

W. J. Y. M.

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

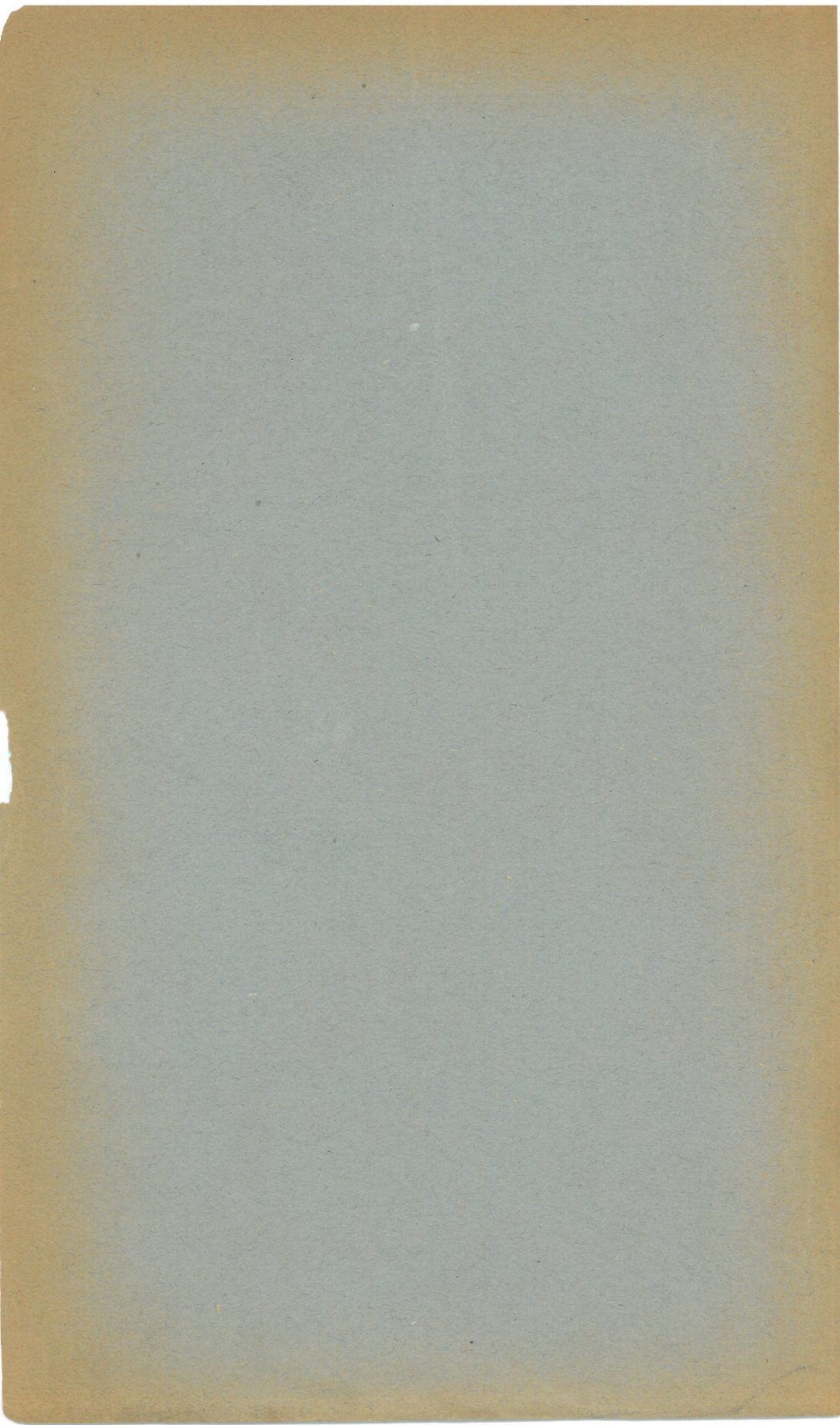


HELD IN MELBOURNE, SEPTEMBER, 1933

SESSION NINETEENTH

Melbourne:

BROWN, PRIOR & CO. PTY. LTD., Printers
430 Little Bourke Street



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PASTORAL LETTER

Appointed to be read in all Churches and Home Mission Stations throughout Australia on Sunday, 12th November, or on the next convenient Sunday.

A Message to our People.

We greet you in the name of Jesus Christ, the great Head of the Church, our one Lord and Saviour.

Our General Assembly has again impressed upon us all the far-reaching extent of the activities of our Presbyterian Church. In every congregation throughout our various States, as well as in the far Inland and Foreign field, we have our common responsibilities. We are called to be fellow-labourers with God in seeking the moral welfare and spiritual uplift of the whole Commonwealth, and of neighbouring races in the regions beyond. We are summoned to help in building up a strong and united Christian nation, which will be a witness to God and a power for truth and righteousness.

A great opportunity lies to our hand. We believe God is willing to work with us, and through us, if we yield ourselves to Him, and follow the guidance of His Word and the leading of His spirit.

There are many national and international problems which are a challenge to our faith and courage and enterprise. We believe they can only be solved by the application of Christian principles in the spirit of mutual humility, forbearance, helpfulness and good will. We have the utmost sympathy for those in distress and difficulty under present conditions. We urge our

Christian people everywhere to extend generous consideration and brotherly kindness to all in need, and to do their part worthily both as Churchmen and citizens.

We gratefully recognize the continued support and loyal devotion of our members and adherents in the cause of Christ. We value highly the willing and faithful service given by our office-bearers, Sunday School teachers, Choir-singers and many others in the work of the church. Let us be assured that no sincere and earnest effort is entirely without fruit.

Let us face the future with trust in God. He has never failed us in the past. We have behind us the great solid background of nearly twenty centuries of Christian experience. The Church has weathered many storms and survived them all. The best corrective to pessimism and fear is our own history. Within a single century the Presbyterian Church, among others, has done a great work for Australia, and has grown steadily in numbers and influence.

Years of testing lie before us, which will try our patience, and faith, and perseverance. Let us strengthen one another by the practice of regular worship, and Christian fellowship, and personal prayer. Let us take home to ourselves the Gospel of Jesus Christ, with its message of hope, and comfort, and encouragement. Let us draw afresh from the inexhaustible resources of true Power. Let us entreat the blessing of God upon our ministers and people that He may enable us to fulfil our mission to the nation in His service. So in each locality we shall make our contribution to the progress of God's Kingdom and the advancement of His Church.

"Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work in the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

On behalf of the General Assembly of Australia.

G. R. S. REID, D.D.

Moderator.

1st November, 1933.

MODERATORS
General Assembly of Australia
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MODERATORS
OF THE
General Assembly of Australia

Rev. John Meiklejohn, D.D.....	1901-1902
Rev. Alexander Hay, D.D.....	1902-1903
Rev. David Bruce, D.D.....	1903-1905
Rev. P. J. Murdoch, M.A.....	1905-1906
Rev. T. E. Clouston, D.D.....	1906-1907
Rev. Peter Robertson.....	1907-1909
Rev. John Ferguson.....	1909-1910
Rev. W. S. Rolland.....	1910-1912
Rev. J. L. Rentoul, M.A., D.D.....	1912-1914
Rev. George Davidson, M.A., D.D.....	1914-1916
Rev. R. G. Macintyre, M.A., D.D.....	1916-1918
Rev. John Walker, D.D.....	1918-1920
Rev. James Gibson, M.A.....	1920-1922
Rev. John Mathew, M.A., D.D.....	1922-1924
Rev. James Crookston.....	1924-1926
Rev. R. Scott-West, D.D.....	1926-1928
Rev. Alexander Crow.....	1928-1930
Rev. Donald A. Cameron, M.A.....	1930-1933

GENERAL ASSEMBLY
OF THE
Presbyterian Church of Australia

Right Rev. the Moderator:

Rev. G. R. S. Reid, D.D., Roseville, N.S.W.

Clerks of Assembly:

Rev. GEORGE TAIT, M.A. (retiring), 8 Scott Grove, Glen Iris,
S.E. 6, Victoria.

Rev. R. WILSON MACAULAY, B.A., Camberwell, E.6, Victoria.

Rev. E. E. BALDWIN, M.A., Dip.Ed., St. Andrew's Training
College, 101 Rathdown Street, Carlton, N.3, Victoria.

The Procurator:

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

Law Agent:

Mr. ALEXANDER GERALD PROUDFOOT, Melbourne.

Treasurers:

THE TREASURERSHIP COMMITTEE OF THE NEW SOUTH
WALES CHURCH, JAMIESON 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.

Senatus.

The Professors, with the Associate Minister for Director of Practical Training, the Master of Ormond College (D. K. Picken, Esq., M.A.), 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, M.A., 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. H. H. Wright, M.A., Ph.D., of Camden College (Congregational).

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

“Steel” Lecturer in Pastoral Theology and the English Bible:—Rev. A. D. Marchant, B.A., B.D.

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

President of Faculty: Rev. Professor Angus.

Secretary of Faculty: Rev. A. D. Marchant.

EMMANUEL COLLEGE, BRISBANE.

Joint Theological Faculty.

- Systematic Theology and Ethics:—Rev. Allan MacKillop, B.A., B.D., F.S.A., Scot.
New Testament Greek and Exegesis:—Rev. N. H. Joughin, M.A., B.D., and William Meikle.
Old Testament Exegesis:—Rev. Mervyn Henderson, M.A.
Old Testament Language:—Rev. H. S. R. Innes, B.A.
Church History:—Rev. Allan MacKillop, B.A., B.D., F.S.A., Scot.
English Bible:—Revs. Mervyn Henderson, M.A., and William Meikle.
Christian Philosophy and Apologetics:—Rev. Percival Watson, B.A.
Dean of Faculty:—Rev. Mervyn Henderson, M.A.
Secretary of Faculty:—Rev. William Meikle.

THEOLOGICAL HALL, PERTH.

Lecturers.

- New Testament Greek:—Mr. H. P. Gladman, M.A.
New Testament Exegesis:—Rev. R. C. Foyster, M.A., B.D.
Old Testament Literature and Exegesis:—Rev. W. G. Cowley.
Apologetics:—Revs. A. Crow and R. C. Foyster, M.A., B.D.
Church History:—Rev. A. E. Brice.
Pastoral Theology and Homiletics:—Rev. Geo. Tulloch.
Systematic Theology and Ethics:—Rev. E. W. Hogben.
Paideutics:—Professor R. G. Cameron, M.A.
Librarian:—Rev. W. G. Cowley.

Entrance Examination.

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

Home Mission Examination.

...

Second Tuesday in October; Supplementary, second Tuesday in December.

Exit Examination.

Middle of October, as arranged with the Faculties of the Theological Halls.

NOTANDA

Special attention is directed to the following:—

Place and Date of Meeting of next Assembly: At Sydney,
on the second Wednesday of September, 1936, at 7.30 p.m.

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

Instructions, etc.—See Index.

Minutes of the General Assembly of the Presbyterian Church of Australia

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

SESSION NINETEENTH.

FIRST SEDERUNT.

At Melbourne, and within the Assembly Hall, Collins Street,
on Wednesday, the 13th September, 1933, at 7.30 p.m.

1. The General Assembly of the Presbyterian Church of Australia convened. Public worship was conducted by the Right Reverend Donald A. Cameron, the retiring Moderator, who preached from I. Corinthians, xiii, 13, and constituted the Assembly by prayer. ^{Opening.}

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 (Minute 30). ^{Roll.}

3. The Moderator reported that since last Assembly there had been no emergent business which had arisen of sufficient importance to warrant the calling together of the Commission of Assembly. ^{Commission of Assembly.}

The Report was received.

4. The Moderator intimated that the Moderator and ex-Moderators and Moderators of State Assemblies had agreed to nominate for the Moderator's Chair the Rev. George R. S. Reid, M.A., D.D., Minister of Roseville, Sydney. ^{Moderator.}

5. The nomination was unanimously approved, and Dr. Reid was conducted to the Chair, and delivered a suitable address.

6. It was moved by the Rev. James Gibson, and seconded by the Rev. C. Matear:— ^{Ex-Moderator.}

"That the Assembly extend to the retiring Moderator its very hearty and cordial thanks for the services he has rendered to the Church during his term of office."

The motion was unanimously approved.

7. It was moved by the Rev. Dr. Macintyre:—

"That the Assembly congratulate the Moderator on the honour paid to him by the University of St. Andrew's, in conferring upon him the Doctorate of Divinity." ^{Moderator.}

The motion was seconded by the Rev. Dr. Borland, and approved unanimously.

8. The Moderator, in responding, conveyed to the Assembly the loving greetings of the Moderator of the General Assembly of the Church, of Scotland.

Rev. J. Flynn.

9. It was moved by the Rev. Dr. Macintyre:—

“That the Assembly convey its hearty congratulations to the Rev. John Flynn, O.B.E., on the honour conferred on him by His Majesty the King.”

The motion was seconded by the Rev. W. Floyd Shannon, and unanimously approved.

Rev. W. J. Baxter.

10. It was moved by the Rev. Dr. Macintyre:—

“That the Rev. W. J. Baxter, M.A., of the Church of Scotland in Glasgow, be made an Associate Member of this Assembly.”

The motion was seconded by the Rev. Dr. Borland, and unanimously approved.

The Rev. W. J. Baxter conveyed to the Assembly the greetings which he had been commissioned to bring from the Church of Scotland.

Resignation
of Clerk.

11. The Moderator read a letter from the Rev. George Tait, resigning the office of the Clerkship, to which he had been elected in the year 1906.

It was moved by the Rev. Dr. Macintyre:—

“That the Assembly receive the intimation of the resignation of the Clerk, the Rev. George Tait, M.A., accept the same to take effect as from the 31st December, 1933, and appoint a Committee to prepare and present to the Assembly a suitable minute of appreciation of the long and efficient services of the Rev. George Tait—the Committee to be Revs. Dr. Macintyre, Dr. Borland, E. E. Baldwin, and John Edwards, and Mr. W. G. Balfour.”

The motion was seconded by the Rev. Dr. Walker, and unanimously approved (Minutes 76, 117).

Law Agent.

12. It was moved by the Convener of the Business Committee:—

“That Mr. Alexander Gerald Proudfoot be appointed Law Agent of this Assembly.”

The motion was seconded by Mr. W. G. Balfour, and unanimously approved.

His Majesty
the King.

13. It was moved by the Rev. Dr. Macintyre:—

“That this General Assembly of the Presbyterian Church of Australia presents its grateful duty to His Majesty the King and desires to place on record its unswerving loyalty to the British Throne, and to express its deep appreciation of His Majesty's service to the nation in recent days of crisis and difficulty. The Assembly also desires to express its earnest hope and prayer that King George and His Gracious Consort, Queen Mary, may long be spared to rule over the loyal and loving people of this Commonwealth of Australia and the whole British Empire. That these resolutions be conveyed to His Majesty through the Governor-General.”

The motion was seconded by the Rev. W. Floyd Shannon, and unanimously approved.

14. The following were appointed the Business Committee: Business Committee.
 —Revs. Dr. Macintyre (Convener), John Edwards, V. Clark-Duff, R. W. Macaulay, J. Smiley, W. C. Radcliffe, W. Floyd Shannon, A. Crow; Messrs. A. E. Forrest, James Cameron, and J. Campbell, with the Clerks of Assembly and the Law Officers.

15. The following were appointed the Committee of Selection: Selection Committee.
 —Revs. V. Clark-Duff (Convener), W. A. S. Anderson, Norman S. Millar, S. Martin, W. Kinmont, G. Tulloch and E. H. M. Shugg; Messrs. John Downes and J. A. McPherson.

16. The following were appointed scrutineers of ballot: Scrutineers.
 Revs. D. McKay Barnet and J. H. Costello; Messrs. C. J. R. Price, W. Gray, G. G. Meredith, and D. K. Picken.

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

18. The Rev. Dr. Macintyre gave notice of his intention, Christian Unity.
 when the Report of the Committee on Christian Unity is before the House, to move the following Deliverance:—

“That the Assembly:—

1. Receive the Report.

2. Affirm its previous resolution that there is no bar in principle to Union with the Methodist and Congregational churches; further that, in view of the fact that the mind of the Church has not been clearly expressed in all the State Assemblies the Assembly authorize the Committee to request State Assemblies to report within twelve months to the Convener of the Committee on Christian Unity whether, in their judgment, negotiations for Union with the Methodist and Congregational Churches should be re-opened; further, request the State Assemblies to inquire from their Presbyteries their judgment on the same matter, instructing such Presbyteries to report, within the same period, to their Assemblies and to the Convener of this Committee.

3. Authorize the Committee, in the event of its being satisfied that the replies are substantially in favour of re-opening negotiations, to enter into preliminary Conferences with representatives of the Methodist and Congregational Churches as to the line on which Union might be attained; and further that the Assembly instruct the Committee to take every opportunity of closer co-operation with these Churches, and report to next Assembly.

4. Reappoint the Committee as follows (Minute 123) :—

19. Mr. D. Sneddon gave notice of his intention when the Australian Inland Mission.
 Report on the Australian Inland Mission is before the House, to move:—

“That the Assembly:—

1. Receive the Report.

2. Express thanks to God for His guidance and for the continued success of the Mission's operations.

3. Thank all Executives, Councils, A.M.S., and other special Committees, Office Teams, Congregational Representatives, Field Committees, Voluntary Workers, and Contributors to the funds of the Mission for their help and support.

4. Thank all Nursing Sisters, Patrol Padres, the Flying Doctor, and Wireless Officers for the splendid work accomplished.

5. Heartily congratulate the Superintendent and Mrs. Flynn on their marriage, and wish them long life and happiness.

6. Appoint the Superintendent to the end of the year following the next General Assembly of Australia.

7. Note with satisfaction the establishment of the Central and Southern Patrols, and the steps taken towards the building of the Nurses' Quarters and the Women's Ward at Hall's Creek.

8. Confirm the new Policy laid down by the Board with regard to Patrol Padres.

9. Authorize the Board to close its Accounts on the 31st of March each year.

10. Appoint Mr. S. J. Carruthers, F.C.A. (Aust.) as Auditor for the A.I.M., and instruct him to address his reports on the A.I.M. Accounts to the Board, for presentation to General Assembly of Australia.

11. Congratulate the Queensland and Northern Territory Aerial Services Limited, and their pilots, on the excellent service rendered, which has been free of mishaps during the whole period the A.M.S. has been operating.

12. Authorize the A.I.M. Board, Councils, and Superintendent:—

- (a) To assist in creating a new organization, of National character, to establish and maintain Aerial Medical Services adequate for the isolated areas of Australia;
- (b) To become a member of the new organization under conditions, including limited liability, approved by the Moderator in Council, Procurator and Law Agent; and to contribute towards its expenses from funds available for national purposes;
- (c) As, and when, may be deemed expedient in the public interest, to transfer to the new organization responsibilities now borne by the A.I.M. in connection with the experimental Aerial Medical Service in the Gulf area.

13. Appoint the following to be members of the Council in the various States, with power to add to their number" (Minute 41).

20. The Rev. D. A. Cameron gave Notice that when the Home Mission Deliverance is before the Court he would move that the following words be added—"That States receiving aid from the Alexander Earle McCracken Trust be requested to relate the allocations to particular districts, and that the Assembly's Home Mission Committee be advised."

"That an Australian Home Mission Fund be authorized by the Assembly for the purpose of inaugurating work in States where the need is greatest, with the co-operation of the State Home Mission Committee" (Minute 127).

21. The Rev. John Mackenzie gave Notice that, when the Report of the Board of Religious Education is before the House he would move the following alterations and additions to the Deliverance:—

Board of
Religious
Education.

Clause I, page 90, line 4, after Director, "as from the date when the new Director enters upon his office."

Page 91, line 3 and following to read—"consisting of the Executive of the Board, together with one representative from each of the State Welfare of Youth Departments (or proxy) and—additional Members of Assembly."

Page 91, line 11, strike out—"from year to year," and add "the Board to define the duties and relationships of the Director and the Business Manager."

Clause 2, add—"instruct the Board to co-operate with the Committee on the Attitude of the Church to its Creed, with a view to the preparation of the draft of an Intermediate Catechism, and report to the next meeting of Assembly."

