminster Confession, for the detailed system of doctrine set forth therein, as the standard to which office-bearers are bound by subscription. It is interesting to note that this modification represents a return on the part of the Churches to the position taken up by the State in the "Act ratifying the Confession of Faith and settling the Presbyterian Church Government" of 1690 A.D. "Like as they by these presents ratify and establish the Confession of Faith, now read in their presence, voted and approved by them, as the public and avowed Confession of this Church, containing the sum and substance of the doctrine of the Reformed Churches."
- (4) Not improbably the present view of subscription is a reversion to its original meaning departed from by the Church when the stringent Formula of 1711 was adopted.
- (5) The only attempt to formulate the fundamental doctrines of the Christian Faith contained in the Westminster Confession is that of the United Presbyterian Church of North America. The Presbyterian Church of South Africa has adopted a new doctrinal basis.

Further from the various methods of adjustment noted above it is clear that the Churches with which the United Free Church is most closely associated, have made trial of every method of modifying the relation of a Church to its creed except those of:—

- (1) Amending the Confession.
- (2) Adopting a new doctrinal statement.

The result of the modifications made has been to give "judicial definition" a determining influence in the relation of each Church to its doctrinal standard, and the method of amending the Westminster Confession of Faith has not been suggested from any quarter.

EDWARD E. ANDERSON, Convener.



## REPORT A.I.M. BOARD.

Your Board approaches the General Assembly with mingled feelings, having to report since last Assembly a series of losses by death that leave us very sad indeed, and at the same time to report a period of encouragement, advancement, and support that fill our hearts with gratitude to God for His goodness in allowing us to see to such an extent our dreams realised. The Board has sustained a great loss in the death of our Convener, Rev. A. Thain Anderson, M.A. Mr. Anderson was elected Chairman of the Board in 1920 and for over six years he gave of his best in the interests of the cause of the A.I.M. During a portion of this period the Mission passed through trying and critical times but under his guidance emerged to a position of prosperity and stability. His call to higher service came suddenly on September 6th, 1927.

The Board suffered another heavy loss in the death of its Secretary, Mr. Thomas Ramage, on November 13th, 1926. Mr. Ramage had at the time of his death given seven years of faithful service to the Mission.

The Board lost through death two prominent members in the persons of Rev. Thomas Morgan and Mr. William Wood. Mr. Morgan had been a member of the Board for thirteen years, and Mr. Wood held his membership from the inception of the Mission. The Board misses the wise counsel of these two brethren, but we remember their example, and so, they being dead, yet speak. Another loss remains to be mentioned, that of Rev. W. H. Cooper, who, for a time, gave valuable service to the Church in Carnarvon, W.A., and also rendered service in voluntary work at Melbourne Headquarters.

Your Board, on behalf of your venerable court, conveyed to the relatives of these departed brethren the sympathy of the Church.

The vacancy created by the death of the Secretary has been filled by the appointment of Miss Jean Baird to that office. Miss Baird held the office of typiste with Mr. Ramage, and your Board were fortunate in having one so well acquainted with the work and of such ability, to pick up the threads that had so suddenly been laid down.

#### Our Task.

The work committed to the Board has continued with ever-increasing success. The long years of patient and faithful spade work and seed sowing have already brought to us a harvest of success and recognition that promises to give to the A.I.M. a foremost place not only amongst Presbyterian Missions, but an important place also amongst Australian Institutions. The tribute paid to our work by Lord Stradbroke, Governor of Victoria, who had visited several of our Nursing Homes, is worthy of mention here, he said—"While travelling through Australia I have, on several occasions had opportunities of seeing the excellent work that is being carried on by the Australian Inland Mission. The establishment and maintenance of these Nursing Homes is most certainly worthy of the heartiest public support."

We are glad to report that this support has been forthcoming in a steadily increasing degree, as the figures accompanying this report indicate.

In all the established centres, the work has gone on steadily and satisfactorily. Our Nursing Homes have been staffed by fully qualified nurses, who have upheld the traditions of that large number of noble women, who, in past years, have occupied these outposts of healing, with honour to themselves, and to the immeasurable benefit of the lonely settlers in the most isolated parts of our great Continent. Broome and Carnarvon have been held by Revs. G. L. Johnson and W. Dorin respectively, and these brethren have worthily represented the Mission and the Church in these centres. At the time of writing this report, Rev. P. Somerville is preparing to succeed Rev. G. L. Johnson, of Broome.

#### New Work.

Two new Nursing Homes are in course of establishment, at the present time. One at Innamincka, in S.A., where the building is in course of erection, and the other at Fitzroy Crossing in W.A., where final arrangements in regard to site and construction are being negotiated with the



W.A. Government and local parties. Innamincka has been made possible by a generous donation from Sir Josiah Symon, of Adelaide. We expect that this Home will be opened in the course of a few months.

Two developments of outstanding interest have been the establishment of the first of our two-man Patrols, the first field to be occupied being West Queensland and Gulf area, and the inauguration of the Aerial Medical Service, with Cloncurry as a base. The Patrol Padre, the Flying Doctor, and the Wireless Expert will work the West Queensland area, thus creating a triple A.I.M. service of comfort, healing and fellowship. Your Convener from the experience of a few months' association with the Gulf area, would urge the necessity of an effective wireless organisation, side by side with the Aerial Medical and Patrol services, for only by means of wireless would it be possible for the most needy of our bush friends to avail themselves to the Medical Service provided. The Superintendent will deal more fully with these developments in his report on the field, and so mention of them at this stage will suffice.

#### Patrol Organiser.

In March 1927, the Board felt that the task of organising and consolidating our work within the Home base demanded a wider range of activity than it was possible for the Superintendent to give. With the object of meeting this situation, the Board approached Rev. J. A. Barber, minister of West Hawthorn, and he agreed to give a period of service in the dual capacity of Patrol Padre and Headquarters Organiser. Mr. Barber, accompanied by Dr. George Simpson, of Melbourne, carried out a long patrol from Adelaide to Darwin, and through north-west Queensland. Wherever they went, they received a wonderful welcome and were able to make useful Mission contact with the district they visited.

The necessities of our development have, for the time being, interrupted the Patrol Service in so far as Mr. Barber is personally concerned, and he has been devoting his time to the most important work of Home base development and propaganda. Mr. Barber has placed the Board under a deep debt of gratitude for his ready acceptance of a most difficult task.

#### The Superintendent.

At the full Board meeting held in Melbourne in November, 1927, it was felt that it would be advisable for the Superintendent to take an extended furlough. It will be remembered that two years after the appointment of Mr. Flynn, war broke out and the critical task of founding the Mission in times of such national difficulty can well be imagined. The conclusion of the war brought about a period of readjustment in which all things were uncertain. In spite of these difficulties, our growth has been phenomenal, and this success has been in a very large measure due to the manner in which Mr. Flynn has concentrated all his energies upon our problems. Fortunately the Superintendent is blessed with a sound constitution, and although on several occasions his friends have urged him to take a holiday, he, by an alternating of office work and field duty has been able to recuperate without any interruption of service. In view of these facts the Board proposes to release Mr. Flynn for twelve months as soon as possible after this Assembly closes.

#### Methodist Inland Mission.

We have had the pleasure of extending the hand of fellowship to the Methodist Inland Mission, which has established centres in the isolated parts of our continent. For many years the Methodist Church has taken the oversight of our Presbyterian people in Darwin, and we rejoice in the spirit of enterprise that has actuated them in now going further out.

On many occasions Ministers of the Methodist Church have preached at our Nursing Homes and our Sisters have been grateful for their visits, while our Ministers have occupied Methodist pulpits, and thus been able to deliver a message to our people.

The Methodist Church has expressed its gratitude to us for advice and help given to them by our Superintendent, and Rev. J. A. Barber.

It is regretted, however, that, owing partly to the Methodist Church having adopted a name for their Mission similar to ours, some confusion has arisen in the minds of many inland people as to the Presbyterian origin of the enterprise in connection with the Aerial Medical Service and the Mission generally. The Board is of opinion that it is desirable to clarify the position, and proposes to take whatever steps are found to be necessary in this connection as circumstances arise.

### Conclusion.

In closing this report we would express our thanks to that great army of workers who have served the Mission so faithfully in the past two years. In the capital of each State there exists an Office Team, which gives invaluable service.

We are also under a deep debt of gratitude to the Press for the manner in which they have helped to give publicity to our schemes, to the authorities of Church papers, and the public Press alike we would express our gratitude. To all who, in giving money or service have assisted this national enterprise to attain to its present standard, we would express our deep gratitude. But in doing so we would remind all members of Assembly that the ground occupied must be maintained, and that the claims of the future may be even greater than the calls of the past.

G. M. SCOTT, Convener.

### REPORT OF THE SUPERINTENDENT, AUSTRALIAN INLAND MISSIONS.

It was my hope that this report would have been prepared after the completion of a visit of inspection right round the A.I.M. field; but, after making the journey overland from Sydney via Cloncurry to Darwin, thence by boat to Wyndham, and overland again via Auvergne to Victoria River Downs—during which several enforced delays had seriously reduced the time available—it was necessary to return direct in order for me to be present at Board meetings in Brisbane prior to this Assembly.

The portion of our field thus visited was very considerable, however, for it brought me into touch with practically the whole of North Australia, besides parts of Western Queensland, Central Australia, and the Kimberley District of Western Australia. It included sections not visited by me for periods of eight and sixteen years respectively, and other sections which I had never previously seen.

This latest journey was therefore most helpful, following on comparatively recent visits to other sections of Western Australia, South Australia, and Central Australia. After sixteen years of work in developing the A.I.M. one feels the necessity for a comprehensive review of everything connected with the movement, and that can best be attempted after an actual survey of the field.

Throughout all wanderings I have been greatly encouraged by appreciation of the A.I.M. expressed by all sorts and conditions of men, some of whom have never yet actually received benefits in person from our organisation; but they recognise an effort which year by year grows stronger, and spreads wider, and becomes more effective in meeting the needs of isolated pioneers.

As regards transport facilities there has recently been a remarkable advance in the conditions under which our outermost pioneers labour. There are now few areas which have not been transformed by the introduction of motor transport. Tracks have improved under traffic, and in some parts the use of fire-ploughs has made rapid travelling both easy and pleasant over considerable stretches of country.

This improvement, however, applies only to the long dry season so far as Northern areas are concerned. Four months or more of "the wet"—from late November to early April—compel cessation of almost all wheel-traffic. Even travel on horseback becomes a difficult matter in normal seasons. During such times the aerial mails, such as are available, offer invaluable relief for passengers who can afford to pay for urgent trips, for many sections have scattered patches of ground where landings may safely be made even though miles of intervening country have been converted into swamp.

It is sad to note that, apart from transportation, over almost the whole area with which the A.I.M. is concerned there has been little or no progress in economic conditions during the sixteen years of our existence. In many sections things have slipped back, in fact. Throughout this long period rising costs of production combined with low prices for "base metals" have been depressing mining effort, often ending operations altogether; for more

than half that period droughts have been frequent and long except in the south-west; for nearly half the period cattle have failed to yield any real profit throughout the Northern sections; pearl shell has remained below a profitable market price.

Thus that lull, which on the outbreak of the great war became inevitable in our far-out areas, has never been removed. No man can yet prophesy when things will improve.

The fact that the A.I.M. has steadily increased its activities in the face of such consistent local depression accounts for much of that keen appreciation which encourages us to march on. Again and again we were warned by northerners that this is no time to start an Aerial Medical Service. Our reply was that no better time could be chosen to give isolated pioneers a practical cheer along their difficult way!

It is pleasing to note that in the south-west of our field enterprise has received more encouragement. There the sheep industry is becoming stronger, and many areas never used seriously, even for pastoral purposes, are being changed from absolute wilderness direct to wheat-fields. We expect that, in the comparatively near future, our nursing home at Lake Grace will be evolved into an independent public hospital.

To those who think in generations rather than in years, there will be no cause for pessimism in facing facts referred to in the opening paragraphs. Lean years for pastoralists must be followed by good years. Costs of production, which inevitably rise during cheerful years of booming and borrowing, must just as surely fall when our national standard of living has once again to be determined by prices actually available for commodities actually produced—and then we will again return to mine for wealth beneath the soil.

Apart altogether from such considerations, it must be remembered that Australia's population is increasing fast while the numbers of cattle remain practically stationary. Experts say that, within fifteen years, our own South will be compelled to look to our North for all the beef it can produce. Our friends of the North may then depend on the South to find substantial reasons for completing railways which were projected over thirty years ago!

Meantime, throughout all the Northern areas, and for all time over vast areas of our arid interior, population must remain sparse. Apart from mining communities which may arise—such as at Mt. Isa, where provision is already being made to conserve water for an urban population of anything up to 20,000—we must expect townships to be very small, and very far apart.

It would seem to me, therefore, that the severe strain which has been placed on the A.I.M. in meeting the urgent need for nurses in the lonely lands will not increase to any great extent in the future. Ere long it may actually decrease, as certain centres become strong enough to evolve public committees to take over all local liabilities. By themselves, nursing homes—even yet so far apart—could not meet the needs; but the Aerial Medical Service seems destined to bridge effectively those vast distances—mostly devoid of townships—which separate existing nursing centres.

Of the Aerial Medical Service, at present in the experimental stage, it is rather too early to speak with certainty. Acting on authority given by last General Assembly of Australia, the A.I.M. Board completed preparations for active work, and Dr. K. St Vincent Welch was appointed to serve areas around Cloncurry—eastward about 100 miles, and over 300 miles in other directions. A satisfactory contract was made with Queensland and Northern Territory Aerial Services Ltd.—generally referred to as "Qantas"—to provide a D.H. 50 aeroplane at Cloncurry always available for the doctor's use. Our A.M.S. machine, named "Victory," is in charge of Pilot Affleck, who is an experienced and enthusiastic officer, familiar with the territory served. When either pilot or 'plane may be unfit for service, the company provides effective substitutes temporarily; and all risks of accident to machine or pilot are borne by the company. Patients are required to absolve the A.I.M. and the company from liability for accident, and the doctor is insured by the A.I.M.



The reception accorded to the service by people within the area served has been very encouraging. In that region of many miles and few people, organisation of any kind is evolved very slowly; but already a local advisory committee has begun to function, comprised of representatives of Shire Council, Public Hospitals, Bush Nursing Societies, Graziers' Association, and others throughout the area to be benefited. All the public hospitals have one doctor only, and they appreciate the opportunity of assistance with difficult cases, or during periods when they may be without any local doctor for weeks or even months. Primarily the A.M.S. doctor serves bush people beyond the reach of any hospital, but when not so required he gives assistance at hospital centres wherever it may be needed most urgently.

Financial organisation was not hurried. The local people were invited to think out the best system they could devise to ensure success, and in order to facilitate their taking over entire control at a later date, in the event of local control becoming desirable. Here and there action is being taken in this direction; meantime, cheques from grateful patients—two for £57 and £63 respectively, besides many smaller ones—seem to promise substantial local co-operation in the near future.

Most flights are taken in order to attend to critical cases, but in almost every instance some help is given to casual patients who happen to be near, and who rush to take advantage of the doctor's visit. In several instances the casual patients thus served have numbered over 12. Thus many have been warned in time to seek early treatment by journeying in the ordinary way to hospitals within their reach. Of the critical cases, we understand that two were taken in hand just in time to ward off fatal endings.

It will be gathered that no decision is yet possible as to the future, but I would strongly recommend that the A.I.M. Board should be authorised to continue operations if, after further experiment, that course is proved to be both desirable and practicable. As far away as Wyndham (where a committee has been organised and has already raised nearly £400), bush people are eagerly looking for permanent success around Cloncurry, which, they believe, must lead to further action from which they themselves will benefit.

After watching present developments, and studying conditions on the spot during three visits to the Cloncurry district within eleven months, I am inclined to think that a separate "Aerial Medical Service" imposed on existing institutions would not be an adequate solution of the problem we are facing. The ultimate solution would seem to be the "aerialising" of all existing outpost medical stations.

But, if such an adequate result is to be brought about, there must first be adequate education of public opinion. The spectacular step taken by the A.I.M. has been almost universally applauded; but, even if our lead is proved to be right, time will be needed to overcome that inertia which allows right things to remain undone even where the doing is easier than out "beyond up-country."

There is deep public gratitude towards all who have assisted in this forward movement, which was hastened so materially by the grant of £2,000 from the H. V. McKay Charitable Trust, £1,000 from the Wool-brokers' Association of Australia, and many individual contributions from friends who had not taken an active part in our earlier enterprises. To all we extend our thanks for their assistance, also to the Commonwealth Government for a subsidy provided under the Civil Aviation vote.

Realising the necessity for means to call for aid, if our most needy friends (living far beyond telegraph and telephone services) are to benefit, experiments with wireless transmitters of inexpensive type have been continued during the year. A central station is being fitted up at Cloncurry, from which advice both about wireless and about medical matters may be given in speech to isolated pioneers far away. Pioneers will need to learn to use the Morse key for their messages inward, and in some cases may have to relay one another's messages. Working with temporary gear, we have already discovered some local peculiarities after



setting up small out-stations at certain points for testing purposes, but these only prove the necessity for skilled and patient assistance if bush people are ever to be helped to help themselves. Mr. Traeger, who has helped in tests on previous occasions, is now assembling apparatus for a serious field test to ascertain what ability can be attained by a group of bushmen under tuition. It would appear that the apparatus now adopted is equal to the service required, but a trial of the "human factor" must be made before final conclusions can be drawn. Mr. George Towns, who helped us in 1925, has again assisted this season in an honorary capacity.

Last May an important step was taken in the development of the more obviously spiritual side of our work by the appointment of a Patrol Padre for work in West Queensland, Barkly Tableland within North Australia, and the north-east corner of Central Australia, i.e., from Birdsville to Brunette, and across beyond Normanton.

This district is obviously too large for one patrol to cover effectively, but results will guide us in planning for the future. The Convener of the A.I.M. Board, Rev. G. McLaren Scott, volunteered to undertake this important and difficult work, so his offer was gratefully accepted. Mr. Scott has made a good beginning, and has been deeply impressed by the welcome accorded him on his early rounds. His present companion is Mr. E. Gollan, himself a wireless operator, who is assisting in our tests in transmitting, and also helping local people with their ordinary wireless receivers which rather perplex them at times.

My own experience in recent travel in North Australia has confirmed my earlier conviction that, on such lonely trails, a travelling companion is essential for a patrolling minister. Mechanical breakdowns are inevitable at times, and their repair often necessitates four hands, not to mention two heads. In that country, also, sickness often smites hard and sudden—and one cannot drive one's car along a narrow track when one's head is swimming! In any case, the old, old plan of "two by two" still stands best when pioneering for the Gospel.

In the interests of all our activities, we should strain ourselves to add at least two additional two-man patrols—one unit to work from the north of South Australia, through Central and North Australia, and across to join hands with our minister at Broome; the other, to link up country south of Broome with Carnarvon, and yet further south along the edges of closer settlement in the south-west of Western Australia.

It would seem that Broome and Carnarvon, being altogether isolated towns, are best included directly under the A.I.M. As regards development in other centres on our borders—adjoining ordinary "Home Mission" areas—it would seem desirable to act in co-operation with the respective Home Mission Committees.

In other words, my conception of the A.I.M. is that it should be defined qualitatively rather than geographically, i.e., its function should be to bridge every gap between parishes served with regular services by "settled" ministers and home missionaries. Our patrols must be increased till every isolated pioneer who looks to the Presbyterian Church for comfort and inspiration in Christ receives an occasional visit (say twice a year) from a minister of experience.

By literature, and by wireless, such isolated brethren can be further helped. But communities in which frequent services are practicable should be organised along regular lines. Although the A.I.M. might help in the early stages by giving a "vanishing" grant, and by friendly visits paid by the nearest Patrol Padre, the work in each new outpost township would be essentially "Home Mission" work. For such, a student-preacher should prove adequate, and association with our regular Home Mission organisations would seem desirable throughout his course.

The Club established by the A.I.M. at Oodnadatta has proved a really effective help in bringing young and old alike into friendly intercourse with Church thought and life. Something similar would seem desirable in other tiny townships of like character. Apart from the capital cost, which need not be great, their maintenance should not be a heavy burden; in fact, with our Sisters and Padres inspiring the users, they should become self-

supporting. An A.I.M. Club room, for residents of the far-away lands to use when visiting the city, has already been mooted for Sydney and Melbourne. I hope this idea may soon be tested out. By these means we would strengthen that "A.I.M. Family Feeling" which is already becoming a real bond. And my conviction is that from the first realisation of the "A.I.M. Family" to that of the "Family of Christ" is but one step—and that both short and easy. For the love of Christ may be taught as effectively by "placarding" as by preaching!

The A.I.M. is fast overcoming those vast distances which once divided one outpost from another; and friends in the "Home Base," by their increasing enthusiasm, are lifting from us much of that anxiety about details of ordinary propaganda, which pressed upon us hard in earlier days. It is my hope, therefore, that we may all soon begin to look both backward and forward in the interests of pioneer life.

The missionary arm of the Church, wherever strong, has produced ample literature of high order.

Have we given enough thought to this aspect of our potential service for Christ and the Continent? A unique type of British life is fast being obliterated by that scythe which destroys everything which has not been transferred from memory to paper—and pioneers can seldom put anything adequately on paper! The moral I leave to be discerned by ministers who are blessed with health of body and spirit, together with mechanical and literary ability. Footprints merely on sands of the Inland are not impressed on time!

J. FLYNN.

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#### AUSTRALIAN INLAND MISSION.

##### Field Staff.

General Superintendent:

Rev. JOHN FLYNN, Box 100CC, G.P.O., Sydney.

Patrol Organiser:

Rev. J. A. BARBER, B.A., Box 100CC., G.P.O., Sydney.  
52 Kinkora Road, Hawthorn, Vic.

Patrol Padre:

Rev. G. McL. SCOTT, Cloncurry.

##### Nursing Staff:

Sisters Brown and Pearce—The Penola Home, Marranboy, via Darwin, N.A.  
Sisters Norman and Wood—The Wimmera Home, Victoria River Downs, Katherine, via Darwin, N.A.  
Sisters McKenzie and Rigby—The A.I.M. Home, Hall's Creek, Kimberley, W.A.  
Sisters Baker and Fursdon—The A.I.M. Home, Port Hedland, W.A.  
Sisters Gray and Macleod—The A.I.M. Home, Marble Bar, via Port Hedland, W.A.  
Sisters Seedsman and Tudor—The A.I.M. Home, Lake Grace, W.A.  
Sisters G. and M. Hawkins—The Mitchell Home, Beltana, S.A.  
Sister Stewart (Innamincka itinerating nurse)—Cordillo Downs, via Farina, S.A.  
Sisters Calderwood, Bayly, and Ramsey—The Hostel, Oodnadatta, S.A.  
Sisters Inglis and Cavanagh—The Adelaide Home, Alice Springs, C.A.  
Sisters Sherlock and Grimison—The Brisbane Home, Birdsville, via Marree, S.A.

##### Aerial Medical Service.

Dr. K. St. Vincent Welch—Cloncurry, Queensland.

##### Ministerial Staff.

Rev. Philip Somerville—The Manse, Broome, W.A.  
Rev. W. Dorin—The Manse, Carnarvon, W.A.

## REPORT OF COMMITTEE ON AUSTRALIAN BENEFICIARY FUND.

The last General Assembly (1926) approved tentatively of the adoption of a Beneficiary Fund scheme for aged and infirm ministers and the widows and orphans of ministers, with benefits on the following basis, modelled on the Victorian scheme, namely:—

- (a) Ministers. Pension of £150 per annum upon retirement at age 65.
- (b) Widow. Pension of £78 per annum.
- (c) Orphans. Allowance of £26 per annum for each, until age 18.
- (d) Provision for ministers becoming infirm before the pension age, this provision if possible, to be part of the direct benefits given by the fund.

Your committee was further authorised by the Assembly to put certain relevant questions of the type set out below, to the bodies controlling each of the State funds.

These questions settled later by the convener in consultation with Mr. Norris, F.I.A. (Melbourne) were:—

(1) Will your Assembly close its present funds as regards new entrants, and as an Assembly legislate that its new entrants to the ministry must become entrants to the new fund, and will they make the necessary subsidising payment to the new fund?

(2) Will your Assembly consider the question of ascertaining the cost of providing for the benefits of the new fund for present members of your fund, with the intention of providing those benefits as far as possible by the use of the capital fund, together with annual contributions by ministers and your Assembly or its congregations?

Circulars containing these questions, with full explanatory matter added, were prepared by the convener and submitted to the committees controlling the New South Wales and Victorian Funds. It was considered inadvisable to trouble the committees controlling the smaller funds in South Australia and Queensland until definite progress had been made by the New South Wales and Victorian committees in maturing their decisions. Failing favourable answers to the questions from either New South Wales or Victoria (or perhaps both of them) the proposals for an Australian Beneficiary Fund will have either to be abandoned or a fresh solution of the problem sought.

At the suggestion of Mr. Norris, the settlement and despatch of the questions was deferred until after the results of the Victorian actuarial valuation were available.

Both the State committees mentioned have since given some consideration to the matter. In Victoria, the State Assembly referred the matter to its committee for report. A conference followed with the actuary (Mr. Norris) at which Rev. R. C. Foyster (acting convener of the Victorian Fund) attended with other representatives, and at which your convener was also present. Mr. Norris explained the matter fully, and the Victorian committee is now giving careful consideration to the proposals. In New South Wales the State committee appointed a sub-committee which has reported tentatively on the matter. It appears that an actuarial investigation of the New South Wales Fund is being undertaken during which the proposed Australian scheme will be submitted to the actuary. When his valuation is completed and the report comes before the State Assembly, it is likely that materials will be available on which to ground a decision.

Your committee asks a decision to continue the important negotiations now in progress in the hope that finality will be reached by the next General Assembly.

For the Committee,

A. G. PROUDFOOT, Convener.



## REPORT OF BOARD OF MISSIONS.

The direct administration of the Board of Missions is confined to the affairs of Port George IV. Mission, in Western Australia, but it is also charged by the Assembly with a general oversight of all the Church's missions to non-Christian peoples. The Board, therefore, directs the earnest attention of members to the splendid records of work in India, Korea, New Hebrides, and the Chinese and Jews in Australia, as set forth in the appended reports of the various Foreign Missions Committees.

The Board has a special interest in the work among the Aborigines in North Queensland, now under the control of the Church in that State, and to which the Board contributes a considerable annual subsidy.

**Staff:** We report with sorrow the death of Mr. R. M. MacCormack, of Mapoon which took place at Brisbane, after a brief illness on Easter Sunday last. Mr. MacCormack was an earnest and devoted missionary and his death is a sad loss to our work. We thank God for his consecrated service, and for the courage of Mrs. MacCormack who, after a brief visit to her home in Victoria, returned with her two young boys to carry on until other workers were forthcoming.

Miss Glacys Giles, after her first term, has entered the Deaconess Institute, Melbourne, for further training, and hopes to return to Mapoon at the end of her course.

Last Assembly authorised the Board to request the Church in Queensland to release the Rev. W. F. McKenzie from Aurukun, to take charge of Port George. Mr. McKenzie and Mr. Love discussed the situation fully, and the outcome was that they considered it better to leave Mr. McKenzie at Aurukun, where he was getting into touch with new tribes in the Kendall River district, and setting himself to a thorough study of their language, and that Mr. Love should transfer to Port George. The Queensland Committee, while fully realising the great dislocation of their work that this would entail, most generously agreed to this arrangement. Mr. and Mrs. Love arrived at Port George in September, 1927, and took over control. His personal report presents the situation and prospects of the work there.

The Board gratefully acknowledges the services of Mr. and Mrs. Holmes, who stepped into the breach when Mr. Paull left, and also of the present assistants, Mr. and Mrs. George Beard, who carried on alone till Mr. Love arrived, and who shortened their furlough by half, this year, so that Mr. and Mrs. Love would not be without companionship and assistance. We acknowledge gratefully the faithful work of Mr. and Mrs. Henry Shadforth and Mr. and Mrs. Alfred Brown, native helpers from Mapoon. We look forward confidently to an era of progress now that the foundations have been laid.

The outstanding event in connection with Port George was the building of the new mission boat at Perth, which was dedicated by the Rev. G. Tulloch, Moderator, and named the "Watt Leggatt," by Lady Champion, wife of the Governor of Western Australia, on April 14th, in presence of a distinguished company. The Rev. Wm. Goyen represented the Board. The cost has been greater than was anticipated, but both in Melbourne and Perth the fullest enquiries were made as to boats already available, but nothing suitable presented itself. The ketch is 48 feet long by 14 feet beam, of 20 tons, built of jarrah, and fitted with a Heinke oil engine of 14 h.p. There is a comfortable cabin and accommodation for the native crew. She is so built that she will lie on an even keel on the sand at low tide. Mr. Beard, who travelled in her from Fremantle to Broome, found her comfortable. After some adjustments are made she will prove a great boon to our work. Mr. Love is of opinion that we should retain the "W. S. Rolland," and use her for fishing and pearl-shelling. Though the cost was greater than we anticipated, it was essential that both comfort and seaworthiness be secured, and the best material be used in her construction. The premium of 10% insurance seemed very high, but the Board did not feel justified in hazarding the risk of a long voyage on a dan-



gerous coast without proper safeguards. The insurance of £1000 for a year against total loss only, necessitated the employment of a certificated captain to sail her to Broome. This and the insurance cost another £150.

The building of the boat at Perth by Messrs. W. & S. Lawrence, and the presence of the stalwart native crew who came from Port George to sail her home, evoked great interest in the Church and among the public in Western Australia. That small Church with its immense Home Mission problems contributed no less than £300 to the building fund, and in addition the P.G.A. have sent up as her first cargo timber for a new church at Port George, and the Young Men's Bible Classes material to enlarge and renovate the assistants' cottage. The girls of St. Andrew's Guild provided a special flag on which St. Andrew's Cross and the "Burning Bush" was blazoned. Our thanks are due, very specially, to Captain Lee, of Mount Lawley, who gave constant supervision to the building operations, and whose advice was of the greatest value. Captain Lee resided for many years at Broome, and knew the conditions and requirements of a boat for that coast. We are also deeply grateful to the Rev. E. W. Hogben, Convener of Foreign and Aborigines' Committee for W.A., for his indefatigable labours all through the negotiations for building, registering, insuring, and despatching the boat. The Board assures him of its deep sense of obligation. At the request of the Mission staff and the concurrence of the various Committees, the name of the present Convener is associated with that of the late Secretary in the name of the boat, "Watt Leggatt."

Details of the work at Port George will be found in Mr. Love's report. Owing to the appointment of Mr. Love it was considered unnecessary to send the deputation to Port George.

The United Missionary Council, representing all Missionary Societies, is now on a national basis. Hitherto it has met in Melbourne, and our representatives were chosen from the Victorian Foreign Missions Committee. We recommend that the four representatives to which we are entitled be chosen from New South Wales and Victoria, and suggest the following:—Revs. A. Fleming and N. Hey, H. C. Matthew and F. H. L. Paton. The affiliation fee is 10/- for each representative. The Council takes a keen interest in all missionary activities, and in the welfare of the Australian aborigines, and is able to make representations to Government with greater force than a single Church or Society could do. It is reckoned that there are still about 60,000 aborigines and 15,000 half-castes in the Commonwealth, and there is a movement to have Federal legislation made on their behalf. If such legislation should be on the lines of the humane and enlightened regulations of Queensland, we would be gratified. Meanwhile your Board will carefully watch developments.

The Board approves of the Council's recommendation to observe St. Andrew's Day, November 30th, as the Day of Intercessions for Missions.

The New South Wales Assembly is suggesting that in future the Board meet half-yearly, alternately in Sydney and Melbourne. This will involve additional travelling expenses, but it is well worth a trial as the revenue is largely drawn from these two churches.

At the earnest request of the Queensland Committee, and in view of the drought conditions, last Assembly agreed to continue the grant of £750 p.a. towards its work in North Queensland. The Board sympathises deeply with the difficulties of the Church in that State, and appreciates the splendid work it is doing, but in view of the financial needs of the other Committees, feels that it cannot afford to give more than £300 p.a. for the next two years.

The letter issued by the Moderator-General was greatly appreciated by the missionaries, and the Board requests that the present Moderator will again send a similar message of cheer to our devoted workers.

**Fraser Scholarships:** The holder of the Fraser Scholarship is at present Mr. Thomas Watt, a son of our late Secretary, Mr. Frater, having obtained the Manson Medical Scholarship has withdrawn, as also Mr. G. K. Kirke, of Queensland, who is pursuing his studies while maintaining himself by teaching. Miss M. Hudson held the scholarship for one year, but as there was some doubt as to her health, relinquished it. She is greatly improved, and is hopeful of yet proceeding to the Foreign Mission field. Miss Watt, through a breakdown in health, did not complete her medical course as soon as expected. The Board directs the attention of the Churches to this scholarship.

The Victorian Foreign Missions' Committee was requested by the New Hebrides Synod of 1927 to arrange for the ordination of Mr. Wm. Anderson, of Hog Harbour, Santo. The State Assembly considered that this was beyond its powers, so the Executive of the Board of Missions, at the request of the Foreign Missions Committee of Victoria, submits the matter to the supreme authority of this Assembly. Mr. Anderson is an elder of the Presbyterian Church. He has been in the New Hebrides for 27 years, eleven of which have been spent in the service of the Mission. He began evangelistic work at the age of 17, was instrumental in building a hall for evangelistic work at Beith under the Ayrshire Christian Union, and for four years acted as colporteur under the Bible Society in the Beith district in Scotland. He spent one year as student in the Bible Training Institute in Glasgow, and at the end of that year an opportunity of missionary work in the New Hebrides under the John G. Paton Fund was offered and accepted. Mr. Anderson worked for five years as a missionary, one year at Hog Harbour, one year with the Rev. F. H. L. Paton, and three years with Dr. Nicholson on Tanna. For 16 years he carried on business in the Undine Bay district as a planter, and during these years his heart was in the Mission work, and on his plantation he did the same religious work amongst the natives as he had been doing as a missionary. He returned to the Mission work six years ago, and was appointed under the John G. Paton Fund to Hog Harbour, East Santo. Mr. Anderson occupies one of the most difficult stations in the New Hebrides, and Mrs. Anderson, who is a daughter of the late Rev. Peter Milne, of Nguna, and he are doing a fine work for God there, and are greatly beloved by the people and highly respected by all. At present he is the only missionary resident on Santo, has a wide district, and is in constant touch with many heathen villages. Your Board supports the recommendation of the Synod that Mr. Anderson be ordained as a Missionary, and suggests as the best procedure in the circumstances that the Assembly request the Presbytery of Melbourne North to ordain Mr. Anderson on his next furlough.

The thanks of the Board are tendered to the auditors, the office staffs in Sydney and Melbourne, the Executive in Perth, and to the Foreign Mission Office in Melbourne for help in correspondence.

**New Hebrides:** Your Board, in conjunction with the Foreign Missions Committee of New South Wales and Victoria, has carefully watched developments in the New Hebrides political situation, and has made representations to the Federal and Imperial Governments as occasion required. The Board was gratified to learn from the Rev. H. C. Matthew that in an interview with the Colonial Office in London he was assured that the British Government had no intention of withdrawing from the group; but would do everything possible to make the condominium more effective.

**Rev. J. R. B. Love's Stipend:** In 1922 the General Assembly agreed to a scale of salaries for our workers. Since then Queensland has taken over control of the work in North Queensland, and the increased cost of living necessitated reconsideration of the salaries of the workers at Port George. Last Assembly agreed that Mr. Beard's salary be £300 p.a., with no children's allowances. The Rev. J. R. B. Love received the same salary on his appointment to Port George; but no mention was made of children's allowances. The Board is of opinion that he should have in addition allowances for his children at the rates fixed by the Assembly of 1922, viz. 1 to 12, £15 p.a.; 12 to 18, £25 p.a., and that these allowances should begin from October 1st, 1928, and also that his salary be increased by £25.

The Church's Mission to the Jews is at present faced with an unexpected situation owing to the resignation of the Rev. E. C. Ettman, who recently returned in broken health after a very strenuous campaign in South

Africa. Under medical advice he will require to rest for two or three years. The Rev. H. C. Matthews has made enquiries in Europe for a successor, but as yet without success.

Miss Richards, who is supported by the Victorian P.W.M.U., is still carrying on work among Jewish women and children in Melbourne, and reports many enquirers and open doors of opportunity.

T. WATT LEGGATT, Convener.

### Supplementary Report.

The Board submits its Financial Statements including that of the building and equipment of the "Watt Leggatt" as far as accounts have come to hand.

The lugger and engine cost £1823/10/9 and towards that £1395/6/2 has been collected in the various States, leaving a deficiency of £428/4/7. The Board proposes to take £150 from the Boat Insurance Fund (built up by a levy of 30 per cent. on the "W. S. Rolland's" earnings) towards this deficiency, thus leaving £278/4/7 owing. The last Assembly decided not to assess the State Churches for the cost of the lugger but to appeal to our people in the various States. As to the remaining shortage, the Board suggests that the Church should make a further appeal to its congregations, and that the remainder be gradually wiped out by a levy of 30 per cent. on the "Watt Leggatt's" net profits from freights.

#### Launch.

Cost . . . . .		£1823	10	9
Contributions received:—				
Victoria . . . . .	£719	12	4	
New South Wales . . . . .	173	19	3	
South Australia . . . . .	111	14	2	
Western Australia . . . . .	292	4	10	
Tasmania . . . . .	63	16	5	
Queensland . . . . .	23	9	0	
	£1384	16	0	
Held in W.A. . . . .	10	10	2	
		1395	6	2
		£428	4	7
Amount to be taken from Insurance Fund . . . . .		150	0	0
		£278	4	7

The deficit on the General Account now stands at £306/12/7. It would have been much less but for the heavy travelling expenses of Assistants to and from Port George, and the transfer of Rev. J. R. B. Love and Mrs. Love from Mapoon to Port George, the whole of which was defrayed by the Board. We hope that the deficit will have wholly disappeared by next Assembly.

On the basis of £500 p.a., the estimated expenditure will be:—

Queensland Grant . . . . .	£500
Salaries . . . . .	655
Rev. N. Hey's Pension . . . . .	32
Fares and Incidentals . . . . .	140
Port George Boat and Station . . . . .	400
Charge Keeping Accounts . . . . .	50
Broome Agency . . . . .	50
Interest on Overdraft . . . . .	90
Repairs and Alterations Port George IV. . . . .	100
General Expenses . . . . .	150
Overdraft . . . . .	153

£2320

And the Annual Assessment for the next two years will be:—

Victoria . . . . .	£1030
New South Wales . . . . .	930
South Australia . . . . .	110
Tasmania . . . . .	110
Western Australia . . . . .	140

£2320



The Board regrets the death of Mr. William Wood whose wise and sympathetic counsel was of the greatest value.

The Board is much gratified with the information just received that the Western Australia Government has made two additions to the Original Reserves of 58,000 acres at Kunmunya (Port George IV.) which gives it an area of 245,000 acres. This will enable more stock to be pastured and greatly benefit the natives. We thankfully acknowledge the grant.

T. WATT LEGGATT, Convener.

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KUNMUNYA MISSION (PORT GEORGE IV.), WESTERN AUSTRALIA.

Report for the Two Years ending June 30th 1928.

**Staff:** During the time under review the following changes took place in the staff:—

Mr. and Mrs. T. W. Holmes retired from the work in 1927.

Rev. J. R. B. Love and Mrs. Love arrived at the Mission on August 23rd, 1927.

Mr. and Mrs. G. I. Beard, with their daughters, left the Mission on furlough on October 26th, 1927, and arrived back again on June 19th, 1928.

In addition to the white staff, the two half-caste assistants, Harry Shadforth and Alfred Brown, from Mapoon, with their wives, remain and continue to render excellent service. Harry Shadforth is in charge of the old lugger, "W. S. Rolland." Alfred takes command of the new boat, "Watt-Leggatt." Alfred's wife, Ina teaches regularly in the school. Harry's wife, Mackie, assists with sewing.

**Area:** Notification was received from the Chief Protector of Aborigines in Western Australia by letter dated March 15th, 1928, that the area of the Mission has, in response to request, been extended to include country south and east of Augustus Water. The area has thus been increased by about half as much again as the former area, and now includes some country not so rocky as most of the original reserve. It is hoped that this increase will make it possible to maintain a herd of cattle for a meat ration to the inhabitants of the Mission reserve.

**Population:** The Mission is in contact with approximately 300 aborigines. Of this number 18 are children. The number of children is very small, due to the practice of infanticide by the natives. Under the primitive conditions of living among the tribe this was probably necessary as the country will not support a large number in its undeveloped state, nor could the women carry the children about in their nomadic life in the search for food. It is hoped that by providing security at the Mission this repulsive practice will die out.

**Health:** The Worrora, the tribe with whom the Mission is in most direct contact, being situated in their territory, are a people of splendid physique, big in stature and generally healthy.

Epidemics of colds and boils swept through the population, causing some temporary inconvenience.

Obstinate sores are not uncommon. It has been found that these yield to treatment by potassium iodide. In the absence of expert medical advice it cannot be asserted what is the cause of these sores.

Burns and injuries, such as might be expected among a people who sleep by a fire and are daily hunting in the bush for their food, are frequent, none very serious in the time under review.

No other serious complaints have been noticed, with the exception of a death that I attribute to the fear of witchcraft, as still practised on occasions.



## Operations for the Two Years.

### 1. The preaching of the Gospel is carried on regularly.

Each day's work commences with morning prayers, which take the form of hymn, Scripture reading followed by exposition and prayer, ending with the Lord's Prayer repeated in unison.

Worship is conducted twice on Sundays. The morning services are now being conducted by Mr. Beard and the afternoon services by myself. Attention is keen and reverent.

The daily instruction is given in the English language.

A start has been made with the translation of the Gospel of Mark into the Worrora language, which is read at the Sunday afternoon service, to the apparent appreciation of the old men.

Sunday attendance averages about 100.

All attending are provided with a meal at the conclusion of the Sunday afternoon service. This has been considered necessary, as the savage people have no store of food to tide them over a day of rest. If we wish them to sacrifice a day's hunting we think it well to provide food for that day. It is hoped that in time the men may earn the means to keep the day of rest. Those who have been employed at the Mission during the week have earned their food for Sunday.

There is as yet no roll of Church members. There is a number of the younger men and women who are, I feel, worthy of admission to the Church.

I am unwilling, however, to act precipitately, and prefer to wait till I know them better before bringing to their consideration the question of baptism.

The people show a willing and affectionate response to the efforts of the Mission to uplift them and many are living quite good lives in accordance with the principles of the Christian teaching.

A weekly class is conducted on Friday afternoons by Mrs. Love and Mrs. Beard for women. This is well attended by all the women who may be at the station at the time. Indeed, they seem to look forward eagerly to their Friday afternoon, as a break in the routine of their lives.

2. School is conducted for four hours per day on four days per week, Monday, Tuesday, Thursday and Friday, from 8.30 to 10.30 in the morning, and from 2 to 4 in the afternoon. Mrs. Beard has assumed charge of the school, with the assistance of Ina, Alfred's wife.

Taking into consideration the fact that English is not the mother tongue of the children, and that they do not speak English among themselves, the progress of the school work is very encouraging. All is conducted in English. Each day begins with New Testament reading and committing to memory portions of Scripture.

The children are progressing well with reading and writing, and acquire a good knowledge of English. Arithmetic does not make much progress, but the children have learned a good grasp of numbers, which is useful in daily work.

3. Cultivation. The 1927 season was a good one, and Mr. Beard had good results from rice, durrham, Kaffir corn, sorghums and vegetables.

The 1928 season failed from lack of rain. Rice was a total failure. Other grain crops were fair. Peanuts were good. Fruits and vegetables were fair. About 30 acres are cleared for cultivation.

A "Shave" disc plough has been secured, which, it is hoped, will make the work of ploughing more efficient and easier, donkey power being the motive.

4. Live Stock. The Mission now has 34 cattle, for which we are chiefly indebted to the help of Mr. R. K. Gillespie, of Melbourne, 14 donkeys, and 160 goats.

Feed for stock on the Mission is not good in dry seasons. It is hoped that increase in area will help us to keep stock alive during the bad months. Attempts are going on to grow fodder for a few milkers. The goats supply milk and occasional fresh meat. The donkeys transport stores from the boat landing to the Mission, and haul the plough.

5. Boats. Owing to the decay, through old age, of the "W. S. Rolland," the matter of transport for the Mission was considered. It was decided to have a lugger built in Perth and, after full consideration and a good deal of reluctance on my part, I finally decided that the conditions of sailing on this coast called for the further installation of an auxiliary engine, to add to safety first and speed second.

The boat has been duly built by Messrs. Lawrence, of Perth, named the "Watt-Leggatt," in honour of the two fathers of the Mission, the late Rev. W. Watt, and the Rev. T. Watt Leggatt, the former Secretary and present Convener of the Board of Missions.

The naming ceremony was performed by Lady Champion, wife of the Governor of Western Australia, at Perth, a ceremony which has stimulated keen interest in the Mission among the church people of Western Australia. The boat was sailed from Fremantle to Broome under the charge of Captain Bell, engaged for this task, and from Broome to the Mission by Mr. Beard with the native crew and Harry Shadforth. The maiden trip from Broome to the Mission, carrying Mr. Beard, Mrs. Beard, and their three girls, was done in three days, excellent time, and the "Watt-Leggatt" safely reached the Mission on June 10th, 1928. I am greatly pleased that we have such an excellent boat for our needs, and believe that she will not only take the place of the "W. S. Rolland," but much improve on her work.

The old "W. S. Rolland" is being kept in commission for the purpose of beach-combing, under the care of Harry Shadforth. I hope that in this way, while she is not fit for the voyage to Broome as the Mission carrier now, she may help to win a measure of self-support for the men before she finally has to be abandoned as rotten. Harry will take parties of the men fishing for beche-de-mer, turtle shell and pearl shell. The profits of this work, if any, will entirely go to the betterment of conditions for the natives concerned.

6. Buildings. The "Watt-Leggatt" brought up to the Mission as her first cargo, a consignment of material for a new church to be erected at the Mission. This comprises roof. For the present we shall do without walls. This material is the gift of the Presbyterian Girls' Association of Western Australia, to whom our warm thanks are due for their enthusiasm and practical help.

A further consignment of timber was sent by the Boys' Bible Classes of the Presbyterian Church of Western Australia, to complete the ceiling of Mr. Beard's house. To them and to Mr. Keay, editor of the W.A. "Presbyterian," who set this project in motion, our thanks are tendered. A system of septic tank sanitation has been installed for the better health and comfort of the Mission. For plans and advice I have to thank Mr. A. G. Gutteridge, Director of the Engineering branch of the Commonwealth Department of Public Health, who freely went to considerable pains to evolve a system of sanitation suitable for remote conditions, and one which has proved quite successful.

7. General Remarks. I would sum up the position of the Mission by saying that good work has been done here in the past years, and that the people are well worthy of the best efforts we can make on their behalf.

While our supporters acknowledge our duty to the aboriginal inhabitants of the land, and their value as human beings, potential citizens of the Kingdom of God, yet many people have a feeling that the aborigines are really little more than brute beasts. An intimate study of them dispels such illusions. Naked and houseless savages as they have been, yet they evince a surprisingly high range of thinking. The Worrora language is a thing of beauty in its grammatical structure. I have got over 40 pronouns. There are four number forms for the verb: singular, dual, limited plural and extended plural. The little children speak grammatically, while the

plodding missionary flounders in ungrammatical errors. In the tales the old people tell the little ones are revealed some delicacies of mental working that are very far removed from the level of the beasts. No one who has faithfully studied these people could say that they are not human to a very high degree. As such they warrant all we can do.

8. Acknowledgements. Our warm thanks are due to the ladies of the P.W.M.U. for the fine service they have given in their donations of clothing and medicines and extras sent in boxes from Western Australia, South Australia, and Victoria. For the new boat help has been given by many friends in Victoria, Western Australia, South Australia, and New South Wales.

The Chief Protector of Aborigines in Western Australia, with staff, has always given courteous and understanding attention to the needs of the Mission.

The Broome hospital has looked after our sick.

To the members of the Board of Missions and Mission Committee in Western Australia, I offer my thanks for great courtesy and assistance.

And finally I would express thanks to God for safety and progress in what we feel to be His work.

J. R. B. LOVE, (Superintendent).

Kunmunya, June 30, 1928.

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#### REPORT FOREIGN AND ABORIGINES COMMITTEE, W.A.

The last two years have been eventful in many ways in our work at Port George IV.

The appointment of the Rev. J. R. B. Love as Superintendent, has been a great boon to the Mission, and we look forward to a time of increasing prosperity there. Mr. Love with his wide experience, combined with organising ability, has placed the management of affairs on a much sounder basis, and the new financial arrangement has relieved your Committee of much work and worry.

Mr. and Mrs. Beard, after a much needed rest, have returned for another term. We owe much to these two faithful missionaries for the years of efficient service that they have given.

The new auxiliary ketch of 20 tons, built by W. and S. Lawrence, of Perth, has arrived safely at her destination, and has given satisfaction to all concerned. Captain Bell, who took charge of her from Fremantle to Broome, reports that she is everything that one could wish, and that we are in possession of a well-built and sea-worthy boat. Mr. Beard, who went in charge of the native crew, rendered very valuable help for some weeks prior to sailing. The first cargo consisted of the material for a new church, supplied by our P.G.A., and also that for the lining of the missionaries' house, given by the Boys' Bible Class Union. We are also indebted to our P.W.M.U. for their keen interest in the boat, and for the large sum of money they raised towards her cost. At last our missionaries will be able to travel in safety and comfort, and the journey from Port George to Broome will occupy only a few days.

During January of this year we had a visit from the Rev. T. Watt Leggatt, with the result that the bonds between your Committee and the Board of Missions have been strengthened and a greater interest created in the mission work generally of our Church. The idea of growing cotton has been abandoned, as it has been proved beyond doubt that the conditions are unfavourable to its production.

During the year the proprietors of the "Daily News" have donated £7 a year from their Christmas Cheer Fund to be spent upon the children of the Mission and various Churches in the different States have sent boxes of goods for Christmas cheer.

For the Committee,

E. W. HOGBEN, Convener.

FOREIGN AND ABORIGINES MISSION.  
PORT GEORGE IV. MISSION ACCOUNT.

DISBURSEMENTS.		£	s.	d.
1926—				
June 18.	To J. and W. Bateman . . . . .	130	2	4
November 24.	To J. and W. Bateman . . . . .	26	1	10
1927—				
October 19.	To J. and W. Bateman . . . . .	130	12	8
1928—				
January 4.	To Govt. Subsidy to 30/9/1927 remitted to local account, Broome . . . . .	38	15	0
January 26.	To transfer to local account, Broome . . . . .	65	18	9
March 28.	To Govt. Subsidy to 31/12/1927, remitted to local account . . . . .	36	0	16
		£427	11	5

RECEIPTS.		£	s.	d.
1926—				
April 1.	By Balance . . . . .	44	6	6
May 7.	By Government Subsidy 31/12/1925 . . . . .	45	17	11
May 20.	By Govt. Subsidy, 31/3/1926 . . . . .	45	0	0
August 30.	By Govt. Subsidy, 30/6/1926 . . . . .	47	2	6
December 13.	By Govt. Subsidy, 30/9/1926 . . . . .	41	19	3
1927—				
March 23.	By Govt. Subsidy, 31/12/1926 . . . . .	44	14	0
June 15.	By Government Subsidy, 31/3/1927 . . . . .	45	5	2
September 9.	By Govt. Subsidy, 30/6/1927 . . . . .	38	10	3
1928—				
January 1.	By Govt. Subsidy, 30/9/1927 . . . . .	38	15	0
March 21.	By Govt. Subsidy, 31/12/1927 . . . . .	36	0	10
		£427	11	5

FOREIGN AND ABORIGINES MISSION.  
STATEMENT OF RECEIPTS AND DISBURSEMENTS FOR TWO YEARS  
TO 30/3/28.

DISBURSEMENTS.		£	s.	d.
To J. and W. Bateman Account . . . . .		100	0	0
„ T. W. Holmes, wife and daughter—Fares to Melbourne . . . . .		22	10	0
„ Mr. Love and wife—Fares to Broome . . . . .		24	15	0
„ Mr. Love and wife—Board and Residence . . . . .		9	18	0
„ Mr. and Mrs. Beard—Fares to Melbourne . . . . .		31	1	0
„ Mr. and Mrs. Beard—Board and Residence . . . . .		5	5	0
„ Board of Mission Balance Assessment to 30/6/1927 . . . . .		132	6	3
„ Christmas Cheer . . . . .		10	0	6
„ General Assembly Percentage . . . . .		9	14	7
„ New Boat . . . . .		1039	6	8
„ Sundries . . . . .		7	16	4
„ Postages and Petties . . . . .		0	5	0
„ Balance . . . . .		268	10	1
		£1661	8	5

RECEIPTS.		£	s.	d.
By Balance as at 1/4/1926 . . . . .		115	16	0
„ Donations . . . . .		138	8	8
„ “Daily News” Xmas Cheer . . . . .		7	0	0
„ New Boat Fund . . . . .		1133	2	2
„ New Church Fund . . . . .		3	17	0
„ Assembly Mission Scheme . . . . .		263	4	7
		£1661	8	5



## FOREIGN MISSIONS COMMITTEE REPORT.

## NEW SOUTH WALES.

Since the last report was presented to the General Assembly the personnel of the Committee has been changed considerably. The Rev. R. J. H. McGowan, who for so many years gave valuable service as Convener, resigned from that position so as to enable him to visit Europe. The Rev. A. Fleming, Minister of Stanmore, was appointed in his place. Death claimed two of our prominent members, namely, Mr. William Wood, the Financial Secretary of our Church, and Mr. John Kirkland, of Burwood. These brethren, during the course of many years, rendered yeoman service in guiding the work of our Foreign Missions. Mr. Kirkland has bequeathed a considerable portion of his estate to the Committee for the advancement of our work in the Mission fields.

Mr. C. E. Rennie, who served the Committee for many years since his retirement from the Under Secretaryship of Lands in N.S. Wales, asked to be relieved of his office. Mr. Rennie gave unstintingly of his time to this branch of the Church's activities.

At the Assembly of May, 1928, the Rev. A. Fleming was appointed Convener-Superintendent of Foreign Missions, so as to enable him to devote the whole of his time to the task of creating and maintaining interest in our work abroad.

The Committee has much pleasure in reporting that all financial needs for the last two years were fully supplied. The financial statement appended will show our income to have been £15,495/18/9, and our expenditure amounted to £14,804/10/10.

## India.

The work in India has been carried on with success since the last report was submitted to the Assembly. Our staff has been strengthened through the addition of two permanent workers, namely, Nurse Lang, who has been appointed to the position of Nursing Superintendent of the Goodlet Hospital, and Miss Hope Goldie, for Zenana work. The Committee have offered a permanent appointment as Medical Missionary to Dr. Jean Slater. Dr. Slater had gone out on a temporary engagement of two years. The work has prospered under her care. The number of patients receiving indoor and outdoor treatment has shown a considerable increase on previous years. We hope that Miss Janet Watt, the daughter of the late Rev. W. Watt, of the New Hebrides, will go out this year and be our second Medical Missionary.

The Committee regret that through sickness they have lost the services of the Rev. V. W. and Mrs. Coombes. These two Missionaries during their period of service in the field did excellent work.

In Mr. Turnbull's report, speaking of the year 1927, he stated:—

"The year 1927 has been one of light and shadow, encouragement and discouragement. The bright side of the picture is seen in some notable cases of conversion to Christ; the growing consciousness on the part of our people of the high standard of life which Christ demands, and of their efforts to rise to it; the obvious increase in their sense of responsibility for winning their neighbours to Christ and of their success in doing it; the spirit of unity which has characterised the agents of the Mission and the zeal and devotion with which they have applied themselves to their several duties. The darker side is apparent in the many changes and losses to our European staff, which at the close of the year is reduced to the small total of three."

## Chinese.

The work amongst the Chinese in Sydney and Newcastle has been faithfully carried out by the native Chinese Pastor, the Rev. L. S. Leung. Mr. Leung has found the work difficult and discouraging at times, owing to the indifference displayed by many of his countrymen to the message of the Cross. He has, however, persevered with his work, and is gaining the confidence of his countrymen.

Owing to the decrease in the number of Chinese in and around Sydney and Newcastle the financial help received from them is very small. In former years the Christian Chinese on their return to China retained interest in the work by remitting annual gifts towards the upkeep of religious ordinances among their countrymen. For some years these gifts have not been forthcoming.

## New Hebrides.

The work at Malo and Nogogu has been carried on under great difficulties. While the Assembly of 1927 was in Session there passed into the presence of his Master that big-hearted Missionary, Dr. Ewan MacKenzie.

His passing has created a great blank in the life of the Church in the New Hebrides.

Dr. MacKenzie's term of service at Malo and Nogogu was brief—but before coming to us he had given many years of service to the New Hebridean Church—as Missionary at Hog Harbour, and as doctor in charge of the John G. Paton Hospital at Vila.

During his term of service with us he endeared himself to the natives of Malo and Nogogu, winning their affections, retaining their confidence, and consolidating the work of his predecessors. The following memorial minute was prepared by Dr. Gunn, and placed on the records of the Committee:—

“The Foreign Missions Committee has heard with very great regret of the death of Dr. Ewan MacKenzie on the 12th May, of blackwater fever, at Malo, New Hebrides.

Dr. Mackenzie was trained as a Medical Missionary under the Edinburgh Medical Missionary Society. He took his share of the practical work which was afforded in the wide field comprised in the Cowgate, Canon-gate, and High Street, adjoining the Livingstone Memorial, where the students resided. After receiving his diploma of L.R.C.P. and L.R.C.S., Edinburgh, and L.F.P.S., Glasgow, he began work in 1900 as one of the Missionaries under the John G. Paton Fund, in Hog Harbour, in succession to Dr. Bowie. There he continued for about 16 years, where he was instrumental in bringing a large number of the heathen natives under the influence of the Gospel. He visited the heathen far in the interior when one of the chiefs threatened to exterminate the white population in the district, and after repeated efforts succeeded in bringing about peace.

He treated many medical and surgical cases in his little hospital, the latter frequently the result of wounds in tribal wars.

He translated several portions of the New Testament, part of which he set up in type, and printed with his own hands the larger portions, including hymns and catechism, being printed at home during furlough.

Soon after the outbreak of war, Dr. MacKenzie offered his services and received an appointment in a hospital in England. At the end of the war he was for three years the Government Medical Superintendent at Haapai, after which he took up practice in Victoria until he was asked to succeed Rev. D. L. Paterson as Missionary of Malo and Nogogu, formerly the station of Dr. MacKenzie's elder brother, Rev. Noble MacKenzie. Here he was well-known, and was cordially welcomed by the natives, whose confidence he won at once. Though greatly handicapped by the want of his launch, damaged in transit, the work of tending the sick and preaching the Gospel was recommenced with success and much promise, with the capable co-operation of Mrs. MacKenzie and the help of their daughter, Miss Jean.

The Committee sympathetically commends Dr. MacKenzie's widow and family to the care of our Heavenly Father, Who doeth all things well, and bows in submission to His divine Will in what seems to us Dr. MacKenzie's untimely end, and thanks Him for the work which He enabled His servants to perform.”

Word was received in January of this year of the death of Pastor Dete, of Nogogu. Dete was a graduate of the Training Institute at Tangoa. For many years he served as a teacher, and then as Pastor. He was a man of considerable mental and spiritual gifts; gifts which made him stand pre-eminently above his fellows. Dete was a born leader, and commanded the respect of his own and also of the white people.

Since Rev. Noble MacKenzie's departure from Nogogu, Dete had practically been in charge of our W. Santo Field. He was a great servant of the Church, and it is unfortunate we have no one among the teachers capable of taking his place.

Since the death of Dr. MacKenzie the work at both stations has been supervised by the Rev. F. G. Bowie, of Tangoa. Both Mr. and Mrs. Bowie have done a great amount of work for our Church—work which entails much travelling to Malo and several long voyages to Nogogu..

In February of this year as the result of a severe hurricane the Church at Malo was destroyed, and considerable damage done to the Mission House. The natives, with Pastor Winzi, and under the supervision of the Rev. F. G.

Bowie, of Tangoa, have started to repair the Mission House. They have suffered considerable loss through damage done to their own homes and gardens, but before seeking to do the repairs to their own properties they gave their first attention to the Mission House.

The Convener was able to attend the Synod meetings held at Vila last year, and afterwards, through the kindness of the Rev. F. G. and Mrs. Bowie, to visit Malo and Nogogu. On his return he reported to the Committee what he had seen and heard, and also supplied a special report dealing with the work to the Sub-Committee appointed to enquire into the whole workings of our Foreign Mission Fields.

ALEXR. FLEMING, Convener.

DISBURSEMENTS.

	1926.		1927.	
	£	s. d.	£	s. d.
Aborigines Mission .....	1092	17 6	1364	2 0
Chinese Mission .....	368	0 4	435	5 7
New Hebrides Mission .....	766	11 8	740	3 9
India Mission .....	3821	2 3	4331	7 8
India Hospital .....	699	15 0	1143	13 7
Native Teachers, New Hebrides .....	0	0 0	0	0 0
New Hebrides Launch .....	20	4 6	21	7 0
	£6768	11 3		
Foreign Missions Debit Balance, 1st Jan., 1926	1200	8 7		
New Hebrides Launch Debit Balance, 1st Jan., 1926 .....	300	0 0		
Foreign Missions Credit Balance, 1st Jan., 1927	90	0 8		
Native Teachers Credit Balance, 1st Jan., 1927	14	0 0		
	£8373	0 6	£8035	19 7

RECEIPTS.