Clause 8, insert—"Revs. J. Mackenzie Chairman, H. Clark Vice-Chairman, J. C. Jamieson, W. H. Waters, W. E. Watkins and S. L. McKenzie."

Clause 9, insert—"Revs. J. Mackenzie, W. H. Waters, S. L. McKenzie, H. Clark, J. C. Jamieson and J. K. Robertson—the Board to have authority to fill any vacancies that may arise before the next meeting of Assembly" (Minute 48).

22. The Rev. George Tulloch gave Notice of his intention when the report of the Committee on Christian Unity is before the Assembly, to move:—

Christian
Unity.

"That in view of the inconclusive results of some Church Unions entered upon within recent years, the Assembly regards the time as inopportune for the reconsideration of an organic union of Churches in Australia. In the meantime, however, the Assembly cordially agrees to co-operate with all Christian bodies willing to co-operate in all matters where common action is possible, with a view to a closer fellowship between the Churches being fostered.

The Assembly recognizes, as of the greatest urgency a revival of true Evangelism within our own Church, and with this object in view instructs State Assemblies, Presbyteries, and Kirk Sessions, to take early and common action, in calling the Congregations of our Church to prayer and repentance and urging afresh the claims of the Gospel and the necessity of the regeneration of the individual soul" (Minute 125).

23. The Rev. George Tulloch gave Notice of Motion of his intention to move, at a later Sederunt:—

Public
Questions
Committee.

"That a Committee to be called 'The Public Questions Committee' be formed for the purpose of taking action on moral and public questions of a Commonwealth-wide character.

That the Committee be composed of the Conveners of the Public Questions Committee of all States where such exist, along with one other member, two to be elected for the State where no Committee exists. The Executive of the Committee shall consist of the Executive of the Morals and Public Questions Committee of the State, in which the Moderator resides, with the Moderator as Convener" (Minute 140).

Gambling'.

24. The Rev. R. Wilson Macaulay gave Notice of his intention to move, at a later Sederunt:—

"That the General Assembly views with alarm the continued growth in Australia of gambling, as manifested in particular by the widespread prevalence of betting in offices, factories, and shops, and by the Government countenance given to it in various States of the Commonwealth.

The Assembly considers that gambling in all its forms inculcates the spirit of greed and places a false emphasis on money gains, and thus cultivates an anti-social spirit which is destructive of true patriotism, bids fair to kill the charitable instinct, and divides the nation into small competitive groups, highly selfish and cruelly indifferent to the needs of others. Such groups tend to become indifferent also to the finer instincts of human nature, and careless of the laws of honesty and co-operation governing the relations of mankind.

The taint of gambling ruins sport, and yet the gambler claims the name of 'sport' for himself in the most hypocritical and audacious manner. The Assembly reminds its people that gambling is anti-Christian and anti-social, and it calls on its ministers and officers to use every effort, public and private, to teach its young members and to educate the community in a love of God and an obedience to the spirit of our blessed Lord which shall make all gambling and its attendant evils impossible in the Church and among Christian-minded men and women.

The Assembly further records its strong conviction that Government sanction of lotteries, 'Golden Caskets,' 'Consultations' and similar devices for offering large prizes to people who have not earned them is extremely damaging to the morale of the nation, inimical to its ultimate prosperity, and subversive of all forms of religious enterprise. The Assembly requests the Moderator to send a copy of this resolution to the Commonwealth Government and to the Premier of each State in the Commonwealth" (Minute 135).

Cinema Films.

25. The Rev. George Tulloch gave Notice of his intention to move, at a later Sederunt:—

"That the Assembly, whilst recognizing the great value of the Cinema as an aid to education both in city and country, notes with deepest regret and alarm that the films being exhibited to-day throughout Australia are—with few exceptions—of a dangerous character, throwing as they do a glamour over sex and crime, enthroning lust and immorality, and leading to the breaking down of the morals of youth by their easy sympathetic toleration of dishonesty in business, and their bland assumption that the only sin that matters is the sin of being

found out. On the one hand, there are being presented to the eyes of millions false and degrading conceptions of life, and on the other hand there is a complete failure to present and emphasize the only principles which can build and maintain moral character.

Accordingly the Assembly — believing that 'righteousness alone can exalt a nation and that sin is a reproach to any people' — calls upon the Federal Government to take speedy action by direct Legislative enactments to control the Cinemas so far as their exhibitions of Films are concerned, and to make provision in the law of the Commonwealth for a Censorship Board, which shall act for the whole Commonwealth and shall strictly prohibit the entrance into the Commonwealth of any Film that will be conducive to the breaking down of morals, or will detract from our ideals as British subjects. We would strongly urge that one or more direct representatives of the Christian Churches be appointed on the said Board.

The Assembly also agrees to co-operate—through the Moderator—with any body or bodies working for a similar object" (Minute 141).

26. The Assembly adjourned to meet in Scots Church, Collins Street, to-morrow, at 10 a.m., for the observance of the Lord's Supper, and at 11 a.m. for ordinary business, which having been publicly intimated, the Sederunt was closed with prayer.

SECOND SEDERUNT.

At Melbourne, and within Scots Church, Collins Street, on
Thursday, the 14th September, 1933, at 10 a.m.

Lord's
Supper.

27. According to arrangement, the Sacrament of the Lord's Supper was observed, the Moderator presiding, the Revs. D. A. Cameron, A. Crow, James Gibson, C. Matear, and A. E. Page, assisting, and the Assembly constituted.

28. The Assembly adjourned to the Assembly Hall, Collins Street.

Minutes.

29. The minutes of the previous day were confirmed.

30. The Roll was approved as follows:—

Roll.

NEW SOUTH WALES.

Elected by Presbyteries.

Bathurst.

Rev. H. W. Whittle.
R. IV. Wannan.

Mr. John Reid
Rev. W. G. Maconochie.

The Clarence.

Rev. J. Marshall.

Dubbo.

Rev. J. C. Gibson.

Mr. A. Pagan.

Goulburn.

Rev. W. G. Sharpe, B.A.
G. Logan, B.A.

Mr. Andrew Macintosh.
David L. Lawrence.

The Hastings.

Rev. A. Alexander.
J. B. Thorn.

Mr. J. R. Garland.
W. G. Cosby.

The Hawkesbury.

Rev. A. J. Carter.
J. F. Christian.
E. S. Henderson.

Rev. John Paterson, V.D.
Mr. W. C. Munro.

The Hunter.

Rev. A. R. Macvittie, M.A.
Joseph Lundie, B.A.
J. Stewart Lang.

Mr. John F. Draffin.
Robert C. White.
David I. Thomas.

Illawarra.

Rev. Wm. Beck.
F. W. Hewlett.

Mr. John Paton.
W. J. R. Richardson.

Monaro.

Rev. Jno. N. McGee.

Moree.

Rev. Henry Bloomfield.
A. J. Eipper.

Mr. D. C. Millar.

Murrumbidgee.

Rev. C. E. O. Keays.
H. D. Mackie, B.A.
Charles H. Hain.

Mr. J. A. Beattie.
L. Lander.
P. Learmonth.

New England.

Rev. A. P. Cameron, B.A. Mr. H. E. Pearson.
E. N. McKie, B.A. R. A. McRae.

North Sydney.

Rev. D. McKay Barnet, B.A. Mr. H. H. Newell.
A. M. Stevenson, M.C., M.A. H. L. Atkinson.
E. H. Vines, M.A., B.D. Major Donald Smith.
D. P. Macdonald. Mr. R. S. Robertson.
Alex. Clark. George Alexander.
R. S. Cruikshank. Rev. Robt. Cordiner, M.A.

Orange.

Rev. J. H. Costello. Mr. Angus McGregor.
H. S. Bunn, B.A. Mr. William Pavey.

The Richmond.

Rev. A. J. Parker, B.A. Mr. W. A. Proudfoot.
P. W. Pearson, B.A. Cunningham Henderson.
W. J. S. Rankin. Walter B. Gollan.

Scone.

Rev. W. Spence.

Sydney.

J. B. Galloway. Rev. J. N. Hey.
Thomas McVittie, M.A. John Muir.
G. Cameron Wood. Mr. Joseph Silversides.
George Cowie, B.A. A. E. Bruncker.
R. C. Racklyeft. William Wright.
G. W. McAlpine. D. Williamson.
A. D. Robertson. George Clark.
G. M. Scott. D. Sneddon.

Wagga Wagga.

Rev. G. L. Sneddon. Mr. J. Parry.
J. B. Rentoul. J. H. McDonald.
E. J. Dabourne. I. H. Armour.

Young.

Rev. C. I. F. Goy. Major A. D. Reid, M.L.A.
G. N. Bensley. Mr. F. R. Dickson.
S. A. Eastman. E. J. Adler.

Elected by State Assembly.

Rt. Rev. D. F. Brandt. Mr. J. H. Balfour.
Dr. R. G. Macintyre. A. G. Baxter.
Dr. S. Angus. J. R. B. Campbell.
Dr. G. R. S. Reid. S. J. Carruthers.
John Flynn. W. Cowan.
A. J. Doig, B.A. John Downes.
W. A. S. Anderson, B.A. J. A. Ferguson.
John Edwards, M.A. A. E. Forrest.
V. Clark-Duff, B.A. Roland Love.
Dr. Kenneth Edward. Rev. Dr. Wm. Gunn.
A. D. Marchant, B.D. Mr. Wm. Park.
Dr. John Walker. C. J. R. Price, M.A.
Dr. E. E. Andersoh. John Ross.
D. J. Flockhart, M.A. W. T. Seaward.

QUEENSLAND.

Elected by Presbyteries.

Brisbane.

Rev. Brian I. de Cavanough. Mr. John Campbell.
Alexander Duff. Malcolm H. Finlayson.
James Gibson, M.A. Horace Baker
Allan MacKillop, B.A., B.D. J. Banks Mitchell.
Norman S. Millar, B.A. Norman Nelson.
John Sinclair. Arthur Bailey.

Maryborough.

Rev. C. B. Watts.

Dr. Luther Morris.

Rockhampton.

Rev. J. A. Hunter, M.A., B.D.

Mr. G. R. Milliken

Toowoomba.

Rev. John Armour.

Mr. A. Ellis.

G. A. Reid

W. McGaw

Andrew Watson.

J. A. Savage.

Townsville.

Rev. Donald Macleod.

Mr. G. A. Diack.

A. Asboe.

A. Grant.

Elected by State Assembly.

Rev. Robert Millar.

Mr. George Cossart.

W. C. Radcliffe, B.A.

Andrew R. Gillespie.

George H. Kirke.

Alexander Stewart.

Fred. W. Gresham.

The Hon. J. McEwan Hunter.

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

Rev. A. C. Weber.

D. Chapman.

Belalie.

Rt. Rev. A. E. Page, B.A., B.D.

Onkaparinga.

Rev. H. G. Dwyer.

Mr. Peter Miller.

Elected by State Assembly.

Rev. W. Floyd Shannon, O.B.E.,

Dr. Charles Duguid, M.A.

B.

Mr. L. V. M. Leal.

Samuel Martin, M.A.

TASMANIA.**Elected by Presbytery.**

Rev. W. Fraser, B.A.

Mr. G. Bingham.

O. Jones.

F. Paine.

M. McQueen, M.A.

Major J. G. McCredie.

Elected by State Assembly.

Rev. C. Matear, M.A., B.D.

Mr. G. G. Meredith.

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

Rev. Dr. C. N. Button, M.A., B.D.,

Mr. G. Clarkson.

Ph.D.

J. J. Watson.

J. A. Moscript.

D. Baird.

J. P. MacDougall, M.A.

Beechworth.

Rev. A. H. Stewart.

Mr. J. Whan.

G. D. Phillips.

D. Smith.

Bendigo.

Rev. J. A. Souter.

Mr. A. R. Dean.

D. A. Hodges, M.A., B.D.

David Steele.

Flinders.

Rev. W. D. Fairbairn, M.A.
C. J. V. McKeown, M.A.

Mr. J. Spencer.
J. Ritchie.

Geelong.

Rev. A. McLeod.
R. Jones.
W. W. Ingrain.
S. R. Blair.

Mr. A. Esler.
A. Mackay.
J. Tweeddale.
R. Christie.

Gippsland.

Rev. R. H. Noack, B.A.
W. D. Marshall, M.A.
W. H. Elliott.

Mr. J. N. Heriot.
D. Hopkins.
A. E. Jafferries.

Goulburn Valley.

Rev. Wm. McIlroy.
J. Shaw.

Mr. Geo. Hosie.
Geo. McClure.

Hamilton.

Rev. J. H. Bates.
W. Huey Steele, M.A.
F. E. Yarnall, B.A.

Mr. M. Miller.
Simon Fraser.
* W. F. McKinnon.

Macedon.

Rev. G. G. Robertson.
R. W. Stephens.

Mr. James Balharrie.
R. R. Green.

Mallee Downs.

Rev. A. A. Mackenzie, B.A.
R. G. Mitchell.

., B.D. Mr. J. B. Mann.
A. McClelland, yrd

Maryborough.

Rev. C. T. Fletcher.
A. Langhorne.

Melbourne North.

Rev. F. H. L. Paton, M.A.,
C. Neville.
G. M. Baird, B.A.
H. Adams.
A. Yule, M.A.

B.D. Mr. D. McColl.
W. M. Black.
Jas. Murray.
J. H. Hinds.
W. H. Searle.

Melbourne South.

Rev. H. Jones, M.A.
N. M. Jaboor, B.A.
J. G. Scarfe.
J. Raff.
W. J. Youngson, M.A.

Mr. A. P. Gardiner.
S. Webb.
E. McIntyre.
C. Threlkeld.
A. H. Allan.

Melbourne East.

Rev. John Gray, M.A., B.D.
D. W. Smith.
R. G. Butler.
H. D. Fearon.

Rev. W. Thomson.
Mr. A. A. McCleery.
W. H. Thompson.
S. H. McDonald.

Melbourne West.

Rev. Professor J. Gillies, M.A.,
B.D.
Professor H. Maclean, M.A.,
M.Sc., B.D.
R. W. McLean, M.A.
P. H. Widmer.
B. Williams.

Mr. J. Davidson.
J. J. McDougall.
C. Mackinnon.
M. Macloy.
W. D. Wilson.

Mortlake.

Rev. W. Adams.
W. J. Holt, M.A., B.D.
W. Chapman.

Mr. George Davidson.
W. H. Philpott.

Penola.

Rev. F. C. Vickerman, B.A.

Mr. V. G. Petherick.

Seymour.

Rev. William Tait, M.A.
R. J. Houston, M.A.

Mr. J. W. Dunlop.
N. G. Hickman.

Western Plains.

Rev. F. J. Thomas.
A McMeekin.

Mr. A. Angus.
Jas. Venters.

Wimmera.

Rev. E. G. Petherick.
W. J. Dykes.

Mr. McDonald.

Elected by State Assembly.

Rt. Rev. D. A. Cameron, M.A.
R. W. Macaulay, B.A.
Rev. E. E. Baldwin, M.A.
J. A. Barber, B.A.
Dr. Borland.
A. I. Davidson, M.A.
K. Forster, M.A., B.D.
T. W. Leggatt.
J. Mackenzie, M.A.
H. C. Matthew, M.A.
R. Nairn, M.A.
Professor Oxer, M.A., B.D.
E. H. M. Shugg, B.A.
J. Smiley, B.A.
G. Tait, M.A.

Brigadier-General Clark.
Mr. J. M. Balfour.
W. G. Balfour.
James Cameron.
J. Fairley.
W. Gray.
W. B. House.
R. A. Mcilwraith.
J. A. McPherson.
J. Pettitt.
D. K. Picken.
G. F. Pitcher.
A. G. Proudfoot.
H. J. Ramsay.
G. Mackay.

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

Rev. A. J. C. Tebbit.

Mr. John Barkley.

Fremantle.

Rev. Thomas Gibson.

Mr. R. Bracks.

Goldfields.

Rev. A. E. Jones.

Mr. W. J. Adams.

Perth.

Rev. James Adamson.
R. C. Foyster, M.A., B.D.
John Henderson.
Wm. Shields.

Mr. F. W. Berry.
John Chappell.

Elected by State Assembly.

Rev. A. Crow.
G. Tulloch.

Mr. A. E. Black.
W. Christie.

31. The following memorial minutes were approved:—

Memorial
Minutes:
Rev. Dr. R.
Scott, West.

The late Very Rev. Dr. Robert Scott-West acted as Moderator of the General Assembly of Australia from 1926 to 1928. He had previously been Moderator of the State Assembly in New South Wales in 1915-16. Both of these offices he fulfilled with ability and zeal. Born in Scotland in 1860, he received his education at Glasgow University and Free Church Theological Hall. On finishing his studies he went to New Zealand, where he was minister in Auckland for twelve years. In 1899 he was called to Burwood, Sydney, where he ministered for the long period of thirty years to a large and influential congregation. He was Steel Lecturer in Pastoral Theology for twelve years in connection with the training of students for the ministry at St. Andrew's College within the University of Sydney. He also rendered valuable service as Secretary, and later as Convener of the Chaplaincy Committee. Under this Assembly Dr. West was largely responsible for the preparation and publication of the book of Common Order, and was also Convener of the Australian Committee for the revision of the Church Hymnary.

Dr. Scott-West was a man of wide reading, and his general culture, combined with his preaching gifts, gave him a unique position of influence among his brethren. He passed to his rest on the 27th day of March of this year. The Assembly mourns the loss of a distinguished servant of this Church, and commends his sorrowing widow to the God of all comfort.

32. By the death of the Rev. James Crookston, which took place on the 21st June, 1932, the Presbyterian Church of Australia loses one of its most distinguished ministers.

Rev. James
Crookston.

Mr. Crookston was born in the year 1860. After a sound education in Queensland and Edinburgh, he was minister at Toowoomba, Queensland, for ten years, at Newcastle, New South Wales, for five years, at Bendigo, Victoria, for seventeen years, and (after five years spent as organizer of the Peace Thanksgiving Fund of the Church of Victoria) at Hobart, Tasmania, for the last four years of his life. He also spent two years during the Great War in France, where he was Senior Chaplain to the Australian Forces.

Mr. Crookston was Moderator of both the Queensland and the Victorian Assemblies, and was elected by the General Assembly of Australia as Moderator-General for the years 1924 to 1926.

Mr. Crookston was possessed of a striking personality. In every office to which the Church called him he performed distinguished service. He was an outstanding preacher, and a sympathetic and self-denying pastor. He had distinct literary gifts. In all that he did he worthily upheld the dignity and honour of the Church.

The Assembly desires to convey to his widow and family its sympathy with them in the loss of one who did so great a work at home and overseas for the Presbyterian Church of Australia.

Mr. James
Maitland
Campbell.

33. Mr. James Maitland Campbell, LL.M.—Mr. Campbell was born in the year 1848, at Melrose, Scotland, where his father was the minister. The family came to Australia and settled in Geelong, where in 1861 Dr. Campbell became minister of St. George's. Mr. Campbell attended Geelong College and Melbourne University, and subsequently became a member of the legal firm of Messrs. Davies and Campbell. He became Joint Law Agent of the Presbyterian Church of Victoria in 1890 and Law Agent, 1919, and he was Law Agent of the Presbyterian Church of Australia from the first Assembly, 1901. Also he acted as Convener of the Law Committee of the Victorian Church.

Mr. Campbell was a wise counsellor and generous with his knowledge and experience, not in legal matters only, but he assisted the Church. There was no branch of its work in which he did not take a warm interest, and the services he rendered at Chalmers Church and later at Kew as Secretary, Treasurer, Session Clerk, and Sunday School Superintendent were invaluable.

Mr. Campbell died on 15th December, 1930, leaving a memory of a life rich in Christian service, rooted and grounded in a living Christian faith.

The sympathy of the Australian Church is expressed for his widow and family.

Mornington
Island.

34. A telegram was received from the Rev. R. H. Wilson, of Mornington Island, Queensland, conveying the Mission's greetings to the Assembly.

Korean
Assembly.

35. It was resolved to convey the greetings of this Assembly to the General Assembly of the Presbyterian Church of Korea now in session.

Clerkship.