	1926.		1927.	
	£	s. d.	£	s. d.
Aborigines Mission .....	97	1 7	56	14 8
Chinese Mission .....	113	6 9	96	14 2
New Hebrides Mission .....	139	5 9	133	0 8
India Mission .....	2254	8 1	1803	10 0
India Hospital .....	79	9 9	410	7 1
Natives Teachers, New Hebrides .....	14	0 0	0	0 0
New Hebrides Launch .....	0	0 0	0	0 0
Foreign Missions, General .....	5251	17 8	5046	2 7
	£7949	9 7	£7546	9 2
Transfer from New Hebrides Arrowroot Acc.	103	6 5		
New Hebrides Launch Debit 1st Jan., 1927 ..	320	4 6		
Transfer from India, Second Lady Doctor ....			197	1 0
Transfer from India .....			6	0 0
Transfer from Native Teacher .....			28	16 9
Foreign Missions, Credit Balance, 1st Jan., 1926			90	0 8
Foreign Missions, Debit Balance, 31st Dec., 1927			167	12 0
	£8373	0 6	£8035	19 7

QUEENSLAND.

The work on the Mission Stations in North Queensland has been systematically and faithfully carried on since last report. There have been periods of trial and darkness, but throughout all God has led the way, and there is much which calls for thanksgiving and praise.

It is with the deepest regret we have to record the death of Mr. Robert Miller MacCormack, Superintendent of Mapoon, who served our Church with unflinching loyalty for eight years in North Queensland. On the advice of the doctor at Thursday Island he (with Mrs. MacCormack) came to Brisbane. He was at once taken to a private hospital, but passed to his reward on Easter Sunday morning, 8th April, 1928. His is the third death of one actively engaged in the work of our Missions to the aboriginals. The State Assembly at its meeting in May put on record its appreciation of the valuable services which he rendered to the cause of Missions during his



term of service in North Queensland, and its deep regret at the loss of a trusted, whole-hearted missionary. The respect and sincere sympathy of the Assembly was offered to Mrs. MacCormack and her two little boys in the great loss which has come to them. With the great appreciation of the Committee, and a spirit of splendid devotion, Mrs. MacCormack has returned to Mapoon.

**The Staff:** Answering the call of the Mission Board for one to take charge of Port George IV Mission Station in Western Australia, Rev. J. R. B. Love, B.A.M.C., resigned from Mapoon. It was with very much regret that the Queensland Committee accepted the resignation of one so ably fitted for the work at Mapoon, but we believed Mr. Love was following the gleam, so we bade him God-speed.

The Queensland Assembly put on record its appreciation of his and Mrs. Love's services, and commended them to God with sincere prayers that they may be greatly used in their new sphere of service.

In April, 1927, Mr. and Mrs. J. D. K. Smith were accepted for service, and went to Mapoon as assistants. Since the death of Mr. MacCormack Mr. Smith has been doing his best to carry on at Mapoon. A capable tradesman, he has done good work in erecting and repairing buildings. Unfortunately, owing to the condition of his wife's health, he has tendered his resignation, and will leave Mapoon at the end of September. Mr. and Mrs. Gage, who have been assisting at Weipa for the last three and a half years, will also leave during September. Their departure will leave Mr. and Mrs. Mayer alone there. Towards the end of 1927 Miss Giles, who for nearly three years was in charge of the school at Mapoon, and who did good capable work, retired, and is now in training in the Institute in Melbourne. She hopes to return to North Queensland.

At Aurukun, Rev. W. F. MacKenzie and Mrs. MacKenzie are ably assisted by Mr. and Mrs. Miller. Rev. R. H. Wilson and Mrs. Wilson, with Mr. and Mrs. Sydney constitute the staff at Mornington Island.

**Buildings and Property:** As a result of successful and continued operations in the beche-de-mer fishing, Mr. Wilson has installed a 7½ h.p. oil engine with saw bench and a wireless receiving set at Mornington Island. Both are a great boon to the station.

A new dormitory for girls has been completed at Mapoon, and one for the boys is in course of construction. These have been financed from a sum of £500 given by the Queensland Government for the purpose, in answer to a request made by the Committee.

Weipa had the misfortune to be in the track of a cyclone, which completely demolished some buildings; others were severely shaken and strained. These have been repaired without cost to the Committee through the generosity of the Ann Street Congregation, Brisbane.

In April, 1927, the "Matilda," the boat used by the Mapoon people in the beche-de-mer fishing, was completely wrecked. Representations made to the Government for help resulted in a sum of £500 being granted as a loan to the people of Mapoon, free of interest. A new boat which cost £720 has been built, and is now in commission.

Owing to the severe drought conditions which have prevailed in North Queensland, Weipa Station was forced to make arrangements with the Bank for considerable overdraft. To help in this the Government gave a special grant of £300. With this, and the work of the people, the Station is now free of debt. As affording further evidence of the interest which the Government of Queensland takes in the work of our Missions, it has at the request of the Committee increased the yearly grant for Mapoon and Weipa by £100 each.

**New Responsibilities:** During the winter months of last year Mr. and Mrs. MacKenzie of Aurukun paid a visit to the Kendal district, riding on horseback. They came into contact with a large number of people with many children, all of whom showed a friendly disposition towards the visitors. The people are in a poor condition, especially the women and children, many of whom suffer from sickness and diseases of various kinds. Mr. MacKenzie succeeded in entering into a treaty with the head-men of the various tribes to the effect that anyone who desired to go to Aurukun was in no way to be molested when travelling thither. Our Missionaries at Aurukun are most anxious to do more for these people than is possible under present conditions. The people at Aurukun now have the Lord's Prayer in use in their own language.



After years of patient endeavour our Missionaries on Mornington Island have at last got into touch with the people on Bentinck Island. In October, 1927, when a fishing party was camped on the island, Gully, the first native of Mornington Island to be baptised and admitted to the fellowship of the Church, made several exploring expeditions into the interior and was rewarded by coming into contact with the people, who understand his language. He brought a company to the camp, where Mr. Wilson was able to take some photographs.

The condition of these people is simply appalling, the women and children live on the verge of starvation. A motor boat would be of the greatest value to our Missionaries on Mornington Island and at Aurukun.

The superintendent of each station has been appointed by the Government as an excise officer for his district.

**Finance:** The financial position is set out in the summarised statement which follows, from which it will be seen that while our income is developing, in view of the widespread effects of the drought, it is evident that the Committee will have to depend still longer on the assistance of the Board.

### ABORIGINAL MISSION FUND.

#### GENERAL ACCOUNT.

	RECEIPTS,		1926.		1927.	
	£	s. d.	£	s. d.	£	s. d.
Collections and Donations .....	2078	9 11	2067	3 3	294	13 0
Special Objects .....	37	4 6			0	4 6
Sundry .....	25	3 8	750	0 0	528	2 0
Board of Missions .....	750	0 0				
Balance .....	568	17 5				
	£3459	15 6	£3640	2 9		
	DISBURSEMENTS.		£ s. d.		£ s. d.	
Balance .....	489	18 2	568	17 5		
Salaries .....	1936	18 1	2020	6 9		
Passages and Furlough .....	453	18 4	293	6 5		
Children's Upkeep, etc. ....	65	19 9	58	14 6		
Purchases, Improvements and Repairs .....	168	18 2	307	5 7		
Insurance, etc. ....	47	13 4	19	5 4		
Beneficiary Funds .....	50	4 2	45	3 6		
Sundry Expenses .....	246	5 6	227	3 3		
	£3459	15 6	£3640	2 9		

#### SPECIAL ACCOUNT RECEIPTS.

	1926.		1927.	
	£	s. d.	£	s. d.
Aurukun Boat Account—				
Balance .....	93	9 10		
Donations .....	72	10 0	50	15 0
Mornington Island Wireless Account—				
Transfer from Suspense .....			67	10 0
Mornington Island Boat Account—				
Balance .....	50	0 0		
Donations .....	1	6 0	15	14 6
Transfer from House A/c .....			50	0 0
“Matilda” Replacement Fund—				
Donations .....			185	7 6

#### DISBURSEMENTS.

Mornington Island House Account—				
Furniture .....	155	9 7		
To Boat Account .....			50	0 0
Mornington Island Wireless Account—				
Equipment .....			97	10 0
Mornington Island Suspense Account—				
Machinery and Tools .....			149	17 8
Wireless Account .....			67	0 10

G. K. KIRKE, Convener.

## SOUTH AUSTRALIA.

After three years' instruction in the Korean language, our missionary, Mr. Anderson, undertook tutorial work in the Bible Institute at Fusanchin. He reports good work done in this direction by Korean students. In addition to this Mr. Anderson did regular preaching work at various centres. He comments on the quiet and reverent spirit that characterised these services in most cases. The results may be looked upon as fairly satisfactory so far as the Christian Koreans are concerned. Apart from the work that falls properly to Mr. Anderson, he was able to attend the Federal Council of Protestant Missions in Korea, the meetings of the World's Sunday School Association, and the Y.M.C.A. Conference. Mr. Anderson's furlough is due this year. Mrs. Anderson and the children have already arrived in Australia. Mr. Anderson is expected to arrive himself in Australia in the end of July, and after a rest will do deputation work in South Australia.

Though this Committee in no way controls the Mission to the Aborigines in the Commonwealth, the people feel a very deep interest in the work, more especially as Mr. Love is a South Australian, and personally known throughout the Church in this State. And through the Helen Lyall Fund and Margaret Irene Gray Teachers' Fund we keep up our interest and connection with the mission in Tanna.

The Executive is faced with a big deficit in its account, £325/3/8. The estimated income as against what it will cost to carry on our work in Korea is below what will be required this year. Our P.W.M.U. has promised to help us through for this and next year.

## STATEMENTS OF RECEIPTS AND EXPENDITURE, 1926-27.

Dr.	£ s. d.	Cr.	£ s. d.
Agent's Salary .....	689 10 0	Balance, 1/1/26 .....	96 13 10
Agent's General Expenses	129 15 0	Donations .....	250 12 3
Fees for Language Teachers .....	20 6 3	Collection at Demonstration .....	13 9 11
Children's Allowances .	98 17 6	Proceeds Assembly Tea	10 0 0
Passages from Korea ..	103 8 9	Schemes of the Church	725 0 0
Delegates Fares, Australia .....	13 18 6	Discount .....	1 3 5
Board of Missions Levy	280 0 0	Transfer from Welfare of Youth A/c. ....	4 2 5
Provident Fund Levy ..	2 4 2		
"Banner" Levy .....	6 9 8		£1101 6 10
Postage .....	0 7 6	Debit Balance, 31/12/27	325 3 8
Bank Exchange .....	0 15 10		
Church Office Charge ..	80 18 0		
	£1426 10 6		£1426 10 6

By Authority,  
W. GRAY, Convener.

## TASMANIA.

The Committee has to report on the work of part 1926 and 1927, and part 1928.

We regret that the work at Epi which was being carried on by Rev. F. Reid is at present without the guidance of an ordained minister. At the close of 1926 we were greatly helped and inspired by a visit from Rev. Fred. Paton, from whom we received first-hand information of the field. Our visitor spoke in highly appreciative terms of the work done by Mr. and Mrs. Reid. Our Church is seized with the need of more operative prayer on behalf of our missionaries in their work.

In his communications, Mr. Reid has stressed the need of more native teachers, and an increase of £15 was made towards the stipends of such, making an increase of £30 in two years.

The launch which was sent out some four years ago has proven of great service. During a storm it sustained some minor damage, but fortunately was not completely wrecked. A heavier anchor and chain has been procured and sent out.

A revision of I. and II. Corinthians has been made, and the Secretary of the B. and F.B.S. reports that it is now available for circulation.



Progress has been made in achieving closer co-operation between the Foreign Mission Committee and the P.W.M.U., and the Committee gratefully acknowledges the loyal help of the Fellowship, P.G.A., and Bible Class Union. The Foreign Secretary, Rev. H. C. Matthew, returns at the end of the year after having represented the Church at the Missionary Conference at Jerusalem and having visited the Korean field. It is expected that his trip will result in an infusion of new life and fresh interest throughout the Church in our Mission work. In Mr. Matthew's absence the Convener (Rev. T. Watt Leggatt) has borne the heavy burden of work and responsibility as acting secretary, in addition to his own parish work.

**Chinese Work:** The Superintendent and Catechists have faithfully carried on this work, assisted by voluntary helpers. An encouraging indication of the success of these labours is the desire expressed by a young Chinese Christian to train for the Christian ministry, with a view to his going back to China as a missionary to his own people. The Committee is assisting him to this end.

**New Hebrides:** At the end of 1926 Rev. J. Jones went to Vila in the place of Mr. Raff, who resigned, and has since passed away. During his absence on furlough this year, and in view of the resignation of Dr. S. Heriot, of Vila Hospital, it was necessary to send someone to take charge till Mr. Jones' return, and Mr. A. E. C. Collins (a student for the ministry) went out to Vila, and will, when relieved by Mr. Jones, proceed to Tangoa as assistant to Rev. F. G. Bowie. The resignation for health reasons of Drs. Heriot and Armstrong (Tanna) leaves the Mission without a medical man in the islands, and as yet the Committee has no one in sight. We suffered also a very great loss in the death of Mrs. Boyd, the zealous and devoted wife of the Rev. R. Boyd, of South West Bay, Malekula. Mr. Boyd has returned to carry on the work alone, and our deep sympathy and prayers go with him. Reports convey that the Church is increasingly gripping the natives, and is now established too strongly in their life ever to lose its hold, in spite of any possible political changes in the Group. The Church has learned with deep satisfaction that, according to the information received from the Colonial Office, there is no intention of the British Government surrendering its hold upon the New Hebrides.

**Korea:** In this field the staff has suffered loss through the death of Mrs. A. C. Wright and the resignation of Rev. R. B. Watson. Mr. Watson returned to Korea in 1927, but has been finally compelled, to his great disappointment and sorrow, again to withdraw owing to the serious state of Mrs. Watson's health. Mr. F. T. Borland, a son of the minister of Scots Church, Melbourne, who is doing post-graduate work at present in Scotland, has been accepted by the Fellowship Union as their missionary in Korea in place of Mr. Watson. Mr. Borland returns to Australia in October of this year, and thereafter will leave for Korea. The vacant mastership of Masan Boys' School was filled in September, 1926, by the appointment of Rev. A. W. Allen, who had previously been acting Master.

Despite all the difficulties—depleted staffs and stringent finances—the workers are ably carrying on the work and report encouraging signs

**Financial:** For 1926 the receipts amounted to £13,353, and the expenditure £17,854. The sum of £1,541 was transferred from the New Hebrides Trust Fund, leaving a net deficit of £2,959.

For 1927 the receipts were £15,934, and the expenditure £18,970, leaving a deficit on the year's work of £3,056. This was reduced by £1,213 specially contributed by congregations for debt extinction and by £1,660 from the New Hebrides Trust Fund, leaving the nett deficit of £163 on the year's working, and an accumulated deficit on 31st December, 1927, of £4,092. The New Hebrides Trust Fund is now almost exhausted, only about £400 remaining.

J. McMASTER, Joint Convener.



## REPORT OF THE BOARD OF RELIGIOUS EDUCATION.

Since the last meeting of the General Assembly the Youth Departments of the States within the Assembly's bounds, have heartily co-operated as "the Board of Religious Education," and under the authority given have entered into closer alliance and co-operation, taken thought for each others needs, discussed mutual advantages, and completed a scheme by which publication responsibilities shall be equitably borne and accruing profits equitably shared.

## The States.

In New South Wales, the work of the State Department has gone steadily forward, the Home Sunday School Branch deserving special mention. The resignation of the Director, the Rev. N. H. Joughin, last year, and the retirement of the Rev. G. R. S. Reid from the convenership, have naturally affected the progress of the work. The Assembly, however, has found in the Rev. E. H. Vines a competent Convener, and hopes ere long to secure a well-equipped Director. The Schools and Young People's Societies of this State have greatly increased in efficiency during the last few years.

In Victoria and Tasmania, Conference, Teacher Training and Young People's work have made conspicuous progress, and a Sunday School Association is doing excellent work. Unfortunately the Director, the Rev. J. C. Jamieson, has been compelled to take a prolonged holiday for health reasons. Miss Hopkins, the Primary Supervisor, is away on a visit to the W.S.S.A. Both these leaders will assuredly profit by their contact with educational work elsewhere, and on their return benefit the Department. In the meanwhile the Rev. Hugh Kelly is undertaking some of Mr. Jamieson's duties, and many helpers contribute assistance.

Queensland is still without a Director, and in consequence working at a disadvantage. The Convener, however, with special assistance in the office and noteworthy voluntary help by two young men, are heartily sustaining many departmental activities. With a new Director, the work in this State should grow apace.

West Australia and South Australia are undertaking new responsibilities. The former has practically brought all its Sunday Schools into relation with its central office by the literature, and has won first place in the Commonwealth by the number of its scholars who sat for the Annual Examination. The latter is busy setting up a Youth room in the Church office, with a typiste in attendance, and by part engagement with the Home Mission Director, the Rev. Alex. Mackenzie, bringing inspiration and guidance to its Schools.

The Statistics for last year are as follow:—

	Schools.	Teachers.	Scholars.	Bible Class Members.
New South Wales . . . . .	382	2854	25,070	678
Victoria and Tasmania . . . .	514	4284	36,776	2800
Queensland . . . . .	241	1274	11,535	1090
South Australia . . . . .	42	333	2,375	231
West Australia . . . . .	43	310	2,608	208

These figures, it is true, leave a good deal to be desired. Compared with the total number of children in the Presbyterian families of Australia, they are fully 40 per cent. too low.

There is plainly great need for Sunday School extension and Sunday School invigoration throughout the Commonwealth. Not until the Church extends its operations and increases its Youth Workers, both in numbers and efficiency, can we hope to report more favourably in enrolment.

## Publications.

In accordance with the authority granted by last Assembly, the Board has effected new contracts with the printers of the "Teacher" and the "Scholar," in conjunction with the Methodist Church of Australia, introduced an equitable basis approved by the States for the payment of costs



widely to our Australian Schools. Probably an arrangement might be effected that would bring the "Record" more vividly before the Schools of the whole of Australia.

In view of the growing spiritual interests of our young people, the Board determined to issue a "Young Presbyterians' Manual," containing articles on "The Bible," "The Church," "The Christian Life," "The Sacraments," "Church Membership," and "Church Activities." This volume should be available during the Assembly.

By the practical assistance of several influential citizens, a new edition of Dr. Gray Dixon's book on "The Romance of the Catholic Presbyterian Church" has been made possible, and is now in the press. The excellence of this work is well known, and it deserves special recommendation to our Schools and Colleges by this Assembly.

An attractive little book containing four talks to Modern Girls, and written by Miss Beth McKechnie, B.A., author of "Criss Cross," and one of our ardent Youth workers, was issued by your Board, and can be heartily commended to our people.

Leaflets on such topics as the Problems of Sunday, Games of Chance, and the Faith that holds the Future have been circulated with varying success. In such transition days as ours, there is pressing need for the announcement of the Church's mind on many phases of our modern life. A babel of confusion is about us on religious, social, and national subjects, which the Church should resolve in more pronounced and wide-reaching manner than the pulpit permits.

#### The Board, Its Constitution and Director.

The Constitution of the Board as an adjunct of this Assembly is to be found on pages 23 and 24 of the General Assembly's Blue Book for 1926.

This scheme of working has been approved by the State General Assembly, and in addition the General Assembly of the Presbyterian Church of Victoria at its meeting in May, 1927, resolved "That this Assembly shall be trustee in this partnership for the General Assembly of Australia." This generous action on the part of the Victorian Church in admitting other States to a working partnership in the Graded Lessons scheme has made possible for the first time the extension of the work of this Board on a truly national scale.

With the proposed scheme in operation, and the figures clearly before them in Trading, Profit, and Loss Accounts and Balance-sheets, the Board decided to recommend the Assembly to appoint Mr. Goyen Director of the Board of Religious Education, and that while visiting the States as opportunity offers he should be relieved of detailed duties in any single State, in order that he may give his main strength to the work of general oversight in connection with the work of the Board of Religious Education; and that the General Assembly of Victoria be requested, while retaining his services as a minister of that Church, to reduce, as far as possible, his responsibilities to the Victorian Welfare of Youth Department. His stipend to be at the rate of £500, with manse allowance of £156. This arrangement to take effect on the 1st October, 1928. Provision for payment of this amount is made in the costs charged for the literature to the State Departments. In discussing this proposal, your Board had in mind the important and responsible task involved in this extensive enterprise, and the experience Mr. Goyen has gained during the past 14 years of his service in the Youth work of Australia. From its inception he has been the Business Manager of the Joint Board of the Presbyterian and Methodist Churches, and during the past two years has worked as Director of this Board, spending four periods, each of six weeks' duration, in the various States, meeting with Youth Committees, discussing policies, assisting in office organisation, conducting workers' conferences and visiting schools. In the intervals he has arranged contracts, supervised the production and issue of literature, kept charge of the accounts, prepared the business of the Board, and carried out its instructions. The task has involved 14,000 miles of travel, and full time attention to the work of the Board. After each itinerary, reports have been submitted to State Departments and your Committee. Thus an accurate idea of the work proceeding has been obtained, the practical requirements known, and a fitting policy made more possible. Appreciation of these visitations has been forthcoming from all the States. The balance-sheet for the past year is as follows:—



## BOARD OF RELIGIOUS EDUCATION.

## Trading Account for 12 Months ending June 30th, 1928.

1927.		1928.	
July 1—		June 30—	
	£ s. d.		£ s. d.
To Stock on Hand .. ..	388 19 2	By Sales .. . . . . .	5146 9 7
1928.		„ Levies .. . . . . .	75 15 2
June 30—		„ Stock on Hand .. . . .	504 18 0
„ Purchase .. . . . . .	4025 3 11		
„ Editorial—			
Text Book .. . . . .	58 10 9		
Teacher .. . . . . .	27 8 8		
„ Fees, Anniversary			
Hymns .. . . . . .	9 18 6		
„ Gross Profit trans.			
to P. and L. A/c. . .	1217 2 6		
	<u>£5727 2 9</u>		<u>£5727 2 9</u>

## Profit and Loss Account for 12 Months ending June 30th, 1928.

1928.		1928.	
June 30—		June 30—	
	£ s. d.		£ s. d.
To Salaries .. . . . . .	404 10 0	By Gross Profit trans. from	
„ Expenses .. . . . . .	118 12 2	Trading A/c .. . . . .	1217 2 6
„ Postages .. . . . . .	106 8 4		
„ Travelling Expenses .	83 7 5		
„ Discounts .. . . . . .	47 12 9		
„ Rent .. . . . . . . . .	17 10 0		
„ Net Profit trans. to			
Accumulated Fund	439 1 10		
	<u>£1217 2 6</u>		<u>£1217 2 6</u>

## Balance Sheet as at June 30th, 1928.

LIABILITIES.		ASSETS.	
	£ s. d.		£ s. d.
Accumulated Fund as at		Sundry Debtors on open	
June 30, 1927 .. . . .	196 12 3	A/c. .. . . . . . . . .	619 1 5
Net Profit for 12 months	439 1 10	Methodist Council .. . . .	28 6 10
Sundry Creditors on open		Stock on Hand .. . . . . .	504 18 0
A/c. .. . . . . . . . . .	426 16 1	Accounts paid in Advance	
Bank Overdraft .. . . . .	102 6 1	(Editing) .. . . . . . . .	12 10 0
	<u>£1164 16 3</u>		<u>£1164 16 3</u>

## The Youth Movement.

One of the encouraging features, conspicuous in all the States, is the awakened activities amongst our Senior Scholars and young men and women. The Young People's Text-book, published for the Senior Departments of our Schools and our Junior Bible Classes, is growing rapidly in circulation, and the Senior Bible Classes are calling up their forces to the end that they may more efficiently prove of Spiritual service to Christ and His Church. Arrangements have been made for a Conference during the sittings of this Assembly, of leaders in Bible Class and Young People's work, and important results are expected. Is there not reason to believe that the more systematic and energetic work carried on during the past



decade, is herein showing the fruits? And may we not expect that the enthusiastic young minds conferring on their mutual Christian development, will initiate forms of study and methods of work that will prove of rich benefit to the Church and the Kingdom of God?

In recent years there has been manifested on the part of the leaders of the Youth Movement in the various States, a growing desire for a nation-wide Movement of the Youth of the Presbyterian Church, with a common name, badge, and programme. It has been arranged that representatives from the various States should meet in Brisbane at the time of the Assembly, and that they should endeavour to give some practical expression to this desire. This is a very encouraging development of what is known as "the Camp and Conference Movement."

#### The Wider Outlook.

In Sydney last year, the first Interstate Conference of Sunday School Teachers and Youth workers was held under the direction of the National Council of Religious Education in which our State Departments take a leading part. At this Conference a Commonwealth Teacher Training Scheme was outlined, a survey of the Australian Sunday Schools submitted, and important features of our common work discussed. The Convention was representative in its attendance, and great interest created. A similar gathering is to be held in Melbourne next winter.

Last May a distinguished visitor spent some weeks in our chief cities in the person of Dr. W. C. Poole, President of the World's Sunday School Association. He brought a great message with him, which must have broadened our vision. Several Australians attended the W.S.S. Convention last July, and will shortly share the benefits of their experience with our local workers. Australia will be included in the British unit of the W.S.S.A. henceforth, and may be asked to pay attention to educational work in the South Seas.

#### Obituary.

Early last year, great sorrow was occasioned throughout our land by the unexpected death of Professor John Smyth of the Melbourne University. For 13 years Dr. Smyth had taken a profound interest in our Department's work, had filled the office of Chairman of the Joint Board of Australasian lessons, and President of the Scripture instruction Council; in each capacity devoting his conspicuous gifts without stint to the duties of these organisations. The creation of a Committee such as this Board of Religious Education was an ideal he fervently cherished, and to its accomplishment he contributed valuable influence. An embossed letter expressing the high esteem in which he was held and the heartfelt gratitude felt towards him, was presented to Mrs. Smyth by the Joint Board, of which we form a part.

#### Conclusion.

In reviewing the work in process by the Departments your Board desires to express its sense of encouragement at the increased activity in Youth work throughout the Commonwealth, its appreciation of the spiritual contribution made to the life of the Schools and Bible Classes by the graded lessons and literature, and its considered hopefulness concerning the immediate future.

Educational work always calls for patience. Even in the secular sphere, labors are toilsome and results disappointing. It is not surprising therefore that in Scriptural instruction with no means of securing attendance and attention save those of personality and skill, enrolment halts and success is partial. Even so, we have 83,000 children and young people attending our schools, we have a developing sense of responsibility for intelligent work amongst our Teachers, we have increased enthusiasm in the ranks of our Senior Scholars and young people, we have a united scheme of lessons that trace out and express the great spiritual message of the Bible, we have a literature under our own control, and expressive of our own spiritual experience, whilst the business aspect of it ensures economy of production and conservation of profits for the use of the Church and the propagation of religious education. These are not small advantages and in the opinion of your Board they are rich in promise.

JOHN MACKENZIE, Convener.

## REPORT OF COMMITTEE ON BOOK OF ORDER.

The Committee is pleased to report that the first edition of the Book of Order, consisting of 1100 copies, is exhausted, showing that it has served a useful purpose, and has been generally approved.

Before proceeding to a second edition, it was thought desirable to consult the Assembly regarding certain alterations and additions which in the opinion of the Committee should be made to the Book.

An Order of Service for the Dedication of Sunday School Teachers has been drawn up, copies of which have been typed for the benefit of members.

On account of the shortness of time allowed for preparation, and also considering the size of the book, it was thought inadvisable to arrange for responsive readings to be inserted at the back of the Revised Hymnary.

Although the time of the Convener has been much occupied by Moderatorial duties, the Committee reports that a considerable number of responsive readings is on hand, and with the permission of the Assembly some 60 to 80 readings may be published in book form within a few months.

R. SCOTT WEST, Convener.

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 REPORT OF CANBERRA BUILDING COMMITTEE.

The Building Committee report that when they were informed that the financial position justified their doing so they, after full consideration of the methods of open competition or the selection of one or more architects, arranged with two architects, Mr. John Barr of Sydney and Mr. H. H. Kemp of Melbourne, to collaborate in preparing designs and plans for the Manse, a Hall and Church on the Central Presbyterian site at Canberra in such manner as the Committee may deem best.

It was also decided that the style of the Church buildings be Gothic.

The idea of the Church was that it should be capable of being built, if necessary, in sections from time to time; that it should be of stone; should seat one thousand people and cost about £50,000; that the Manse should cost about £5,000; and that the Hall should be capable of holding 1,000 people with provision of subsidiary accommodation for Sunday School and other purposes, and that the Manse and Hall be not of stone.

As Mr. Barr was in Britain at the time, Mr. Kemp was authorised to prepare the design and plans for the Manse. On these being approved by the full Committee tenders were called for the erection of the building and that of Mr. Barker for £5,905 was accepted, Mr. Walker having reported that the donors of the original £5,000 were willing to supplement their gift by an additional amount to cover the larger cost.

Mr. Kemp having found it inconvenient to visit Canberra, arrangements were made for Mr. Barr on his return to supervise the building operations in connection with the Manse and certify payments to the Treasurership Committee of the Presbyterian Church of New South Wales. The Manse is now near completion and promises to be a sound building, commodious and comfortable, for the first minister of Canberra and his successors. Mr. and Mrs. Walker were consulted throughout as to the plans and arrangement of rooms and gave valuable help from their experience to the Committee.

Next, Mr. Kemp and Mr. Barr having consulted, on the former's suggestion the Committee authorised Mr. Barr to proceed with a sketch plan of the Church and Hall. A design was prepared by Mr. Barr. A layout was also approved of, which secures that the Church will be seen from all over the Capital City and from the surrounding suburbs.

The scheme is to have a tower and spire on the side instead of at the end of the Church and to have a dignified but not over elaborate Church in the spirit, style and feeling of the Gothic chosen and faced with stone on the outside.

The buildings of the Main Hall are at the upper or highest part of the grounds with the Parish Hall facing the Capital circuit, flanked on each side by blocks of garages, these being required for symmetry in addition to utility as requested by the Capital Commission. This Hall is entered from the Capital circuit, and is provided with retiring room, and the necessary exits, and as this Hall would also be used as a Sunday School, it is suggested that it be divided into three sections by accordion doors, which can be opened up when the building is to be used as a hall. The seating is as required for approximately 500 people. A Kindergarten room is shown for the small children, convenient to the Sunday School while sufficiently detached for sound.