36 The question of the appointment of a Clerk of Assembly was brought forward by the Convener of the Business Committee.

It was moved by the Rev. D. F. Brandt, and duly seconded:

"That the Assembly elect only one Clerk of Assembly."

It was moved as an amendment by the Rev. John Mackenzie:—

"That all words after 'elect' be omitted, with a view to inserting other words, viz., 'a Senior and a Junior Clerk of Assembly'."

The amendment was seconded by the Rev. Dr. Walker, and approved, and the proposed words were inserted.

The motion as amended was approved.

37. It was moved by the Rev. Dr. Macintyre:—

"That nominations for the Senior Clerkship close at the end of the morning Sederunt on Friday, and a vote be taken by preferential ballot at 12.45 p.m. on Monday; that nominations for the Junior Clerkship close at the end of the morning Sederunt on Monday, and a vote be taken by preferential ballot at 12.45 p.m. on Tuesday."

The motion was seconded by the Rev. J. G. Scarfe, and approved (Minutes 93, 94, 105).

38. The Report of the Committee on Canberra was submitted ^{Canberra.} by Mr. G. Roland Love, who moved the following Deliverance (with the exception of Clause 5, which was moved by the Rev. A. M. MacKillop):—

“That the Assembly:—

1. Receive the Report.
2. Approve of the scheme for co-operation as given in the Report and authorize the Committee to complete negotiations on these lines.
3. Record its warmest thanks to Mr. W. G. Balfour and those associated with him for their assistance and diligence in collecting £4,623/6/1 for the Building Fund.
4. Thank the Presbyterian Women's Federation of New South Wales for the gift of the stained glass window.
5. Thank the Rev. Dr. R. G. Macintyre and Mr. Roland Love for their valuable work toward the co-operation scheme in Canberra.
6. Thank Sir James Murdoch for his generosity to the Building Fund.
7. Appoint a special Committee to report back to a future sederunt of this Assembly as to the future arrangement in and in connection with Canberra, and the ministry therein:—Mr. Roland Love (Convener) ; Revs. D. A. Cameron, M.A., and W. A. S. Anderson; Messrs. W. G. Balfour, John Ross, John Downes, A. G. Proudfoot, R. A. Mcilwraith and W. H. Thompson.
8. Appoint the Committee as follows: Mr. J. R. B. Campbell (Convener), Right Rev. G. R. S. Reid, Messrs. Roland Love, F. C. Millin, John Downes, George Clark, W. G. Balfour and J. M. Balfour, the Procurator, Revs. Dr. Macintyre, Dr. Walker, W. A. S. Anderson, J. B. Galloway, with power to co-opt four other members.”

9. Authorize the Committee to open the Central Church at Canberra for divine worship at the earliest possible date, and authorize the Committee to furnish the Church so far as necessary for conducting services therein.”

The motion was seconded by the Rev. Dr. Macintyre.

The Rev. Dr. Walker, Commissioner of the Church for Canberra, addressed the House.

Consideration was postponed (Minutes 40, 89).

39. It was moved by the Rev. Dr. Macintyre:—

“That the Assembly send a message of greeting to the Rev. Dr. Davidson, of Adelaide, an ex-Moderator, express its sympathy with him in his illness, and assure him of its prayers for him and Mrs. Davidson.”

Rev. Dr.
Davidson.

The motion was seconded by the Rev. D. A. Cameron, and approved.

Canberra.

40. Consideration of the Report of the Canberra Committee was resumed (Minute 38).

The Deliverance was approved.

The Committee was authorized to meet during the sittings of the Assembly.

Australian
Inland
Mission.

41. The Report on the Australian Inland Mission was submitted by Mr. D. Sneddon, who moved:—

“That the Assembly:—

1. Receive the Report.
2. Express thanks to God for His guidance and for the continued success of the Mission's operations.
3. Thank all Executives, Councils, A.M.S., and other special committees, office teams, congregational representatives, Field Committees, voluntary workers, and contributors to the funds of the Mission for their help and support.
4. Thank all Nursing Sisters, Patrol Padres, “The Flying Doctor,” and Wireless Officers for the splendid work accomplished.
5. Heartily congratulate the Superintendent and Mrs. Flynn on their marriage, and wish them long life and happiness.
6. Appoint the Superintendent to the end of the year following the next General Assembly of Australia.
7. Note with satisfaction the establishment of the Central and Southern Patrols, and the steps taken towards the building of the nurses' quarters and the women's ward at Hall's Creek.
8. Confirm the new policy laid down by the Board with regard to Patrol Padres.
9. Authorize the Board to close its accounts on the 31st of March each year.
10. Appoint Mr. S. J. Carruthers, F.C.A. (Aust.), as auditor for the A.I.M., and instruct him to address his reports on the A.I.M. Accounts to the Board, for presentation to General Assembly of Australia.
11. Congratulate the Queensland and Northern Territory Aerial Services Limited, and their pilots, on the excellent service rendered, which has been free of mishaps during the whole period the A.M.S. has been operating.”
12. Authorize the A.I.M. Board, Councils, and Superintendent:—
 - (a) To assist in creating a new organization, of National character, to establish and maintain Aerial Medical Services adequate for the isolated areas of Australia;
 - (b) To become a member of the new organization under conditions, including limited liability, approved by the Moderator, Finance Committee, Procurator and Law Agent; and to contribute towards its expenses from funds available for national purposes;

- (c) As, and when, may be deemed expedient in the public interest, to transfer to the new organization responsibilities now borne by the A.I.M. in connection with the experimental Aerial Medical Service in the Gulf area.

13. Appoint the following to be members of the Council in the various States, with power to add to their number:—

New South Wales: Mr. J. Inglis (Chairman), Rev. R. Campbell, Messrs. A. C. Congreve, R. Trowbridge, N. Orr, G. Sherring, Misses H. L. Allen, M. Brodie, Carment, M. Cole, E. Congreve, A. Devereux, M. Eddie, A. Edmondson, Mrs. J. Flynn, Miss J. Hendry, Mesdames E. McDonald, Scott-West, Misses I. Paradise, I. Smith (Secretary), Mrs. Sherring, Misses Wilson, Colley.

Queensland: Revs. H. Robertson (Chairman), A. Duff, F. W. Gresham, A. C. Kennedy, P. W. Pearson, S. Summers, Messrs. J. Campbell, A. R. Bailey, H. Blake, N. Fraser, J. Banks Mitchell, W. R. Parker, W. R. Peden, Mesdames E. T. Francis, W. M. Kyle, J. Thomson, Misses M. Brown, M. Cairns, E. Pettigrew, I. M. Philp, M. Smith, M. Renton.

Victoria: Revs. J. A. Barber and H. A. Buntine (Joint Chairmen), D. A. Cameron, J. Garde, A. S. Houston, H. C. Matthew, J. G. Robertson, J. Walker, Dr. G. Simpson, Messrs. C. Groll, W. J. Scott, Misses Bain, Davies, Hartnell, E. Jack, Rolland, Strachan.

South Australia: Revs. D. Chapman (Chairman), W. Gray, S. Martin, F. H. Patterson, A. C. Weber, Messrs. E. H. Lowe, H. M. Rolland, Misses C. Gordon, M. Love, R. Patterson, J. Rankine, Mrs. Roberts.

Western Australia: Rt. Rev. A. Crow, Revs. G. Tulloch, R. C. Foyster, E. W. Hogben, A. E. Brice, J. W. Eddleston, Mr. E. A. Black, Col. McLennan, Dr. H. R. Pearson, Messrs. J. F. Allen, G. F. Pitchford, B. W. Morey, D. Moore, Miss E. Ebery, Mrs. A. E. Jackson, Misses E. A. Hardie, F. Holm, Eddleston, Mrs. C. R. James."

The motion was seconded by the Rev. W. C. Radcliffe.

The Report of the Auditor, Mr. S. J. Carruthers, F.C.A. (Aust.), was laid on the table, and transmitted to the Australian Inland Mission Board for its consideration.

The Rev. John Flynn, O.B.E., Superintendent of the Australian Inland Mission, addressed the Assembly.

Consideration of the Report was postponed.

42. The Rev. A. R. Mcvittie gave notice of his intention to War. move, at a later Sederunt:—

"That this Assembly of the Presbyterian Church of Australia, viewing with grave apprehension the trend of world events at the present time, re-affirms its opposition to war as the mode of settling international disputes. Entreats all Christian people to strive strenuously for the maintenance of peace, and to pray unceasingly for the success of the work of the League of Nations" (Minute 136).

43 The Rev. D. P. Macdonald gave notice of his intention to move, at a future Sederunt:—

“That this Assembly disapproves of war as a means of settling international disputes; affirms its belief in the ultimate benefit of a world-policy of gradual disarmament; and appeal for the recognition and practice of Christian principles in the interests of world peace” (Minute 139).

Mission to
the Jews.

44. The Rev. A. Yule gave notice of his intention when the report on the Mission to the Jews is before the Assembly, to move:—

“That the Assembly receive Report; rejoice in the restoration to health of the Rev. E. C. Ettmann; welcome the prospect of Mr. Ettmann visiting a new field in Western Australia; express deep sympathy with all the victims of anti-Semitic persecution in Germany and elsewhere; urge that in our church services intercession be regularly made on behalf of the Jews, especially in connection with the Day of Atonement;

“Thank the Committee and appoint it as follows:—Revs. A. Yule (Convener), R. J. H. McGowan (deputy-convener), D. M. Barnet, D. F. Brandt, J. N. Hey, A. McCallum, Hugh Paton; Messrs. C. E. Rennie, Patrick Smith, A. B. Wilson; Revs. G. Tulloch, W. Floyd Shannon, E. C. Ettmann, J. Alexander, H. D. Fearon, H. Gwynne Jones, N. Jaboor, H. Kelly, J. Legge, F. H. L. Paton, D. W. Smith; Messrs. L. K. McNab, J. S. Walker, S. L. Williams⁵ (Minute 164).

Christian
Unity.

45. The Rev. W. Huey Steele gave notice of his intention, when the Report on Christian Unity is before the Assembly, to move:—

“That the words ‘Methodist and’ be omitted from Clause 2 (lines 2 and 8) and Clause 3” (Minute 125).

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

**DIRECTOR OF THE BOARD OF RELIGIOUS
EDUCATION.**

21

THE

Applications are hereby invited for the position of Director of the Board of Religious Education.

Street,

At

Applicants (preferably ordained ministers) should have knowledge of the principles, and experience in the practice, of religious education.

was duly

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Gifts of administration are also essential and some experience in religious journalism. Readiness to work in alliance with the Methodist Young People's Department and to undertake visitation of the several States is also imperative.

proved. Business
Committee.

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The initial salary will be £600 per annum.

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Education.

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REV. JOHN MACKENZIE, M.A.

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Convener of the Board of Religious Education,

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T. & G. BUILDINGS,

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COLLINS STREET,

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applications from Australia

Director at an initial salary of £450 per annum with £150 house allowance, and that a Commission of Assembly be appointed consisting of the Executive of the Board with one representative from each of the State Welfare of Youth Department (or proxy), and three additional members of the Assembly, viz., the Moderator-General, the newly-appointed Clerk, and Mr. W. Gray, and that this Commission make the appointment for a period of five years, the Board to have the power to extend the appointment for a year or till the next meeting of the Assembly; appoint Mr. Goyen Business Manager for the Board at a salary of £250 per year for the year ending December 31, 1934, and give the Board power to extend the appointment if necessary; the Board to define the duties and relationships of the Director and the Business Manager; thank the Treasurer of the Presbyterian Church of Victoria, and Miss Beckett, the office accountant, for their attention to the finances of the Board; and convey to all State Committees and their Youth Workers the thanks of the Assembly for their devotion and enthusiasm, not only in the service of their own State, but in loyal co-operation with the Board and its Director.

2. Express satisfaction that the work of publication has been carried on so successfully in co-operation with the Methodist Young People's Department, the State Committees of our own Church, and the Dominion of New Zealand; commend the action of the Board in arranging for the publication of Graded Quarterly Lesson Helps; urge the increased use of the Family Altar Card, and urge Sessions, Congregations and Young

People's Societies to read and circulate the many helpful publications issued by the Board; instruct the Board to co-operate with the Committee on the Attitude of the Church to its Creed, with a view to the preparation of the draft of an Intermediate Catechism, and report to the next meeting of Assembly.

3. Appoint the Rev. T. Watt Leggatt Editor of the *Record* for the following three years at a salary of £50 per year, and urge that State Departments, Ministers and Superintendents make a special effort to increase the circulation of this, the Assembly's Missionary Magazine for Children.

4. 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.

5. Express approval of the formation of the Presbyterian Fellowship of Australia, in which all our organizations of young women and young men are united under a common name and badge. Urge that State Departments and Youth Organizations should everywhere seek to rally the nation's youth to proclaim and defend the Kingdom and teaching of Jesus.

6. Commend to our people the work of the National Council of Religious Education, urge the Melbourne College of Divinity and the Theological Colleges of our Church to give greater consideration to the subject of Religious Education, with a view to preparing students, ministers, teachers in our Colleges and Schools, and youth leaders for efficient service in this sphere; and request the Theological Colleges to investigate the possibilities in this direction, and report through State Assemblies to the next Assembly.

7. Direct the Board to correspond with the Principals of the schools of the Church throughout the Commonwealth and to tabulate and circulate amongst those interested any information or suggestion that may be helpful to those engaged in the work of religious instruction in Church Schools.

8. Appoint the following to be the Assembly's representatives on the Joint Board of the Graded Lessons of Australia and New Zealand, viz.:—Revs. J. Mackenzie, W. H. Waters, S. L. McKenzie, H. Clark, J. C. Jamieson, and J. K. Robertson—the Board to have authority to fill any vacancies that may arise before the next meeting of Assembly.

9. *Convey to all Sunday School Teachers and Youth Workers the thanks of the Assembly for their loyal and self-sacrificing labours in the service of Christ and of the young people of our Church and nation. Unite with them in the prayer that the leaders of the coming generation may be true and faithful followers of the Lord Jesus Christ.*

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

The Revs. W. Goyen and J. K. Robertson addressed the Assembly.

The Moderator conveyed the thanks of the Assembly to the Rev. W. Goyen for his great services in connection with the religious education of the young.

The motion was approved.

4-9. The Rev. E. H. Vines gave notice of his intention, when the Report of the College Committee is before the Assembly, to move that the following clause be added to the Deliverance:— College
Committee.

“That the Assembly direct the College Committee to negotiate with the Theological Colleges with a view to the introduction of a course of Religious Education, investigate the desirability of including in the Exit Examination a paper on Religious Education, and report thereon to next Assembly” (Minute 148).

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

FOURTH SEDERUNT.

At Melbourne, and within the Assembly Hall, Collins Street, on Friday, 15th September, 1933, at 10 a.m.

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

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

Privilege.

52. Mr. Joseph Silversides raised a question of privilege, with regard to the circulation of documents referring to the Appeal against a decision of the New South Wales Assembly. The question was referred to the Business Committee, with the Rev. R. W. Macaulay as acting Convener, for report to a later Sederunt (Minute 77).

Appeals
Against
N.S.W.
Assembly.

53. The Appeals of the Revs. A. J. Carter, J. B. Fulton, Dr. Gunn, R. J. H. McGowan, and J. A. R. Perkins against a finding of the New South Wales Assembly, relative to the teaching of the Rev. Professor Samuel Angus, M.A., D.D., were laid on the table by the Convener of the Business Committee.

54. It was moved by the Rev. W. W. Ingram, and duly seconded:—

“That the House sit in private.”

The motion was disapproved.

55. Parties were called to the bar.

The Revs. A. J. Carter and R. J. H. McGowan were heard.

56. The Law Agent raised the question of the introduction of matter which had not been before the New South Wales Assembly, and indicated that the same should be tendered in evidence.

It was agreed that, after the completion of the speeches of the Appellants and Respondents, they be asked to submit documentary evidence with regard to such new matter.

57. The Revs. J. B. Fulton, Dr. Gunn, and J. A. R. Perkins were heard.

58. The Revs. R. J. H. McGowan and J. B. Fulton laid documentary evidence on the table in terms of minute 56.

It was moved by the Rev. R. W. Macaulay:—

“That the Assembly, being of opinion that the new evidence advanced by Mr. McGowan and Mr. Fulton, and laid by them on the table has an important bearing on the case, agree to receive the same.”

The motion was seconded by Mr. A. G. Proudfoot, and approved.

59. The Revs. John Edwards and D. J. Flockhart, the Respondents appointed by the New South Wales Assembly, were heard.

60. It was agreed that, if necessary, the House should sit until 6 o'clock p.m.

61. The Appellants were heard in reply.

62. Questions were asked and Parties were removed from the Bar.

Consideration was adjourned until Monday, at 2 p.m.

63. Authority was given to the Presbytery of Melbourne South to meet at the close of this Sederunt. Authority
to Meet.

64. The Rev. George Tulloch gave notice of his intention to move, when the Appeal against the New South Wales Assembly is again before the House:— Appeals
Against
N.S.W.
Assembly.

“1. That the Appeal be sustained in so far as it brings the views of Professor Angus on certain vital doctrines of the Church before the House.

2. The Assembly regards the answers of Professor Angus on vital points of faith, which he has vowed to ‘assert, maintain, and defend’ as unsatisfactory. The Assembly considers that, in view of the seriousness of the questions at issue, and the facts presented to the Assembly, a case for a proper enquiry has been demonstrated, when the Professor will have the opportunity of ‘Vindicating his innocence, or extenuating his guilt,’ as required by the law of the Church.

Accordingly:—

3. The Assembly resolve to instruct the Presbytery of Sydney, along with ten members of this Assembly, who shall be elected by this Assembly forthwith, with full Presbyterial Powers, to take the necessary steps at the earliest moment, under the strict rules of Discipline with Libel, to hear and determine the case. The Assembly instructs the Presbytery to hear evidence on the doctrinal teaching of Professor Angus from any quarter, inside or outside the Church, and requires Professor Angus to supply the notes of his lectures for inspection by the Presbytery and Assessors; the Assembly also instructs the Presbytery to take evidence from Students at the Theological Hall, so that no evidence of a material character shall be omitted, to enable the Presbytery and Assessors to arrive at a just verdict on the whole of the facts.

4. That for the purposes of the enquiry, a Moderator be elected by the Presbytery from amongst the Assessors.

5. That the following be and are hereby appointed Assessors.

6. That in the event of the decision of the Presbytery being-appealed against, the Moderator be authorized to summon the Judicial Commission to finalize matters before the meetings of next General Assembly."

65. The Rev. John Mackenzie gave Notice of his intention to move, when the Appeal from the New South Wales Assembly is again before the House:—

"That the Assembly sustain the appeal so far as it brings the matter of the teaching of Professor Angus before the Assembly, that the question of what further action should be taken by the Assembly and by what method the Assembly should proceed be referred to a Special Committee consisting of 24 members (excluding members of the New South Wales Assembly) with the Rev. D. A. Cameron as Convener and that the Committee report to a future Sederunt of the Assembly. Also that if requested to do so Dr. Angus confer with the Committee" (Minute 95).

66. The Rev. Dr. Button gave Notice of his intention to move, when the Appeal from the New South Wales Assembly is again before the House:—

"That the appeal be dismissed, and that the whole of the subject-matter involved in the Appeal be referred to the Committee on Revision of the Creed, to be appointed at a later Sederunt of this Assembly" (Minute 95).

67. The Rev. R. Nairn gave Notice of his intention to move at a later Sederunt:—

"That a message be sent to the Rev. Andrew Harper, D.D., now in England, conveying fraternal greetings from this Assembly and assuring him of our sympathy and esteem and affection and remembrance of his long and distinguished services to our Church in Australia" (Minute 118).

68. The Rev. Dr. Anderson gave Notice of his intention when the Report on the Attitude of the Church to its Creed is before the House, to move the following Deliverance:—

"That the Assembly:—

1. Receive the Report.
2. Authorize the Committee to prepare a restatement of the Church's faith, with a view to its becoming the subordinate standard of the Church, and, in doing so, to act in close co-operation with the Church of Scotland and other Presbyterian Churches and to report to next Assembly.