The Church consists of Nave, Transepts and Communion Apse, with Pulpit at side under the crossing, with Minister's Vestry and Church Vestry; this Church Vestry and the retiring room of hall are divided by accordion doors, enabling them to be used as two rooms, or one room for Session as required. The Choir is placed in one transept, with organ over the manual and entrance hall, with rooms for choir. These are shown separate, as conveniences have been provided opening off the female choir room.

A special feature has been made of the other transept, by placing a light screen across the opening, and forming what is called "The Warrior's Chapel." This can be used as a separate chapel, or in connection with the main church as may be required. It was thought that many members who have lost sons and husbands at the war would feel drawn to this chapel. The tower has been called a Memorial Tower, and would be the main entrance to the Warrior's Chapel and a secondary entrance to the church.

An outside pulpit is shown opening off the Warrior's Chapel for outdoor services.

The main entrance is under a covered porch with a flight of steps leading to the entrance vestibule, from which access is made to central and side aisles.

A Soldiers' Memorial cross is shown in centre of grass plot in front of entrance and at end of avenue.

It is suggested that the avenues be planted with flowering trees, which would not grow above 20 feet in height, adding colour as well as shade to the grounds. Selection of these trees and their planting should be done as soon as possible.

The cost was estimated at £62,000. An alternative scheme for portion of the buildings was also prepared and decided on, including the Hall, Transept crossing, Warrior's Chapel and Memorial Tower, and omitting the Nave and Aisles. The estimated cost of this was £30,000.

The architect was also authorised to mature plans that tenders might be called for building immediately the central portion of the church and tower, and for also building the hall and offices when the Executive Committee have a clearer appreciation of the financial position.

In March, 1928, Mr. H. H. Kemp expressed a desire to withdraw from collaboration as set forth in the Committee's agreement with himself and Mr. Barr, and the Committee accepted his withdrawal while expressing appreciation of the valuable service rendered by Mr. Kemp. Mr. Barr was thereupon instructed to continue as sole architect.

A design was obtained from the architect for a beadle's cottage and garage, as it was intimated that a donor had promised £1,500 for their cost. It was agreed to proceed with their erection before the contractor for the Manse removed his plant. They are now being built.

Since the meeting of the Assembly the Rev. Professor T. J. Smith died and the following additional members were co-opted: The Right Rev. Dr. R. Scott West, the Revs. D. A. Cameron and D. Macrae Stewart, and Mr. H. Bremner Lewis, and on the Rev. Dr. Borland leaving for Britain in April, 1928, the Rev. D. A. Cameron was appointed Acting Convener.

D. A. CAMERON, Acting Convener.



## CANBERRA EXECUTIVE COMMITTEE REPORT.

Your Committee reports that it has held seven meetings since last Assembly as occasion required.

The Treasurership Committee of the N.S.W. Church, acting on behalf of the Board of Finance, was authorised to receive funds and make disbursements in connection with the establishment of Church affairs in Canberra. This Treasurership Committee has received all moneys collected by the Assembly's Commissioner, the Rev. John Walker.

The N.S.W. Treasurership Committee was also approached regarding the financing for stipend purposes at Canberra, but that Committee resolved that as it was a matter which pertained to the General Assembly of Australia it could not be expected to enter upon the financing of the project. The Committee hold no funds in hand on behalf of the G.A. of A. which could be applied for this purpose, nor did it feel warranted in making an advance out of any funds in hand, the property of the N.S.W. Church.

On February 17th, 1927, the Church Hall at Ainslie was dedicated by the Moderator-General, the Right Rev. R. Scott West, D.D., and on the evening of the same day the Rev. John Walker was inducted to the Charge of Canberra by the Moderator-General, assisted by the Revs. Dr. W. Borland and D. A. Cameron (of Melbourne), and the Revs. W. Grant Forsyth, A. Thain Anderson, and F. W. Gresham (of N.S. Wales), and Mr. H. M. Rolland (of Canberra). When called away from Canberra in the exercise of his duties as Assembly Commissioner, suitable ministerial supply has been provided for Mr. Walker.

With regard to the Assembly's Commissioner's stipend—the Commissioner, being extremely averse to his salary being deducted from donations to the fund, set himself vigorously immediately after his appointment to obtain some large subscriptions, and in this he was successful. These subscriptions were invested by the Treasurership Committee producing interest for the first year totalling £750. In addition, the Commissioner paid into the fund the fees received for pulpit supply, amounting to about £50. Thus the great bulk of his stipend was secured without touching the capital of the fund. He hopes that the result in this direction this year will be even better than last year. The Executive is of the opinion that the Assembly should consider the sources from which the Commissioner's stipend is in future to be provided.

A Deed of Lease of the site for the central Church in Canberra has been received from the Federal Capital Commission, the document being in the name of the Trustees of the N.S.W. Church, acting on behalf of the General Assembly of Australia. A lease was also received of the site in Ainslie, block 30, section 23. In the case of all leases in the Federal area, the papers have been made out in the name of the N.S.W. Trustees, who required and received from this Executive Committee a full indemnity in respect of same, including rent and other obligations arising therefrom.

The Executive has approved of the undertakings of the Building Committee with regard to the erection of Manse, Hall and Church. It is expected that the Manse will be officially opened before the meeting of the General Assembly of Australia. This building is the gift of the five sons of John Ross, Esqr., "Kinross," Holbrook, N.S. Wales.

The Executive reports that the total amount raised by your Commissioner is £———, of which the cash received is £29,809/19/6. Your Commissioner is to be highly congratulated upon this achievement, which adds to previous splendid results obtained by him in similar spheres of service.

Toward the close of 1927, conversations were held between representatives of the Methodist, Congregational and Presbyterian Churches on the matter of united action in the Federal Territory. As these negotiations reached an important stage when this report was drawn up, it was felt advisable to allow the drawing up of a report on this matter to stand over to a later stage, when it might be presented as an Assembly paper.

R. SCOTT WEST, Convener.



### Supplementary Report on Co-operation in Federal Territory.

During the course of the year it became evident to members of your Committee that the ecclesiastical situation in Canberra raised serious questions of over-lapping. Under the regulations issued by the Commissioners it was permissible for each denomination in Australia to apply for and receive one central site for church buildings under special terms. This would mean a very large number of church buildings, as these terms necessitated each denomination completing their buildings within a few years. We are mainly concerned with our own Church, and the Methodist and Congregational Churches, with whom we have been in closer co-operation, under instructions of the General Assembly. The sites selected by the three denominations were within a quarter of a mile of each other, and each of the denominations is in process of raising funds for such building. As the terms of the grant of land involved immediately proceeding with the erection of buildings, they and we felt compelled to go on. The situation thus arising has also impressed the Commissioners, and they have now intimated that they are prepared to modify the conditions, in so far that the buildings need not be erected in the meantime. This has materially altered the situation, and opens the way for co-operation.

In these circumstances some members of your Committee had unofficial conference with representatives of the Methodist and Congregational Churches in order to feel the way to the possibility of more official conference. These informal conferences were so encouraging that your Committee entered into consultation with the official bodies of the Methodist and Congregational Churches, and a number of meetings have been held.

It is manifest that if the three Churches concerned proceed to erect their main buildings it will meantime be a sad waste of money, and there is no immediate prospect of the population in Canberra being able to supply adequate congregations to warrant three large buildings.

If the Churches concerned are really in earnest about co-operation, this is a clamant call in that direction, and if we fail to respond to it, it is useless to speak of co-operation in any other direction.

It would have been easier to have come to an agreement had we known earlier that the Federal Territory Commissioners would not insist upon the sites being occupied immediately. Apart from the question of the central sites there is equal necessity for co-operation as regards the suburbs of Canberra. At present, indeed, Canberra is a City of Suburbs, and it will be necessary to supply Gospel ordinances to these. It would seem to us to be nothing short of disaster if each of the Churches concerned should undertake to provide buildings and Ministry to four or five suburban districts.

Representatives from the three Committees visited Canberra and conferred with members of the three Churches at a joint gathering. All parties there were emphatic that for each of our denominations to act independently would be a grave reflection upon our Christian brotherhood and would lay financial burdens upon local parties, which they could not carry. It is gratifying to know that the local bodies of the three Churches are so enthusiastic about close co-operation.

As the result of all these conferences we may summarise the general opinion as follows:—

- (1) That the three sites for the central Churches be retained.
- (2) That it is desirable that one main Church or portion thereof be built speedily. This opinion was accepted after careful consideration had been given to the suggestion that all three denominations postpone the building of the main structures for some years, and be content meantime with a Church Hall for united worship and Sunday School. Such Church Hall to be built on one of the three selected sites, provided that all financial and other interests could be safeguarded. Your Committee, however, feel, and the others agreed, that one main Church is really essential, and we (Presbyterians) pointed out that we have gone so far with arrangements for a main Church and Manse that we could not cancel these at this date.
- (3) That it is desirable that a building for Sunday School and community purposes should be proceeded with immediately, and that this building could be used for worship pending completion of one main Church. In connection with this proposal the question natur-

ally arose as to the site on which such Church Hall should be erected. The Presbyterians intimated that they would recommend that their own arrangements for the erection of a Church Hall on our ground would be held in abeyance if the other Churches were prepared to erect a Church Hall on one or other of the remaining sites. Some of the brethren with whom we have been in conference suggested that if sufficient guarantees could be given to safeguard the financial interests of all concerned, that it might be better to build the Church and Hall on the same site with the idea that the cost of the Hall should be borne by others than the denomination building the main Church. In that case, of course, and assuming that the main Church were built on our site, we would require to undertake to refund to the other two denominations the cost of the Hall if erected on our site. We felt that this suggestion was so generous and broadminded, and manifested so gracious a spirit of confidence in the Presbyterian Church, that if it were to be carried out it could only come as a proposal from the other Churches.

- (4) That any scheme of close co-operation will depend on satisfactory guarantees being given by the supreme authorities (in our case the General Assembly of Australia), of each of the negotiating denominations, such guarantees to cover the period of co-operation.
- (5) That it is clearly understood that these proposals for co-operation are to be decided on their own merits and without prejudice to the larger question of the corporate union of these Churches. That is, we are considering the situation of Canberra by itself and are not seeking to involve the other issue.

We feel that the one main Church represented by the three denominations concerned ought to be proceeded with at once, and that our own Church has gone so far in this direction that the main Church should be erected by us on the Presbyterian site. On the other hand we feel that we should not proceed with the erection of the Church Hall except in association with the other Churches if co-operation be found possible. Assuming that this main Church be built, it would be used for Sunday services by the three denominations, the Ministers of the three Churches being for all practical purposes Ministers of this main Church. That this arrangement be recognised and authorised by the General Assembly on such terms as your Committee may arrange.

We recognise that we are putting before the Assembly a great experiment, which can only be fulfilled with the hearty goodwill and mutual confidence and brotherly forbearance of one with the other. On the other hand to fail in this proposal and to create and perpetuate in the capital city of Australia so grave an instance of over-lapping would be a reflection upon the Christian character of these three denominations, who are so much at one in the essentials of the faith.

If the Assembly approves of the general lines laid down in this report, we suggest to give to your Committee or to a special commission, full Assembly powers to confer with and to finalize such close co-operation as will meet the situation.

R. SCOTT WEST, Convener.

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#### REPORT OF SPECIAL COMMISSION ON CANBERRA.

Your Commission was appointed for the special purpose of arranging for the translation of the Rev. John Walker from Ballarat to Canberra in terms of the Assembly's Resolution. That duty was duly discharged, and Mr. Walker inducted by the Presbytery of Goulburn into the charge of the parish of Canberra, the boundaries of which have been defined by the said Presbytery. Mr. Walker's induction took place at Canberra on 17th February, 1927, and the Moderator-General (Dr. Scott West) and Revs. D. Cameron, Dr. Borland, W. Grant Forsyth, and A. Thain Anderson took part as representing the General Assembly.

RONALD G. MACINTYRE, Convener.

## CHRISTIAN UNITY REPORT.

Last General Assembly agreed to a series of Resolutions, the main import of which was that this Church expressed its opinion that any further Conferences about Reunion could only be profitably conducted on an unrestricted basis, and particularly that the condition of Episcopal ordination for Ministers of our Church already duly ordained was one we could not accept. These Resolutions were forwarded to the Church of England, the Methodist Church, and the Congregational Church. Due acknowledgment of receipt was made by the official heads of Churches, and later the Anglican Church sent the appended reply. In March of this year a further Joint Conference was held in Sydney. In loyalty to the Resolutions of the Assembly, your representatives intimated that they could only attend on the understanding that the Conference was for mutual study of certain questions affecting the doctrine of the Ministry and Sacraments, and that no resolutions would be passed.

RONALD G. MACINTYRE, Convener.

S. James' Rectory, Sydney,  
18th March, 1927.

Dear Dr. Macintyre,—

On 23rd September, 1926, you wrote to the Archbishop of Sydney enclosing a copy of a Deliverance of the Presbyterian General Assembly on the subject of Christian Unity, and saying that prior to any further Conference it would be necessary for your Committee to have a definite answer as to whether the conditions laid down in that Deliverance were assented to by the representatives of our Church. The Archbishop forwarded your letter and the copy of the Deliverance to me with the advice that it should be brought before the Reunion Committee of General Synod. That Committee did not meet until March 16th, 1927, and it is only now that I am in a position on its behalf to reply to your letter and enclosure.

The Committee feels that to press the acceptance of the conditions contained in the Deliverance as a necessary basis for future Conferences on Reunion is to ignore the very purpose for which such Conferences have already been held and would be held in the future. All the conditions specified involve questions concerning polity and order, of admitted importance and difficulty, on which grave differences of opinion exist and the solution of which cannot be reached by the immediate acceptance of any one particular view to the exclusion of all others, but only by the patient discussion of them on the part of representatives of all the Churches concerned with the sincere desire that a way acceptable to all will be found. We frankly recognise that, while on the subject mentioned in the Deliverance, the Church of England has inherited principles of its own to safeguard, other Churches, too, may have traditions which they are equally concerned to maintain. But for this very reason we deplore any tendency to foreclose discussion on these questions by the claim that one solution and one only should prevail. It should further be said that so far as the Church of England is concerned no pronouncement of a final or decisive character has been made on the points in question; nor are we at the present juncture in a position to make any such pronouncement without consultation with some more widely representative body, such as the Lambeth Conference. We do not, however, see any reason why our inability to make any such pronouncement should close the door to future conference and discussion upon those and other subjects connected with unity. If such were the case we should the more regret it in view of the very cordial and brotherly spirit in which such conferences have hitherto been carried on, and the marked advance towards agreement reached at them on fundamental matters of faith and order. Our desire is to continue them in the same spirit of patient enquiry and discussion, and we sincerely hope that the Deliverance of the General Assembly may not render this impracticable.

Yours sincerely,

P. A. MICKLEM, Hon. Secretary,  
General Synod Reunion Committee.



REPORT OF COMMITTEE FOR THE REVISION OF THE CHURCH  
HYMNARY.

The Committee begs to report that the Revised Hymnary with Psalms and Paraphrases is now completed, and has already been adopted by many of our congregations. As directed by last Assembly the question of royalties was forwarded to the Finance Committee.

A Handbook to the Church Hymnary, Revised Edition, edited by Professor Dr. James Moffat, has been published, and the Committee would recommend it as a valuable aid to the study of Hymns and Tunes in their historic setting.

R. SCOTT WEST, Convener.

REPORT OF COLLEGE COMMITTEE FOR PERIOD OCTOBER, 1926  
TO SEPTEMBER, 1928.

The College Committee begs to submit its report for the past two years. It regrets to record the death in 1927 of Professor Thomas Jollie Smith, M.A., who had been for five years Professor of Old Testament Studies in Ormond College, Theological Hall Melbourne, and who previously had served the Church in Victoria as Lecturer in that subject at different times.

**General.**

It was found that the Rev. J. Barnaby, M.A., B.D. and the Rev. F. Milne, M.A., B.D., who had served on the Committee for many years and were valuable members of the Executive, had, by an oversight, not been nominated for the Committee at the General Assembly of 1926. In view of the need of a strong Executive these gentlemen were associated as members of the Committee until the meeting of the General Assembly, and have taken part in the Committee's work.

The Rev. J. Walker, who has been transferred to Melbourne, has been added to the Executive; and the Rev. Professor Hector McLean, M.A., M.Sc., B.D., of Ormond College, has been welcomed as a member of the Committee.

The Convener was granted leave of absence during his visit to Scotland, and on his recommendation Mr. D. K. Picken, M.A., Master of Ormond College, was appointed Acting Convener.

A certificate was issued by the Committee to the Rev. A. S. McCook, B.A., Convener of the Reception of Ministers' Committee, in favour of the Rev. Thomas Gibson of W.A., that he had satisfactorily done the work prescribed by the General Assembly of 1926, and had passed the required examinations. The Committee has ceased to inform candidates of marks obtained in examinations, the secretary being instructed to notify only that a candidate has passed or failed. In the case of failures, however, examiners are asked to furnish a report to the Secretary to be sent on to the candidate to indicate where his weakness lies, and to help him with suggestions.

Hitherto there has been no permanent record of marks and passes of candidates apart from the minutes of the Committee. A permanent record commencing with the present Secretary's term of office has been compiled and is brought up to date.

**Aegrotat Passes.**

The Committee reports that it has granted the following Aegrotat Passes:—

Mr. A. A. Bell, an Exit student of Ormond College, sat for his Exit in 1926 and failed in several subjects. In view of Mr. Bell's serious war injuries and subsequent bad state of health and nerve shock, it was decided to grant Mr. Bell an Aegrotat Pass in New Testament Greek and Christian Ethics. A doctor's certificate and a certificate from the Repatriation Department showed that it would be dangerous for Mr. Bell to continue his studies. The report of the Senatus of Ormond College was that Mr. Bell had done good class work.



Mr. W. Dykes, an Exit student of Ormond College Theological Hall, had received 49 and 45 per cent. from the examiners in Exit Theology. In consideration of his war service and its effect upon his health, and the fact that he had a good report from the Senatus of Ormond College, the Committee granted him an Aegrotat Pass in Theology.

Mr. C. E. Cameron, a Home Missionary labouring in Victoria, was granted an Aegrotat Pass in 4th year Greek of the Old Home Mission Course, and declared eligible for the Entrance Examinations. This was granted on the grounds of Mr. Cameron's repeated attacks of illness and his serious state of health as shown by a doctor's certificate. It was reported to the Committee by the tutor of Home Missionaries that Mr. Cameron has done good preparation work in the subject.

Mr. E. W. Archer, a student of Ormond College, Theological Hall, who was prevented through illness from sitting for Exit subjects at the end of his second year in 1926, applied to be granted an Aegrotat Pass in three Exit subjects. The request was not granted, but Mr. Archer was allowed to take the Exit subjects at the end of the third year in two divisions.

#### Exit Examinations.

At the Exit Examinations in 1926 20 candidates presented themselves for examination in third year Exit subjects. Of these 15 passed their whole examination (three after Supplementary Examinations) and were granted their Exit Certificates. Of those who passed, nine were from Victoria, five from New South Wales, and one from Queensland.

At the Exit Examinations in 1927 45 candidates presented themselves for examination in Exit subjects. Of these 18 were in the third year, and 15 passed their whole examination (three after Supplementary Examinations), and were granted their Exit Certificates. Of these six were from New South Wales, four from Queensland, three from Victoria, and one each from West Australia and South Australia.

In view of the decision of the General Assembly of 1926 in regard to Christian Ethics and English Bible as Exit subjects, alterations were made in the syllabus of studies for the year 1927.

Some difficulty was experienced in securing agreement among the Teaching Faculties as to whether Christian Ethics should be included for Examination under Apologetics or Theology. The decision made was to include it with Theology, giving two questions of the paper to it. The suggestion was made that two papers should be set in Theology in order to provide adequate examination on the subject, but no action was taken.

English Bible was included under Old Testament and New Testament, and two questions allotted to it in each case. The portion of the English Bible to be studied has been restricted to the books set for the study of the language. It was further decided that in connection with Christian Ethics and English Bible, the Faculty of each State should report each year to the College Committee that satisfactory training has been given in these subjects.

The Committee, after consultation with the various faculties, decided that in the Exit subjects of Hebrew and its alternative (Old Testament) and of New Testament Greek there should be two papers set, one of 2½ hours to be wholly on the linguistic part of the subject; and that a pass in both sections of the subject should be required.

A Standing Sub-Committee of the Executive has been appointed to act as a Board of Examination for Exit, receiving Examiners' reports and determining from them the result of the Examination. This Board includes no Theological Hall Teachers, and at present consists of the Convener (Dr. W. Borland), Rev. H. M. Burns, Mr. D. K. Picken, and the Secretary (Rev. K. Forster).

Some considerable uneasiness has been caused the Board and the Executive by large discrepancies between the values, as expressed in marks, put upon the same paper by the two examiners. Sometimes it is the internal examiner who is the more lenient, and sometimes the external. This is a matter of very grave importance for which some remedy must be found. It is proposed to send examiners very specific instructions on the point for this year's examinations. The whole question of examiners and examination standards seems to require review if the examination system of the College Committee is to be satisfactory.

Representations from two of the Faculties that the length of the Theological Hall Session should be extended to make it more nearly co-terminous with the University year, and give opportunities for Honour Courses, were made to the Committee. All the Faculties were communicated with, and all agreed except W.A. When it was explained that each Faculty could determine for itself the length of its Session, and that only the date of Exit Examinations was involved, the opposition was withdrawn.

The Committee in view of this agreement decided that the Exit Examinations in future should be held in November (instead of in September), and the examinations this year are to commence on Monday, November 5th.

Dr. R. B. Knox, M.A., a student of Ormond College training for Medical Mission work, was granted permission to take his Exit Examinations at the close of his third year in two divisions, owing to the fact that he was doing Finals in Medicine in the same year.

The Committee has received an application for recognition of passes in the first B.D. Examinations of the Melbourne College of Divinity as equivalent of Exit passes. In reply the Committee has interpreted the Assembly's resolution in this respect as applicable only to the second B.D. Examinations in those subjects which are in two divisions.

In this respect a request has come from the Faculty of St. Andrews, Sydney, that Church History in the B.D. Course should be added as the equivalent of the Exit Examination in Church History.

#### Entrance Examinations.

At the Entrance Examinations in 1926-27 20 candidates passed (four after Supplementary Examinations), four from Queensland, two from S.A., eight from Victoria, and six from N.S.W. Two of the number qualified for entrance through the third year examination of the New Home Mission Course.

At the Entrance Examinations in 1927-28 22 candidates passed the examinations (six after Supplementary examinations), one from W.A., two from Queensland, eight from N.S.W., and 11 from Victoria. Three of the number qualified by passing third year examination of the New Home Mission course.

The following matters in connection with the Entrance Examinations are reported: Mr. Clive Cox, a Victorian student qualified for entrance under Rule (2) (c), and was sent on to the College Committee by a special resolution of the State Assembly of Victoria in May 1928, which asked that the concession take effect from March 1928. The Committee recommends that this be done. Mr. Cox is meanwhile in attendance at Ormond College Theological Hall.

Entrance examinations are being held in September for University students; in December for Home Mission students—with Supplementary examinations in February. Candidates doing the University Course may, on making application, be given permission to take their Entrance Examination in February in special circumstances.

Complaint was made in reference to difference of standards in Entrance Greek and the third year Greek of the New Home Mission course (which qualifies for Entrance). Steps have been taken to ensure that in future these shall be of the same standard.

Applications have been received from candidates under Rules of Admission 2 (b) asking for permission to take the Entrance Examinations after failing to pass in University Greek. The Committee decided that this could be done only in the case of men with a sufficient record of Home Mission Service by grading the student in the Home Mission Course, and 2 Victorian candidates were dealt with accordingly. The candidates in question and their University passes were: A. E. Giles, English I, II, III; Psychology; Logic and Ethics; Advanced Ethics; Political Economy; Nat. Philosophy I; Adv. Logic. J. W. P. Gillan, English I, II; Psychology, Logic and Ethics; Advanced Ethics; History of Philosophy; European History; Political Economy; Botany I. Both of these had done considerable periods in H.M. service. A number of candidates applied to take the Entrance Examinations in 2 divisions. Some of these were granted; but a regulation was subsequently passed, requiring that the subjects for Entrance must be

taken at the one Examination. Mr. C. Y. Reid, a Home Missionary in Victoria, was allowed to postpone his Hebrew until the February Examination, in consideration of the fact that he was taking Hebrew language instead of its alternative of Old Testament.

To meet special cases not provided for by the Rules (when compared with cases that are provided for) the following Rule was agreed to after consultation with all the members of the College Committee. Two cases were dealt with under it, viz., M. A. McAlpine, A. E. C. Collins, of N.S.W. and Victoria respectively. The Assembly is asked to confirm this action and to adopt the Rule unless it is rendered unnecessary by the passing of the amendments to the rules (as proposed below) viz.:

"Any candidate who has passed a course of study for a University degree and has passed in all but one of the subjects required for graduation may be admitted to the Entrance Examination and given exemption in such subjects under Rule 4 as the College Committee may determine."

The Faculty of St. Andrew's, Sydney, asked that Mr. A. G. Wood, who had failed in Entrance Greek, might be allowed to complete his Entrance Examination after having taken the first year in the Theological Hall. Mr. Wood had been granted permission to sit for Entrance in 1907, and had failed to take the examination until 1926. The Committee felt that in the light of the Assembly's decision of 1924 it could not grant the request. In view of the circumstances of the case, however, the Committee recommends that Mr. Wood's Theological Course be regularised by the Assembly, and his first year be validated.

Requests were received from two States asking that students who had failed in an Entrance Examination subject should be allowed to enter the Theological Hall without further examination. As no special reasons were advanced except inability to reach the required standard the applications were refused. The Committee has found that in almost all cases where students have been allowed to enter on their Theological Course without adequate preparation they experience great difficulty in passing the required examinations, and often need to take an extra year. The Committee feels that in the interests of the men themselves, quite apart from the requirements of the Rules, adequate preparation should be completed before entering on the Theological Hall Course.

### Entrance Examination.

#### Rules of Admission.

The Committee has gone carefully into the Rules of Admission and with a view to simplification and the removal of anomalies it recommends the following in place of the existing Rules:—

1. Every candidate must be a member of the Presbyterian Church in full communion, and shall produce to the College Committee a certificate from the Presbytery, within whose bounds he usually resides, that his character and personality are such as to fit him for the work of the ministry.

2. The traditional standard of the Presbyterian Church for admission to its Theological Halls is University graduation, and this is the standard aimed at and kept steadfastly in view in Australia. Any candidate who is a graduate in Arts of a recognised University may proceed to the Entrance Examinations.

For the present, the following minimum standards are accepted.

3. Every candidate shall produce evidence satisfactory to the College Committee—

(a) That he has matriculated and has thereafter pursued a University course for at least two years, and has passed Degree examinations in at least six subjects\* approved by the College Committee as constituting a suitable course of preparation for the Theological Hall; or

(b) That he has, while in the Home Mission service of the Church, completed the Home Mission course of training and passed the prescribed examinations; and that he has discharged his duties as a Home Mission agent to the satisfaction of the Home Mission Committee (or Committees) under which he has served.

\* The subjects English, Greek, Philosophy and History are appropriate.



4. The subjects of the Entrance Examination shall be Scripture Knowledge and Shorter Catechism, English, Greek, Hebrew, British History, Psychology, Logic, Ethics, and History of Philosophy.

5. Candidates shall be exempt from examination in those of the subjects named in which they have passed a University Degree examination.

6. Candidates under Rule 2 (b) may take the Entrance Examination in Logic at the end of the First Year of their Home Mission course; and in Scripture Knowledge and Shorter Catechism, in English, in History and in Psychology at the end of the second year of that course.

Such candidates, if not in a position to present the subject of Hebrew, may take the subject of Old Testament without Hebrew.

#### Temporary Regulation.

Candidates admitted under the old rules for the Home Mission Course shall be examined in Hebrew (or its alternative), Greek and English only, in view of examinations already passed in the Home Mission course.

The Committee further proposes the following syllabus for the Entrance Examination.

#### Syllabus for Entrance.

The examination begins on the first Tuesday in September for University students, and on the first Tuesday in December for Home Mission students. Supplementary Examinations begin on the first Tuesday in February.

#### 1. \* Scripture Knowledge and Shorter Catechism.

Old Testament: Burnside's "Old Testament History for Schools."

New Testament: Matthew, Mark, John, and Acts, with Dummelow's "One Volume Bible Commentary."

Shorter Catechism: Salmond's "Exposition of the Shorter Catechism."

#### 2. English.

Essay.

Nesfield's "Senior Course of English Composition."

Shakespeare's "Hamlet" and "Macbeth" (Oxford and Cambridge edition).

Hazlitt's "The Spirit of the Age":—Essays on Coleridge, Scott, Byron, Wordsworth, Campbell, Moore, Hunt, and Lamb.

Selections from British authors:—

(a) Coleridge, Scott, Byron, and Wordsworth, as contained in Hales's "Longer English Poems."

(b) Campbell and Moore, as contained in Palgrave's "Golden Treasury of Songs and Lyrics."

(c) Hunt and Lamb, as contained in Peacock's "Selected English Essays."

Palgrave's "Golden Treasury of Songs and Lyrics," with Additional Poems (World's Classics): Selections from Arnold, Browning, Mrs. Browning, Fitzgerald, Longfellow, and Tennyson.

Novels: Scott's "Ivanhoe," and Dickens' "A Tale of Two Cities."

#### 3. Greek.

I. (a) i. Accidence and the leading rules of elementary Syntax.

ii. Translation into English of easy unprepared passages of New Testament Greek prose.

iii. Translation of easy sentences from English into Greek, as a test of grammatical knowledge. (Text Book: Machen's "New Testament Greek for Beginners.")

(b) The Gospel according to St. Luke (Nestle's, Souter's, or Westcott and Hort's Text).



## II.—Temporary Regulation (Old Course).

- (a) As above, using Green's "Brief Introduction to New Testament Greek."
- (b) The Acts of the Apostles I-IX, XIV-XXVIII (Nestle's, Souter's or Westcott and Hort's Text).

### 4. \* Hebrew or its Alternative.

- (a) **Hebrew.** Davidson's "Introductory Hebrew Grammar," McFadyen's Revision, to end of Chapter 30.

- (b) **Old Testament without Hebrew.**

The Book of Genesis (text only).

The Book of Amos (Cambridge Bible), with Introduction and Notes).

Robertson: "The Old Testament and its Contents," or other work to be determined by College Committee.

- 5. **British History.** Green: "A Short History of the English People," Chapters V. Section iii.; VI. Sections iv.-vi.; VII.; VIII.
- 6. **Psychology.** Drever: "The Psychology of Everyday Life."
- 7. **Logic.** Welton: "Groundwork of Logic."
- 8. **Ethics.** Mackenzie: "Manual of Ethics."
- 9. **History of Philosophy.** Rogers: "Student's History of Philosophy" (Modern Philosophy, pp. 251-506).

## Home Mission Course (Old Course).

At the July examinations in 1926, 40 candidates were in the course. There have been about nine others who had claims to continue in that course, and their claims have been allowed. There now remain nine students in the course.

In the July examinations, 1926, 31 candidates took the examinations. Of these 25 passed all the subjects of their year (six after Supplementary examinations)—six from Victoria, nine from New South Wales, seven from Queensland, two from South Australia, and one from West Australia. At the Home Mission examinations in 1927, 19 candidates took the examinations. Of these 17 passed in all the subjects of their year (five after Supplementary examinations)—seven from New South Wales, seven from Victoria, and three from Queensland.

Six candidates sat at the July examinations in 1928, the results of which had not been determined when this report was prepared.

## New Home Mission Course.

At the Home Mission examinations of the new course in 1926 and 1927, 18 candidates took the examinations in the various years. All of them passed in some of the subjects presented, and most of them completed their year. The results of these examinations are considerably better than under the old course. Of the candidates who have entered on this course two are from Queensland, five from New South Wales, 10 from Victoria, and one from West Australia.

Reports have come to the Committee from those in charge of the training of Home Missionaries in Queensland and Victoria that while there is a large number of candidates studying for the required Intermediate subjects the majority fail in these examinations. The number of candidates under examination in the New Course is very much smaller than under the Old Course; but it has to be remembered that the past two years have been a transition stage in this work.

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\* University students may sit for the Entrance Examination in these subjects in any year of their course.

With the object of relieving the situation for candidates who had passed all but one of their preliminary subjects, the following rule has been brought into force: Any Home Missionary after a period of service for one year, who has passed the Intermediate or Junior, or lower examinations in all but one of the subjects approved by the College Committee, may, on passing the remaining subject, be permitted to sit for the First Year Examinations of the Home Mission Course at the time of the Supplementary Examinations in February; but such candidate will not be entitled to a Supplementary Examination thereafter.

The following matters in connection with the Home Mission Course are herewith reported:—

Mr. A. E. Black of Victoria, who had passed in all subjects of the Old Home Mission Course except fourth year Greek, was given permission to take that subject and the Entrance Examinations, except Greek, in December, 1926, and the Entrance Greek in February, 1927.

Mr. C. W. T. Headen, of Victoria, who had been prevented by illness from sitting at the time of the Home Mission Examinations in July, 1927, was granted a special examination in fourth year Greek in December.

The Secretary reported that in some cases entries of candidates for the examinations came to hand only a few days before the date fixed for the examinations. The attention of those in charge of the training of students is drawn to the rule on this matter.

Applications for grading in the Home Mission Course before candidates have attained the age of 23 years have not been entertained except in the case of Mr. T. Watt, of Victoria, who has been graded in the course owing to the reception of a certificate from a doctor stating that while Mr. Watt was not strong enough to face a University Course he should be able to take the Home Mission Course of the Church; and that the outdoor work of a Home Mission district should contribute to his health.

Mr. H. Murphy, of Queensland, who had entered on Home Mission work prior to 1925, and was therefore entitled to come under the Old Course, was graded in the third year of that course.

Mr. A. E. Jones, of Tasmania, whose petition was referred to the College Committee by the Assembly of 1926, with instructions that he be graded, was given permission to sit for the fourth year of the Old Course.

Some students of the Home Mission Course have, in view of equivalent passes, been graded in the second or third year, but are required to take in addition subjects of the earlier years in which they had not passed.

In the case of students who have passed in all subjects but one of a year, they have been allowed to proceed to the next year in all subjects except the one yet to be passed; the subject in the higher year to be taken at the supplementary examination only if the other subjects be passed in.

Some matriculated students who have found a University Course too difficult for them have applied to be graded in the Home Mission Course; and their applications, after careful inquiry, have been granted. While the Committee recognises that provision for such cases is necessary, every encouragement is given to change in the opposite way—viz., from the Home Mission to the University Course.

Mr. W. C. Crowley, of W.A., a Minister of the Congregational Church, who had passed in the third year of the Old Home Mission Course, made application to be allowed to sit for Entrance Examinations. The Committee decided in consideration of the extra study done by Mr. Crowley under the Congregational Church, that he be granted the fourth year of the Old Home Mission Course, and be permitted to take the Entrance Examinations.

The Committee has graded candidates in various stages of the Home Mission Course under the Assembly powers granted it by the Assembly; attention, however, is drawn to the fact that there is no provision for grading in the Rules, and the Committee seeks to have such for their guidance. (See proposed amendment of Rules below).

Several applications for grading in the Course by those who have passed other than the three Intermediate subjects required have been refused, except in the case of equivalent subjects passed in Great Britain.

A list of passes in University subjects regarded as equivalent to those in the Home Mission Course has been published in the Committee's Syllabus for Victoria and W.A.; and those for Queensland are to hand. It is hoped to print those from the other States next year.

Mr. J. Caulfield, of Queensland, applied to be allowed to take up a concession granted him in 1917 to sit for the fourth year of the Old Home Mission Course. Mr. Caulfield was graded in the third year of the New Course.

Mr. J. J. Stewart, of Queensland, applied to be graded in the Home Mission Course. The application was granted as a special case, on the grounds of Mr. Stewart's war service and impaired health therefrom. Mr. Stewart was graded in the first year of the Course.

In view of a case in which a certificate of Matriculation received from a Home Missionary of one of the States had been tampered with so as to conceal the true identity of the candidate, the Committee would urge upon the Home Mission Committees of the various States the absolute necessity to obtain sufficient evidence of the fitness and good character of every applicant for service in the Home Mission fields.

A revised set of Rules for the Home Mission Course of training has been prepared, and is submitted as follows:—

**Rules for Home Mission Course of Training for the Ministry.**  
(For Students entering after January 1, 1925.)

1. Candidates before being admitted to the Home Mission Course shall be required to pass at the "Intermediate" (or "Junior" or "Lower") Public Examination of one of the States (or its recognised \* equivalent) in English, and in two other subjects to be approved by the College Committee as satisfactory pre-requisites for the candidate's subsequent course of study. Where necessary, the College Committee may make arrangements for Supplementary Examinations, on the same work, in each case, as that in which the candidate has been examined.

In the case of candidates who have not been resident in Australia but who produce certificates of educational qualifications, the College Committee shall have power to decide whether such qualifications are equivalent to those required under this rule.

2. The latest date for entering upon the course in any year shall be the 1st of May.

Candidates shall be in the employment of a State Home Mission Committee and shall be at least 23 years of age on the 1st of May of the year on which they enter upon the First Year of the course.

3. The Course shall extend over three years; and its aim shall be to prepare candidates either (a) for matriculation and a university course, or (b) for Entrance to a Theological Hall.

4. The subjects of the Course shall be—

First Year: Bible and Shorter Catechism; English; British History; New Testament Greek; Logic.

Second Year: Bible and Shorter Catechism; English; British History, New Testament Greek; Psychology.

Third Year: New Testament Greek; Hebrew (or its alternative); Ethics; History of Philosophy.

5. The following alternatives are provided for the Home Mission Course of study—

(a) Passes, subsequent to matriculation, in three University Degree subjects approved as a course of study by the Executive of the College Committee.

(b) Passes, as unmatriculated private student, in six University Degree subjects approved as a course of study by the Executive of the College Committee.

The course of training otherwise to be as defined in Rules 1-3 above.

[\* This means officially recognised by the University in question.]

6. The Executive of the College Committee shall have power to determine the status of an applicant, in the Home Mission Course, but only in terms of definite equivalence (1) of Home Mission Service, and (2) of educational qualifications.

In no case shall any standard lower than those prescribed in Rules 2-5 be approved.

7.—Every candidate admitted to the Entrance Examination under these Rules shall, on the completion of his Theological Hall Course, serve for a period of at least three years in the State in which he has received his Home Mission training, unless released by the Assembly of that State.

Those responsible for the training of Home Missionaries in the various States have been in consultation in regard to the syllabus of studies for the Course, and the appended syllabus has been approved by the College Committee:—

#### Syllabus of New Home Mission Course of Training.

The examinations begin on the first Tuesday in December. Supplementary Examinations begin on the first Tuesday in February.

##### First Year.

1. Bible and Shorter Catechism—(a) Bible: Gospels of Matthew and Mark, with Dummelow's "One Volume Bible Commentary," pp. 617-733; Burnside's "Old Testament History for Use in Schools" (Methuen), chapters 1-14. (b) Shorter Catechism, Questions 1 to 44 (Salmond's "An Exposition of the Shorter Catechism.").

2. English Language and Literature.—

Shakespeare's "King Lear" (Oxford and Cambridge edition).

Johnson's "Lives of the Poets": Milton, Dryden, Pope, Swift, Addison, and Gray.

Selections from British Authors: (a) From Milton, Dryden, Pope, and Gray, in Hales's "Longer English Poems." (b) From Swift and Addison, in Peacock's "Selected English Essays."

Thackeray's "Henry Esmond."

Composition—Nesfield's Manual of English Grammar and Composition Part II, pages 118 to 209.

3. Greek: Part I.—"New Testament Greek for Beginners," by J. Gresham Machen, Lessons i-xiii.

4. British History.—

Green's "Short History of the English People," Chapter V, Section iii; Chapter VI, Sections iv-vi; and Chapter VII.

5. The Elements of Logic: Welton's "Groundwork of Logic."

##### Second Year.

1. Bible and Shorter Catechism—(a) Bible: John and Acts, with Dummelow's "One Volume Bible Commentary," pp. 770-853; Burnside's Old Testament History, Chapters XV-XXIX. (b) Shorter Catechism: Questions, 45 to 107. (Salmond's "An Exposition of the Shorter Catechism.")

2. English Language and Literature.—

Nesfield:—Senior Course of English Composition.

Shakespeare's "Hamlet" and "Macbeth" (Oxford and Cambridge edition).

Hazlitt's "The Spirit of the Age":—Essays on Coleridge, Scott, Byron, Wordsworth, Campbell, Moore, Hunt, and Lamb.

Selections from British Authors:—

(a) Coleridge, Scott, Byron, and Wordsworth, as contained in Hales's "Longer English Poems."



(b) Campbell and Moore, as contained in Palgrave's "Golden Treasury of Songs and Lyrics."

(c) Hunt and Lamb, as contained in Peacock's "Selected English Essays."

Palgrave's "Golden Treasury of Songs and Lyrics," with Additional Poems (World's Classics):—Discussion of selections from Arnold, Browning, Mrs. Browning, Fitzgerald, Longfellow, and Tennyson.

Novels: Scott's "Ivanhoe," and Dickens' "A Tale of Two Cities."

3. Greek: Part II.—"New Testament Greek for Beginners," by J. Gresham Machen, Lessons XIV to XXXIII and Paradigms.

4. Psychology: Drever—"The Psychology of Everyday Life."

5. British History: Green's "Short History of the English People," Chapter VIII.

#### Third Year.

1. Greek: The Gospel according to St. Luke, with the Grammar and Syntax thereof, translation and retranslation. (Nestle's, Souter's, or Westcott and Hort's Text).

Students are recommended to procure Green's "Handbook to the Grammar of the Greek Testament," which contains a complete vocabulary.

2. Hebrew or its alternative: As for Entrance.

3. Ethics: Mackenzie's "Manual of Ethics" (the University Tutorial Series).

4. History of Philosophy:—"Students' History of Philosophy": A. K. Rogers (Macmillan and Co.); "Modern Philosophy," pp. 251-506.

#### Applicants from other Churches.

The Committee has been in communication with the Rev. A. Lewis, B.A., B.D., of W.A., Rev. Evan Jones Roberts, B.A., B.D., and Rev. Mr. Geddes, of Victoria, applicants for reception into the Presbyterian Church. These applicants asked for permission to enter on a course of study that would be required under the Rule passed by the Assembly of 1926 in respect of ministers accepted from other Churches, should their petition be granted.

The Committee decided to recommend the Assembly that should the petitions be granted the study already done in the Theological Halls of Perth and Ormond College, Melbourne, and any examinations already passed be credited to the petitioners as part of the work required.

#### Dispensing of Sacraments.

Seven Home Missionaries have passed the examination required for the dispensing of the Sacraments since the Assembly of 1926—three in Queensland, two in Victoria, and one each in N.S.W. and S.A.

A complaint from the Rev. J. A. Craigen, of S.A., was before the Committee that the Presbytery of Onkaparinga had given permission to a Home Missionary to dispense Sacraments in a district other than the one for which permission had been previously granted.

#### Examiners.

The following resignations of Examiners have been received and accepted, and the examiners thanked by the Committee for their services:—Revs. D. J. Flockhart, McKay Barnett, T. Glass, R. Robertson, Dr. S. Hunter, J. Nicholls, A. R. Osborn, Dr. Davidson, Dr. Seymour, A. Dunn, and the Rev. T. Scott Neil has died. New examiners have been appointed as follows:—Entrance: Rev. E. Ashby Swan, B.A., for English; Rev. H. S. R. Innes, B.A., for History; Revs. E. H. Vines, M.A., and H. M. Burns, M.A., B.D., Home Mission: Rev. H. G. Jones, M.A., for Logic; Rev. J. B. Galloway, for English; Rev. E. C. Day, B.A., B.D. and Rev. T. Mathers, M.A., for Scripture and Catechism; Rev. Dr. F. Fraser, for Moral Philosophy, and Rev. K. Forster, M.A., B.D., for Psychology.

## Exit.

Under the new method of Examinations in Exit the Committee has sought to have the examiners in Victoria and N.S.W. in alternate years. It is felt that this system is faulty, in as far as it does not make for a uniformity of standard in marking. The Committee is seeking for some method that will ensure some better continuity in examiners.

New Examiners in Exit subjects are Rev. Dr. F. Fraser, in Church History; Rev. J. Waugh, B.A., in Apologetic; and Rev. W. P. Stewart, B.A., in Hebrew.

The Executive has held 22 meetings since the last meetings of the Assembly. The attendances of members have been as follows: Dr. W. Borland, 18; Revs. E. E. Baldwin, 20; J. Barnaby, 12; F. Milne, 13; H. M. Burns, 12; J. Walker, 2; K. Forster, 21; Profs. J. Gillies, 14; F. E. Ozer, 10; T. J. Smith, 8; H. McLean, 3; Mr. D. K. Picken, 13.

D. K. PICKEN, Acting Convener.

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 REPORT OF FINANCE COMMITTEE.

It is with deep regret that your Committee have to record the death of Mr. W. Wood, Financial Secretary to the Church in New South Wales. From the inception of the Federated Church Mr. Wood gave ungrudgingly and loyally of his splendid financial and organising ability to the Church, and his death is felt in many quarters to-day.

Your Committee is pleased to report that the assessments authorised have covered the expenditure in the General Assembly Account, leaving a balance of £446/17/-.

The amount realised from the Hymnary Royalty Account for the two years 1927-1928 is £83/13/5, a considerable falling off from the amount of £148/8/7 received for the period covering the two preceding years. This is in part owing to the adoption of the new edition of the Church Hymnary, from the sales of which we hope to receive a considerable amount of Royalty. In accordance with the usual custom, the Hymnary Royalty credit balance was transferred to the Travelling Expenses Account, but even after making this transfer there remained a shortage in the Travelling Expenses Account of £576/0/5, which had to be placed against the General Assembly Expenses Account. It will, therefore, be necessary for the Assembly to again make provision for the travelling expenses of members to the Assembly from the Ordinary Account.

We are pleased to report that the whole of the assessment made for the two years 1927 and 1928, has been paid in full by each State, and there is nothing outstanding. The expenditure in the General Assembly Expenses Account for the period was £837/8/7, together with an amount of £576/0/5 for travelling expenses, making a total expenditure of £1413/9/-. The revenue was £1324/9/4, which with the credit balance brought forward in the last report, £535/16/8, made £1860/6/- available.

The expenditure for the two years on account of the Year Book amounted to £198/1/6, including Honorarium £42, while the revenue from the sales was £76/17/6, leaving a shortage of £121/4/-.

While it is not practicable to forecast what the increased cost will be, your committee suggest that £1,000 should be ear-marked for travelling expenses for this Assembly, and in order to make provision for this outlay your Committee recommend that the various States be assessed for the next two years on the following annual basis:—

Victoria . . . . .	£273 15 8
New South Wales . . . . .	273 15 8
Queensland . . . . .	80 16 0
South Australia . . . . .	46 7 4
Tasmania . . . . .	46 7 4
Western Australia . . . . .	46 7 4

making an annual assessment of £767/9/4, or a revenue of £1534/18/8 for the two years, which it is estimated should be sufficient to cover what is required and leave in hand a small working balance. The only item which might cause an increase in expenditure would be a contribution to the Presbyterian Alliance, should the Assembly decide on that course.

With regard to the travelling expenses of members attending the General Assembly, your Committee recommend that the payment be made on the same basis as formerly, namely:—

- (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 exception being the delegates from Western Australia, who will be allowed their proportion at first-class rate.
- (d) When members attending the Assembly require to spend two or more nights in the train, they are to be paid a proportion of expenses calculated on the first-class fares. We realise that on this occasion, when the Assembly is meeting in Brisbane, and Representatives from no less than three States need to be in the train for two or more nights, the amount to be paid will be considerably in excess of that which is usually paid, and the Assembly should fully consider this aspect.

The amount of £1,000 is held to the credit of the John Fraser Foreign Missions Endowment Fund, and is invested at 6½ per cent. the interest being paid to the credit of the Board of Missions each half year.

The Accounts for the Australian Inland Mission are set forth as usual in full, the figures in the various sections being given under their respective headings so that the cost of each may be seen at a glance. The total revenue received for the two years has been:—

To June 30th, 1927 . . . . .	£10,580 15 5	
„ June 30th, 1928 . . . . .	15,192 11 10	
	£25,773 7 3	

and expenditure for the same period has been:—

To 30th June, 1927 . . . . .	£10 205 2 8	
„ 30th June, 1928 . . . . .	15,350 7 5	
	£25,555 10 1	

This leaves a credit balance in the working account of £239/5/6, of which £21/8/4 was credit balance at July 1st, 1926.

The following statement will show very satisfactory progress in the accounts held on credit for various purposes in connection with the developmental schemes:—

	30th June, 1928.	30th June, 1926.
Aerial Medical Service Account . . . . Cr.	£4143 13 11	£34 12 10
Birdsville Building Account . . . . Cr.	904 17 4	794 2 6
Innamincka Account . . . . . Cr.	364 10 8	324 9 3
Property Account . . . . . Dr.	2166 15 11	Cr. 261 7 9
Reserve Account . . . . . Cr.	4185 5 10	2186 6 6
Victoria River Account . . . . . Cr.	209 0 8	446 16 2

It will be noted that the Reserve Account credit more than compensates for the debit in the Property Account.

Bequests received since 1926:—

John Henderson, Bequest Account . . . . .	£616	3	0
Mary Mathieson, Endowment Account . . . . .	60	0	0

We would again point out that while the Reserve Account has risen to £4185/5/10, it is still far short of the £25,000 which the Assembly set out to realise, and this objective should not be lost sight of.

On behalf of the Committee,

J. R. B. CAMPBELL, Convener.

### REPORT ON FIRE INSURANCE.

At the 1926 Session of the General Assembly the following resolution was carried "That the General Assembly affirm the desirability of establishing a Federal Fire Insurance Scheme for church properties."

In pursuance of this direction the Committee met in Melbourne in September, 1926, and appointed Mr. J. M. Carroll secretary. Later owing to the decision of the Victorian Commission of Assembly to proceed with a State scheme, which it had previously considered, Mr. Carroll, who was Convener of the Victorian Committee, felt called to resign the office of secretary to the proposed federal scheme.

When the Committee met in 1928, the position was:—

(1) The Victorian Committee had already drawn up its constitution involving for the inauguration of its scheme the securing of guarantors of a total sum of £10,000. Considerable difficulty is being experienced in obtaining these and it appears doubtful if the scheme can be launched on the personal guarantee basis.

(2) In New South Wales the Church Offices have been made the agents of various Fire Insurance Companies and the commission of 20 per cent. is being paid to the Treasurership Committee. This provides a small revenue which is distributed by resolution of the State Assembly.

(3) In Queensland at the Assembly of 1927 a resolution was carried to this effect, "That in view of the resolution of the General Assembly anent Fire Insurance the Assembly generally approve the scheme and appoint a Committee to consider the whole question and report to the next Assembly."

(4) In the remaining States no action has been taken.

It remains now to recapitulate briefly the advantages accruing to the Church, which adopts its own Fire Insurance Scheme.

It is an incontrovertible fact that Church Fire Insurance provides the soundest and most profitable legitimate investment in the financial world. Both the material and moral risks are reduced to a minimum. Proofs of these statements abound. Every considerable denomination in Australia, excepting the Presbyterian Church, has already demonstrated both the practicability and overwhelming advantages of the undertaking. The denomination nearest to ours in numerical strength is most helpful for purpose of illustration.

In the years 1910 and 1911 Fire Insurances schemes were inaugurated by the various State Conferences of the Methodist Church. No special money was raised and no personal guarantees were asked or required. At the end of 15 years a reserve of £60,994 had been accumulated. How rapidly this sum is now growing may be seen by taking figures for N.S. Wales alone. Between 1926 and 1928 the reserve has grown from £24,770 to £30,910 or a net addition of £6,140. Contrast this with the Presbyterian



Church in the same State. During a period of 20 years, 1907-1927, a conservative estimate shows that £60,000 has been paid in premiums to Insurance Companies while the total claims and payments have been under £1,000. In view of these figures the right of a church to conserve its own resources is scarcely arguable. In anticipation of a further possible objection it needs only to be stated that Church Fire Insurance is a domestic proposition and does not involve the Church in competitive commercialism.

The Committee considers in view of the difficulties arising out of the limitations of function imposed upon the General Assembly by its constitution and the disposition of the State Assemblies of Victoria and New South Wales to proceed independently that no good purpose can be served by endeavouring to centralise control of Church Fire Insurance in the General Assembly. The Committee therefore submits a series of recommendations, which if adopted by the General Assembly and cordially accepted by the State Assemblies will ultimately confer great benefit upon the participating States and not least upon the Presbyterian Church of Australia.

NORMAN S. MILLAR, Convener.

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### HOME MISSIONS.

Reports show that as far as the work already established is concerned good progress has been made during the last two years. The failure of the Church has been in reaching scattered settlers in old districts; following the pioneering population in new settlements; keeping pace with suburban developments contiguous to the State capitals, and reaching the handicapped people in the congested areas, where in some cases poverty, and sometimes vice, have broken the religious and Church connection. Whether still more can be done in the way of intensive work in established congregations, certainly more requires to be done in extensive Home Mission enterprise, and the greatest need is where thousands are huddled together in discomfort and misery without happiness or goodness in this life or hope for the life to come. The whole Church needs rousing to face these positions, and the Home Mission Committee emphasises that the present position is entirely unsatisfactory and that more boldness and energy for Christ are called for.

Enthusiasm for the Church's advance should not be regarded as an ideal, but as an ever active principle dominating our daily engagements. The present is full of harassing problems, but also full of hope. There is, more widely, recognition of the common destiny of all Australians, and this recognition must eventuate in a closer, more friendly and franker co-operation between the peoples of all our congregations, rich and poor, those in well churched centres and those in struggling communities. The spirit of fellowship and co-operation has infinite possibilities for good if it can fulfil itself. The Committee has no doubt of the continuance of this co-operation, and looks forward with unbounded optimism to its growth, but it has to recognise that urging is necessary that all may be their duty.

The Union of the Tasmanian and South Australian Churches with Victoria has remained mutually helpful. Much has been done to advance the work, but the shortage of preachers has handicapped Church expansion. The influx of immigrants from Britain without any accompaniment of preachers has made the problem harder for the Australian Church. Victoria and New South Wales with their larger populations and longer established occupation of the land have still Immigrant and Soldier Settlements that are largely unchurched. Tasmania, Western Australia and Queensland are not able adequately to cope with their responsibilities.

Your Committee would like to put before the Assembly a suggestion as to the greater use of trained laymen. With the new course of study the Theological Students, whether taking up the Home Mission course or the full course, are quite unable to do satisfactorily the work of a Home Mission station, which in most cases requires physical fitness, mental alertness and organising attention. The establishment of branches of the organisations of the Church that are so valuable for Christian growth in grace is supremely important, and faithful house to house visitation is likewise, and the doing of these are beyond the time and the strength of

students as studies are now arranged. The Assembly should consider if laymen trained as Home Missionaries or otherwise are not a necessity of the present emergency.

Growing charges might be formed, with an adequately paid superintending minister and with skilled lay assistants that would satisfactorily do pastoral work and give more attention to the carrying on of the various societies that have been found requisite in all fully equipped parishes. A system of the kind worked satisfactorily in the Old Country is largely in vogue in America and Canada, and has shown its suitability in some places in Australia. Other churches are greatly using it without either diminishing the influence of the fully trained ministers or lowering the standard of spiritual leadership.

The Committee is pleased to report that with the appointment and induction of the Very Rev. John Walker as minister of Canberra the Federal Capital has received the attention due to its unique position in the Commonwealth.

Throughout the Commonwealth there are 73 vacant charges in full standing, 207 Home Mission stations, 166 of which receive grants in aid, 16 vacant Home Mission stations and 59 known centres where Presbyterian services should be begun.

There are 15 unattached ministers willing to accept calls, and 81 other ministers without charges, but in the main ministers emeriti, and 157 students at various stages as candidates for the ministry, and some acting as Home Missionaries.

There are 58 Home Missionaries in charge of stations, but not going forward to the ministry.

The total expenditure by Home Mission Committees for Australia and Tasmania came to £39,731.

In Victoria, South Australia and Queensland, Home Mission stations contributed to their own support £25,129—the figures for Tasmania, Western Australia and New South Wales were not received.

For the Commonwealth 14 new sites were bought; and 8 new Manses, 1 new hall and 23 new churches built.

DONALD A. CAMERON, Convener.

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#### REPORT OF COMMITTEE ON HOME RELIGION.

The publication of the booklet known as "The Family Altar Card" has been continued during the past two years as formerly. The Bible readings for each day of the year are chosen, as far as possible, to fit in with the subjects of the Australasian Sunday School Lessons for each year. The prayers have been compiled entirely by the convener, and it is hoped that more assistance may be given by the new members of the committee nominated in the Deliverance. The little booklet hitherto has apparently fulfilled a good purpose. The circulation has increased year by year until it has reached the satisfactory figure of 25,000, including New Zealand. In many quarters appreciation has been expressed of its suitability and helpfulness in stimulating personal devotion and family worship.

Articles were again provided for the religious press, emphasizing the great value of Home Religion.

Reference was recently made to this subject by the Rev. Dr. Harry Miller, in his Moderatorial address to the General Assembly of the United Free Church. We cannot find words to express more effectively our sense of the value of family religion than the following quotation:—"Modern life in town and country has brought new and disintegrating forces to bear upon home life—evening classes, evening entertainments, well-lit streets, swift means of transport, all have combined to affect home life and to change it. Our old 'Sunday at Home' is largely a memory. Those who stay at home unless anchored there by illness or drudgery are a wonder and almost an object of pity. Excitement has replaced contentment, and the love of home has grown faint in consequence. What is the Church to say or do? One thing she must not do, and that is to be content with deploring and warning. Times have changed. Man's needs have not

changed. Jacob Riis, in his noble book, "The Peril and Preservation of the Home," sums up his hope and faith in a significant sentence—the word, not of a narrow ecclesiastic, but of a very wide-awake Dutch-American business man—"Bring back the family altar, and the home will come back of itself." There you have it in a single sentence. Did we but dare to restore, as a living and informal joy, this habit of family worship, the heart of our home life would beat truer, and our children, amid the many dangers that surround and surprise them, would be girt about by prayer and resisting grace. We who have been blest by such examples know how far-reaching is the influence of family worship. If parents with love and living faith find some time in day or week to lead our households to the throne of the heavenly grace, the home life of our time will abide sound and sweet."

It has not been found possible to make any definite proposal regarding the publication of a more permanent collection of prayers for devotional purposes. If sufficient circulation were guaranteed, additional aids to devotion, such as those published by the Church of Scotland, might be attempted. Such a volume would comprise not only ordinary prayers for a week or a month, but sacramental family prayers before Baptism and Holy Communion, and also prayers for certain seasons such as Christmas, New Year, Good Friday and Easter, harvest and national thanksgivings, etc., and various occasions in the home such as birthdays and marriages, special times of sickness or sorrow, leaving home for school or travel, etc.

In the meantime, we trust that every encouragement will be given to the definite suggestions made in the Deliverance. It is probable that many of our people do not know that such material exists for assisting them in the matter of bringing religion into the common life of their homes and fostering religion in the growing lives of their children, and it is within the power of all Ministers and Sessions to take steps for the encouragement of the use of "The Family Altar Card" in congregations throughout the Commonwealth.

GEO. R. S. REID, Convener.

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#### REPORT ON IMMIGRATION.

The Committee is gratified, on learning from "the Press" by cable, on being able to report to the Assembly that increasing attention is being paid to the subject of immigration to the Dominions by Imperial Parliament. The visits to Australia of Mr. Amery, the Colonial Secretary, Sir Robert Horne and Lord Lovat has enabled them to gain first hand knowledge of the problem of settlement for overseas people from an Australian point of view. From the statement made by the Premier, Mr. Baldwin, in the House of Commons on the 24th July last, it is evident that he is deeply concerned to find a way of redistributing the white population of the Empire in the manner most conducive to the development and strength of the whole, to quote the late Lord Milner's words at the opening of the Imperial Conference, in 1921, "by the adoption of a more active policy of migration both under the Empire Settlement Act and otherwise."

The Committee is pleased to report that whilst there have been changes in the State Governments of Australia, the original policy in immigration decided upon by the States in 1910, and adopted by the Commonwealth Government in 1922, has been maintained in its essential features, namely, assisted, selective, and regulated by each State's power of absorption, and in accordance with the White Australian policy. Comparing the Australian policy of immigration with that of America and Canada, Professor Gregory, of the University of Glasgow, in his lately published book, "Human Migration," writes: "It," the Australian policy, "has been well planned on constructive lines. The Australian immigration position is more complex than that of Canada. The country is making steady progress and has set up an unusually high standard of life and comfort. In fact it appears the country which offers the possibility of development of a higher type than the European race has yet produced. This experiment should not be jeopardized by precipitated expansion for the temporary benefit of countries occupied by less far-seeing people."



The Committee has with regret to report a further decrease in the reported number of migrants arriving from Britain, as was recorded in the report of 1926. The hope was then expressed in the deliverance that the Development and Migration Commission appointed by the Commonwealth Government would lead to an increase in the number of migrants from Britain. The Development and Migration Commission, which has been appointed by the Commonwealth Government to attend to the selection and shipment of migrants from overseas and to receive and deal with proposals from the State Governments for developing the resources of Australia under the agreement with the British Government for a loan up to £34,000,000, has been actively engaged in its work during the past three years. Public works, on which will be expended £7,000,000, have been agreed to, and other schemes involving the spending of many more millions of money are under consideration.