3. Appoint the following Committee:—

New South Wales: Revs. Dr. E. E. Anderson, Dr. S. Angus, D. F. Brandt, V. Clark-Duff, Dr. Kenneth Edward, J. Edwards, D. J. Flockhart, A. C. Grieve, G. A. Gordon, T. H. Hunter, A. D. Marchant, A. S. McCook, R. J. H. McGowan, Dr. R. G. Macintyre, J. C. Milliken, G. R. S. Reid, W. P. Stewart, Messrs. J. Downes, W. G. Geikie. Roland Love; Rev. Dr. E. E. Anderson, Convener.

Dr. Andrew Harper.

Attitude of Church to Creed.

Queensland: Revs. R. Bardon, J. Gibson, A. M. MacKillop, N. Millar, W. C. Radcliffe; Messrs. J. Campbell, J. K. Stewart; Hon. J. M. Hunter; Rev. W. C. Radcliffe, Convener.

South Australia: Revs. S. Martin, W. Floyd Shannon; Dr. Chas. Duguid, Mr. L. V. M. Leal; Rev. W. Floyd Shannon, Convener.

Tasmania: Revs. J. Aitken, C. Matear, M. McQueen, W. Kinmont; Messrs. G. Bingham, H. C. Buchanan, G. G. Meredith; Rev. M. McQueen, Convener.

Victoria: Revs. Dr. Borland, D.A. Cameron, Prof. J. Gillies, J. C. Jones, John Mackenzie, R. W. Macaulay, Prof. H. Maclean, P. J. Murdoch, Prof. F. E. Oxer, F. H. L. Paton, A. G. Roy, George Tait and A. Yule; Sir John MacFarland, Messrs. G. A. Malloch, L. K. McNab, D. K. Picken, and A. G. Proudfoot; Rev. Professor Oxer, Convener.

Western Australia: Revs. A. Crow and R. C. Foyster, Prof. A. D. Ross, Messrs. P. C. Anderson, F. W. Berry and W. Christie; Rev. A. Crow, Convener" (Minute 122).

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

PROCEEDINGS OF THE GENERAL ASSEMBLY OF
FIFTH SEDERUNT.

At Melbourne, and within the Assembly Hall, Collins Street,
on Saturday, 16th September, 1933, at 10 a.m.

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

Minutes.

70. The minutes of the 15th September were confirmed.

League of Nations.

71. The Rev. R. W. Macaulay gave Notice of his intention, at a later Sederunt, to move:—

“That the General Assembly once again affirms its support of the League of Nations as an instrument for furthering the spirit of international co-operation and for producing alternatives to War: renews its membership of the League of Nations Union (Sydney Branch) and directs the Treasurership Committee to pay the annual subscription until next Assembly: commends similar corporate membership to State Assemblies and to Presbyteries and congregations: urges its faithful people throughout Australia to become personal members of their local branch: records its determination to use every effort to prevent a militaristic spirit from gaining influence in our land: urges ministers and missionaries to stress the Christian duty of the loyal people of Christ’s Church to ‘seek peace and to ensue it.’” (Minute 131).

Aboriginals.

72. The Rev. R. Wilson Macaulay gave Notice of his intention, at a later Sederunt, to move:—

“That the General Assembly places on record its profound concern for the well-being of the tribes and races of the aboriginal people of Australia.

The Assembly notes with dismay the widespread opinion overseas that the Government and peoples of Australia have not done all that they might and should have done to protect these natives from exploitation and from the cruelty and lust of the dominant white race.

The Assembly views with alarm the proposals so readily made to use weapons of war for the punishment of murder of an Australian policeman by wild aboriginals.

It further notes the statements of responsible Australians as reported in the press, that it is impossible to maintain the integrity of native reserves from invasion by wandering stockmen, explorers and other white men, and that natives must be taught by fear not to resent such invasions.

The Assembly believes the time is long overdue for the creation of a strong public opinion in every part of Australia as to our responsibility before God and the conscience of the world for the proper protection, food supplies, and education of Australia’s native races.

The Assembly requests the Commonwealth Government to give fresh attention to this matter and to note that military force is not a true remedy for native lawlessness which is most often

provoked by the assaults of white men on the morality or food supplies of the natives.

The Assembly directs all its ministers and missionaries to speak at an early date to their congregations on this subject, requests State Assemblies to take such further action as may seem wise and necessary and to keep attention fixed on this subject with the object of co-operating with all other agencies for the protection and redemption of Australia's aborigines" (Minute 92).

73. The Rev. R. Wilson Macaulay gave Notice of his intention to move, at a later Sederunt:— World
Conditions.

"That the General Assembly views with profound concern the present state of the world with its international chaos and industrial confusion and stagnation.

It expresses its deep sympathy with the victims of these confusions, the people in every class who are deprived of their accustomed standards of living, are reduced to poverty, or are faced with apparently hopeless unemployment.

It asserts afresh the conviction, which is deepened by the events of our time, that the way of Christ is the only hope of the world and the only really practicable solution of our present problems.

The Assembly therefore calls on its faithful people to renew their trust in God, whose opportunity is ever found in man's helplessness, and, depending on Him, to rise to a fresh and daring effort to obey Christ's call and law, and especially by

1. Repudiating all methods of life and business which deny the Christian law of reverence for personality and which would deal with past wrongs by the way of retaliation.

2. Giving the world an example of the revolutionary power of Christianity by initiating a new order of life within the Church and the community, an order based on a strict acceptance, teaching and practice of the twin laws of love for the God of our Lord of our Lord Jesus Christ and for our neighbour as thyself.

3. Attempting in teaching and practice to substitute the motives of co-operation, service and love for that of competition alike in commerce and in international relations.

4. Striving by prayer and practice to eradicate all antagonisms of race or class, and to cultivate the peace mind" (Minute 138).

74. The Rev. Dr. Gunn gave Notice of his intention to move, when the Report of the Board of Missions is before the House, the following addition to the Deliverance:— Board of
Missions.

"That as the Board of Missions is in possession of certain information re the working of the stations in north of Queensland, this Assembly appoints a Commission of three members to enquire into the same, and to report' to a later Sederunt of this Assembly" (Minute 91).

75. The Rev. R. W. Macaulay gave Notice that when the Assembly resumes, consideration of the appeal against the New South Wales Assembly, he would move:— Appeals
Against
N.S.W.
Assembly.

“That the Assembly, before entering on discussion of the merits of the case raised by the appellants, appoint a Committee to meet the Rev. Professor Angus in conference.

Instruct the Committee to take up with Dr. Angus the questions of fact as to his belief and teaching raised by the appellants and to receive from him any comment or explanation as to the actual facts which he cares to submit.

Further instruct the Committee to invite Dr. Angus to submit, through it, any written statement he cares to make: and to report the answers and statements to the Assembly at a later Sederunt, but without findings.

The Assembly appoints as the Committee the members of Senatus and/or of the Faculties of the Theological Halls in the various States, who are members of this Assembly, except the Faculty of New South Wales, namely:—

Queensland: Revs. N. S. Millar, A. MacKillop, Jas. Gibson, F. W. Gresham.

South Australia: Rev. S. Martin.

Western Australia: Revs. A. Crow and R. C. Foyster.

Victoria: Revs. Professor Gillies, Professor H. Maclean, Professor F. E. Oxer, Dr. Borland and E. E. Baldwin and Mr. D. K. Picken; with Rev. D. A. Cameron as Convener.”

Rev. George
Tait.

76. The Rev. E. E. Baldwin gave Notice of his intention to move, at a later Sederunt:—

“That the General Assembly has received, with deep regret, the resignation, as Clerk of Assembly, of the Rev. George Tait, M.A., and desires to place on record its appreciation of the many and distinguished services he has rendered to the Church in many capacities, but particularly as Clerk to the General Assembly. As Moderator of the Victorian General Assembly in 1901 he attended the opening meeting of the Federal General Assembly, of which he has been Clerk since 1906. In many offices of trust, he has rendered invaluable service, not merely as a competent official, but as a wise counsellor and a tactful leader in the affairs of the Church and of the nation. His full knowledge of the history and law of the Church, his firm grasp of the spiritual principles which direct its procedure, and his gifts of literary exposition, and of lucid argument, enabled him to sustain the traditions of his high office with dignity, efficiency and grace. His amiable personal qualities endeared him to his colleagues, and to generation after generation of his fellow-ministers in the Church. Full of years and of honour in his Master's service, our beloved Clerk retires from active service, and it is the unanimous and heartfelt wish of the Assembly that in the eventide of his strenuous life he may enjoy the peace which passeth understanding” (Minute 117).

77. The Rev. R. W. Macaulay submitted the Report of the Business Committee relative to the question of privilege raised by Mr. Joseph Silversides (Minute 52). Privilege.

The Report was received and approved.

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

It was moved by the Rev. Dr. Borland:—

“That the prayer of the Petition of the Rev. Edward William Crawford be not granted.” Rev. E. W. Crawford.

The motion was seconded by the Rev. Karl Forster.

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

“That all words after ‘be’ be omitted, with a view to inserting ‘granted, subject to his doing a year at the Ormond College Theological Hall, and passing the Exit Examination in subjects to be determined by the College Committee, and serving for a year under the Home Mission Committee.’”

The amendment was disapproved.

The motion was approved.

79. It was moved by the Rev. Dr. Borland:—

“That the prayer of the Petition of the Rev. Edward Harold Denning be not granted.” Rev. E. H. Denning.

The motion was duly seconded.

It was moved as an amendment by the Rev. A. E. Page:—

“That all words after ‘be’ be omitted, with a view to inserting other words, viz., ‘granted, on condition of his serving the Church in South Australia for two years, and passing the Exit Examination.’”

The amendment was seconded by the Rev. John Walker.

The amendment was disapproved.

The motion was approved.

80. The prayer of the Petition of the Rev. Thomas Tait was granted, and Mr. Tait received as a minister in full standing of the Presbyterian Church of Australia. Rev. T. Tait.

81. It was moved by the Rev. Dr. Borland:—

“That the prayer of the Petition of the Rev. A. T. Walker be not granted.” Rev. A. T. Walker.

The motion was duly seconded.

It was moved as an amendment by the Rev. D. F. Brandt:

“That all words after ‘be’ be omitted, with a view to inserting other words, viz., ‘granted, subject to his attending one of the Church’s Theological Halls for two years, passing the Exit Examination, and serving the Home Mission Committee for one year.’”

The amendment was seconded by the Rev. N. S. Millar.

The amendment was approved.

It was moved by the Rev. D. F. Brandt, and seconded by the Rev. Norman S. Millar:—

“That the proposed words be inserted.”

It was moved as an amendment by the Rev. Dr. Button:—

“That the word ‘two’ be omitted with a view to inserting the word ‘three.’”

The amendment was duly seconded.

The amendment was disapproved.

The Rev. D. F. Brandt’s amendment was approved.

The motion as amended was approved.

Rev. H. C.
Hickson.

82. It was moved by the Rev. Dr. Borland:—

“That the prayer of the Petition of the Rev. H. C. Hickson be not granted.”

The motion was duly seconded, and approved.

Rev. C. E.
Orford.

83. The Petition of the Rev. C. E. Orford was discharged.

Rev. A. W.
Gordon.

84. The Petition of the Rev. A. W. Gordon was discharged.

Rev. O.
Stennett.

85. It was resolved that the name of the Rev. O. Stennett be removed from the list of men preparing for the ministry of the Church.

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

SIXTH SEDERUNT.

At Melbourne, and within the Assembly Hall, Collins Street,
on Monday, 18th September, 1933, at 10 a.m.

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

87. The Report of the Finance Committee was submitted (in the unavoidable absence of the Convener, Mr. J. R. B. Campbell) by Mr. W. G. Balfour, who moved:— Finance Committee.

“That the Assembly:—

1. Receive the Report.
2. Approve and adopt the Statements of Accounts.
3. Authorize the assessment for General Assembly's expenses, as set out in the Report, and authorize the transfer from the General Assembly Expenses Account to the Travelling Expenses Account of such sum as may be required for the payment of members on the scale set out in the Report.
4. Authorize the payment of the travelling expenses of members attending this Assembly on the scale set out in the Report.
5. Resolve that the honorarium to the Moderator be £100 per annum, to the Senior Clerk of Assembly £30, and to the Junior Clerk £20 per Assembly.
6. Confirm the payments made by the Finance Committee on behalf of the Year Book, and fix the annual honorarium to the Editor at £21.
7. Authorize the payment of the sum of £25 to the General Presbyterian Alliance, Edinburgh.
8. Authorize the payment to the Treasurership Committee of the New South Wales Church, as Acting Treasurers, of two per cent, upon all revenue with the exception of moneys received for capital, and the income of the John Frazer Foreign Mission Endowment Fund Account.
9. Direct that toward the liquidation of debts due and to become due to the Churches of New South Wales and Victoria in respect of the advances made or to be made by them up to the 31st December, 1933, for the stipend of the Commissioner at Canberra appointed by the General Assembly, together with interest thereon, any surplus from the proceeds of assessments be applied by the Finance Committee at annual intervals.”

The motion was seconded by Mr. G. Roland Love, and approved.

88. Apologies for non-attendance were received from the Procurator, the Convener of the Finance Committee, and Messrs. A. E. Forrest, S. J. Carruthers, J. B. Mann, and W. T. Seaward. Apologies.

Canberra.

89. The Report of the Special Committee on Canberra was submitted by Mr. G. Roland Love, who moved:—

“1. That the Report be received.

2. That at the termination of the present appointment, the Commissionership in connection with Canberra be discontinued.

3. That there shall, be a resident minister of the Canberra charge.

4. That a Selection Committee, consisting of four representatives each of the parish and of this Assembly, be constituted and empowered to nominate one or more ministers, who shall be eligible for call by the Canberra congregation; the Assembly's representatives to be the Revs. Dr. Macintyre and Dr. Borland, and Messrs. W. G. Balfour and J. R. B. Campbell; the interim-Moderator to be Convener.

5. That in view of the exceptional circumstances of Canberra, the term of settlement shall be five years. The stipend shall be at least £400 together with the use of the manse and an allowance for locomotion within the charge. Provided always that the minister shall be subject in all respects to the jurisdiction of the Presbytery of the bounds.

5. That the Canberra Executive be authorized to contribute towards the above stipend of £400 an amount not exceeding £100 per annum.

6. That the Canberra Committee be empowered to make such arrangements as it may deem advisable for the collection of funds towards the debts owing in respect of the Canberra Central Church, and that the Assembly commend this purpose to our people throughout the Commonwealth.

7. That the Very Rev. Dr. Walker be cordially invited to preach at the opening services of the Canberra Central Church.

8. That a Committee as follows be appointed to consider means of recognizing the services of the Very Rev. Dr. Walker to the Church:—The Moderator-General (Convener), Rev. W. A. S. Anderson, Messrs. John Ross and Andrew Reid, Revs. D. A. Cameron and E. H. M. Shugg, and Messrs. W. G. Balfour and W. H. Thompson, with power to co-opt others.

9. That the same Committee be appointed to prepare a suitable minute appreciative of such services.

The motion was seconded by Mr. W. G. Balfour.

The motion was approved, and the Moderator conveyed to Dr. Walker the Assembly's appreciation of his great life-work as a minister of the Gospel.

90. The minutes of the 16th September were confirmed.

91. The Rev. Dr. Gunn, by leave of the House, withdrew his notice of motion with regard to the Church's work among the aboriginals in Queensland (Minute 74).

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

“That the Assembly:—

1. Receive the Report; record its deep thankfulness to God for His manifold mercies to all engaged in the Missionary Enterprises of the Church, and for the many tokens of His blessing upon the Missionaries' labours in all the Church's fields of operation; and request the Moderator to send to the Missionaries a message of encouragement and goodwill, commending them for their abundant and varied labours in the service of the Kingdom of God.

2. Thank the Board, the Convener, the Executive and the Foreign Mission Office in Melbourne for their valuable services.

3. Express sympathy with those who have suffered bereavement and sickness, and commend them to the blessing of God.

4. Express gratification for the coming forward of volunteers for Service in the Church's Missionary work.

5. Warmly commend the Prayer Fellowship to the Congregations of the Church, and recommend that a copy be placed in every Presbyterian Home.

6. Approve of the appointments and grants made under the Fraser Scholarship Fund.

7. Commend the efforts of the Board, in co-operation with the National Missionary Council to secure a medical survey of the Aborigines of Australia, and authorize the Board to take such measures as will increase the medical facilities provided to relieve sickness and disease amongst the Aborigines.

8. Appoint Mrs. J. G. Ward, Revs. A. Fleming, T. Watt Leggatt, and H. C. Matthew as the Church's representatives on the National Missionary Council.

9. Approve of the action of the Board in regard to the application of the Mines Department in Queensland, for permission to make a road from Weipa, through the Mission Reserve to the Batavia Gold Fields, and instruct the Queensland Executive to continue negotiations with the Government for the safeguarding of the interests of the natives on the Mission Reserve.

10. Congratulate the Rev. J. R. B. Love on the publication of the Gospel of Mark in the Worrora language.

11. Express appreciation of the services rendered by Mr. and Mrs. G. I. Beard, and convey to them the good wishes of the Church for their future service; approve of the appointment of Mr. W. B. MacDougall as Industrial Assistant at Kunmunya, and congratulate Mr. and Mrs. MacDougall on their marriage, and express gratification at their continued service at Kunmunya.

12. Warmly commend the Rev. J. R. B. Love for his wise and economic administration of the work at the Kunmunya Mission, Port George IV, and for his statesmanlike Missionary policy in the conduct of the work of the Mission.

13. Recognizing that the treatment of the Aborigines is a national question, and that it is urgent for the Christian Church to give leadership in the matter of the just treatment of them, accept the Board's recommendations for a policy in carrying on the work among the Aborigines, which will give the fullest opportunity to those in the Church's Mission Stations to be equipped for their life work.

14. (1) Approve of the five per cent, reduction of the Salary of the Superintendent of the Kunmunya Mission, and of the adjustment of the salary of the Industrial Assistant.
- (2) Approve the remittance of £425 to the State Churches as set out in the Report.
- (3) Approve of the Annual Budget for the next three years as set out in the Report.
- (4) Approve of the Annual Assessment for the next three years as follows:—

Victoria	£1000
New South Wales.....	£760
Tasmania	£100
South Australia	£100
Western Australia.....	£140
	<hr/>
	£2,100

and give authority to the Board of Missions, in the event of any unexpected demands upon the funds during the next three years, to adjust this allocation in accordance with the proportion of the above assessment, and further, in the event of the full assessment not being required, give authority to the Board to make a refund to the different States in proportion to the allocation of their assessments.

15. Strongly urge upon the Federal Government, especially in view of the recent happenings in Northern Australia

- (1) The necessity to take immediate action to establish a specially constituted Court, such as a Court of Native Affairs, to deal with the control and protection of the Natives, to which all cases of insubordination and crime shall be at once referred; each Court to have as its members men and women who have understanding of native customs and culture, and are sympathetic with a policy to give the Aborigines an abiding place in the life of Australia.
- (2) To provide an efficient patrol of the coastal areas in Northern Australia, in order to secure an adequate protection of those districts granted as Reserves for Aborigines.

- (3) And to take counsel with Missionary Societies and other groups of people who are cognizant of Aboriginal culture and customs, with a view to the framing of a policy for the just treatment of the Aborigines.

16. Appoint Revs. T. Watt Leggatt and H. C. Matthew as Joint Conveners.

The motion was seconded by the Rev. H. C. Matthew.

The motion of which the Rev. R. W. Macaulay had given notice (Minute 72) was duly moved and seconded, and referred to the Board of Missions.

Aboriginals,

It was moved as an amendment by the Rev. Karl Forster:—

“That the following Clause be inserted before the final Clause:—

“That the Assembly call upon the Commonwealth Government to take steps, in co-operation with Missionary Societies or otherwise, to protect and civilize the aboriginal tribes along the Transcontinental Railway line by providing for (a) medical attention, (b) adequate clothing, (c) schools and teachers for the children of the aborigines.”

The matter was referred to the Board of Missions to consider, and take such action as it thinks desirable.

The Deliverance was approved.

93. The Ballot for the election of the Senior Clerk was taken.

Election of Senior Clerk.

94. The Moderator intimated that the Ballot had resulted in the election of the Right Reverend R. Wilson Macaulay, B.A., as Senior Clerk of the Assembly.