From the report of the State Churches it is found that the welcoming and pastoral supervision of Presbyterian migrants have been well attended to by the agents of the Church at the ports of landing, and the visitation in their places of residence by our Ministers and Home Missionaries, with an invitation to attend their services and associate themselves with the social life of our people and the activities of the Church.

The Church has been aided in its social and philanthropic work for immigrants, specially in the country districts, by the Welcome and Welfare Committees of the New Settlers' League. The Church of New South Wales is to be specially congratulated on the splendid results following its adoption of the Family Migration Scheme, whereby 1,500 souls have been introduced and placed in positions in the rural districts of New South Wales. The Rev. J. C. Milliken, on whose visit to Britain in 1925 this movement was initiated, and his staff are to be highly commended for this successful achievement.

The Big Brother Movement, which was started in 1925 by Mr. Richard Linton, M.L.A., has been the means of introducing into Australia about 1,500 lads from the Public and Elementary Schools of the Homeland. Of these, 807 have been placed in Victoria, 500 odd in New South Wales, and 125 in South Australia. Thirty-five families have followed their sons to Australia; 95% of the Little Brothers have proved efficient for farm work and by character, adaptability and industry are certain to prove good settlers and citizens of the Commonwealth. The Big Brothers are all men of good standing in the community, and aided by their wives and families are fulfilling their duties in a praiseworthy manner. Appended Committee submits the reports of the various State Churches.

D. A. CAMERON, Acting Convener.

#### New South Wales.

It gives your Committee great pleasure to strike the joyful note in connection with the work of such national importance as the settling of our great spaces with people who belong to our own land and our own Church. The Family Nomination Scheme, which we had the privilege of introducing into Australia, has passed beyond the bounds of experiment and is proving a success.

We have now placed over fifteen hundred souls, whose characters are vouched for, whose Church connection is guaranteed, within the borders of our State. This class of family should be of immense value in the shaping of the country's destiny and the building up of our Church. The arrivals who were met, welcomed and commended to our ministers numbered 611. A large number of migrants apart from Church nominees were placed in employment.

Some of the more interesting features of our work may be illustrated by the fact that more than one family have set up for themselves on the land, and we have had requests to find employees for those who were in that position such a short time ago. Others have asked us to nominate their relatives.

Having good precedent for importance we kept at the Government Department in connection with the nomination of school teachers, and were successful in getting through a nomination for 25 teachers: Already



we are reaping the benefit of this, and all we need do in this report is ask the members of Assembly to visualise the effect of such a development upon the next generation.

In connection with the nomination of boys, we are still in communication with the Government. This is a promising feature of immigration work, but calls for care in watching that there is no exploitation. Our welfare system is the means of safety here.

Realising the value of co-operative efforts we have been in conference with the Immigration Departments of the other Churches, and it appears as if there may be some concerted effort in the not distant future. A happy uniting link in this connection is the pleasing personality and more than ordinary efficiency of our Organising Secretary. As stated in our last report the increase of our work called for the services of our Organising Secretary in the country and the appointment of an Assistant Secretary for the office work. To the latter post Mr. Donald Rankin was appointed, and his efforts fully justify his appointment. Mr. Byrnes has carried his organising ability into the country, and the success of our department, especially in the finding of employment, is in a large measure due to his devotion and energy. The Assembly has reason to be proud of our staff.

The New South Wales Government having signed the Migration Agreement opens a wider field, and shows promise of greater development. We are in touch with those responsible for the carrying out of the schemes suggested under the said agreement, and the kindly way in which our overtures have been received augurs well for bigger things. It is recognised that our contributions to the needs of our country are by no means negligible.

We are under a great debt of gratitude to the ministers and members of our country congregations. It is only by their loyal support that our efforts meet with the success the work deserves, and we take this opportunity of expressing our thanks for their assistance. The office staff, as usual, has helped in every possible way, and we should like to make known our gratitude in anything but a formal manner.

The after-care work, though it calls forth all our energies, is proving worth while, and in this connection the Welcome Club plays a very important part. To Mrs. Jennings, and those who assist in this work, and the meeting of the ships and welcoming the new arrivals, the Church owes a great deal, and we in the name of the Church desire to express our gratitude.

It is not our custom to seek undue publicity, but to the members of Assembly we owe the duty of making them understand how great and how important our work is. Our Church in this connection is rendering a great service to the community, how great only the future will tell.

JAMES C. MILLIKEN, Convener.

#### Queensland.

A steady stream of migrants has kept running in here during the past two years. This in the main has been made up of families, farm lads, and domestics, while a few artisans and clerks constituted the residue. Our Church has had (at least) its due proportion of them, and has felt the benefit of them.

The Convener (and sometimes a member of the Committee) has met all boats by which the migrants arrived, and extended to them the Church's welcome and the Church's good wishes regarding their future here. That has always been most gratefully received.

Close connection has been maintained with the State Immigration authorities and with the officers of the New Settlers' League. This has been beneficial to all concerned.

The past 18 months has been out-and-away the most distressing period for our work. The loss through drought of 7,000,000 sheep and a great number of cattle meant about £30,000,000 lost to the State. With all that money out of circulation, employment suffered terribly, and it meant a great deal of anxiety and privation for people who had every will to work but no opportunity. It was difficult at times to keep them from absolute despair. Occasionally, however, we managed to get a few placed in jobs, and we are now looking with hopefulness to something better dawning for us all. We just add that those who do arrive in Queensland are generally of a very worthy stamp.

ALEXANDER DUFF, Convener.

#### South Australia.

Eighty steamers have been met during the past two years, and migrants for our State have been welcomed.

Several families nominated under the Church Nominating Scheme have arrived and were placed with farmers in the country districts, with good and encouraging results so far. Fewer Presbyterians arrived during the past year than formerly, but there has been an improvement in the numbers who have affiliated themselves with our Churches.

The need of a Hostel in Adelaide, where migrants could be housed for a short time on their arrival, is much felt.

HUGH. MORRIS, Convener.

#### Tasmania.

The number of immigrants coming to Tasmania is by no means large, but we are indebted to the Government authorities, who send us immediate word of the arrival of those who term themselves Presbyterians. This information is then forwarded to the Minister or Home Missionary within whose district they have settled, and he by letter and personal visitation gets into touch with the newcomers and encourages them to link up with the Church.

In this Island State we are more than ready to extend a very cordial welcome to our fellow-Presbyterians from overseas.

J. C. JONES, Convener.

#### Victoria.

The usual activities in connection with the meeting, welcoming and introducing Presbyterian migrants to the Ministers and Home Missionaries of the Church have been carried on by the agent, the Rev. William Thomson. Besides the duties appertaining to this department of work, Mr. Thomson is a member of the Council of the New Settlers' League and the Big Brother Movement, and is to be found in the Church Office at specified hours daily, to meet with and advise migrants and give advice on nomination of relatives and friends. He also receives and deals with applications for farm workers from farmers and graziers, and in conjunction with the Immigration Department engages them for work. The number of steamers that have arrived with State assisted migrants since last General Assembly was 132. Those who are Presbyterians and others designating themselves as "Protestants," 90% of whom are Presbyterians, was 13,546. In 1925-26, the number reported was 14,843. The migrants comprise those nominated by relatives and friends, farm workers, domestics, Little Brothers, and Scouts, several families were nominated by the Presbyterian Church of Victoria, farm workers for the Colac Caledonian Society, and boys from Dr. Cossar's Craigielinn Training Farm near Glasgow, are included in this number. Notification was as usual sent to Ministers and Home Missionaries of the arrival of these families in their parishes, the Ministers and Home Missionaries delivered a special letter of welcome and counsel signed by the Moderator, the Convener and agent. In the case of the Little Brothers, a copy of "Baxter's Second Innings" was presented in the name of the Churches by the Rev. William Thomson, on landing. Funds for the purchase of this gift were provided

by friends in the Churches. The cause of the decrease in numbers of migrants was the anticipated failure of the last harvest in Victoria. The Government, fearing this disaster, reduced the requisitions for farm workers, and later this year withheld them altogether. This section was providential. Hundreds of farm hands were dismissed by farmers who suffered from the drought. These were taken in hand by the Immigration Bureau and the Big Brother Movement for replacement. It is pleasing to report that this was accomplished so that migrants did not swell, to any great extent, the ranks of the unemployed. Nominated migrants have increased from 50% to 70% of the whole. This is explained by the progress made in Victoria in secondary industries during the past few years. Over 600 new factories have been started since 1923. The nominated were settled chiefly in Melbourne, Geelong and Ballarat. Good results are hoped for from the Scottish Delegation, numbering over 600 souls, who left Victoria in April, 1928, on a visit to Scotland. The information given by the members will, no doubt, be helpful in guiding our people, and also in improving the trade relations between Britain and Australia. The Victorian Assembly acting on the decision which was commended by the last General Assembly, tried to extend its nomination system to families, as in New South Wales. The Melbourne Secretary of the Y.M.C.A. Migration Council, Mr. E. E. Saunders, visited various Presbyteries in the North and West of Victoria, interviewed many farmers and graziers, and worked very energetically, but without success. The families in Victoria are only required in the dairying districts, and these can be got locally.

HUGH JONES, Convener.

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#### REPORT OF COMMITTEE ON MISSION TO THE JEWS.

After spending 4 years in the service of the Dutch Church in South Africa, the Rev. E. C. Ettmann returned to Australia last February. He had hoped to visit Palestine en route, and to be present at the Jerusalem Easter Conference, but the state of his health made this impracticable.

Indeed, the nervous breakdown caused by prolonged overwork was so severe that he felt it necessary to resign altogether from missionary work. In view of medical pronouncements, the Committee was convinced that no alternative was open, and his resignation has been accepted.

The Rev. H. C. Matthew, by request, is making inquiries in Britain regarding another missionary being obtainable for Australia; but, so far, his search has not been successful. The demand everywhere exceeds the supply.

Already, however, the complete rest from work and responsibility has undoubtedly had beneficial results on Mr. Ettmann's health, and we are not without hope that in a year or two he may be able to resume the work to which his heart is devoted and for which he is so pre-eminently fitted.

Miss Richards, meanwhile, is zealously and patiently continuing her work in Melbourne among the Jewish women. And though none of these have ventured to receive baptism into the Christian Church, prejudice against the Lord Jesus is being removed, and hearts are beginning to welcome "the King of the Jews."

The Convener of the New South Wales Committee (the Rev. R. J. H. McGowan) was present at the laying of the foundation stone of the Scottish Churches' Memorial at Jerusalem by Viscount Allenby in May, 1927 and was privileged to offer the Dedicatory Prayer. The erection of the Memorial, which takes the form of a Church and Hospice, is expected to be proceeded with at once.

On behalf of the Committee,

ALEX YULE, Convener.

## REPORT OF COMMITTEE ON A JUNIOR CATECHISM.

The Assembly in 1926 instructed the Committee to re-draft the material then submitted, send it to Presbyteries for suggestions, and report to this Assembly.

In obeying this instruction the Committee has followed much more closely the "Junior Catechism for use in Sunday Schools," which formed the starting point of its previous work. The Victorian Executive made a preliminary revision of this, rearranging some of the material, simplifying the language, and securing a more exact correspondence of question and answer, but not interfering with the subject matter.

This revision was sent to all members of the Committee for suggestions. Numerous suggestions were received and carefully considered, and many of them adopted.

The revised draft, together with the printed Catechism on which it was based, was then sent to Presbyteries. Several Presbyteries approved the draft; one or two disapproved it, without offering suggestions for its improvement. A number of other Presbyteries sent in suggestions, some of which were of greatest value. These were carefully collated, and forwarded to members of the Committee for full consideration.

The final revision was then made and is appended to this Report. A comparison of the revision with the original "Junior Catechism" will show that while the substance and general arrangement of the latter remain, the questions are now numbered consecutively throughout, the order is in places more logical, and the number of questions has been reduced by combination and omission from 96 to 76.

It remains to add that the Committee's work has had the approval and co-operation of the authors of the "Junior Catechism" which is so largely used in Australia and New Zealand. These gentlemen regarded their own work as tentative, and welcomed suggestions for its improvement; and are willing, if the Catechism in the form now submitted is in essentials approved by the Assembly to hand over their copyright to the Church. The Committee, in the same spirit, hopes to see improvements introduced from time to time into the Catechism now submitted.

GEORGE TAIT, Acting Convener.

### APPENDIX TO REPORT ON JUNIOR CATECHISM.

#### "A JUNIOR CATECHISM FOR USE IN SUNDAY SCHOOLS."

NEW EDITION, revised and authorised by the General Assembly of the Presbyterian Church of Australia.

#### Section 1.—God, the Heavenly Father.

1. Who made the world and all things? God made the world and all things.
2. Where is God? God is everywhere.
3. Why cannot we see God? We cannot see God, because God is Spirit.
4. What can God do? God can do anything He wills, but He wills only that which is good.
5. What does God know? God knows all things, even our most secret thoughts and actions.
6. In whose likeness was man made? Man was made in the likeness of God.
7. What does being made in the likeness of God mean? Being made in the likeness of God means being made able to know, love, and obey God.



8. **Where do we see the perfect likeness of God?** We see the perfect likeness of God in Jesus Christ, His Son, our Lord.
9. **How do we know that God is like Jesus Christ?** We know that God is like Jesus Christ because Jesus Himself said: "He that hath seen Me hath seen the Father."
10. **What did Jesus Christ teach us to call God?** Jesus Christ taught us to call God our Heavenly Father.
11. **How was man's life spoilt?** Man's life was spoilt by sin.
12. **What is sin?** Sin is doing wrong by not trusting God and by disobeying Him.
13. **What effect had sin on men?** Sin made men afraid of God, led them to seek happiness in selfish and evil ways, and brought punishment on them.
14. **How did God regard men after they had sinned?** After men had sinned, God still loved them, and tried to make them good again through the lives and teaching of great and good men.

#### Section II.—Jesus Christ, the Saviour.

15. **For whom did these great and good men prepare the way?** These great and good men prepared the way for Jesus Christ, the Saviour of mankind.
16. **Who was Jesus Christ?** Jesus Christ was the Son of God, who became man as the Son of the Virgin Mary.
17. **Who baptized Jesus Christ?** John the Baptist baptized Jesus Christ in the River Jordan.
18. **What did the voice that spoke to Jesus Christ at His baptism say?** The voice that spoke to Jesus Christ at His baptism said, "Thou art My beloved Son; in Thee I am well pleased."
19. **What did our Lord Jesus Christ do to save the world?** To save the world, our Lord Jesus Christ became man, lived a perfect life, died for our sins, rose again on the third day, ascended to the Father, and together with the Father sent forth the Holy Spirit.
20. **What is salvation?** Salvation is having our sins forgiven by God, loving Him, and receiving power to serve Him and enjoy Him for ever.
21. **What is Jesus Christ doing for us now?** Jesus Christ is now praying for us, and helping us, by His Holy Spirit, to live good lives.

#### Section III.—The Holy Spirit, the Helper.

22. **Who is the Holy Spirit?** The Holy Spirit is God speaking in our hearts, in all His works, and in the Bible.
23. **What does the Holy Spirit do for us?** The Holy Spirit leads us to repentance and faith, and helps us to pray aright and to live aright.
24. **What should we do when we have disobeyed our Heavenly Father?** When we have disobeyed our Heavenly Father we should repent and seek forgiveness.
25. **What is meant by repentance?** Repentance means being sorry for our sins and turning from them to God for forgiveness and for strength to live good lives.
26. **For whose sake does God forgive us when we repent?** When we repent, God forgives us for the sake of Jesus Christ.

27. **What is meant by faith?** Faith means trusting in Jesus Christ as our Saviour, and giving our lives into His keeping and for His service.
28. **What does God do when we repent and believe in Jesus Christ?** When we repent and believe in Jesus Christ, God forgives us and creates a clean heart and renews a right spirit within us.
29. **May children receive the Holy Spirit?** Yes, children may receive the Holy Spirit.
30. **What are we called when we trust in Jesus Christ and receive His Holy Spirit?** When we trust in Jesus Christ and receive His Holy Spirit, we are called Christians.
31. **In what way ought we to live when we are Christians?** When we are Christians, we ought to take Jesus Christ as our example and serve Him as our Lord.

#### Section IV.—Prayer.

32. **What is prayer?** "Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sin, and thankful acknowledgment of His mercies." \*
33. **In what words did Jesus Christ teach us to pray?** Jesus Christ taught us in to pray in these words: "Our Father, which art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen."
34. **Does God always hear and answer our prayers?** God always hears our prayers; and answers them by giving or withholding as He sees to be best.

#### Section V.—The Christian Life.

35. **Where can we see the life our Heavenly Father wishes us to live?** We see the life our Heavenly Father wishes us to live in the life of our Lord Jesus, as told in the Gospels.
36. **How did Jesus describe His life?** Jesus described His life as doing always the things which were pleasing to God.
37. **Where has God taught us what things are displeasing to Him?** God has taught us in the Ten Commandments what things are displeasing to Him.
38. **What are the Ten Commandments which God gave by Moses in the Old Testament?** The Ten Commandments which God gave by Moses in the Old Testament are:—

(1) "Thou shalt have no other gods before me." †

39. (2) "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

40. (3) "Thou shalt not take the name of the Lord Thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

\* From the "Shorter Catechism."

† Younger scholars may first learn the portions printed in heavy type.

41. (4) "Remember the sabbath day, to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:
- "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it."
42. (5) "Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."
43. (6) "Thou shalt not kill."
44. (7) "Thou shalt not commit adultery."
45. (8) "Thou shalt not steal."
46. (9) "Thou shalt not bear false witness against thy neighbour."
47. (10) "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."
48. What commandment did Jesus Christ say was the first of all? Jesus Christ said that the first of all the commandments was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."
49. What was the second commandment which Jesus Christ gave? The second commandment which Jesus Christ gave was, "Thou shalt love thy neighbour as thyself."

#### Section VI.—The Bible.

50. What special means has God provided to help us to live this Christian life of love? To help us to live this Christian life of love, God has given us the Bible, His Day, and His Church and Sacraments.
51. Into what two parts is the Bible divided? The Bible is divided into the Old Testament and the New Testament.
52. What do we learn from the Old Testament? We learn from the Old Testament the way in which God first made Himself known to man, and prepared the way for the coming of Jesus Christ.
53. What do we learn from the New Testament? We learn from the New Testament the story of Jesus Christ and His love, and of the beginnings of the Christian Church.
54. How should we read the Bible? We should read the Bible reverently, looking for the help of the Holy Spirit to enable us to learn and obey God's will therein made known.

#### Section VII.—The Lord's Day.

55. Why has the first day of the week been set apart as holy? The first day of the week has been set apart as holy because on that day Jesus Christ rose from the dead and showed Himself to His disciples, and because on that day they met in His name for worship.
56. What is the first day of the week called in the New Testament? In the New Testament the first day of the week is called the Lord's Day.
57. How should we spend the Lord's Day? We should spend the Lord's Day in rest from all unnecessary work and mere pleasure-seeking, and use it for the worship of God and for learning and doing His holy will.
58. What good comes to those who rightly keep the Lord's Day? Those who rightly keep the Lord's Day are refreshed in body, mind, and spirit, and thereby made fit to glorify and enjoy God every day.

#### Section VIII.—The Church and the Sacraments.

59. What is the Church? The Church is the family of all throughout the world who trust in Jesus Christ and love and serve Him.
60. Who founded the Church? The Lord Jesus Christ founded the Church.
61. How do we know that children belong to the Church? We know that children belong to the Church because Jesus said: "Suffer little children to come unto Me, for of such is the kingdom of God."

62. **How does the Church help us to live the Christian life?** The Church helps us to live the Christian life by giving us opportunities to worship God and serve others.
63. **What is a Sacrament?** A Sacrament is an object lesson in which things seen are used as signs and seals of things not seen.
64. **What are the Sacraments of the New Testament?** The Sacraments of the New Testament are Baptism and the Lord's Supper.
65. **What is Baptism?** Baptism is a Sacrament in which the washing with water in the name of the Father, the Son and the Holy Spirit is a sign and seal of our being cleansed from sin and joined to Christ as children of God.
66. **To whom should baptism be given?** Baptism should be given to all who trust in and love the Lord Jesus Christ, and to their infant children.
67. **What is the duty of those who have been baptised?** The duty of those who have been baptized is to be loyal to Jesus Christ as their Lord and Master.
68. **How do we observe the Lord's Supper?** We observe the Lord's Supper, according to the appointment of Jesus Christ by the giving and receiving of bread and wine, the symbols of His body broken and His blood shed for us.
69. **What does the Lord's Supper mean for us?** The Lord's Supper means for us: (1) That we remember the Lord's death till He come. (2) That we receive the living Christ as our Redeemer. (3) That through Christ we have communion with all who are His on earth and in heaven. (4) That we renew our promise to serve Him.
70. **How are we guided in keeping the Lord's Supper?** We are guided in keeping the Lord's Supper by the words of the Apostle Paul: "The Lord Jesus the same night in which He was betrayed took bread; and when He had given thanks He brake it, and said, 'Take, eat: this is my body, which is broken for you; this do in remembrance of me.' After the same manner also He took the cup, when He had supped, saying, 'This cup is the New\* Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.' For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."
71. **Whom does Jesus Christ invite to His Supper?** Jesus Christ invites to His Supper all who truly repent and trust in Him and wish to be made like Him.
72. **When should we seek admission to the Lord's Table?** We should seek admission to the Lord's Table as soon as our hearts answer to His gracious invitation.

#### Section IX.—The Life After Death.

73. **To whom did Jesus Christ say that He would go when He died?** Jesus Christ said that when He died He would go to His Father.
74. **What did Jesus Christ promise His disciples He would do when He went to His Father?** Jesus Christ promised that, when He went to His Father, He would prepare a place for them in His Father's house.
75. **What happens at their death to those who trust, love, and serve Jesus Christ?** Those who trust, love, and serve Jesus Christ are taken to be with Him and all those who are His, that they may enjoy Him and His service for ever in the Father's House.
76. **What happens at their death to those who refuse to trust, love, and serve Jesus Christ?** Those who refuse to trust, love, and serve Jesus Christ lose the joy of the Father's House and suffer the penalty of sin.
77. **What is to be the end of all things?** The end of all things is to be the separation of the good from the evil, the triumph of goodness and love, and the reign of Jesus Christ over all.

\* Or "Covenant."



## REPORT OF MODERATOR-GENERAL'S COMMITTEE.

In submitting the first report of this Committee, we have pleasure in presenting a record of the journeyings of the Moderator-General, the Right Rev. Dr. R. Scott West, who, during the course of his official visits over the Commonwealth has covered a very extensive area.

The Moderator-General made it his practice to accept invitations when offered, as far as possible, and in the itinerary here given of his movements we find ample cause for congratulating him upon his travelling activities. It is anticipated that the presentation of the details of the Moderator-General's tours will be valuable to his successor, for mention made of the places visited during 1927-28 will disclose by inference such portions of the Commonwealth as could not be seen within the period under review.

## Queensland.

- Brisbane.** Civic Reception, United Churches' Reception, addressed Men's Meeting. Preached in St. Andrew's and Ann Street Churches.
- Rockhampton.** Civic Reception, Public Reception, addressed united Sunday School Teachers, conducted Evening Service.
- Mount Morgan.** Conducted Morning Service and dedicated Sunday School building.
- Mackay.** United Churches' Reception.
- Gordonvale.** Meeting.
- Cairns.** Sunday, eight Sermons and Addresses; Public Reception.
- Atherton.** Meeting.
- Townsville.** Church Reception, conducted three Services.
- Bundaberg.** Civic Reception, Church Reception.
- Maryborough.** Civic Reception, Meeting, Church Reception.
- Charters Towers.** Visited two Church Schools, United Churches' Reception.
- Toowoomba.** Civic Reception, visited Ladies' College, United Churches' Reception.
- Warwick.** Civic Reception, visited Girls' College and Scots College, United Churches' Reception.
- Stanthorpe.** Church Meeting, Shire Reception.

## West Australia.

- Kalgoorlie.** Civic Reception, Morning Service, addressed Sunday School and Girls' Club (Harley Street), United Churches' Reception.
- Boulder City.** Civic Reception, conducted Evening Service.
- Perth.** Public Reception, Welfare of Youth Demonstration. St. Andrew's Church, Annual Meeting, preached Evening Service. North Perth, Service. Ross Memorial, Service. Darlington, Service. Maylands, Service. Cottesloe, Service. Mt. Lawley, Fete. Midland Junction, Fete, Civic Reception.
- Fremantle.** United Civic Reception. Scots Church, Morning Service. East Fremantle Church, Meeting.
- Katanning, Badgebup, Broomhill.** Conducted Service in each place. Travelled by car to within 11 miles of Albany, and held up by wash-aways on road and railway.
- Narrogin.** Meeting. Visited Kulin, Kondinon (Meeting) and Yealering (Meeting).
- Carnamah.** Preached and dedicated new church building, Reception. Visited Ladies' College and Scots College, Perth.
- Northam.** Meeting.

He also paid the following visits:—

### South Australia.

**Adelaide.** Conducted Morning and Evening Service in Flinders Street Church, and the Old Girls' Annual Religious Service, Ladies' College; United Churches' Reception.

### Victoria.

**Scots Church,** Morning Service. **Armadale,** Evening Service; addressed a Ladies' College.

During this tour travelled by train and car over 11,000 miles, and delivered 99 Sermons and Addresses.

### Federal Territory.

Opened and Dedicated Church Hall at Ainslie. Inducted the Rev. John Walker as first minister of Canberra.

Took part in the Dedication of the House of Parliament.

### New South Wales.

**Albury.** Conducted three Services, Church Reception, opened Fete.

**Cootamundra.** Visited Native School, Civic Reception, addressed Men's League, conducted Evening Service.

**Wallenbeen.** Preached, unveiled and dedicated 2 Memorials.

**Dubbo.** Civic Reception, conducted 3 Services, lectured Men's League, laid Foundation Stone of new Church, addressed High School, Public Reception.

**Orange.** Dedicated new Ladies' College, and conducted 2 Services.

**Mudgee.** Conducted Services 75th Anniversary, addressed High School, Public Reception.

**Guyra.** Dedicated new Church, Reception, conducted 3 Services.

**Tamworth.** Service, Reception.

**Newcastle.** St. Andrew's, conducted two Services and dedicated War Memorial.

**Wahroonga.** Dedicated new Church.

**Turnamurra.** Laid Foundation Stone of new Church.

**Abbotsford.** Laid Foundation Stone of new Church.

**Bexley.** Laid Foundation Stone of new Manse.

**Kogarah.** Dedicated new Church.

**Fullerton Memorial.** Dedicated War Memorial.

**St. Peter's, N.S.** Preached, 83rd Anniversary.

**Balmain.** Conducted Service 75th Anniversary.

**Scots Church.** Conducted Closing Service, and dedicated King's Colours, Scottish Rifles.

**Glebe Church.** Conducted Closing Service, opened and rededicated Church on new site.

**Longueville.** Dedication of Memorial.

**Liverpool.** Memorial Service, late Rev. Thomas Scott Neil.

St. Stephen's, Service in connection with Scottish Delegation.

Presided at A.I.M. Fete, Town Hall, and gave address at the setting apart of the Rev. G. MacLaren Scott as A.I.M. Padre.

Address at Annual Meeting of the B. & F. Bible Society.

Preached at United Communion Service in Pitt Street Congregational Church on Good Friday.

Anniversary Services—Crow's Nest, Haberfield, Lindfield, Epping. Many other duties which cannot be tabulated.

Visited General Assembly of New Zealand, and preached in Timaru and St. David's, Auckland. Address, St. Cuthbert College.

J. R. B. CAMPBELL, Convener.

## REPORT OF NAVAL AND MILITARY COMMITTEE.

In accordance with the practice observed in 1924 and 1926 a report from the Senior Chaplain of the six Military Districts was asked for, and five are hereby appended. These will briefly place before the Assembly the main facts.

No reports are to hand from the Naval Chaplains on Warships, but interesting reports have been received by Revs. J. C. Jones, Tasmania; T. Worseley Maguire, Geelong; and J. H. G. Auld, Jervis Bay; and Rev. John Walker, Duntroon; all of which show not only that faithful service has been rendered, but also that the moral and spiritual interests of our men are being well looked after.

It is hoped that the vacancies in the Naval Chaplaincies at Brisbane, Port Adelaide, and Fremantle, will soon be permanently filled.

It is most gratifying to learn of the deeply spiritual work done in the Camp at Seymour this year resulting in a large number of definite decisions for Christ. Efforts along these lines ought to be made in all camps where young men can be reached.

We note with satisfaction the fine spirit of co-operation, sympathy, and courtesy shown by the Military Authorities to the Chaplains in the work they try to do.

Attention is drawn to the tendency (referred to in several reports) of one denomination to claim precedence in certain ceremonial functions; this should not be so in a country where all denominations have equal rights, and the matter ought to be brought before the Authorities for adjustment on an equitable basis.

Special attention is also directed to the subject of week-end camps of training for those who are seeking advancement as N.C.O.'s. "It means that the lads who for conscientious reasons cannot attend remain in the same position, whilst those who have no scruple in the matter make advance upward." (See B.B. 1926, G.A.A. p. 136.) This subject is also brought before the G.A.A. by a resolution of the State Assembly of W.A. (W.A. 1928. B.B. Minute 22) "Submit to the Naval and Military Committee of the G.A.A. the question of week-end camps of training with a view to uniform action being taken for their elimination."

Special thanks are due to the Rev. D. Macrae Stewart who at the request of the Chaplain General willingly undertook to act for him in connection with the Naval Board in Melbourne, and also in keeping in touch on his behalf with the authorities at Military Headquarters when required.

W. FLOYD SHANNON,

Chaplain-General and Presbyterian Nominator on the Naval Chaplains' Nomination Committee.

## REPORTS FROM CONVENERS OF STATE COMMITTEES.

## First Military District (Queensland).

At the present time there are six chaplains on the attached list, of whom four have actively interested themselves in military camps and hospitals in Queensland. Senior Chaplain Rev. James Cosh supervised all the metropolitan camps, and attended regularly at Ardoyne Red Cross Hospital; Chaplain Rev. A. M. MacKillop, B.A., B.D., had charge of the Enoggera Camps, and of Rosemount Hospital; Chaplain T. Harvey visited the Lytton Camps, and the Convalescent Hospital at Kangaroo Point; our Chaplain Rev. A. Watson lived in the camps at Toowoomba. Having no chaplains in Townsville, the Rev. John Sinclair represented our Church, as did the Rev. J. A. Hunter, M.A., B.D., at Rockhampton, and the Rev. W. H. Waters, B.A., at Maryborough.

Owing to the removal of the Rev. J. Walker, M.A., B.D., to Williamstown, Victoria, there is a vacancy as far as the Naval Chaplaincy is concerned.

The Camp Chaplains have been deeply impressed with the need for the establishment of recreation tents. At present, there is no provision for the leisure hours of trainees. Steps are being taken by the Queensland Church to provide against this need.

It has been our aim to have a chaplain in each city or town where military camps are held. Unfortunately, the nominations made with this end in view, have not been accepted by the Military Authorities on the ground that such chaplains should be ex-A.I.F. men. This is not always possible.

A strenuous effort has been made to have our Church represented, through its chaplains, at such functions as the Consecration of Colours, and not always as assistant to the Church of England Chaplain. The Military Authorities in Brisbane have assisted us, as far as they are able. It is desirable, however, that there should be some definite regulation, whereby the Chaplains of each Church should have an opportunity of officiating on such occasions.

The Anzac Services are increasing in the recognition of the public as the years pass by.

The establishment consists of Rev. James Cosh, B.A., B.D., Senior Chaplain; Rev. A. M. MacKillop, B.A., B.D.; Rev. T. Harvey, and Rev. A. Watson; also Revs. G. K. Kirke and G. L. Shirreffs.

This year two of the Chaplains are due for promotion to the rank of Second Class Chaplains.

JAMES COSH, Senior Chaplain.

### 2nd Military District (New South Wales).

The Revs. F. L. A. Schoeffel and A. R. McVittie, M.A., Port Chaplains for Sydney and Newcastle, continue their work to the satisfaction of the Committee.

Brigade Camps have been held as usual at Liverpool, and the Chaplains have been in residence. Several other camps have been held in the country, to which Ministers have been appointed as acting Chaplains.

Chaplain James Keith Miller, having removed to Victoria, has been transferred to the 3rd Military District.

Chaplain W. Ambrose Williams, 3rd Class, on account of ill health, has been placed on the Unattached List.

The vacancies created were filled by the appointment to the Active List of Honorary Chaplains A. M. Stevenson, M.A., M.C., and Robert Claude Racklyeft. The Rev. John Walker, Minister of Canberra, has been appointed acting Chaplain to Duntroon Military College.

Chaplain J. H. G. Auld, B.A., visits the Royal Naval College, Jervis Bay.

Promotions since last Assembly are as follows:—Chaplains W. Ambrose Williams, T. Jamieson Williams, George Cranston, 3rd Class; Chaplains J. H. G. Auld, B.A., D. McKay Barnett, B.A., 2nd Class.

R. SCOTT WEST, Senior Chaplain.

### 3rd Military District (Victoria).

The Chief Chaplaincy work is associated with the Annual Camps of continuous training held at Seymour between the last week in January and the third week in March. Five separate camps were organised this year and last year. The troops remain in camp for a period of eight days. A Chaplain was attached to each of the five brigades and remained in camp for the full eight days. The Home Mission Committee with the help of the Professors of the Theological Hall, supplied the pulpits of the Chaplains in camp. By resolution of the General Assembly, the Chaplaincy expenses are met by special collections taken up at Anzac Day Services. It is expected that it will be possible in future to allow each Chaplain who goes into camp £ towards a Comforts Fund.

The Camp Chaplains send me each year fairly extensive reports about their work and experiences. From this year's reports the salient features are here summarised:—

- (1.) The Military officers give the Chaplains a good welcome and extend to them every courtesy.
- (2.) Many of the trainees are Bible Class and Public School boys and offer to the Chaplains just the best kind of material. They gather about them freely, confide in them, and come willingly not only to Church Parades, but to informal talks in a Hut or Tent.
- (3.) The parents of many of the trainees speak gratefully of the good influence the Chaplains have upon their boys, and of the comfort and relief it is to them to know that their moral and spiritual interests are being cared for.
- (4.) Some very memorable services were held at Seymour Camp this year at which between 30 and 40 lads came to definite Christian decision.



Besides at the camps of continuous training, chaplaincy work is regularly carried on among the men of the permanent garrison at Queenscliff. Our Minister at Queenscliff is a Chaplain on the active list, visits the men in the barracks, and welcomes them to the services of the Church.

D. MACRAE STEWART, Senior Chaplain.

#### 4th Military District (South Australia).

At the time of making my report there are only two Chaplains beside myself on the active list in this District, but the name of the Rev. H. G. Dwyer, Minister of Strathalbyn, has been forwarded to Military Headquarters, and we are now waiting his appointment; this will be completed by the time the Assembly will meet. As there is still a vacancy on the Staff, we are endeavouring to secure the appointment of a minister of the Presbytery of Penola; if this can be done it will give us a full complement. The Staff at present consists of Chaplains E. A. Davies, R. Campbell, and myself as Acting-Senior Chaplain.

At the last General Assembly Senior Chaplain W. Floyd Shannon, O.B.E., B.A., was appointed to the Office of Chaplain-General; this necessitated his retirement from the office of Senior Chaplain, to which office Rev. J. A. Seymour, M.A., S.T.D., was appointed. On June 22nd of this year Dr. Seymour resigned his position as Senior Chaplain, and as a Chaplain of the A.M.F. on account of his removal to Canada. As the Moderator of the Church in South Australia, I was appointed Senior Chaplain until next Assembly.

Our Chaplains have had the privilege of serving in the Military Camps. In 1927 Chaplain E. A. Davies was detailed for Camp duty with the 3rd Infantry Brigade at Gawler, while I took the Military Church Parade at O'Halloran Hill at the Signallers' and Engineers' Camp. In 1928 I went into Camp at Gawler with the 3rd Infantry Brigade. At all other functions, and District Memorial Services on Anzac Day, our Chaplains have taken part.

Owing to the Rev. Hugh Morris resigning his Charge on April 30, 1928, to return to Scotland, the Naval Chaplaincy at Port Adelaide became vacant; the Rev. S. Martin, M.A., of St. Peters, has been appointed to fill that position pending the settlement of a minister at Port Adelaide, when a permanent appointment will be made.

A. C. WEBER, Acting Senior Chaplain.

#### 5th Military District (Western Australia).

Since last report was presented we have lost three of our Staff by removals; viz., Revs. James Marshall, J. R. Blanchard, and S. R. W. Richardson.

We have added to the list of Chaplains Revs. E. W. Hogben and A. E. Brice. So far we have no Chaplain for Kalgoorlie, and await a settlement there before an appointment is possible. Until a settlement takes place at Fremantle (Scots) or East Fremantle, we can make no appointment to the Naval Chaplaincy there, which has remained vacant since the translation of Rev. James Marshall to Sydney.

Regular attention has been given to the Annual Camps of training and we are pleased to report that the Military Authorities have been most willing to co-operate in any way possible for the benefit of the trainees.

The attention of the General Assembly is specially directed to the system of Voluntary week-end camps of training, which obtain in this State and in other States of the Commonwealth. This matter was referred to in our last report from Western Australia, and the State Assembly feels that the time is ripe for united action with a view to the discontinuance of such practices.

The Practice of Consecrating Colours—by one particular denomination—obtains in this State—and no number of protests has any effect on the Authorities. Your Committee is of the opinion that this is a matter to be dealt with at Military Headquarters, in view of the fact that under the Constitution of this Commonwealth, there is no State Church or recognised priority to any denomination.

GEORGE TULLOCH, Senior Chaplain.

## REPORT OF COMMITTEE ON RECEPTION OF MINISTERS.

Within the Church Offices, Brisbane, on Wednesday, September 12, the Committee on the Reception of Ministers met and was constituted with prayer.

Petitions were received and dealt with, and the following recommendations are made:—

1. That the prayer of the petition of REV. LOUIS ARTHUR ANDERSON, M.A., Dip. Ed., be granted subject to attendance for one year in a Theological Hall, and service for one year under a Home Mission Committee; in accordance with the conditions prescribed by the General Assembly of Australia as set forth in Blue Book 1926, Minute 116, Rule 5, viz.:—

“If the General Assembly grant the petition and the petitioner be received, he shall spend at least one year in attendance at one of the Theological Halls of the Presbyterian Church, and pass the Exit Examination in such subjects (including the Church, Ministry, and Sacraments) as shall be determined by the Faculty of the Theological Hall, which he attends with the approval of the College Committee. Thereafter he shall serve under the Home Mission Committee of his State for a period of one year.”

2. That the prayer of the petition REV. GEORGE OSWALD CLIFFORD BARTLETT, B.A., be granted subject to attendance for one year in a Theological Hall, and service for one year under a Home Mission Committee as prescribed by G.A.A. (Blue Book 1926, Minute 116, Rule 5.)
3. That the prayer of the petition of the REV. PERCY RICHARD CURRELL be granted; that entrance be given into a Theological Hall, that he take the full course of three years; and serve the prescribed year under a Home Mission Committee.
4. That the prayer of the petition of the REV. ALEXANDER CLARKE GEDDES be granted subject to his taking a full Theological course, without Hebrew; that credit be given for work already done in Ormond Theological Hall; and that the Faculty be authorised to arrange for him taking such University subjects as may be deemed advisable in lieu of certain of the subjects in the Theological course. That he also render the prescribed year of service under a Home Mission Committee.
5. That the prayer of the petition of the REV. ARCHIBALD HOLMES LEWIS, B.A., B.D., be granted; and that having regard to his high qualifications both educational and theological, to his service rendered to the Church as lecturer in the Perth Theological Hall, and under the Home Mission Committee of West Australia for a period of nearly two years, he be received at once as a minister in full standing.
6. That the prayer of the petition of the REV. RALFE MAIDMENT be granted subject to his attendance for two years at a Theological Hall, the subjects of study to be prescribed by the Faculty with the approval of the College Committee, and that he pass the Exit Examination in such subjects; and that he also render the prescribed year of service under a Home Mission Committee.
7. That the prayer of the petition of the REV. ERNEST LIONEL SLADE MALLEN be granted; and that he be readmitted at once as a minister in full standing.
8. That the prayer of the petition of the REV. JOHN MUIR be granted subject to his attendance for two years at a Theological Hall, the subjects of study to be prescribed by the Faculty with the approval of the College Committee, and that he pass the Exit Examination in such subjects; that he also render the prescribed year of service under Home Mission Committee.

9. That the prayer of the petition of the REV. E. JONES ROBERTS, B.A., be granted subject to his attendance for one year in a Theological Hall; that his attendance at Ormond Theological Hall during the current year and passing the Exit Examination in such subjects as may be prescribed by the Faculty with the approval of the College Committee, be accepted as such attendance; and that he render the prescribed year of service under a Home Mission Committee.
10. That the prayer of the petition of the REV. JOSEPH TEDESCHI WILSON be granted subject to his attendance for two years at a Theological Hall, and taking such subjects as shall be prescribed by the Theological Faculty with the approval of the College Committee, and pass the Exit Examination in such subjects; that his attendance during the current year at St. Andrew's Theological Hall be accepted as one year of such course; and that he serve for the prescribed year under a Home Mission Committee.
11. That the withdrawal of the petition of the REV. O. GREENWOOD, B.A., be granted.
12. That the prayer of the petition of the REV. ROBERT FREDERICK MELVILLE be granted subject to his attendance for three years at a Theological Hall and taking such subjects as shall be prescribed by the Theological Faculty with the approval of the College Committee, and pass the Exit Examination in such subjects; that he also serve for the prescribed year under a Home Mission Committee.
13. That the prayer of the petition of the REV. WILSON ROBERTS, B.A., be granted subject to a course of one year in a Theological Hall, taken as shall be arranged to meet the needs of the West Australian Church, between the Perth Theological Faculty with the approval of the College Committee and the West Australian Home Mission Committee; that he also render the prescribed year of service under the Home Mission Committee.

A. S. McCOOK, Convener.

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#### SUPPLEMENTARY REPORT OF COLLEGE COMMITTEE.

In accordance with the direction of G.A. (Min. 44), the Committee made inquiry regarding the form of Ordination, if any, used in the "Churches of Christ," and found that they have no ordination, or any service or act which could be recognised as such.

Your Committee, therefore, recommends that the following be added to the conditions already prescribed for Mr. Anderson:—

"That, inasmuch as there is no ordination or any recognised equivalent in the "Churches of Christ," Mr. LOUIS A. ANDERSON shall, after fulfilling the requirements laid down in Minute 44, be taken on trial for licence, and ordained."

## RECEPTION OF MINISTERS.

## Re Petitions for Admission.

Most of the petitions this year have been drawn up on the schedule prescribed by the previous General Assembly, and the information supplied has been in answer to the several questions asked in the schedule. It has not been deemed necessary to copy the questions and answers in full in each case, but a sufficient summary is given of the particulars supplied by each petitioner.

A. S. McCOOK, Convener.

## SOCIAL SERVICE COMMITTEE.

Social Service institutions are declarations and manifestations of the willingness of Christian people to do as Christ did in caring for the bodies, minds and souls of their neighbours.

Our times specially call for this witness to a living Christ. It is not sufficient to expound and commend the teaching of a great historical leader.

Young people's acceptance of Christ as a Saviour depends greatly on their seeing Christian people and the Church doing again to-day what He did for the sad, the suffering and the poor.

Unbelievers also require this living proof of Christ's declaration that He would always be the same in the world independently of the passing of time or the changing of circumstances, and that through His followers He would do greater things in wisdom, love and power than ever were done in Judea or Galilee. The Church has to show a Spirit of God to-day bringing light out of darkness and order and beauty and goodness out of chaos as well as to preach a Spirit of Pentecost and mysticism—or it will not bring those outside into its temples and congregations.

Presbyterian Social Service work may be best described as having made a good start.

In all the States Presbyterians have shown commendable interest in public institutions for the common welfare and have given generously to these and to the work of sister churches—but are only coming to realise that while it is well to act thus, it is not well to leave undone work by themselves as part of their own church activity. Tasmania, South Australia and Western Australia are without Presbyterian Social Service institutions. New South Wales has in the Burnside Homes an outstanding monument to the spirit of compassion of many of its leaders. Its other institutions number among them the Queen Victoria Maternity Home, Annandale; Settlements at East Sydney, Ultimo, Redfern, and Newtown; Hostels for Boys and Girls at Dubbo, Hay, Collareenabri, Wagga, and Stanmore; and Hospital chaplaincies.

Victoria has eight well established Homes and Hostels—and two more, a Babies' Home and an Intermediate Hospital being founded. They are a Children's Aid Society, four Hostels for girls and women, a Maternity Home for unmarried mothers, the Presbyterian Girls' Home, and Kilmany Park Farm Home for Boys. It has other activities in jail, hospital, and mission work in the poorer centres. Queensland has the Blackheath Home for Children.

D. A. CAMERON, Convener.



**STATISTICS SUBMITTED TO GENERAL ASSEMBLY, 1928**

(Comparing the figures of 1922 with those of 1927).

† Over 14 years and under 14

\* Includes Churches, Manses, &c.

	N.S.W.		Queensland.		S. Australia.		Tasmania.		Victoria.		W. Australia.	
	1922	1927	1922	1927	1922	1927	1922	1927	1922	1927	1922	1927
Presbyteries .. .. .	17	19	5	5	3	3	..	1	..	..	..	4
Full Charges .. .. .	246	268	50	55	25	25	..	13	..	..	..	23
Ministers in Charges .. .. .	168	180	35	42	21	18	..	9	..	..	..	14
Ministers Unattached .. .. .	36	38	3	4	..	..	..	1	..	..	..	..
Home Mission Stations .. .. .	43	55	40	40	7	10	..	10	..	..	..	12
Churches .. .. .	485	514	164	185	40	44	53	54	564	579	..	30
Sittings .. .. .	78,224	85,084	24,894	25,611	7,765	9,270	..	9,085	..	105,674	..	5,414
Manses .. .. .	162	189	53	67	21	24	18	19	240	252	..	18
School Buildings .. .. .	137	144	55	60	13	13	13	15	213	252	..	15
Other Properties .. .. .	137	170	41	36	2	2	..	..	..	..	..	17
Elders .. .. .	1,195	1,387	396	429	125	111	..	94	..	1,569	..	112
Deacons and Managers .. .. .	3,444	3,687	1,050	1,125	323	294	..	312	..	5,575	..	238
Communicants .. .. .	24,997	28,340	9,833	10,657	2,783	3,126	1,982	2,038	36,481	38,111	2,237	2,810
Adherents Over 16 .. .. .	37,869	38,099	16,561	20,500	..	..	†2,652	†2,654	†56,642	†56,540	..	1,349
Adherents Under 16 .. .. .	3,0099	33,566	18,066	19,000	..	..	†2,033	†2,177	†44,093	†42,913	..	..
Fellowship Associations .. .. .	121	207	13	29	7	15	..	..	..	46	..	..
Bible Classes .. .. .	75	80	14	16	..	..	..	8	..	199	..	13
Sunday Schools .. .. .	395	454	164	201	42	44	..	49	..	525	..	43
Sunday School Teachers, Men .. .. .	687	922	304	359	110	108	..	68	..	949	88	98
Sunday School Teachers, Women .. .. .	1,944	2,182	797	915	223	248	..	188	..	3,079	222	212
Scholars—Boys .. .. .	11,309	12,585	4,315	5,284	978	978	..	893	..	16,285	..	1,146
Girls .. .. .	14,634	15,972	5,333	6,351	1,367	1,360	..	1,037	..	18,501	..	1,462
No. of State Schools in which religious instruction is given .. .. .	822	955	125	192	..	..	..	..	..	..	..	..
No. of scholars receiving religious instructions in State Schools .. .. .	33,609	44,580	9,537	10,168	..	..	..	..	..	..	..	..
	£	£	£	£	£	£	£	£	£	£	£	£
Value of Churches .. .. .	620,279	831,241	155,068	186,073	70,020	100,370	*92,269	*87,821	*1,418,160	*1,739,406	..	49,117
Value of Manses .. .. .	180,935	251,645	37,311	56,779	27,165	30,096	..	..	..	..	..	13,717
Value of School Buildings .. .. .	92,498	149,225	34,942	42,023	8,837	12,000	..	..	..	..	..	10,143
Value of other Properties .. .. .	72,732	90,086	37,620	5,693	10,805	8,624	..	..	..	..	..	..
Total Debt on all Properties .. .. .	68,459	86,471	10,026	8,703	19,152	18,995	3,537	2,304	129,019	145,237	15,300	10,761
Total Insurance on all Properties .. .. .	534,362	732,282	135,524	170,492	60,835	71,270	31,567	33,052	698,172	855,371	..	59,340

## REPORT ON STATISTICS.

With the idea of obtaining uniform information as complete and as accurate as possible, a typed form was forwarded to the Conveners of the various Committees on Statistics in the respective States, with the result that only New South Wales, Queensland, and South Australia returned the forms with the required details. The West Australian Year Book dated May, 1928, was received and also the Victorian and Tasmanian Statistical Return for the year ended 31st December, 1926.

Under these circumstances it would be useless to attempt comparisons with respect to the increases or decreases under the various headings. If the figures are to be of any practical use, they must be as nearly complete as possible. If New South Wales, Queensland, and South Australia are able to supply the information, it is surely reasonable to expect that the figures relating to Victoria, Tasmania, and West Australia can also be properly furnished. It is suggested that future returns should include the following: (a) Total amount raised for all purposes except Missions; (b) Total amount raised for Foreign Missions; (c) Total amount raised for Home Missions; (d) Total persons under pastoral care; (e) Average attendance at worship; and (f) Average attendance at Communion.

On behalf of the Committee,

S. J. CARRUTHERS, Convener.

## REPORT ON CO-OPERATION IN SUVA.

The State Assembly of Victoria, at its last meeting, placed the Suva charge under the jurisdiction of the Presbytery of Melbourne South until the meeting of the General Assembly of Australia, and referred the question of the future control and care of the Suva charge to this Assembly.

After two years or more of consideration, the Presbyterian and Methodist Churches of Suva agreed to a scheme of Union, and have submitted this scheme to the governing bodies of both Churches for their consideration and approval.

The text of the scheme is as follows:—

**“Suggested Scheme of Co-operation in European work in Fiji between the Presbyterian and Methodist Churches.”**

1. The Presbyterian Church in Fiji, as represented by St. Andrew's congregation (Suva) to become with the Methodist Church in its European work a united Church, to be known as the “United Church of Fiji,” the doctrine and polity to be that of the Australian Union Scheme.
2. St. Andrew's buildings to remain meanwhile the property of the Presbyterian Church in the State of Victoria, and to be leased to the United Church at a pepper-corn rent.
3. A Council to be appointed in Australia, six from each Church, with its headquarters either in Melbourne or in Sydney, to control the work amongst the Europeans, the local Methodist Synod to be their Executive, and the Minister of the Suva congregation and any other Minister engaged exclusively in European work to be members of the Synod when dealing with European work.
4. The Minister of the Suva congregation to be chosen alternately from the ministry of the Presbyterian and Methodist Churches, the appointment to be for period of three years.
5. A second Minister—preferably an unmarried man—to be chosen from the ministry of the Methodist and Presbyterian Churches, for the same period, to do itinerating work throughout the group—Vitilevu in particular—and to co-operate with the missionaries in the various centres in the holding of services for English-speaking people.

6. The subsidies at present received from the four Presbyterian churches, viz., the Church of Scotland, the Victorian Church, the New South Wales Church, and the New Zealand Church, amounting in all to £180 per annum, to be continued, and the Methodist Church to contribute a similar amount, to be paid into the Stipend Fund for the maintenance of the second Minister.

7. An additional itinerating Minister to be appointed particularly for work in the second large island of the group (Vanualevu) and Taveuni, when funds are available.

8. This agreement between the two Churches to continue for a period of six years, the position to be reviewed at the end of that time.

J. SMILEY.

#### REPORT OF YEAR BOOK COMMITTEE.

The Year Book has been issued for 1927 and 1928 in accordance with the instructions of last Assembly, and the editor has compiled with great care the varied contents for the information of Presbyterian churchmen. The Committee has to report that the sales have not improved to a satisfactory extent. Of the 1925 issue, 778 copies were sold; 1926 issue, 800; 1927 issue, 960; and the incomplete returns for 1928 indicate no further improvement. There is still a failure in bringing the book under the notice of our church people, otherwise the whole of the 1500 copies printed should be sold.

The financial statement follows for 1927 and 1928 (incomplete):—

	£	s.	d.
Honorarium, two years . . . . .	42	0	0
Printing, 1927 . . . . .	79	6	4
Freight, 1927 . . . . .	1	11	8
Printing, 1928 . . . . .	74	18	6
Freight, 1928 . . . . .	1	16	10
Total . . . . .	£199	13	4
Receipts, two years' Sales and Advertisements . .	118	4	3
Shortage . . . . .	£81	9	1

This shortage is, for the period, £21/9/1 in excess of what the Assembly authorised some eight years ago.

The Committee has resolved to recommend the Assembly to place the printing, publication, and distribution of the book under the control of the Board of Religious Education, the editor to be appointed as before by the Assembly. Hitherto no department of the Assembly has existed that could take charge of this publication, which has for several years been handled by the Welfare of Youth Department of the Victorian Assembly with Miss Lamont as honorary bookkeeper, for whose services the Committee expresses gratitude.

R. A. GREEN, Convener.

## Returns to Remits

### 1. Amendment of Deed of Union, Article of Agreement VIII. B.B. 1926 Min. 25.

APPROVE. State Assemblies. Victoria, N.S. Wales, Queensland, South Australia, Western Australia.

Presbyteries. Albany, Murrumbidgee, Clarence, Hawkesbury, Illawarra, Sydney, Hastings, Goulburn, Moree, Young, Richmond, New England, Clarence, Wagga Wagga, Western Plains, Melbourne North, Mortlake, Macedon, Bendigo, Wimmera, Gippsland, Beechworth, Ballarat, Geelong, Maryborough, Mallee Downs, Penola, Melbourne South, Brisbane, Rockhampton, Tasmania, Perth, Goulburn Valley, Fremantle, Melbourne West, North Sydney.

DISAPPROVE. Presbyteries. Scone, Melbourne East, Onkaparinga.

### 2. Board of Religious Education. B.B. 1926. Min. 37.

APPROVE. State Assemblies. Victoria, N.S. Wales, Queensland, South Australia, Western Australia.

Presbyteries. Albany, Murrumbidgee, Clarence, Monaro, Hawkesbury, Illawarra, Sydney, Scone, Goulburn, Hastings, Moree, Young, Richmond, New England, Wagga Wagga, Western Plains, Mortlake, Macedon, Bendigo, Melbourne East, Gippsland, Beechworth, Ballarat, Geelong, Maryborough, Penola, Melbourne South, Brisbane, Toowoomba, Rockhampton, Tasmania, Onkaparinga, Perth, Goulburn Valley, Fremantle, Melbourne West.

#### Presbytery of Melbourne North.

#### REPORT ON REMIT REGARDING BOARD OF RELIGIOUS EDUCATION.

1. The proposed constitution does not clearly define the powers of the Board and those of the local committees. But the same criticism applies to the constitution of the Board of Missions, and that seems to have worked well. It may call for some Christian forbearance; but we do not see why it should not work well. And in fact it has worked well since the Board was constituted.

2. Paragraph (c) regarding finance is very definite, and places complete power in the hands of the local committees. We need not discuss whether that is desirable, since the Welfare of Youth Report to the General Assembly of Australia in 1926 showed that the Board was to have another source of income—namely, from its publications. We think that should have been set forth in the constitution; but, since the Board's work is going on satisfactorily, and since no amendment of the constitution could be adopted without sending it again to Assemblies and Presbyteries, it does not seem worth while to suggest an addition.

3. The Committee believe that the Assembly acted "ultra vires" when it gave interim authority to the constitution of the Board. Article of Agreement XIV. was meant to be taken seriously; and the constitution of the Board without the statutory reference to the Courts really flouts it. Moreover it is unfair to the Courts to present to them so important a change already accomplished and ask their approval. It would be exceedingly difficult for them to disapprove, since disapproval would overturn an acting institution.

4. It is recommended that the Presbytery approve the Remit.

P. J. MURDOCH, Convener.



**Deliverance.**

"That the Presbytery approve the Remit; adopt the Report of the Committee and forward it to the General Assembly; and protest against the action of the Assembly in giving authority for the constitution of the Board before the matter had been considered by the Courts of the Church."

**3. Marriage of Deceased Husband's Brother. B.B. 1926. Min. 42.**

**APPROVE.** State Assemblies. Victoria, N.S. Wales, Queensland, South Australia, Western Australia.

Presbyteries. Albany, Murrumbidgee, Clarence, Monaro, Hawkesbury, Illawarra, Sydney, Scone, Hastings, Goulburn, Moree, Young, Richmond, New England, Wagga Wagga, Western Plains, Melbourne North, Mortlake, Macedon, Melbourne East, Gippsland, Beechworth, Melbourne West, Ballarat, Geelong, Maryborough, Penola, Melbourne South, Brisbane, Toowoomba, Rockhampton, Tasmania, Onkaparinga, Perth, Goulburn Valley, Fremantle.

**4. Formula for Elders. B.B. 1926. Min. 112.**

**APPROVE.** State Assemblies. Victoria, N.S. Wales, Queensland, South Australia, Western Australia.

Presbyteries. Albany, Murrumbidgee, Clarence, Monaro, North Sydney, Scone, Sydney, Goulburn, Moree, Young, Richmond, Wagga Wagga, Western Plains, Mortlake, Bendigo, Gippsland, Beechworth, Melbourne West, Ballarat, Geelong, Maryborough, Mallee Downs, Penola, Melbourne South, Brisbane, Toowoomba, Rockhampton, Tasmania, Onkaparinga, Perth, Goulburn Valley, Fremantle.

**DISAPPROVE.** Presbyteries. Hawkesbury, Illawarra, Hastings, New England, Melbourne North, Macedon, Melbourne East, Mortlake.



Cloncurry—						
Rev. W. T. Alexander .. ..		6	11	9		
		<hr/>				
			6	11	9	
East West Mission—						
H. P. Harris .. ..	70	7	0			
	<hr/>					
			70	7	0	
Hall's Creek—						
Sister Streatfield ..	120	0	0			
Sister McDonagh ..	120	6	0			
Sister McKenzie ..	20	0	0	14	9	3
Sister Rigby .. ..	20	0	0	14	9	3
	<hr/>					
			309	4	6	
Innamincka—						
Sister Levick .. ..	20	0	0	9	0	0
	<hr/>					
			29	0	0	
Lake Grace—						
Sister Cousin .. .	122	4	0			
Sister Bennett ..	122	4	0			
Sister Black .. .	26	1	0			
Sister Kissey .. .	2	15	10			
Freight .. . . .				1	11	11
	<hr/>					
			274	16	9	
Marble Bar—						
Sister McLeod ..	121	17	8			
Sister Gray .. .	120	12	0			
District Committee				101	10	0
Medical .. . . .				15	6	0
	<hr/>					
			359	5	8	
Marranboy—						
Sister Larard ..	45	3	0	0	4	0
Sister Gordon ..	35	2	6	0	4	0
Sister Yansen ..	100	0	0	4	13	6
Sister Button ..	100	0	0	4	13	5
	<hr/>					
			290	0	5	

Sister Sherlock .. . . . .	4	7	0		
Sister Woods .. . . . .	3	3	0		
Fares to Alice Springs .. . .	10	13	1		
Ocean and Accident Insurance Co. . . . .	55	5	6		
	<hr/>				
			106	7	9
			<hr/>		
			£10479	19	0
„ Alice Springs—Transfer Nurses'					
Salaries .. . . . .			100	16	5
	<hr/>				
			£10580	15	5
„ Balance at 1st July, 1926 .. . . . .					
			£21	8	4

	Salaries.	Expenses.	Total.
Oodnadatta—			
Sister McNeill ..	120 12 0	15 17 0	
Sister Sinclair ..	120 11 6		
Sister Lee .. ..	22 3 0	8 1 0	
Sister Calderwood .	5 0 6		
Board of Health ..		0 5 6	
Hostel Improve- ..			
ments .. . . . .		100 5 0	
Insurance .. . . .		8 16 6	
N.S.W. Presby- ..			
terian .. . . . .		0 10 0	
			402 2 0
Port Hedland—			
Sister M. Brown ..	120 12 0		
Sister A. Brown ..	120 12 0		
			241 4 0
Victoria River—			
Sister McKenzie ..	30 3 0	30 8 2	
Sister McGain ..	30 3 0	30 8 1	
Sister Norman ..	100 0 0	2 5 8	
Sister Wood .. ..	90 8 0	2 5 8	
			316 1 7
	3417 11 3	649 5 2	4066 16 5
Patrol Organiser—			
Rev. J. A. Barber	74 8 5	16 15 4	
Rent .. . . . .	27 18 4		
Dr. G. Simpson ..		33 10 2	
Repairs to Car ..		60 9 0	
			213 1 3
Undistributed Expenses—			
Rev. John Flynn ..	483 6 8	22 12 8	
Rev. John Flynn ..			
Travelling and ..			
Car Exps. . . . .		278 16 1	



Rev. A. Thain Anderson (late) ..			
Convener's Exps.	10	0	0
F. Ramage (late)			
Exps. to Conference .. . . .	9	17	4
Advertising .. . . .	1	10	2
Books .. . . .	1	3	0
Cartage .. . . .	0	10	0
Delegates' Exps. to Conference .. . . .	17	19	0
Duplicating .. . . .			
Minutes .. . . .	12	16	3
Exchange on Cheques .. . . .	12	0	6
Insurance .. . . .	46	11	11
Interest .. . . .	14	13	8
Inlander .. . . .	5	12	0
Inland Mail Bag ..			
Sheets .. . . .	54	13	9
Lantern Slides ..	4	14	5
Maps .. . . .	9	19	9
N.T. Times .. . . .	1	11	0
Postages .. . . .	29	5	6
Printing and Stationery .. . . .	62	9	3
Posters .. . . .	45	11	3
Repairs to Typewriter .. . . .	1	18	9
Telegrams .. . . .	3	7	6
Telephone .. . . .	8	9	7
Wreath .. . . .	1	1	0
2% on Revenue ..	162	9	2

---

1303 0 2

Office—	Salaries.	Expenses.	Total.
T. Ramage (late)	131 5 0		
Miss Baird .. ..	254 0 0		
Miss Thomson ..	18 5 0		
Picture Frame ..		0 7 6	
Printing and Stationery .. . . .		9 4 5	
Repairs to Radiator		0 13 9	
Rent .. . . .		26 0 0	
Table and Mat ..		2 7 10	
Typewriter Requisites .. . . .		4 3 0	
			<u>446 6 6</u>
	4406 14 8	1622 9 8	6029 4 4
Transfers—			
Aerial Medical Ac.		395 4 0	
N. Mathieson Endowment Ac. ..		60 0 0	
Property Ac. .. .		1348 14 4	
Reserve Ac. .. .		1713 0 0	
Suspense Ac. .. .		659 0 0	
			<u>4175 18 4</u>
	4406 14 8	5798 8 0	10205 2 8
To Balance .. . . .			397 1 1
			<u>£10602 3 9</u>
			<u>£10602 3 9</u>
„ By Balance .. . . .			£397 1 1

Examined and found correct,  
S. J. CARRUTHERS, F.C.P.A.,  
Official Auditor to the Presbyterian Church of New South Wales,  
Sydney, 23rd July, 1928.