95. Consideration of the Appeal against the New South Wales Assembly relative to the teaching of the Rev. Professor Angus, was resumed.

Appeals Against N.S.W. Assembly.

The Rev. R. W. Macaulay, on a point of order, asked whether under No. 134 of the Rules of evidence, the acceptance by the House of new evidence (Minutes 56, 58) did not cause the Appeal to lapse, though the case itself still remained before the House.

After hearing the Law Agent, the Moderator ruled against the point of order.

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

“That the Moderator’s ruling be disagreed with.”

The motion was disapproved, on a show of hands.

The Revs. D. A. Hodges, J. A. Hunter, J. Mackenzie, and Professor Maclean, and Mr. D. K. Picken dissented from this decision.

It was moved by the Rev. George Tulloch:—

1. That the Appeal be sustained in so far as it brings the views of Professor Angus on certain vital doctrines of the Church before the House.

2. The Assembly regards the answers of Professor Angus on vital points of faith, which he has vowed to 'Assert, Maintain, and Defend' as unsatisfactory. The Assembly considers that, in view of the seriousness of the questions at issue, and the facts presented the Assembly, a case for a proper enquiry has been demonstrated, when the Professor will have the opportunity of 'Vindicating his innocence, or extenuating his guilt,' as required by the law of the Church.

Accordingly:—

3. The Assembly resolve to instruct the Presbytery of Sydney, along with ten members of this Assembly, who shall be elected by this Assembly forthwith, with full Presbyterial Powers, to take the necessary steps at the earliest moment, under the strict rules of Discipline with Libel, to hear and determine the case. The Assembly instructs the Presbytery to hear evidence on the doctrinal teaching of Professor Angus from any quarter, inside or outside the Church, and requires Professor Angus to supply the notes of his lectures for inspection by the Presbytery and Assessors; the Assembly also instructs the Presbytery to take evidence from Students at the Theological Hall, so that no evidence of a material character shall be omitted, to enable the Presbytery and Assessors to arrive at a just verdict on the whole of the facts.

4. That for the purpose of the enquiry, a Moderator be elected by the Presbytery from amongst the Assessors.

5. That the following be and are hereby appointed Assessors:

6. That in the event of the decisions of the Presbytery and State Assembly being appealed against, the Moderator be authorized to summon the Judicial Commission to conclude matters before the meetings of next General Assembly."

The motion was seconded by the Rev. A. Yule.

It was decided to limit the speeches of the movers of substantive motions and important amendments to 30 minutes, of seconds of motions and amendments to 15 minutes, and of all other speakers to 10 minutes.

It was moved as an amendment on the Rev. G. Tulloch's motion by the Rev. Dr. Button:—

"That all words after the words 'That the Appeal be' be omitted, with a view to inserting the word 'dismissed'".

The amendment was seconded by the Rev. M. McQueen.

The amendment was disapproved.

Consideration was adjourned until 10 a.m. on Tuesday.

96. Mr. D. K. Picken gave notice of his intention, when the Appeal against the New South Wales Assembly is again before the House, to move:—

(1) That the Appeal be sustained only in so far as it brings the questions at issue before this House.

Should this be passed, then—after the parties have been removed from the bar—

(2) That a Committee be appointed to consider the mode of procedure in further dealing with the questions and report to a later Sederunt; the Committee to consist of.....

97. The following applications for authority to meet were granted:— Authority to Meet.

Board of Management of Spring Vale on Tuesday at 8 p.m.;
Session of Carlton on Wednesday at 7.30 p.m.; Board of Management of Surrey Hills this evening at 8 o'clock.

98. 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 Melbourne, and within the Assembly Hall, Collins Street, on Monday, the 18th September, 1933, at 7.30 p.m.

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

Foreign
Mission
Demonstra-
tion.

99. According to arrangement, a Foreign Mission Demonstration was held.

The Rev. F. W. Cunningham and Mrs. Cunningham, and the Misses Dorothy Leggatt and Stella Scott (Missionaries to Korea), and Miss Hope Goldie (Missionary to India) were presented to and welcomed by the Moderator.

Addresses were delivered by the Moderator, the Revs. C. E. Turnbull, F. W. Cunningham, and W. J. Baxter, and Dr. C. Duguid.

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

EIGHTH SEDERUNT.

At Melbourne, and within the Assembly Hall, Collins Street, on Tuesday, the 19th September, 1933, at 10 a.m.

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

101. The morning minutes of the 18th September were confirmed.

102. The Right Reverend R. Wilson Macaulay intimated his acceptance of the position of Senior Clerk of the Assembly. Senior Clerk.

103. Consideration of the Appeal against the Assembly of New South Wales was resumed. Appeal
Against
N.S.W.
Assembly.

It was moved as an amendment by the Rev. J. Mackenzie:—

“That all words after ‘sustain’ be omitted, with a view to inserting other words, viz:—‘only in so far as it brings the question at issue before the Assembly.’”

The amendment was seconded by Mr. D. K. Picken.

A division was taken, and the amendment was lost, 66 voting for it and 90 against it.

The Rev. George Tulloch, by leave of the House, omitted the following words from his motion (Minute 95) :—

In Clause 3 the words “along with ten members of this Assembly, who shall be elected by this Assembly, with full Presbytery Powers” (lines 1 to 3), and the words “and Assessors” in lines 10 and 13; also the whole of Clauses 4 and 5.

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

“That the words, ‘The Assembly regards the answers of Professor Angus on vital points of faith, which he has vowed to assert, maintain, and defend, as unsatisfactory,’ be omitted.”

Consideration was postponed.

104. The Ballot for the election of members of Standing Committees was taken. Ballot.

105. As the only nomination for the Junior Clerkship was that of the Rev. E. E. Baldwin, M.A., Dip.Ed., Mr. Baldwin was declared duly elected, and accepted the position. Election of
Junior Clerk.

106. Consideration of the Appeal against the New South Wales Assembly was resumed. Appeal
Against
N.S.W.
Assembly.

Mr. William Gray seconded the amendment of the Rev. R. W. Macaulay.

The Rev. Geo. Tulloch accepted the amendment, and the words were omitted.

It was moved as an amendment by the Rev. Karl Forster:—

“That all words in paragraph 2 after the word ‘demonstrated’ be omitted, with a view to inserting other words, viz.:— ‘remit the matter back to the Presbytery of Sydney, with instructions to proceed according to the Rules of the Church.’”

The amendment was seconded by the Rev. N. S. Millar.

The amendment was approved, and the proposed words were inserted.

By leave of the House, the Rev. George Tulloch withdrew the words of paragraph 3 from “The Assembly resolve” to “determine the case.”

It was moved as an amendment by the Rev. W. C. Radcliffe:

“That the remainder of Clause 3 be omitted.”

The amendment was seconded by the Rev. N. S. Millar.

The amendment was approved.

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

“That the final paragraph of the Rev. G. Tulloch’s motion be omitted.”

The motion was seconded by the Rev. N. S. Millar.

A division was called for, and the amendment was disapproved, 66 voting for and 78 against.

It was moved by Mr. W. G. Balfour:—

That the following words be added to the motion, viz.:—

“That all legitimate expenses incurred hereafter in connection with the case be paid from the Assembly’s Church Expenses Fund.”

The motion as amended was approved.

The motion as amended reads thus:—

1. That the Appeal be sustained in so far as it brings the views of Professor Angus on certain vital doctrines of the Church before the House.

2. The Assembly considers that in view of the seriousness of the questions at issue, and the facts presented to the Assembly, a case for a proper enquiry has been demonstrated, and remits the matter back to the Presbytery of Sydney, with instructions to proceed according to the Rules of the Church.

3. That in the event of the decisions of the Presbytery and State Assembly being appealed against, the Moderator be authorized to summon the Judicial Commission to conclude matters before the meetings of next General Assembly.

4. That all legitimate expenses incurred hereafter in connection with the case be paid from the Assembly’s Church Expenses Fund.

The decision was intimated to the parties, and parties were removed from the Bar.

107. The thanks of the Assembly were conveyed to the Acting Moderator for presiding throughout the debate, and to the Acting Convener of the Business Committee for his conduct of the business. Thanks.

108. It was resolved that for the remainder of the Session the speeches of Conveners of Committees be limited to fifteen minutes, of seconders of deliverances to seven minutes, of movers of special motions to ten minutes, and of all other speakers to five minutes. Limitation of Speeches.

109. The Report of the College Committee was submitted by the Rev. Dr. Borland, who moved:— College Committee.

“That the Assembly:—

1. Receive the Report and thank the Committee and especially the Convener, Secretary and Examiners.
2. Express its sense of the loss the Church has suffered through the death of the Rev. John Barnaby, M.A., B.D., Dip.Ed., and direct the Clerks to convey to his widow and family its sympathy with them in their great loss.
3. Express satisfaction at the greatly increased number of candidates offering for the ministry, and especially that so large a number are looking to the full University Course in preparation for the ministry.
4. Approve the decision of the Committee that Hebrew should remain a subject for University candidates.
5. Approve the amended Rules of Entrance.
6. Adopt the proposed Rules of Exit; adopt the proposed change in the system of examining for Exit; instruct the Committee to rearrange and reconstruct the matter on Training for the Ministry in the Year Book, on the lines indicated in the Report.
7. Express satisfaction with the new form of Exit Certificate.
8. Approve the action of the Committee in granting segrotat passes to Mr. W. Strathie, Mr. W. Mullan, Mr. W. H. M. Mathers, Mr. J. K. Paton, and Mr. A. F. H. Smith.
9. Approve the concessions granted to Mr. J. Colvin and Mr. J. P. Gillan.
10. Declare that the work done in the Foreign Mission field by Mr. R. V. Merritt is accepted in place of the required Home Mission service.
11. Regularize the first year in the Theological Hall of Messrs. Barratt and Turner, provided they pass in their remaining subjects at the Examinations in December, 1933.
12. Approve the appointment of examiners as set out in the Report.

13. Approve the revised Rules for the administration of sacraments by Home Missionaries, give them *interim* authority; send them to State Assemblies and Presbyteries for report to next Assembly, and instruct State Home Mission Committees and Presbyteries to see that only those so authorized are permitted to dispense the Sacraments of the Church; and further instruct Presbyteries to grant such permission only after careful consideration of the merits of each case.

14. Approve the alteration of dates of examinations as set forth in the Report as follows: Entrance Examinations for University students, first Tuesday in September; Home Mission and Entrance Examinations for non-University students, second Tuesday in October; Exit Examinations, middle of October as arranged with the Faculties of the Theological Halls; Supplementary Examinations, second Tuesday in December.

15. Approve the Recommendations of the Committee in reference to the Rev. G. T. Hughes, Mr. F. H. Druery, Mr. T. K. Gibson, Mr. J. C. Booth, Mr. H. C. Usher, Mr. K. R. McKenzie, Mr. L. J. T. French, Mr. C. E. Cameron, Mr. A. I. McNaughton, Mr. F. Spencer, Mr. C. S. Boyall, Mr. R. C. Lawton, and Mr. J. Muir, as follows:—

That the Petition of Rev. G. T. Hughes be referred to the College Committee in co-operation with the Faculty of St. Andrew's to determine the work in which and the time within which Mr. Hughes shall be required to pass.

That the Petition of Mr. F. H. Druery be granted and that Mr. Druery be allowed to pursue his studies and sit for the Exit Examinations. Give the College Committee authority after report from the Faculty of St. Andrew's to determine his position, and the time within which he shall pass.

That Mr. T. K. Gibson, whose case was remitted from the Faculty of St. Andrew's, be given an aegrotat pass in Exit subjects.

That the petition of Mr. J. O. C. Booth be granted; that Mr. Booth be exempted from Entrance Greek and in Greek language from his Theological Hall course on the ground of his age, 58; and that his case be referred to the Senatus of Ormond College to decide a full alternative for the Greek language.

That the Petition of Mr. H. C. Usher be not granted.

That the Petition of Mr. K. R. McKenzie be not granted.

That the Petition of Mr. L. J. T. French be not granted.

That the Petition of Mr. C. E. Cameron be granted, and Mr. Cameron be given an aegrotat pass in Exit Theology.

That the Petition of Mr. A. I. McNaughton be granted, and Mr. McNaughton be given an aegrotat pass in Exit N.T. Greek, O.T. Alternative, and in Philosophy of Religion.

That the Petition of Mr. F. Spencer be granted and that he be given an aegrotat pass in N.T. Greek, O.T. Alternative, Theology, Ethics, Comparative Religion, and Philosophy of Religion.

That the Petition of Mr. C. S. Boyall, B.A., be referred to the Faculty of St. Andrew's in co-operation with the College Committee to determine the course to be taken.

That the case of Mr. R. C. Lawton be referred to the Faculty of St. Andrew's for report to the College Committee for decision.

That Mr. J. Muir be allowed to pursue his studies and sit the Exit Examinations in such subjects and within such time as the College Committee shall determine.

The motion was duly seconded.

It was moved as an amendment by the Rev. F. H. L. Paton:—

“That the prayer of the Petition of Mr. K. R. McKenzie be referred back to the College Committee for report to a later Sederunt.”

The amendment was seconded by the Rev. T. W. Leggatt, and approved.

Consideration was postponed (Minute 148).

110. The Committee on the Book of Common Order was instructed to meet at the close of the morning Sederunt to-morrow, and prepare a Report for a later Sederunt. Book of
Common
Order.

111. The Very Rev. D. A. Cameron gave notice that when the Social Services Deliverance is before the House he would move that the following be appointed as the Committee:—The Very Rev. D. A. Cameron and Rev. G. Cowie, joint Conveners; the Very Rev. Dr. Macintyre and the Revs. J. Aitken, V. C. Bell, W. L. Collins, D. S. Jones, S. L. McKenzie, C. Neville, Hubert Robertson, G. M. Scott, G. Tulloch, James Walker, W. E. Watkins, N. L. D. Webster, and Messrs. J. Balfour, J. R. B. Campbell, G. Johnston, J. Banks Mitchell, A. F. Whitehill (Minute 163). Social
Services.

112. The following application for authority to meet was granted:— Authority
to Meet.

Session of Deepdene, on Wednesday evening at 7.30 o'clock.

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

NINTH SEDERUNT.

At Melbourne, and within the Assembly Hall, Collins Street,
on Wednesday, the 20th September, 1933, at 10 a.m.

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

Minutes.

114. The minutes of the evening Sederunt of the 18th September, and of the morning Sederunt of the 19th September, were confirmed.

Privilege.

115. The Rev. George Tulloch raised a question of privilege with regard to a reference in the press to the appeal against the New South Wales Assembly. The question of privilege was not upheld.

Explanation.

116. The Rev. Dr. Macintyre made a personal explanation with regard to an inaccuracy in a press report regarding his speech.

Rev. G. Tait.

117. The Rev. E. E. Baldwin moved the motion relative to the Senior Clerk, Rev. George Tait, M.A., of which he had given notice (Minute 76).

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

Rev. Dr. Harper.

118. The Rev. R. Nairn moved the motion relative to the Rev. Dr. Andrew Harper, of which he had given notice (Minute 67).

The motion was seconded by the Rev. V. Clark-Duff, and unanimously approved.

Declaration
de fidei.

119. The newly-elected Clerks, the Right Rev. R. W. Macaulay and the Rev. E. E. Baldwin, made the declaration *de fidei*.

Standing
Committees.

120. The Rev. D. McKay Barnet reported, on behalf of the scrutineers, that the following members had been elected:—
Judicial Commission: Revs. G. M. Baird, D. F. Brandt, D. J. Flockhart, K. Forster, J. Gray, R. W. McLean, W. F. Shannon, and A. Watson; Messrs. J. R. B. Campbell, J. M. Hunter, J. Ross and W. H. Thompson. Home Missions: Revs. H. A. Buntine, A. Crow, S. Martin, A. S. McCook, M. McQueen, W. C. Radcliffe, and W. F. Shannon; Mr. W. Cowan. Reception of Ministers: Revs. Dr. Anderson, W. A. S. Anderson, Dr. Angus, V. Clark-Duff, K. Forster, R. W. McLean, and W. F. Shannon. College Committee: Revs. H. M. Burns, A. J. Doig, J. Edwards, R. W. Macaulay, A. A. Mackenzie, A. R. Mcvittie, and F. Milne.

The Report was received, and the Clerks were instructed to revise the list of members accordingly.

121. It was resolved to have a fresh Ballot for the Australian Inland Mission Board and the Board of Religious Education at 12.45 p.m. (Minutes 124, 131).

Attitude of
Church to
Creed.

122. The Report on the attitude of the Church to its Creed was submitted by the Rev. Dr. Anderson, who moved:—

“That the Assembly:—

1. Receive the Report.

2. Authorize the Committee to prepare a restatement of the Church's faith, with a view to its becoming the subordinate standard of the Church, and, in doing so, to act in close co-operation with the Church of Scotland and other Presbyterian Churches and to report to next Assembly.

3. Appoint the following Committee, with the Rev. Dr. E. E. Anderson as Convener.

New South Wales: Revs. Dr. E. E. Anderson, Dr. S. Angus, D. F. Brandt, V. Clark-Duff, Dr. Kenneth Edward, J. Edwards, D. J. Flockhart, A. C. Grieve, G. A. Gordon, T. H. Hunter, A. D. Marchant, A. S. McCook, R. J. H. McGowan, Dr. R. G. Macintyre, J. C. Milliken, G. R. S. Reid, W. P. Stewart, Messrs. J. Downes, W. G. Geikie, Roland Love; Rev. Dr. E. E. Anderson, Convener;

Queensland: Revs. R. Bardon, J. Gibson, A. M. MacKillop, N. Millar, W. C. Radcliffe; Messrs. J. Campbell, J. K. Stewart; Hon. J. M. Hunter; Rev. J. Gibson, Convener.

South Australia: Revs. S. Martin, W. Floyd Shannon; Dr. Chas. Duguid, Mr. L. V. M. Leal; Rev. W. Floyd Shannon, Convener.

Tasmania: Revs. J. Aitken, C. Matear, M. McQueen, W. Kinmont; Messrs. G. Bingham, H. C. Buchanan, G. G. Meredith; Rev. M. McQueen, Convener.

Victoria: Revs. Dr. Borland, Dr. C. N. Button, D. A. Cameron, H. Clark, Prof. J. Gillies, D. A. Hodges, J. C. Jones, John Mackenzie, R. W. Macaulay, Prof. H. Maclean, Prof. F. E. Oxer, F. H. L. Paton, James Walker, and A. Yule; Messrs. I. D. Daniel, W. Gray, Sir John MacFarland, G. A. Malloch, L. K. McNab, D. K. Picken, and A. G. Proudfoot; Rev. Professor Oxer, Convener.

Western Australia: Revs. A. Crow and R. C. Foyster, Prof. A. D. Ross, Messrs. P. C. Anderson, F. W. Berry and W. Christie; Rev. A. Crow, Convener.”

The motion was seconded by the Rev. Professor Oxer.

It was moved by the Rev. D. J. Flockhart:—

“That the following paragraph be inserted after paragraph 2: ‘Direct the Committee to consider the revision of the questions put to ordinands, and report to next Assembly.’”

The amendment was seconded by the Rev. A. R. Mcvittie.

The amendment was disapproved.

The motion was approved.

123. The Report on Christian Unity was submitted by the ^{Christian} Rev. Dr. Macintyre, who moved:—

“That the Assembly:—

1. Receive the Report.

2. Affirm its previous resolution that there is no bar in principle to Union with the Methodist and Congregational churches; further that, in view of the fact that the mind of the Church has not been clearly expressed in all the State Assemblies the Assembly authorize the Committee to request State Assemblies to report within twelve months to the Convener of the Committee on Christian Unity whether, in their judgment, negotiations for Union with the Methodist and Congregational Churches should be re-opened; further, request the State Assemblies to inquire from their Presbyteries their judgment on the same matter, instructing such Presbyteries to report, within the same period to their Assemblies and to the Convener of this Committee.

3. Authorize the Committee, in the event of its being satisfied that the replies are substantially in favour of re-opening negotiations, to enter into preliminary Conferences with representatives of the Methodist and Congregational Churches as to the line on which Union might be attained; and further that the Assembly instruct the Committee to take every opportunity of closer co-operation with these Churches, and report to next Assembly.