PRESBYTERIAN CHURCH OF AUSTRALIA — AUSTRALIAN INLAND MISSION.

Dr.

STATEMENT 1st July, 1927, TO 30th JUNE, 1928.

Cr.

EXPENDITURE.				REVENUE.			
	Salaries.	Expenses.	Total.	By Subscriptions from—			
Field Expenditure—				Victoria .. . . .	£4108	14	6
Aerial Medical—				New South Wales .. . . .	5209	19	7
Dr. Webb .. . . .		£11 1 4		Queensland .. . . .	440	0	0
Advertising .. . . .		5 16 3		Queensland Gas Shares .. . . .	56	5	0
			£16 17 7	Western Australia .. . . .	301	15	4
							£10116 14 5
Alice Springs—				„ Subscriptions from Field—			
Sister Small .. . . .	£130 0 0	£23 0 3		Carnarvon .. . . .	£20	0	0
Sister Pope .. . . .	120 6 3			Maranboy .. . . .	21	0	0
Sister Inglis .. . . .	20 1 0	8 13 0					41 0 0
Sister Cavanagh .. . . .	20 1 0	6 13 0		„ United Free Church of Scotland			100 0 0
Battery, Etc. . . . .		4 11 0		„ Presbyterian Church of England			20 3 6
Building Materials		12 17 8		„ Presbyterian Church in Ireland			50 0 0
Condenser Tank . . . . .		7 16 0		„ Home and Territories Dept. Ac.			
Insurance .. . . .		15 4 9		Victoria River .. . . .			277 10 0
Jar .. . . .		0 15 0		„ Victoria Construction Pty., Ltd.,			
Rent .. . . .		1 0 0		Ac. Oodnadatta .. . . .			33 6 8
Wireless .. . . .		44 10 0		„ Commonwealth Railways—			
			415 8 11	Alterations and Additions, ..			
Beltana—				Oodnadatta Hostel .. . . .	£200	0	0
Sister Wood .. . . .	£10 1 0	£41 3 2		Additional Subsidy, Nursing			
Sister G. Hawkins	100 9 0	10 13 9		Staff, Oodnadatta Hostel .. . . .	15	6	10
Sister M. Hawkins	100 9 0	10 13 9					215 6 10
Board of Health . . . . .		0 5 6		„ Imperial Tobacco Co. of Great			
Concrete Mixer .. . . .		2 1 6		Britain and Ireland .. . . .			83 17 5
Dental Equipment		1 8 0		„ H. V. McKay Trust .. . . .			2500 0 0
			277 4 8	„ Wool Brokers' Association, Fly-			
Birdsville—				ing Doctor Scheme .. . . .			1000 0 0
Sister Sherlock .. . . .	£120 12 0			„ British Australian Wool Realisa-			
Sister Grimison .. . . .	121 4 0		241 16 0	tion Association .. . . .			47 18 6

	Salaries.	Expenses.	Total.
Broome—			
Rev. G. L. Johnson	£437 12 5	68 15 9	
P. Somerville .. ..	31 1 0		
	<hr/>		537 9 2
Carnarvon—			
Rev. W. E. Dorin	£353 9 5		
	<hr/>		353 9 5
East West—			
H. P. Harris .. ..	£85 9 0		
	<hr/>		85 9 0
Hall's Creek—			
Sister Streatfield .	£45 0 0		
Sister McDonagh .	45 1 6		
Sister Rigby .. ..	100 10 0	5 8 3	
Sister McKenzie ..	100 10 0	7 15 2	
	<hr/>		304 4 11
Lake Grace—			
Sister Cousin .. ..	£75 19 0	£4 16 0	
Sister Bennett ..	75 9 4	13 3 6	
Sister Black .. ..	120 17 4		
Sister Kiskey ..	25 18 4		
Sister William ..	31 6 9		
Sister Lewis .. ..	37 2 6		
Sister Seedsman .	10 1 0		
Sister Tudor .. ..	10 1 0		
	<hr/>		404 14 9
Marble Bar—			
Sister McLeod ..	£121 1 6		
Sister Gray .. ..	120 12 0		
	<hr/>		241 13 6
Marranboy—			
Sister Jansen ..	£120 0 0		
Sister Button .. ..	120 0 0		
Sister A. Brown ..	10 1 0	£25 0 0	
Sister Pearce .. ..	10 1 0	25 0 0	
	<hr/>		310 2 0
North South—			
Salary .. .. .	£10 1 0		
G. J. Smith .. ..	25 2 6		
	<hr/>		35 3 6

„ Miss Glasson—Interest from ..		
Bonds .. . . . . .	13 2 6	
„ August Paul .. . . . . .	5 0 0	
„ Geo. Watson .. . . . . .	3 3 0	
„ Donations to Aerial Medical Service .. . . . . .	440 4 0	
„ Interest .. . . . . .	84 0 0	
„ Refunds—		
Sister McNeil .. . . . . .	£5 0 0	
Dr. Simpson .. . . . . .	3 6 8	
Miss M. J. Souter, Bursary ..	50 0 0	
Adelaide Fire Office .. . . .	0 7 2	
Central Board of Health ..	0 0 5	
N.R.M.A. . . . . . .	1 2 2	
	<hr/>	59 16 5
		£15091 3 3
„ Transfer Property Ac.—		
Alice Springs .. . . . . .	101 8 7	
	<hr/>	£15192 11 10
„ Balance at 1st July, 1927 .. . . . . .	397 1 1	



Oodnadatta—

Sister McNeill ..	£82 12 2	£13 2 3	
Sister Sinclair ..	100 9 0	12 18 6	
Sister Calderwood	120 12 0		
Sister Seedsman .	35 19 6	6 18 7	
Sister Payne .. .	51 8 6		
Sister C. M. Bayley	15 1 6		
Sister L. G. Bayley	15 1 6		
Board of Health .		0 5 6	
Hostel Improve- ments .. . . .		200 10 0	
Insurance .. . . .		8 16 6	
N.S.W. Presby- terian .. . . .		0 10 0	

664 5 6

Port Hedland—

Sister M. Brown .	£60 6 11	£25 2 11	
Sister A. Brown ..	60 6 11	25 2 11	
Sister L. C. Baker	105 3 9		
Sister A. M. Fues- den .. . . .	104 19 3		

381 2 8

Victoria River—

Sister Norman ..	£120 0 0		
Sister Wood .. .	120 13 0		

240 13 0

£3858 14 10    £651 9 9    £4510 4 7

Patrol Organiser—

Rev. J. A. Barber .	400 0 0	225 6 4	
Rev. J. A. Barber, Rates .. . . .	3 16 0		
Rev. J. A. Barber, Rent .. . . .	150 0 0		
Dr. G. Simpson ..		34 19 1	
Repairs to Car ..		24 0 9	

838 2 2

Patrol Padre—	Salaries.	Expenses.	Total.
Rev. G. McL. . . .			
Scott . . . . .	£66 13 4	£16 13 4	
Rev. G. McL. . . .			
Scott, Rent . . .	25 0 0		
E. N. Gollan, Wire-			
less . . . . .	18 0 0	6 11 6	
Medical Supplies .		4 7 0	
Motor License . .		9 2 3	
			146 7 5
Undistributed Expenses—			
Rev. John Flynn .	£500 0 0		
Rev. John Flynn, .			
Travel and Car			
Expenses . . . .		£168 1 8	
Rev. A. Thain An-			
derson (late) . .			
Convener's Ex-			
penses . . . . .		10 0 0	
Advertising . . . .		2 0 0	
Books . . . . .		3 11 3	
Blue Prints . . . .		1 5 0	
Car—Special Over-			
haul . . . . .		65 3 7	
Camping Outfit . .		14 0 3	
Car—Repairs and .			
Outfit . . . . .		308 16 6	
Car (New) . . . . .		312 9 3	
Camera . . . . .		125 1 7	
Duplicating . . . .			
Minutes . . . . .		10 17 6	
Delegates' Exps. to			
Conference . . . .		82 5 2	
Exchange on . . . .			
Cheques . . . . .		8 8 6	
Electric Light . . .		1 5 5	
Furnishing . . . . .		35 9 10	
Funeral . . . . .		3 0 0	

Freight .. . . .	7 6 0
Insurance .. . . .	79 4 7
Inlander .. . . .	642 8 10
Inlander Mail Bag Sheet .. . . .	51 3 9
Lantern Slides ..	1 8 6
Law Costs .. . . .	1 1 0
Maps .. . . .	2 0 9
Marble Tablet ..	28 7 4
N.T. Times .. . .	1 10 0
N.S.W. Presby- terian .. . . .	1 4 0
N.R.M.A. .. . . .	2 0 0
Postages .. . . .	41 8 10
Printing and Sta- tionery .. . . .	8 8 0
Splinter Forceps ..	1 16 0
Smith of Dunesk Church .. . . .	12 11 0
Telegrams .. . . .	22 17 9
Typewriter .. . .	55 0 0
Telephone .. . . .	17 13 10
Welfare Officer ..	25 1 3
Wreath .. . . .	2 2 0
Wireless .. . . .	35 15 8
2% on Revenue ..	110 18 9

2803 3 4

Office—

Miss Baird .. . .	£312 0 0	
Miss Thomson ..	91 0 0	
Miss Ashby .. . .	4 7 0	
Miss Massie .. . .	18 15 0	
Miss Macdonald ..	8 6 8	
Electric Fittings .		£0 17 1
Furnishing .. . . .		3 0 0
Postages .. . . .		1 10 0

	Salaries.	Expenses.	Total.
Printing and Stationery .. . . .		3 5 6	
Rent .. . . .		152 10 0	
Typewriter Requisites .. . . .		2 1 0	
		<u>          </u>	397 12 3
	£5481 14 1	£3413 5 8	£8894 19 9
Transfer—			
Aerial Medical ..		4711 4 4	
John Henderson .			
Bequest .. . . .		600 0 0	
Property Ac. . . . .		792 17 10	
Suspense Ac. . . . .		301 5 6	
Refund Amount ..			
Wrongly Credited . . . . .		50 0 0	
		<u>          </u>	6455 7 8
	£5481 14 1	£9868 13 4	£15350 7 5
Balance .. . . .			£239 5 6
		<u>          </u>	£15589 12 11
			<u>          </u>
			£15589 12 11
			<u>          </u>
			£239 5 6

Examined and found correct,

S. J. CARRUTHERS, F.C.P.A.,

Official Auditor to the Presbyterian Church of New South Wales,

Sydney, 23rd July, 1928.





	ards, £5; Mrs. R. Richards, £5; Scarborough S.S., 11/4; Three Friends of the Inland, £250; R. F. Taplin, £1/1/; A. B. Triggs, £10/10/; Miss E. Tipping, £1; M. A. Todd, £1/1/6; Women's League of N.S.W., Ashfield Branch, £3; Woolbrokers' Assn. of Aust., £1000; W. D. & H. O. Wills, £100; Mrs. Warner, £1/5/; Yass W.M.A., £14/10/6; Y.P.M.B., Glen Innes, £1/9/6; Article by Rev. John Flynn, £4/4/; Frontier Fete, part proceeds, £392; . . . . £5111 8 4	
	By Interest, 1926/1927 . . . . .	22 2 9
		<u>£5133 11 1</u>
		<u>£5168 3 11</u>
	By Balance . . . . .	£4143 13 11

£5168 3 11

BIRDSVILLE BUILDING ACCOUNT.

Dr.

STATEMENT 1st JULY, 1926, TO 30th JUNE, 1928.

Cr.

EXPENDITURE.	
1928	
June 30—To Balance . . . . .	£904 17 4
	<u>£904 17 4</u>

REVENUE.	
1926.	
July 1—By Balance . . . . .	£794 2 6
1928.	
June 30—By Interest . . . . .	110 14 10
	<u>£904 17 4</u>
By Balance . . . . .	£904 17 4

BIRDSVILLE SUSPENSE ACCOUNT.

REVENUE.

1928.		
June 30—By Transfer from Board Ac., proceeds		
Brisbane Fete . . . . .	£459	0 0
„ Interest . . . . .		34 15 8
		<u>£493 15 8</u>

JOHN HENDERSON BEQUEST ACCOUNT.

REVENUE.

1928		
June 30—To Interest to Council Ac. . . . .	£36	19 2
„ Balance . . . . .		616 3 0
		<u>£653 2 2</u>

1928.		
June 30—By Estate late John Henderson . . . . .	£600	0 0
„ Interest . . . . .		53 2 2
		<u>£653 2 2</u>
By Balance . . . . .	£616	3 0

INNAMINCKA ACCOUNT.

1926.		
July 1—By Balance . . . . .	£324	9 3
1928.		
June 30—By Interest . . . . .		40 1 5
		<u>£364 10 8</u>

MARGARET MATHIESON ENDOWMENT.

STATEMENT 1st JULY, 1926, TO 30th JUNE, 1928.

Dr.		Cr.
1928	EXPENDITURE.	1928.
June 30—To Interest to Council Ac. . . . .	£1 16 0	June 30—By M. Mathieson . . . . .
„ Balance . . . . .	60 0 0	„ Interest . . . . .
	<u>£61 16 0</u>	<u>£61 16 0</u>
		By Balance . . . . .
		£60 0 0

PROPERTY ACCOUNT.

1928		1926.	REVENUE.
June 30—To Alice Springs Building . . . . .	£1806 16 3	July 1—By Balance . . . . .	£261 7 9
„ Innamincka Building . . . . .	2005 0 0	1928.	
„ Oodnadatta Building . . . . .	640 15 6	June 30—By Transfer from Board Ac.—	
„ Concrete Mixer . . . . .	100 11 4	Commonwealth Government, Ac.	
„ Interest . . . . .	1 5 10	Alice Springs . . . . .	£1000 0 0
		Mr. and Mrs. J. H. Busby, Alice	
		Springs Electric Light . . . . .	186 0 0
		Miss Durie, Alice Springs, Furni-	
		ture . . . . .	30 17 6
		Miss F. Glasson, Alice Springs,	
		Cutlery . . . . .	17 11 10
		British Imperial Oil Co., Alice	
		Springs . . . . .	5 5 0
		Fete at Prospect, S.A., Alice	
		Springs . . . . .	84 0 0
		Anon., Canterbury, Victoria, Alice	
		Springs . . . . .	25 0 0
		Estate late Mrs. E. M. Goodlet ..	433 6 8
		Frontier Fete, part proceeds ..	312 0 0
		<u>£2094 1 0</u>	
		By Interest . . . . .	9 16 9
		„ Interest from Cameron Fund ..	22 7 6
		„ Balance . . . . .	<u>2166 15 11</u>
	<u>£4554 8 11</u>		<u>£4554 8 11</u>
To Balance . . . . .	£2166 15 11		



## RESERVE ACCOUNT.

STATEMENT 1st JULY, 1926, TO 30th JUNE, 1928.

Dr.

Cr.

EXPENDITURE.	1926.	REVENUE.
	July 1—By Balance .. . . . . .	£2186 6 6
	1928.	
	June 30—By Transfer from Board Ac. . . . .	1713 0 0
	„ Interest .. . . . . .	285 19 4
		<u>£4185 5 10</u>

## SUSPENSE ACCOUNT.

1928	1926.	1928.
June 30—To Reconstruction, Oodnadatta Hostel ..	£200 10 0	June 30—By Transfer from Board Ac.—
„ Miss N. Inglis, Bursary .. . . . . .	50 3 9	Mr. and Mrs. J. H. Bush, Electric Fans,
„ Balance .. . . . . .	757 8 4	Innaminka .. . . . . .
		£200 0 0
		Commonwealth Railways, Oodnadatta Hostel
		200 0 0
		Lady Duncan Bequest, Oodnadatta Hostel
		500 0 0
		Miss M. Soutar, Refund Bursary .. . . .
		50 0 0
		Gift Watch Fund .. . . . . .
		51 5 6
		June 30—By Interest .. . . . . .
		6 16 7
	<u>£1008 2 1</u>	<u>£1008 2 1</u>
		By Balance .. . . . . .
		£757 8 4

## VICTORIA RIVER BUILDING ACCOUNT.

1928	1926.	1928.
June 30—To Tanks, 2/5000 Gallons .. . . . . .	£185 14 4	July 1—By Balance .. . . . . .
„ Wireless Set .. . . . . .	85 13 7	£446 16 2
„ Drugs .. . . . . .	11 16 3	1928.
„ Balance .. . . . . .	209 0 8	June 30—By Interest .. . . . . .
		45 8 8
	<u>£492 4 10</u>	<u>£492 4 10</u>
		By Balance .. . . . . .
		£209 0 8

Examined and found correct,  
Sydney, 23rd July, 1928.

S. J. CARRUTHERS, F.C.P.A.,  
Official Auditor to the Presbyterian Church of New South Wales.

## PRESBYTERIAN CHURCH OF AUSTRALIA — EXPENSES ACCOUNT.

Dr.

FROM AUGUST 1, 1926, TO JULY 16, 1928.

Cr.

EXPENDITURE.		
To Meeting in Melbourne, September, 1926—		
Advertising .. . . .	£11 11 9	
Church Officer .. . . .	1 7 6	
Duplicating .. . . .	2 12 0	
Hall Keeper .. . . .	9 18 0	
Organists .. . . .	7 7 0	
Sundries .. . . .	0 5 0	
		£33 1 3
„ College Committee—		
Secretary's Honorarium—Rev. K. Forster, 2 years .. . . .	£80 0 0	
Examiners' Fees, 2 years .. . . .	36 4 6	
		116 4 6
„ Union of Churches—		
Proportion of Printing .. . . .		16 13 4
„ Year Book—		
Honorarium—Rev. J. R. Fiddian, 2 years .. . . .	£42 0 0	
Printing, 1927 .. . . .	79 6 2	
Printing, 1928 .. . . .	74 18 6	
Freight .. . . .	1 16 10	
		198 1 6
„ Honorarium to Moderator, 1926-1927		100 0 0
„ Honorarium to Clerk of Assembly		30 0 0
„ Honorarium to Junior Clerk of Assembly .. . . .		20 0 0
„ General Presbyterian Alliance, London, 2 years .. . . .		40 0 0
„ Advertising—Family Altar Cards .. . . .	1 17 6	
„ Auditors, 1926 .. . . .	5 5 0	
„ Blue Books .. . . .	174 4 0	
„ Blue Books, Freight .. . . .	2 7 6	
„ Exchange .. . . .	1 10 8	

REVENUE.		
By Balance, August 1st, 1926 .. . . .		£535 16 8
„ Proportion of Expenses—		
For 1927—		
Victorian Church .. . . .	205 6 9	
N.S.W. Church .. . . .	205 6 9	
Queensland Church .. . . .	60 12 0	
S.A. Church .. . . .	34 15 6	
W.A. Church .. . . .	34 15 6	
Tasmanian Church .. . . .	34 15 6	
		£575 12 0
For 1928—		
Victorian Church .. . . .	£205 6 9	
N.S.W. Church .. . . .	205 6 9	
Queensland Church .. . . .	60 12 0	
S.A. Church .. . . .	34 15 6	
W.A. Church .. . . .	34 15 6	
Tasmanian Church .. . . .	34 15 6	
		575 12 0
		1151 4 0
„ Honorarium, Secretary, .. . . .		
College Committee—		
Victorian Church .. . . .	£12 10 0	
N.S.W. Church .. . . .	12 10 0	
„ Year Book Sales .. . . .		25 0 0
„ Collection at Assembly .. . . .		76 17 6
„ Printing Petition .. . . .		16 8 3
„ Refund Moderator's Expenses .. . . .		0 10 6
„ Refund Moderator's Expenses .. . . .		5 17 2
„ Interest, 1926 .. . . .	£30 10 9	
„ Interest, 1927 .. . . .	18 1 2	
		48 11 11

„ Fares re Canberra .. . . . . .		1	4	9
„ Freight and Cartage .. . . . . .		0	11	3
„ Moderator's Stationery .. . . . . .		10	9	6
„ Moderator's Travelling Expenses ..		25	1	5
„ Postages .. . . . . .		11	12	0
„ Printing and Stationery .. . . . . .		5	14	9
„ Register of Degrees and Index Cabinet .. . . . . .		7	18	6
„ Revision Junior Catechism, per Rev. E. E. Baldwin .. . . . . .		7	11	0
„ Telegrams .. . . . . .		0	13	0
„ 2% on Revenue, 1926 .. . . . . .	£14	5	2	
„ 2% on Revenue, 1927 .. . . . . .	13	2	0	
		27	7	2
		£837	8	7
„ Travelling Expenses Transferred ..		576	0	5
„ Balance .. . . . . .		446	17	0
		£1860	6	0

£1860 6 0  
 By Balance .. . . . . . £446 17 0

PRESBYTERIAN CHURCH OF AUSTRALIA.  
 JOHN FRASER FOREIGN MISSION ENDOWMENT ACCOUNT.  
 FROM AUGUST 1, 1926, TO JULY 16, 1928.

Dr.	EXPENDITURE.
	To Treasurer, Board of Foreign Missions (inter- est to June 30, 1928) .. . . . . .
	„ Balance .. . . . . .
	£130 0 0 1000 0 0
	<u>£1130 0 0</u>

	Cr.
REVENUE.	
„ By Balance, 1926 .. . . . . .	£1000 0 0
„ Interest for 2 years to June 30, 1928 .. . . . . .	130 0 0
	<u>£1130 0 0</u>
By Balance .. . . . . .	£1000 0 0

TRAVELLING EXPENSES ACCOUNT.

To Paid Travelling Expenses to Meetings in Melbourne, September, 1926—		By Church Hymnary Royalty Account .. . . .	£83 13 5
Victorian Representatives .. .	314 16 9	„ General Assembly Expenses Account .. . . .	576 0 5
N.S.W. Representatives .. .	155 9 6		
Queensland Representatives ..	181 15 0		
S.A. Representatives .. . . .	21 2 7		
W.A. Representatives .. . . .	182 9 6		
Tasmanian Representatives ..	28 3 0		
	<u>£583 16 4</u>		
„ Exchange .. . . . . . . . . . .	0 14 6		
„ Interest .. . . . . . . . . . .	75 3 0		
	<u>£659 13 10</u>		<u>£659 13 10</u>

CHURCH HYMNARY ROYALTY ACCOUNT.

To General Assembly Travelling Expenses Account	£83 13 5	By Royalties received from Trustees in Edinburgh, per Oxford Press .. . . . . . . . . . .	£83 13 5
	<u>£83 13 5</u>		<u>£83 13 5</u>

Examined and found correct,

S. J. CARRUTHERS, F.C.P.A.,

Official Auditor to the Presbyterian Church of New South Wales,

Sydney, 23rd July, 1928.



BOARD OF MISSIONS.

Statement of Receipts and Payments from 16/7/26 to 18/8/28.

Receipts.			Payments.		
	£	s. d.		£	s. d.
Victoria, to 30/6/28 . . . . .	2775	0 0	Balance at 16/7/26 . . . . .	1611	6 4
New South Wales, to 30/9/28 . . . . .	2625	0 0	Grant in aid of Q'ld. Executive . . . . .	1500	0 0
South Australia, to 30/6/28 . . . . .	280	0 0	Salaries—		
West Australia, to 30/6/27 . . . . .	132	6 3	Rev. J. R. B. Love . . . . .	£350	0 0
Tasmania, to 31/12/27 . . . . .	142	5 0	G. I. Beard . . . . .	610	13 4
Balance . . . . .	55	2 7	T. W. Holmes . . . . .	297	18 4
				1258	11 8
			Pension, Rev. N. Hey . . . . .	64	0 0
			Boat Maintenance, Stores, etc. . . . .	750	8 0
			Fares and Incidental Expenses . . . . .	380	17 1
			Charge Keeping Accounts, etc. (two years) . . . . .	100	0 0
			Broome Agency (two years) . . . . .	95	0 0
			Interest on Overdraft . . . . .	148	5 0
			Printing, Postages, etc. . . . .	46	19 9
			Convener's Telephone and Expenses . . . . .	11	10 0
			Travelling Expenses of Delegate to Board Meeting . . . . .	10	0 0
			Advance for Plough . . . . .	25	16 0
			Contribution to Provident Fund, South Australia—		
			Rev. J. R. B. Love . . . . .	5	0 0
			Fee, National Missionary Council . . . . .	2	0 0
				1258	11 8
				£6009	13 10
				£6009	13 10

Audited and found correct.  
MORTON, WATSON, and YOUNG.

"WATT LEGGATT" INSURANCE FUND.

Receipts.			Payments.		
	£	s. d.		£	s. d.
Balance, 17/7/26 . . . . .	204	14 0	Repairs to "Rolland" . . . . .	38	6 4
30% on Earnings of "Rolland" . . . . .	65	7 6	Balance in Savings Bank . . . . .	247	15 8
Interest . . . . .	16	0 6			
				285	22 8
				£286	2 0
				£286	2 0

Audited and found correct.  
MORTON, WATSON, and YOUNG.



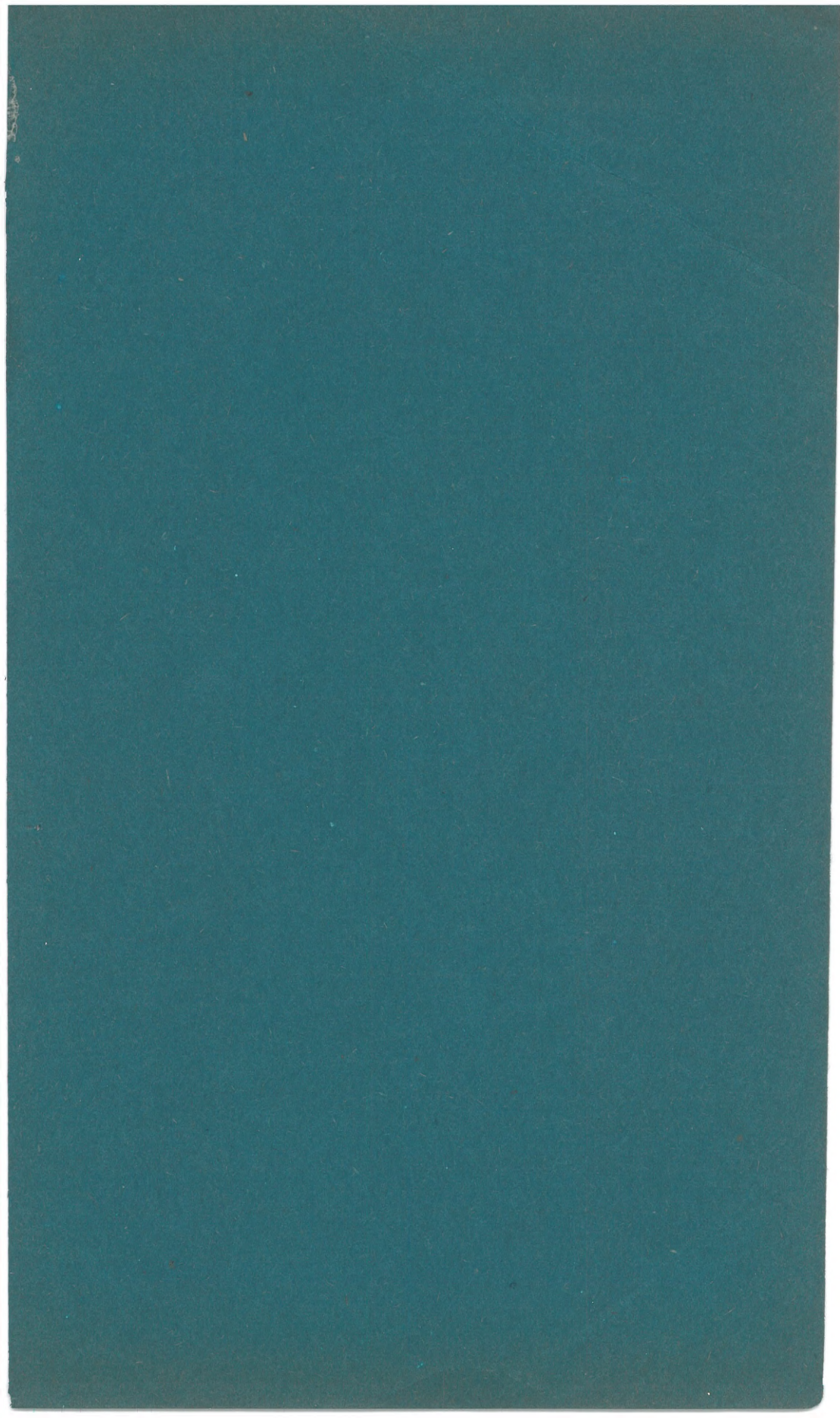
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