4. Reappoint the Committee as follows:—

Rev. Dr. R. G. Macintyre, Convener.

New South Wales.—Rev. Dr. Macintyre (Convener), Rev. C. A. White, D. F. Brandt, Prof. Angus, Princ. Anderson, Revs. J. H. G. Auld, J. C. Milliken, G. R. S. Reid, Dr. Walker; Messrs. J. H. Balfour, J. R. B. Campbell, S. J. Carruthers, W. G. Geikie, John Ross, Daniel Sneddon.

Queensland.—Rev. W. C. Radcliffe (Convener), Princ. Henderson, Revs. A. M. MacKillop, N. S. Millar, R. Millar; Messrs. A. S. Barr, John Campbell, Alex. Mayes, J. K. Stewart; Hon. J. M. Hunter.

South Australia.—Revs. W. Floyd Shannon (Convener), D. Chapman, S. Martin, A. C. Weber, A. E. Page, N. L. D. Webster, Dr. Charles Duguid, Mr. L. V. M. Leal.

Tasmania.—Revs. M. McQueen (Convener), W. Kinmont; Messrs. F. Burbury, G. G. Meredith, F. Paine.

Victoria.—Revs. W. Johnston (Convener), R. W. Macaulay, John Mackenzie, Prof. Oxer, F. H. L. Paton, E. H. M. Shugg, George Tait, and James Walker; Messrs. W. G. Balfour, General Clark, A. G. Proudfoot, James Cameron, H. J. Ramsay.

Western Australia.—Revs. A. Crow (Convener), G. Tulloch, R. C. Foyster; Messrs. R. Bracks, W. Christie, E. A. Black.

Ballot.

124. The Ballot for the election of members of the Australian Inland Mission Board and the Board of Religious Education was held.

Christian
Unity.

125. Consideration of the Report on Christian Unity was resumed.

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

It was moved as an amendment by the Rev. G. Tulloch:—

“That all words after ‘Receive the Report’ be omitted, with a view to inserting other words, viz.:—

“That in view of the inconclusive results of some Church Unions entered upon within recent years, the Assembly regards the time as inopportune for the reconsideration of an organic union of Churches in Australia. In the meantime, however, the Assembly cordially agrees to co-operate with all Christian bodies willing to co-operate in all matters where common action is possible, with a view to a closer fellowship between the Churches being fostered.”

The amendment was seconded by the Rev. John Gray.

The amendment was disapproved.

It was moved as an amendment by the Rev. W. Huey Steele:—

“That the words ‘Methodist and’ be omitted from Clause 2 (lines 2 and 8), and Clause 3.”

The amendment was seconded by the Rev. Karl Forster.

The amendment was disapproved.

The motion was approved.

126. The Rev. R. J. H. McGowan, by leave of the House, Explanation. made a personal explanation, with regard to a statement attributed in the press to the Rev. R. W. Macaulay. Mr. Macaulay was heard in reply.

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

“That the Assembly receive the Report and thank the Committee and the Convener; acknowledge with gratitude God’s blessing on the endeavour of the Church to preach the Gospel throughout the whole of the land. Thank the donors to Home Mission undertakings and urge our people to regard what has been hitherto accomplished as God’s encouragement to us to go forward more earnestly and with more faith.

“That the grant from the Alexander McCracken Fund be the same to Tasmania as at last Assembly, and that what was granted to Queensland be now distributed equally between Western Australia and South Australia with the same grants as they had previously received.

“That the Assembly approve establishing a Fund of this Assembly for the purpose of assisting weaker States to develop extension work in special areas as determined by the local State Home Mission Committees.”

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

128. It was moved by Mr. A. G. Proudfoot:—

“That the documents received in evidence during the hearing of the Appeals from the State Assembly of New South Wales be Appeal
Against
N.S.W.
Assembly.

forwarded by the Clerk of this Assembly to the Clerk of the Presbytery of Sydney for reference and use in connection with the relevant resolution passed by this Assembly on 19th September."

The motion was seconded by the Rev. E. E. Baldwin and approved.

Moderator's
Committee.

129. The Report of the Moderator's Committee was submitted by the Rev. J. Smiley, who moved :—

"That the Assembly receive the Report, and approve its recommendations as follows:—

1. The Moderator's Committee of the General Assembly of Australia shall consist of the Moderator's Committees of the several States; the Committee of the Moderator-General's home State to be the Executive.

2. The Moderator-General shall appoint a chaplain in each State, who shall keep in touch with the Convener of the Executive and be responsible for the care of the Moderator-General when he visits that State.

3. The Moderator-General's itinerary in any State shall be so arranged as not to immediately precede or follow the State Moderator's itinerary.

4. Before any State itinerary of the Moderator-General is arranged it shall be submitted to the Executive for approval.

5. All travelling expenses incurred in any State visited by the Moderator-General shall be borne by that State and hospitality shall be provided.

6. If any State asks for a visit it shall pay travelling expenses from the home State, unless a visit to an intervening State or States has been arranged, when travelling expenses through that State or States shall be deducted.

The motion was seconded by the Rev. D. A. Cameron and approved.

Australian
Inland
Mission.

130. Consideration of the Report of the Australian Inland Mission was resumed (Minute 41).

It was moved as an amendment by Mr. J. Silversides:—

"That Clause 12 be referred back to the Board for consideration and report to the next General Assembly."

Dr. Simpson addressed the House.

The amendment was duly seconded.

The amendment was disapproved.

The Deliverance was approved.

Standing
Committees.

131. The Scrutineers reported that the elections for the Australian Inland Mission Board and the Board of Religious Education had resulted as follows:—Australian Inland Mission Board: Revs. D. A. Cameron, A. Crow, D. J. Flockhart, A. E. Giles, H. C. Matthew, and G. M. Scott; Messrs. J. R. B. Campbell

and A. R. Gillespie. Board of Religious Education: Revs. H. Clark, J. C. Jamieson, A. D. Marchant, S. L. McKenzie, Dr. G. R. S. Reid, and W. H. Waters.

The Rev. A. R. Mcvittie was appointed a member of the Board of Religious Education to fill an extraordinary vacancy.

The Report was received, and the Clerks were instructed to revise the Rolls accordingly.

132. The Rev. George Tulloch gave notice of his intention Evangelism. to move, at a later Sederunt:—

“That the Assembly recognizes, as of the greatest urgency a revival of true Evangelism within our own Church, and with this object in view instructs State Assemblies, Presbyteries, and Kirk Sessions, to take early and common action, in calling the Congregations of our Church to prayer and repentance and urging afresh the claims of the Gospel and the necessity of the regeneration of the individual soul” (Minute 175).

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

TENTH SEDERUNT.

At Melbourne, and within the Assembly Hall, Collins Street, on Wednesday, 20th September, 1933, at 7.30 p.m.

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

Business
Committee.
Gambling.

134. The Report of the Business Committee was approved.

135. The Rev. R. W. Macaulay moved the motion of which he had given notice relative to gambling (Minute 24).

The motion was seconded by the Rev. W. J. S. Rankine, and approved.

War.

136. By leave of the House, the motion of which the Rev. A. R. Mcvittie had given notice (Minute 42) was withdrawn.

League of
Nations.

137. The Rev. R. Wilson Macaulay moved the motion relative to the League of Nations, of which he had given notice (Minute 71).

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

World
Conditions.

138. The Rev. R. Wilson Macaulay moved the motion relative to the present state of the world, of which he had given notice (Minute 73).

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

War.

139. The motion of which the Rev. D. P. Macdonald had given notice, relative to War (Minute 43), was moved by the Rev. R. W. Stephens, seconded by the Rev. William Tait, and approved.

Public
Questions
Committee.

140. The Rev. George Tulloch moved the motion of which he had given notice (Minute 23) in the following form:

“That a Committee to be called ‘The Public Questions Committee’ be formed for the purpose of taking action on moral and public questions of a Commonwealth-wide character.

That the Committee be composed of the Conveners of the Public Questions Committee of all States where such exist along with one other member, two to be elected for the State where no Committee exists. The Executive of the Committee shall consist of the Executive of the Committee dealing with Morals and Public Questions in the State in which the Moderator resides, with the Moderator as Convener.”

The motion was duly seconded.

It was moved as an amendment by Mr. W. G. Balfour:—

“That all words from ‘Conveners of the’ (line 4) to ‘the Morals and’ (line 8) be omitted.”

The amendment was seconded by Mr. R. R. Green.

The amendment was approved.

It was moved as an amendment by the Rev. R. Millar:

“That the following words be added to the motion:—

"The Committee to keep in touch with similar Committees in the other States, and report to the Assembly."

The amendment was duly seconded, and approved.

The motion as amended was approved.

141. The Rev. George Tulloch moved the motion relative to the Cinema, of which he had given notice (Minute 25), in the following form:— Cinema.

"That the Assembly, whilst recognizing the great value of the Cinema as an aid to education both in city and country, notes with deepest regret and alarm that the films being exhibited to-day throughout Australia are in many respects of a dangerous character, throwing as they do a glamour over sex and crime, enthroning lust and immorality, and leading to the breaking down of the morals of youth by their easy sympathetic toleration of dishonesty in business, and their bland assumption that the only sin that matters is the sin of being found out. On the one hand, there is being presented to the eyes of millions false and degrading conceptions of life, and on the other hand there is a complete failure to present and emphasize the only principles which can build and maintain moral character.

Accordingly the Assembly—believing that 'righteousness alone can exalt a nation and that sin is a reproach to any people'—calls upon the Federal Government to take speedy action by direct Legislative enactments, and to make provision in the law of the Commonwealth for a Censorship Board, which shall act for the whole Commonwealth and shall strictly prohibit the entrance into the Commonwealth of any Film that will be conducive to the breaking down of morals, or will detract from our ideals as British subjects.

The Assembly also agrees to co-operate, through the Public Questions Committee, with any body or bodies working for a similar object."

The motion was duly seconded.

It was moved as an amendment by the Rev. H. C. Matthew:

"That all words after 'That the Assembly' be omitted, with a view to inserting other words, viz., 'refer the matter of the admission and censorship of films to the Public Questions Committee'."

The motion was seconded by the Rev. R. W. Macaulay, and approved, and the proposed words were inserted.

The motion as amended was approved.

142. The Report on Suva was submitted by the Rev. J. Smiley, who moved: Suva.

"That the Assembly receive the Report, congratulate St. Andrew's congregation on the evidence of growing prosperity of co-operation, re-appoint the Commission with the addition of the Senior Clerk and the Rev. J. Mackenzie, with the Rev. J. Smiley as Convener, with Assembly powers, and continue the congregation under the care of the Presbytery of Melbourne South."

The motion was seconded by the Rev. E. E. Baldwin, and approved.

143. A Communication from the Rev. James Jackson, relative to the position at Suva, was received and referred to the Suva Commission.

Year Book.

144. The Report on the Year Book was submitted by the Rev. R. W. Macaulay, who moved:

“That the Assembly:

1. Receive the Report.
2. Express its appreciation of the services of the Editor (Rev. J. R. Fiddian, M.Sc.) and the Publisher (Rev. W. Goyen).
3. Authorize the writing-off of the loss to the end of 1933, and a subsidy of up to £30 per annum thereafter.
4. Recommend to the Committee suggestions to send copies of the Year Book to Boards of Management, and to reputable booksellers in the cities and country, for sale or return.
5. Direct the Victorian members of the Committee to act as an Executive, and to appoint a Convener; the Rev. C. J. V. McKeown to convene the first meeting.”

145. The Assembly adjourned to meet to-morrow morning at 9.30 o'clock, which having been publicly intimated the Sederunt was closed with prayer.

ELEVENTH SEDERUNT.

At Melbourne, and within the Assembly Hall, Collins Street,
on Thursday, 21st September, 1933, at 9.30 a.m.

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

146. The minutes of the 20th September were confirmed.

147. The Report of the Committee on Home Religion was submitted by the Right Rev. Dr. G. R. S. Reid, who moved:—

Home
Religion.

“That the Assembly:—

1. Receive the Report.
2. Express satisfaction at the continued circulation of the annual ‘Family Altar Card’ and the earnest desire that it may be more widely extended.

8. Again urge Ministers to call attention to the parental duty of giving religious training to the young and to encourage the practice of personal and family prayer and Scripture reading with the aid thus provided.

4. Appoint the following committee with authority to again issue ‘The Family Altar Card’ along similar lines:—The Rev. G. R. S. Reid, D.D., Convener; the Rev. J. B. Galloway, Vice-Convener; the State Moderators, Revs. William Goyen, E. A. Davies, A. M. Stevenson, E. A. Page; Messrs. W. Gray, W. G. Balfour, William McRae, and M. H. Finlayson.”

The motion was seconded by Mr. William Gray, and approved.

148. Consideration of the Report of the College Committee was resumed (Minute 109).

College
Committee.

The Committee recommended that, in view of vzar service and war injuries, Mr. K. R. McKenzie be admitted to the Theological Hall, and his course and Exit requirements be referred to the College Committee, to determine in conjunction with the Faculty of Ormond College.

The recommendation was approved.

It was moved as an amendment by Mr. William Gray:—

“That the prayer of the Petition of Mr. C. S. Boyall be not granted.”

The amendment was duly seconded.

The amendment was disapproved.

It was moved as an amendment by the Rev. D. F. Brandt:—

“That the Prayer of Mr. Boyal s Petition be granted, subject to his pursuing a course of two years’ study in St. Andrew’s Theological Hall, and passing such subjects in the Exit Examination as the College Committee shall determine in consultation with the Faculty.”

The amendment was duly seconded, and approved.

It was moved by the Rev. E. H. Vines, in accordance with notice of motion (Minute 49) :—

"That the following clause be added to the Deliverance: 'That the Assembly direct the College Committee to negotiate with the Theological Colleges with a view to the introduction of a course of Religious Education, investigate the desirability of including in the Exit Examination a paper on Religious Education, and report thereon to next Assembly.'"

The motion was seconded by the Rev. A. T. Robertson, and approved.

The Deliverance as amended was approved.

Rev. C. W. T. Headen.

149. The Reference from the State Assembly of Victoria relative to the right of Mr. C. W. T. Headen to administer the Sacraments, was laid on the table.

It was moved by the Rev. Dr. Macintyre:—

"That the Assembly sustain the Reference and declare that Mr. Headen, being an ordained minister of the Church, has authority to administer the Sacraments under the jurisdiction of the Presbytery within whose bounds he functions."

The motion was seconded by the Rev. A. I. Davidson, and approved.

Aboriginals.

150. A Petition with regard to the Australian aboriginals, which the Moderator-General had been requested to sign, was referred to the Board of Missions to advise the Moderator.

Messrs. John Muir and John Whan.

151. The Moderator led the Assembly in prayer for Messrs. John Muir and John Whan, who were seriously ill.

Apology.

152. An apology for non-attendance was received from Mr. D. Steele.

Rev. Wm. Johnston.

153. The Rev. William Johnston reported on the meeting of the Presbyterian Alliance held this year in Belfast, which he had attended as a Commissioner of this Assembly.

The Moderator expressed the Assembly's thanks to Mr. Johnston.

Next Meeting of Assembly.

154. It was moved by the Rev. Dr. Macintyre:—

"That the Assembly meet in Sydney in three years' time."

The motion was seconded by the Rev. E. E. Baldwin.

The motion was approved.

Beneficiary Fund.

155. The Report of the Australian Beneficiary Fund Committee was submitted by Mr. A. G. Proudfoot, who moved:

"That the Assembly:—

1. Receive the Report, thank the Committee and authorize it to report again at the next Assembly.

2. Approve of the calling of a further conference of representatives of each of the four existing Funds, and of the West Australian Beneficiary Committee to meet in Melbourne in or about a year's time, as recommended in the Report;

3. Authorize the despatch of a communication by the Convener to the Committee controlling the South Australian

Fund asking, assuming the non-establishment of the Australian Fund at an early date, what it is prepared to do regarding the amalgamation of its Fund with that of Victoria;

4. Approve the despatch of a communication by the Convener to the Committees of all States with Funds, for the purpose of securing a more perfect system of reciprocity.

5. Reconstitute the Committee as follows: Mr. A. G. Proudfoot (Convener), Revs. W. A. S. Anderson, V. Clark-Duff, S. R. W. Richardson, E. A. Swan, W. H. Steele, W. Tait, A. E. Giles, D. Chapman, R. C. Foyster, W. C. Radcliffe and Alexander Duff; Messrs. S. J. Carruthers, J. R. B. Campbell, G. Roland Love, D. Gordon (Adelaide), W. H. Thompson and J. T. Murray."

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

156. The Communication from the State Assembly of Victoria, relative to conditions in South Australia, was submitted by the Rev. W. Floyd Shannon. Church in South Australia.

It was moved by the Rev. Norman S. Millar:—

"That the Assembly receive the Communication, and recommend that the Presbyterian Church of South Australia be incorporated in the Presbyterian Church of Victoria for a further period of ten years".

The motion was seconded by the Rev. Dr. Macintyre.

It was moved as an amendment by the Rev. D. A. Cameron:

"That all words after 'Communication, and' be omitted with a view to inserting other words, viz.: 'instruct its Home Mission Committee to co-operate with the Home Mission and other Committees of the Victorian Church in organizing the work and staffing churches in South Australia'."

The amendment was duly seconded and approved, and the proposed words were inserted.

The motion as amended was approved.

157. It was moved by the Rev. Dr. Macintyre:—

Commission of Assembly.

"That the Assembly—

1. Resolve that a Commission of the Assembly, to operate between the close of this General Assembly and the commencement of next Assembly, be appointed, with full Assembly power, to deal with and finally determine all such matters as may in its opinion be proper to be so dealt with and determined on grounds of urgency or on such other grounds as it may in its absolute discretion deem proper or expedient.

In all its actings the Commission shall proceed according to the Constitution of the Church, and shall be accountable to the next General Assembly.

Such Commission to consist of eighteen members, with the Moderator-General as Chairman thereof.

2. Resolve that the following be the members of the said Commission, namely: Right Rev. The Moderator (Dr. G. R. S. Reid), Revs. Karl Forster, D. A. Cameron, John Mackenzie, Dr. R. G. Macintyre, John Edwards, Mervyn Henderson, W. C. Radcliffe, H. C. Matthew, D. F. Brandt, and Principal Anderson; Messrs. W. G. Balfour, Roland Love and D. Sneddon, with the Clerks and Law Officers.

Ten to form a quorum.

3. Resolve that the said Commission shall meet in Sydney, and shall be summoned from time to time, as occasion may require, by the authority of the Moderator-General by notice in writing addressed to each member at least fourteen days before the day appointed for the meeting.

4. Resolve that vacancies in the membership of the said Commission, however caused, shall be filled by appointment under the hand of the Moderator-General.

5. Instruct the Finance Committee to pay the first-class return railway fares of representatives attending meetings of the Commission."

The motion was duly seconded, and approved.

158. The Appeal of the Rev. George Tulloch against a decision of the Western Australian Assembly, relative to an irregular meeting of Assembly, was laid on the table.

Parties were placed at the bar.

The Rev. George Tulloch was heard in support of his Appeal, the Rev. Alex. Crow was heard on behalf of the Assembly, and the Rev. George Tulloch was heard in reply.

Parties were removed from the bar.

It was moved by the Rev. Dr. Macintyre:

"That the Assembly sustain the Appeal, note the irregularity, and condone it."

The motion was seconded by Mr. A. G. Proudfoot, and approved.

Parties were recalled to the bar, and the Moderator intimated to them the decision of the Assembly.

159. The Appeal of the Presbytery of Perth against a decision of the Western Australian Assembly was laid on the table by the Convener of the Business Committee.

Parties were called to the bar.

The Revs. George Tulloch and J. Henderson were heard in support of the Presbytery's Appeal, the Rev. A. Crow was heard on behalf of the Assembly, and the Appellants were heard in reply.

Parties were removed from the bar.

It was moved by the Rev. Dr. Macintyre:

"That the appeal be sustained. That owing to irregularities in procedure the case be remitted to the State Assembly with

instruction to determine the case, and declare that the State Assembly has jurisdiction, as a case of administration not specifically covered by its Rule 53.

“At the same time the Assembly urges all parties to settle this dispute not by form of process, but in the spirit of peace, which is the spirit of Jesus Christ.”

The motion was seconded by Mr. A. G. Proudfoot, and approved unanimously.

Parties were recalled to the bar, and the decision was intimated to them.

160. The Overture from the Welfare of Youth Council of New South Wales, relative to the Constitution of the Board of Religious Education, was introduced by the Rev. E. H. Vines, who moved:—

Overture re
Board of
Religious
Education.

“That the Overture be sustained, and remitted to State Assemblies and Presbyteries for Report to next Assembly.”

The motion was duly seconded.

It was moved as an amendment by the Rev. Dr. Macintyre:

“That all words after ‘be’ be omitted, with a view to inserting the word ‘dismissed.’”

The amendment was seconded by the Rev. J. Sinclair, and approved, and the proposed word was inserted.

The motion as amended was approved.

161. The Overture from the Presbytery of Melbourne East, relative to powers of Session, was introduced by the Rev. Dr. Borland.

Overture re
Powers
of Sessions.

It was moved by the Rev. W. C. Radcliffe:—

“That the Assembly sustain the Overture, and declare that the rule and practice of this Church is that it belongs to the minister alone to conduct public worship, and to administer the sacraments in the congregation, and for the manner in which he discharges these functions he is accountable only to the Presbytery.”

The motion was seconded by the Rev. D. F. Brandt.

It was moved as an amendment by Mr. A. G. Proudfoot:—

“That all words after ‘sustain the Overture’ be omitted, with a view to inserting other words, viz.:—

1. ‘So far as it brings the matter before the Assembly.
2. Abstain from intervention in any way with the legislative action of the Victorian Church now in progress in connection with the matters mentioned in the Overture.
3. Instruct the Code Committee to consider the subject of the relationship of ministers to sessions under the Rules of the Church in different States, and the principles applicable thereto and to report thereon to the next Assembly, and if deemed advisable to prepare a draft set of Rules upon the whole subject for the consideration of the Assembly.’

The amendment to omit the words was seconded by Rev. Karl Forster.

The amendment was approved.

By leave of the House, Mr. Proudfoot withdrew the words he had proposed to insert, and the Rev. Dr. Macintyre moved that the following words be inserted: "so far as it raises the issue, and declare that an ordained and inducted minister is directly responsible to his Presbytery, and not to the Session, for the discharge of all the duties of his office."

The amendment was seconded by the Rev. Dr. Borland, and approved.

The motion as amended was approved.

162. The Assembly adjourned to meet this evening at 7 o'clock, which having been publicly intimated the Sederunt was closed with prayer.

TWELFTH SEDERUNT.

At Melbourne, and within the Assembly Hall, Collins Street, on Thursday, 21st September, 1933, at 7 p.m.

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

163. The Report on Social Services was submitted by the Rev. Dr. A. Cameron, who moved: Social Services.

"That the Assembly receive the Report; thank the Committee and Convener; place on record its appreciation of the interest and practical aid of the founders and supporters of existing institutions; congratulate the Victorian Church on the inauguration of the St. Andrew's Presbyterian Hospital in Melbourne; congratulate the Rev. Dr. Macintyre and the Burnside Board on the continued success of the Burnside Homes, and the early opening of a new Home; express gratification at the progress maintained, but urge upon all people to answer the challenge of present circumstances by doing more in Christlike kindness to succour little children and aged people, and to befriend those of all classes in misfortune, sickness and suffering; appoint the Committee as follows:—The Very Rev. D. A. Cameron and Rev. G. Cowie, joint Conveners; the Very Rev. Dr. Macintyre and the Revs. J. Aitken, V. C. Bell, W. L. Collins, D. S. Jones, S. L. McKenzie, C. Neville, Hubert Robertson, G. Scott, G. Tulloch, James Walker, W. E. Watkins, N. L. D. Webster, and Messrs. J. Balfour, J. R. B. Campbell, G. Johnston, J. Banks Mitchell, A. F. Whitehill."

The motion was seconded by the Rev. V. Clark-Duff and approved.

164. The Report on the Mission to the Jews was submitted by the Rev. A. Yule, who moved:— Mission to Jews.

"That the Assembly receive the Report; rejoice in the restoration to health of Rev. E. C. Ettmann; welcome the prospect of Mr. Ettmann visiting a new field in Western Australia; express deep sympathy with all the victims of anti-Semitic persecution in Germany and elsewhere; urge that in our church services intercession be regularly made on behalf of the Jews, especially in connection with the Day of Atonement;

Thank the Committee and appoint it as follows:—Revs. A. Yule (Convener), R. J. H. McGowan (Deputy-Convener), D. M. Barnet, D. F. Brandt, J. N. Hey, A. McCallum, Hugh Paton; Messrs. C. E. Rennie, Patrick Smith, A. B. Wilson; Revs. G. Tulloch, W. Floyd Shannon, E. C. Ettmann, J. Alexander, H. D. Fearon, H. Gwynne Jones, N. Jaboor, H. Kelly, J. Legge, F. H. L. Paton, D. W. Smith; Messrs. L. K. McNab, J. S. Walker, S. L. Williams."

The motion was seconded by the Rev. D. F. Brandt, and approved.

165. The following minute relative to the Very Rev. John Walker was approved:— Rev. Dr. Walker.

"It is fitting that this Assembly should place on record its high sense of the value of the services of the Very Rev. John Walker, D.D., before he retires from the active ministry at Canberra. Dr. Walker through all his career has served Presbyterianism with conspicuous devotion and efficiency, and has made himself beloved to all sections of the Church.

As Commissioner of the Church in New South Wales and also as State Moderator of that Church, and Moderator of the General Assembly of Australia, all which offices he discharged with singular ability, he gained unique experience which was of much value when he was appointed Commissioner to carry out the project of raising funds for the erection of Church buildings at Canberra. As a result of his efforts, in spite of difficult times, and through the generosity of many subscribers, a noble Church and manse have now been erected on a splendid site at the Federal Capital.

This is a fitting culmination to a distinguished career, and the General Assembly expresses its deep appreciation of Dr. Walker's labours, and its affectionate regard for him, and trusts that this honoured servant of the Church may have much of our Master's presence and blessing in his remaining years, and at last receive that crown of life which fadeth not away."

The Moderator conveyed the motion to the Rev. Dr. Walker, who responded feelingly.

Reference re
Woman
Student for
Ministry.

166. The Reference from New South Wales, relative to the admission of a woman student to the course of training for the ministry, was laid on the table by the Convener of the Business Committee.

It was moved by the Rev. Dr. Macintyre:

"That the Assembly receive the Reference, and point out to the State Assembly of New South Wales that if the question involved is to be raised it should come up as an Overture."

The motion was seconded by the Rev. D. F. Brandt, and approved.

Temperance
Committee.

167. The Communication from the Victorian Assembly relative to the appointment of a Temperance Committee was laid on the table by the Convener of the Business Committee.

It was moved by the Rev. Dr. Macintyre:

"That the Assembly receive the Communication, and refer it to the Committee on Public Questions."

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

Naval and
Military
Committee.

168. The Report of the Naval and Military Committee was seconded 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, and the senior chaplains and others for their reports.

2. Express appreciation of the faithful work done on moral and spiritual lines in the camps and ports and depots, and by the two Naval Chaplains on the warships.

3. Express deep regret at the deaths of the senior chaplains, Revs. J. Crookston, J. Cosh, Dr. R. Scott-West, and D. Macrae Stewart.

4. Recognize with gratitude the assistance rendered to the Chaplain-General by the late Rev. D. Macrae Stewart.

5. Appreciate the efforts of the Military authorities to encourage chaplaincy work in the camps; and urge that the training on Sundays be reduced to a minimum.

6. Request the Military authorities at headquarters to consider the advisability of re-introducing badges of rank for chaplains.

7. Express satisfaction at the appointment of a Chaplain for the Air Force in Victoria, and recommend that the Naval and Military Committees in the other States take steps in the same direction when considered advisable.

8. Change the name of this Committee to the 'Defence Forces Chaplaincy Committee'.

9. Re-appoint the Committee, to consist of the chaplains in the various States; the chaplains in the State wherein the Chaplain-General resides to be the Executive; the Chaplain-General to be the Convener."

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

It was moved as an amendment by the Rev. A. I. Davidson:

"That Clause 6 be omitted."

The amendment was seconded by the Rev. R. C. Racklyeft, and approved.

The motion as amended was approved.

169. The Report of the Committee on Statistics was submitted by Mr. R. A. Mcilwraith, who moved:— Statistics.

"That the Assembly receive the Report, and thank the Convener, the Committee, and the State Committees."

The motion was seconded by the Rev. Dr. Macintyre, and approved.

170. The Report of the Committee on Immigration was submitted by Mr. W. G. Balfour, who moved:— Immigration.

"1. That the Assembly receive the Report, and express satisfaction that the State Churches are assisting former migrants to find employment when necessary, and are using their agencies in promoting schemes for the settlement of boys and men on the land and in other departments of industry.

2. Resolve to appoint the Committee to take the necessary action when migration is resumed to welcome and assist Presbyterian migrants, as follow:—Revs. Dr. Borland (Convener), D. A. Cameron, Hugh Jones, W. Thomson, J. C. Jones, A. C. Weber, N. L. D. Webster, J. C. Milliken, E. H. Vines, G. Tulloch,

A. E. Brice, Alexander Duff, W. C. Radcliffe, M. McQueen and C. Matear; Messrs. C. Mackinnon, H. J. Ramsay, W. Urquhart, R. McInnes, J. Downes, R. Bracks, G. G. Meredith, R. S. Byrnes, A. S. Barr, G. P. Porteous, J. B. Gurr, W. Christie, W. Tulloch and L. V. M. Leal. The Victorian members to be the Executive; Rev. W. Thomson Corresponding Secretary.”

The motion was seconded by the Rev. D. A. Cameron, and approved.

171. The Returns on the Remit relative to representation of State Assemblies and Presbyteries in the General Assembly were laid on the table by the Rev. E. E. Baldwin, who moved:

“That the Remit be disapproved.”

The motion was seconded by the Rev. Norman S. Millar, and approved.

172. The Report on Fire Insurance was submitted by the Rev. Norman S. Millar, who moved:

“That the Assembly:—

1. Receive the Report.
2. Commend the Assemblies of New South Wales and Queensland on their decision to adopt fire insurance schemes.

3. Appoint the Committee as follows:—Messrs. S. J. Caruthers (Convener), John Downes and Rev. W. A. S. Anderson (New South Wales) ; Messrs. J. M. Carroll, A. W. Harkness, D. C. Robertson (Victoria), Revs. N. S. Millar, W. C. Radcliffe, and Mr. G. Johnston (Queensland), Rev. G. Tulloch and Mr. W. Christie (Western Australia), Mr. H. H. Richardson (South Australia), Mr. G. G. Meredith (Tasmania).”

The motion was duly seconded, and approved.

173. It was moved by the Rev. Dr. Macintyre:

“That authority be granted to the Moderator, in consultation with the Moderator’s Committee, to issue a Pastoral Letter with a message to the people of our Church.”

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

174. The Report on the *Book of Common Order* was submitted by the Rev. E. E. Baldwin, who moved:

“That the Assembly:

1. Receive the report.
2. Express the appreciation of the Church for the work done by the late Very Rev. Dr. R. Scott-West.

3. Instruct the Committee to press on with the preparation for the publication of Part II of the *Book of Common Order* and report to next Assembly.

4. Re-appoint the Committee as follows:—Revs. Dr. W. Borland (Convener), J. B. Galloway (Vice-Convener), Right Rev. Dr. G. R. S. Reid, Revs. Professors E. E. Anderson, Kenneth Edward and R. G. Macintyre, Revs. G. Cowie, G. A. Gordon, N. H. Joughin, Jas. Gibson, N. L. D. Webster, R. C. Foyster, Pro-

Returns on
Remit re
Represent-
ation.

Fire
Insurance.

Pastoral
Letter.

Book of
Common
Order.

fessor Gillies, W. A. Alston, D. A. Hodges, T. Watt Leggatt, A. A. Mackenzie, C. J. V. McKeown, J. Macdonald, R. W. Macaulay, W. H. Steele, A. H. Steele, and A. H. Stewart, and Mr. W. Gray."

The motion was seconded by the Rev. D. A. Hodges, and approved.

175. The Rev. G. Tulloch moved the motion, of which he had given notice (Minute 132), relative to Evangelism.

Evangelism.

The motion was duly seconded, and approved.

176. The following were appointed the Business Committee to prepare the business for the next Assembly:—Rev. Dr. R. G. Macintyre (Convener), John Edwards, V. Clark-Duff, G. W. McAlpine and D. F. Brandt, and Messrs. S. J. Carruthers, D. Sneddon and John Downes, with the Clerks and Law Officers.

Business Committee.

177. The Return from the New South Wales Assembly on the Remit relative to Beneficiary Fund was received.

Return on Remit.

178. The Communication from the New South Wales Council of Religious Education, relative to the work of the Board of Religious Education, was received.

Board of Religious Education.

179. It was moved by the Rev. Dr. Macintyre:

Thanks.

"That the Assembly convey its thanks to the Hospitality Committee, especially its Convener (Rev. R. Nairn), the ladies, and the Manager of the Information Bureau (Rev. F. Tamagno) ; to all who extended hospitality in their homes, and in other ways increased the enjoyment of the visiting representatives; and to the Press for its full and fair reports of the proceedings."

The motion was duly seconded, and approved.

180. It was moved by the Rev. G. Tulloch:

Business Convener.

"That the cordial thanks of the Assembly be conveyed to the Convener of the Business Committee, the Rev. Dr. Macintyre, for his efficient and courteous conduct of the business of the House."

The motion was seconded by the Rev. J. G. Scarfe, and unanimously approved.

181. 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 in the Assembly Hall, Sydney, on the second Wednesday of September, 1936, at 7.30 p.m., and the minutes of this day's Sederunts having been confirmed, the Session was closed with the benediction.

Close of Assembly.

GEO. R. S. REID, D.D., Moderator-General.

E. E. BALDWIN, Junior Clerk.

APPENDIX

STANDING COMMITTEES

Judicial Commission (38).

Rev. W. A. S. Anderson	Rev. W. C. Radcliffe
D. F. Brandt	A. Watson
John Edwards	A. C. Weber
D. J. Flockhart	W. F. Shannon
Dr. R. G. Macintyre	A. Crow
C. A. White	R. C. Foyster
G. M. Baird	M. McQueen
E. E. Baldwin	Mr. J. H. Balfour
Karl Forster	J. H. Beatson
John Gray	J. R. B. Campbell
W. Johnston	J. Downes
R. W. Macaulay	J. A. Ferguson
John Mackenzie	J. Ross
R. W. McLean	A. G. Proudfoot
J. Smiley	D. C. Robertson
G. Tait	W. H. Thompson
M. Henderson	Hon. J. M. Hunter
A. M. MacKillop	G. C. Ligertwood
R. Millar	Mr. G. C. Ligertwood

Convener: The Right Reverend the Moderator.

Australian Inland Mission (24).

Rev. R. Campbell	Rev. D. Chapman
R. J. Flockhart	A. E. Giles
John Flynn	S. Martin
G. M. Scott	A. Crow
J. A. Barber	G. Tulloch
H. A. Buntine	P. Somerville
D. A. Cameron	Mr. J. R. B. Campbell
A. S. Houston	J. Inglis
A. D. Leckie	D. Sneddon
H. C. Matthew	A. R. Gillespie
J. Walker	E. A. Black
H. Robertson	
F. W. Gresham	

Convener: Mr. D. Sneddon.

Home Missions (24).

Rev. D. M. Barnet	Rev. D. Chapman
V. Clark-Duff	S. Martin
A. J. Doig	W. F. Shannon
D. J. Flockhart	A. Crow
A. S. McCook	R. C. Foyster
H. A. Buntine	W. Kimmont
D. A. Cameron	M. McQueen
P. L. Forster	C. Matear
D. S. Jones	Mr. W. Cowan
A. D. Leckie	M. H. Finlayson
E. H. M. Shugg	E. A. Black
A. M. MacKillop	
W. C. Radcliffe	

Convener: Rev. D. A. Cameron.

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J. Mackenzie
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K. F. J. J. J.
K. Robertson
H. J. J. J.

Board of Missions (20).

Rev. W. A. S. Anderson
A. Fleming
Dr. W. Gunn
J. N. Hey
J. Lundie
C. E. Turnbull
G. M. Baird
J. C. Jones
T. W. Leggatt
H. C. Matthew

Rev. F. H. L. Paton
R. D. Watson
G. K. Kirke
N. L. D. Webster
R. C. Foyster
E. W. Hogben
J. Aitken
Mr. H. R. Balfour
R. A. Mcilwraith
Dr. C. Duguid

Conveners: Revs. T. W. Leggatt and H. C. Matthew.

Board of Religious Education (20).

Rev. J. B. Galloway
A. D. Marchant
A. R. Mcvittie
Dr. G. R. S. Reid
E. H. Vines
H. Clark
K. Forster
A. W. Ivory
J. C. Jamieson
J. Mackenzie

Rev. Professor H. Maclean
S. L. McKenzie
J. K. Robertson
W. H. Waters
N. H. Joughin
A. E. Giles
Mr. C. J. R. Price
N. F. Nelson
J. Campbell
W. F. Berry

Convener: Rev. J. Mackenzie.

Code (20).

Rev. W. A. S. Anderson
V. Clark-Duff
J. Edwards
D. J. Flockhart
G. W. McAlpine
Dr. R. G. Macintyre
E. E. Baldwin
K. Forster
R. W. Macaulay
W. D. Marshall

Rev. W. H. Steele
G. Tait
N. S. Millar
W. F. Shannon
G. Tulloch
Mr. J. A. Ferguson
A. G. Proudfoot
G. Johnston
G. C. Ligertwood
Mr. G. G. Meredith

Conveners: Rev. R. W. Macaulay and Mr. A. G. Proudfoot.

College (20).

Rev. D. F. Brandt
A. J. Doig
J. Edwards
D. J. Flockhart
W. G. Forsyth
A. D. Marchant
A. R. Mcvittie
E. E. Baldwin
Dr. Borland
H. M. Burns
K. Forster

Rev. R. W. Macaulay
A. A. McKenzie
F. Milne
F. W. Gresham
N. S. Millar
S. Martin
A. E. Brice
J. Heyer
Mr. D. K. Picken
Together with the Professors and
Lecturers in the Theological Halls.

Convener: Rev. Dr. Borland.

Finance (20).

Rev. W. A. S. Anderson
 W. C. Radcliffe
 Mr. J. R. B. Campbell
 J. Downes
 J. A. Ferguson
 Roland Love
 John Ross
 G. C. Thompson
 J. M. Balfour
 W. G. Balfour

Mr. W. B. House
 R. A. Mcilwraith
 A. G. Proudfoot
 W. H. Thompson
 M. H. Finlayson
 Hon. J. M. Hunter
 Mr. A. D. Young
 A. E. Black
 W. Christie
 G. G. Meredith

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

Reception of Ministers (20).

Rev. Professor Anderson, D.D.
 W. A. S. Anderson
 Professor S. Angus, D.D.
 V. Clark-Duff
 A. J. Doig
 D. J. Flockhart
 A. S. McCook
 C. A. White
 Dr. Borland
 K. Forster

Rev. R. W. McLean
 Professor Oxer
 E. H. M. Shugg
 James Walker
 A. M. MacKillop
 A. M. Martin
 W. F. Shannon
 A. C. Weber
 G. Tulloch
 W. Fraser

Convener: Rev. A. S. McCook.

Statistics (20).

Rev. D. M. Barnet
 J. C. Milliken
 G. M. Scott
 G. M. Torbett
 J. G. Scarfe
 J. Smiley
 E. A. Swan
 James Walker
 N. S. Millar
 T. Gibson
 J. L. Hurse

Mr. S. J. Carruthers
 J. Downes
 C. J. R. Price
 W. Cattach
 R. A. Mcilwraith
 J. A. McPherson
 Mr. John Campbell
 C. J. Jenner
 J. James

Convener: Mr. S. J. Carruthers.

Year Book (20).

Rev. D. M. Barnet
 J. C. Milliken
 A. M. Ogilvie
 Dr. G. R. S. Reid
 J. Waugh
 A. I. Davidson
 J. R. Fiddian
 R. A. Green
 W. Goyen
 R. W. Macaulay

Rev. C. J. V. McKeown
 R. Nairn
 J. Armour
 W. F. Shannon
 W. S. Laity
 Mr. G. Clark
 A. E. Forrest
 John Campbell
 G. G. Meredith
 W. Berry

Convener to be appointed at first meeting, which is to be convened by Rev. C. J. V. McKeown.

Special Committees

A.I.M. Councils.—Minute 41, paragraph 13.

Attitude of Church to Creed.—Minute 122. Rev. Dr. E. E. Anderson, Convener.

Beneficiary Fund.—Minute 155. Mr. A. G. Proudfoot, Convener.

Book of Common Order.—Minute 174. Rev. Dr. Borland, Convener; Rev. J. B. Galloway, Vice-Convener.

Business.—Minute 176. Rev. Dr. R. G. Macintyre, Convener.

Canberra.—Minute 38, paragraph 9. Mr. J. R. B. Campbell, Convener. Committee relative to Rev. Dr. John Walker, Minute 89. The Moderator-General, Convener..

Christian Unity.—Minute 123. Rev. Dr. R. G. Macintyre, Convener.

Defence Forces Chaplaincy.—Minute 168. Chaplain-General, Convener.

Fire Insurance.—Minute 172. Mr. S. J. Carruthers, Convener.

Immigration.—Minute 170. Rev. Dr. Borland, Convener.

Mission to the Jews.—Minute 164. Rev. A. Yule, Convener; Rev. R. J. H. McGowan, Deputy Convener.

Moderator's Committee.—State Moderator's Committees, with Committee of Moderator-General's home State as Executive.

Public Questions.—Minute 140. Moderator-General, Convener.

Religion in the Home.—Minute 147. Rt. Rev. G. R. S. Reid, D.D., Convener.

Social Services.—Minute 163. Revs. D. A. Cameron and G. Cowie, Joint Conveners.

Suva Commission.—Minute 142. Rev. J. Smiley (Convener), Revs. J. Mackenzie, P. J. Murdoch, G. Tait, and the Clerks of the Assembly.

Commission of Assembly.—Minute 157, paragraph 2. The Moderator-General to summon meetings and fill vacancies.

REPORTS OF COMMITTEES

AND OTHER PAPERS

PRESENTED TO

THE GENERAL ASSEMBLY OF AUSTRALIA



MELBOURNE, SEPTEMBER, 1933

Appeals

Appeal of Rev. Geo. Tulloch, from a finding of the General Assembly of Western Australia, re Illegal Meeting of Assembly.

I. Extracts from Assembly Minutes, May, 1933.

Motion, by Rev. George Tulloch, re Illegal Meeting of Assembly:—

Whereas it is laid down in the Standing Orders of the General Assembly of Australia, by which every Court of the Church is governed: in Rule 1 (a) Meetings how convened. "All meetings of Church Courts, Committees, and Congregations, shall be opened and closed with prayer, and the fact of their having been so opened and closed shall be recorded in the Minutes"; and Whereas the General Assembly of Western Australia met Pro Re Nata on Thursday, December 15, 1932, and dealt with certain business before being constituted a Meeting of Assembly by Prayer; and Whereas this illegal procedure not only affects the said meeting and in consequence all future meetings of the General Assembly, but also affects all future meetings of inferior Courts and Committees. I will move:

"That this Assembly declare the said meeting null and void and instruct the Clerk to expunge the minutes of same."

GEORGE TULLOCH.

38. The Notice of Motion standing in the name of Mr. Tulloch re Pro Re Nata meeting of Assembly, was called for.

He moved in the terms of his motion (Minute 10) and it was seconded.

The following Amendment was moved by the Clerk, and it was seconded:

"That the Assembly acknowledges the irregularity that Mr. Tulloch pointed out, express regret thereat and under the circumstances condone it."

The Amendment was put and carried.

The Amendment as Motion was put and carried.

Mr. Tulloch gave notice of appeal to the G.A.A.

100. Mr. Tulloch handed in his reason of appeal to the G.A.A. with reference to the Pro Re Nata Meeting of Assembly.

Reasons of Appeal to the General Assembly of Australia:

1. That having admitted that the meeting was illegal the resolution of the Assembly to condone its action does not meet the case, as an illegal meeting should be declared null and void.
2. The motion could not be passed under any rule of the General Assembly of Western Australia, nor can the nobile officium be stretched to apply to the case, as it is a precedent of a dangerous character, being a direct violation of the first rule of the G.A.A. in its "Standing Orders."
3. As the authorization of the calling of the meeting and the determination to proceed to the business is the matter of first importance at a Pro Re Nata Meeting of Assembly, this meeting by granting the necessary authorization without being constituted a Court of the Church violated a fundamental principle and is accordingly placing the whole Church in a dangerous position.
4. The General Assembly by declaring the meeting in question null and void Would have been setting a proper example to all the lower Courts, which it failed to do by "condoning" its own action.

(Signed) GEORGE TULLOCH.

Extracted from the Records of the General Assembly of Western Australia this 28th day of June, 1933, by me,

E. W. HOGBEN,
Clerk of Assembly.

II. Minutes of Pro Re Nata Meeting referred to in Appeal.

1. At Perth and within the McNess Hall, on Thursday, 15th of December, 1932, at 2 p.m., the General Assembly of the Presbyterian Church in Western Australia met Pro Re Nata.

2. The Clerk read a petition addressed to the Moderator, signed by ten members representing three Presbyteries, praying for a Pro Re Nata Meeting of Assembly to be held on December 15th, 1932, to consider the following business:—

- (a) The reconsideration of the Assembly's decision and instruction to the Assembly Hall Committee to cancel lease granted to, and held by the Christian Scientists, on the expiration of the lease at 30th June, 1933.
- (b) To consider the request of the Christian Scientists for the cancellation of the lease before its expiry at 30th June, next.
- (c) To consider a matter referred from the Committee on the ordination of Home Missionaries, with reference to the vacancy at Kellerberrin.

3. Mr. Thrum moved, it was seconded and agreed—That the action of the Moderator in convening the meeting be upheld.

4. Discussion arose as to when the Assembly should be constituted. The Clerk held that this should be done after a motion upholding the action of the Moderator in calling the meeting.

Mr. Tulloch dissented.

The Moderator upheld the view of the Clerk.

Mr. Tulloch wished his dissent to be recorded.

5. After the reading of Scripture and Prayer, the Assembly was constituted, the Moderator presiding.

6. The Clerk reported the following Ministerial Changes since last Assembly:—

Inducted.—Rev. Robert Causton Foyster, M.A., B.D., to Ross Memorial, West Perth, August 5, 1932.

Translated.—Rev. James Adamson from Midland Junction to St. Giles, Mount Lawley, December 7, 1932. Rev. D. H. Dyke from Kellerberrin to St. George's, Boulder, October 9, 1932.

7. The following Commissions were laid on the table and sustained:—M. J. Laird for Kellerberrin; J. C. Adams for Nedlands.

8. The Roll, thus revised, was laid on the table and approved.

9. Apologies were received from Colonel McLennan, Mr. A. H. Hilton, and W. McLean.

10. Mr. Black presented the case for the Assembly Hall Committee. He moved, and it was seconded—That the decision of the General Assembly of May last to cancel the lease, held by the Christian Scientists, of the Assembly Hall which expires on the 30th June, 1933, be rescinded.

The motion, on being put, was lost.

11. Mr. Black moved, it was seconded and agreed—That the matter of the request of the Christian Scientists for the cancellation of the lease before

its expiring at 30th June next be left in the hands of the Assembly Hall Committee.

12. It was moved by Mr. Foyster, seconded and agreed—That the Moderator's Committee be empowered to fill any vacancies which might occur on the Assembly Hall Committee.

13. The matter referred to the Assembly from the Committee on the Ordination of Home Missionaries was called for.

Mr. Crow presented the case.

Rev. A. E. Brice, Moderator.

Mr. Crow moved, and it was seconded—That Assembly instructs the Committee on the Ordination of Home Missionaries, that if the necessity arises between this and next May to invite a suitable Missionary from the East if necessary, to supply any vacancy under the instruction of the G.A.A. Blue Book 1928; Minute 77.

The motion on being put was lost.

14. The Assembly closed with Prayer.

ALEX. CROW, Moderator.

E. W. HOGBEN, Clerk.

Extracted from the Records of the General Assembly of Western Australia, this 28th day of June, 1933, by me,

E. W. HOGBEN,

Clerk of Assembly.

Appeal of the Presbytery of Perth against a Finding of the General Assembly of Western Australia.

I. MINUTES OF 1932 ASSEMBLY.

59. At Perth and within the Mc Ness Hall on Thursday, 12th May, at 10 a.m., the General Assembly of Western Australia met and was constituted by reading of Scripture and prayer, the Moderator presiding.

INTER ALIA.

64. The Appeal of Ross Memorial Session was called for.

The House sat in private.

The Bar of the House was defined.

The Perth Presbytery was placed at the Bar.

The Session of Ross Memorial was placed at the Bar.

Mr. McMullen and Rev. A. Crow were heard for the appellants; Mr. Tulloch and Mr. Scott were heard for the respondents.

Mr. Crow was heard in reply.

Professor Ross moved, it was seconded: "That the Court adjourn till 2.15 p.m."

Dr. Pearson moved as an Amendment, and it was seconded:

"That all words after 2.15 p.m. be deleted."

The Amendment was put and carried.

The Amendment as Motion was put and carried.

65. Mr. Tulloch moved, it was seconded and agreed:

“That the Appeal of Ross Memorial be an Order of the Day for 3 p.m.”

66. The House adjourned at 12.50 p.m.

67. The House resumed at 3 p.m. in private.

The adjourned debate on the Ross Memorial Appeal was taken up.

The Bar of the House was defined.

Questions were asked. The parties were removed from the Bar.

Professor Ross moved, and it was seconded:

“That the appeal be dismissed, and the finding of the Perth Presbytery on 4th May, 1932, be upheld.”

The Moderator ruled the motion out of order.

The Moderator was asked for his ruling on Rule 53, and stated: “That Rule 53 in the light of Rule 5, governed the case.”

Professor Ross moved, and it was seconded:

“That the ruling of the Moderator be disagreed with.”

The motion, being put, was lost.

Mr. Bracks moved, it was seconded and agreed:

“This House finds it has no jurisdiction in the matter.”

Professor A. D. Ross, Revs. E. W. Hogben, J. R. Thrum, T. Gibson, and Messrs. J. Young, P. Whyte, Pitt Morrison, Rev. A. E. Jones and Dr. Pearson gave notice of their dissent.

The Rev. G. Tulloch and Mr. H. Scott gave notice:

(1) “I appeal to the General Assembly of Australia against the ruling of the Moderator that Rule 53 did apply to this case.”

(2) “That the House finds that it has no jurisdiction in the matter. Reasons would be handed in.”

Extracted from the Records of the General Assembly of Western Australia (Blue Book, 1932), by me,

E. W. HOGBEN, Clerk of Assembly.

(2) Of 1933 Assembly.

At Perth, and within the McNess Hall, on..... May, 1933, at 10 a.m., the General Assembly of Western Australia met, and was constituted by reading of Scripture and Prayer, the Moderator presiding.

INTER ALIA.

101. Mr. Tulloch moved, it was seconded and agreed: “That the Rev. A. Crow and Mr. Christie be appointed to defend the action in the Thomas case.”

Extracted from the Records of the General Assembly of Western Australia (Blue Book, 1933), this 28th day of June, 1933, by me,

E. W. HOGBEN,

Clerk of Assembly.

II. Papers Relative to Appeal of the Presbytery of Perth.

APPEAL OF MRS. A. M. THOMAS.

(1) Minutes of Presbytery of Perth.

At and within the McNess Hall, Pier Street, Perth, on Thursday, 21st April, 1932, on which day the Presbytery of Perth met and was duly constituted with prayer, Sederunt, the Rev. G. Tulloch, Moderator, presiding.

INTER ALIA.

Rev. A. Crow asked for the Moderator's ruling regarding the appeal challenging the competency of the Court to hear it because of Rules 53 and 8.

Moderator ruled that this Appeal is in order.

Moved Rev. A. Crow, seconded Rev. N. McDonald, that the Moderator's ruling be disagreed with on the grounds that it is not a matter of discipline.

Moderator replied.

The motion was then put and declared lost, on a show of hands.

Moved Rev. A. Crow, seconded Mr. W. Christie, that the Appeal of Mrs. A. M. Thomas, against the decision of the Ross Memorial Presbyterian Church Kirk Session, be heard on Wednesday, 27th April, 1932, at 4.30 p.m., in the McNess Hall, Pier Street, Perth.—Carried.

The Clerk was instructed to notify all parties concerned to produce the documents required.

Extracted from the Records of the Presbytery of Perth by me this tenth day of May, 1932.

JAS. ADAMSON,
Presbytery Clerk.

At and within the McNess Hall, Pier Street, Perth, on Wednesday, 27th April, 1932, on which day the Presbytery duly met and was duly constituted with prayer, Sederunt, the Rev. G. Tulloch presiding.

INTER ALIA.

The Appeal standing in the name of Mrs. A. M. Thomas, was called for. (See Min. p. 69.)

The Clerk tabled a letter from the Session Clerk, Ross Memorial Church, requesting Presbytery to fix a more convenient date, and also asking for a copy of the Appeal.

Moved by Mr. W. McLean, seconded Mr. W. Christie, that letter be received.—Carried.

Moved Mr. W. Christie, seconded Mr. W. McLean, that Presbytery adjourn to deal with this matter till next Wednesday, 4th May, 1932, at 4.30 p.m.—Carried.

Moved Rev. A. Crow, seconded Mr. W. McLean, that Mrs. A. M. Thomas be asked to prepare her Appeal and submit to the Clerk, and that the Moderator be requested to assist in the necessary procedure, and that the Appeal be in the hands of the Clerk by to-morrow (Thursday, 28th April, inst.), so that he can send due notice to the Kirk Session, Ross Memorial Church.—Carried.

Extracted from the Records of the Presbytery of Perth, by me, this tenth day of May, 1932.

JAS. ADAMSON,
Presbytery Clerk.

At and within the McNess Memorial, Pier Street, Perth, on Wednesday, 4th May, 1932, on which day the Presbytery of Perth duly met and was duly constituted with prayer, Sederunt, the Rev. G. Tulloch, Moderator, presiding.

The Presbytery adjourned at the request of the Ross Memorial Kirk Session and met and within the McNess Hall on Wednesday, 4th May, 1932, to deal with the Appeal from a member of the Ross Memorial Church.

The Bar of the Court was defined.

Parties were called to the Bar.

There appeared Mrs. A. M. Thomas, appellant, Rev. A. Crow and Mr. F. A. McMullen, representing the Ross Memorial Session, the respondents.

There was laid on the table and read by the Clerk the Appeal by Mrs. A. M. Thomas, 58 Holland Street, Wembley Park, against the decisions of the Session Ross Memorial Church, made on 5th February.

Unto the Venerable the Presbytery of Perth.

An appeal by Mrs. A. M. Thomas, of 58 Holland Street, Wembley Park, a member of Ross Memorial Church, Hay Street, West Perth.

I appeal to the Presbytery of Perth against the decision of the Session of Ross Memorial made on 5th February and notified to me three days later by letter.

“Resolved: (1) That Mrs. Alice M. Thomas having ignored Session’s request for her resignation as a member of the Choir, her membership of the Choir be and is hereby cancelled.

(2) That a copy of this Resolution be sent to Mrs. Thomas.”

The grounds of my appeal against the above decision are as follows:

(1) Because the action taken by the Kirk Session of Ross Memorial was illegal in that the rules governing such cases were evidently ignored. See Rule 57 which reads.—“Anyone bringing an accusation before a court must give seven clear days notice thereof in writing to the person charged.” “He must also submit the charge in writing with the statement of the ground on which he makes it.”

Up to the present I have not received the charge or copies of them required under Rule 57, and in consequence the very first principles of justice have been denied me by the Kirk Session.

(2) The citation made by the Session Clerk dated 30th November, calling upon me to attend a meeting of Session to be held on 2nd December and giving me but one day to attend without knowing the reason why I was to attend, was a fatal defect as it is a violation of Rule 96.

(3) The citation did not state that I was the party the Choirmaster had made a complaint against, and on the face of it is absolutely irregular as it appears to be a citation which might equally have applied to any member of the Choir.

(4) The complaints made by the Choirmaster against me were not dealt with by the Kirk Session at its meeting in a regular manner guaranteeing justice to all parties. My accuser did not appear. I was informed he was cited and the case proceeded in his absence, which is contrary to all principles of justice. I asked why the Choirmaster was not in attendance as he was the accuser. I was, in consequence, not permitted to examine him on his complaints. I was not asked to bring any witnesses I might desire in order to disprove the complaints, which I could do. I regret now, that, through my ignorance of the law, I was induced to make a statement of defence before the Kirk Session, which was most imperfect as I did not know anything of the charges till read to me at the meeting.

(5) In charges made against a person the onus is upon the complainant to prove by regular evidence that the charge is well founded. This applies in every court in the land—civil or spiritual. In this case the complainant did not regularly prove any charge against me.

(6) In explanation of my refusal to comply with the demand irregularly made, that I should resign my membership of the Choir, I felt that the Kirk Session had not the power to call upon me to resign or to remove my name without first proving by a regular process that I was guilty of an offence calling for such drastic action. Rule 135 says:—"A charge cannot be visited with judicial censure unless, it has been confessed to the court, or regularly proven." In this case nothing was done in accordance with any of these rules. I was called upon to resign within four days and was so upset by this unjust demand that I felt I could not reply.

(7) I was not called before the Session (See Rule 100) and informed of their action in removing my name, and in consequence had no opportunity of giving notice of an appeal to the Presbytery, and being ignorant of the law of the church, sent my appeal in the best way I thought possible, to the Clerk of the Presbytery.

I further appeal to the Presbytery on the ground that the Kirk Session of Ross Memorial refused to re-open the case when I requested them to do so in order that I might disprove the charges. (See letters, date 14th Feb. and 14th March), Rule 79.

By the illegal action of the Kirk Session in removing my name from the membership roll of the Choir I have suffered greatly in mind, in character, and in reputation, as I find many people now consider I am quite unworthy to be a Communicant of Ross Memorial Church, and even pass me in the public street.

If I am found guilty of any offence against the Church, the Choir-master, or any of my fellow members, I am prepared to submit to a just punishment, but in this case I have been severely punished for alleged offences which I deny and which have not been regularly proven by the law of the Church.

Signed by me: ALICE M. THOMAS,
this 28th day of April, 1932.

Witness: JAS. ADAMSON,
Presbytery Clerk.

The Minutes of the Ross Memorial Kirk Session and other relevant documents were laid on the table.

Mr. F. A. McMullen, Session Clerk Ross Memorial Church, challenged the jurisdiction of the Court to hear the Appeal.

The Moderator ruled that the Appeal came within the jurisdiction of the Court, the Presbytery having previously determined to hear it.

Mr. F. A. McMullen requested leave to have his objection recorded.

Leave was granted.

Parties were heard, Mrs. A. M. Thomas, the appellant, and Rev. A. Crow and Mr. F. A. McMullen the respondents.

Parties were removed from the Bar.

Moved by Mr. H. Scott, seconded Mr. T. W. Stilford, that the Appeal be sustained.—Carried.

Moved Mr. C. R. James, seconded Rev. N. McDonald, that this matter be referred back to the Ross Memorial Kirk Session for action *de. novo.* (See Rule 12, page 14, Rules and Forms of Procedure) and disposed of in accordance with the Laws of the Church.—Carried.

Parties were re-called and the Moderator intimated the Finding of the Court to them:—

1. That the Appeal was sustained.

2. That Presbytery has determined that the Appeal be sent back to the Ross Memorial Kirk Session for action *de novo* in accordance with the Laws of the Church.

Mr. F. A. McMullen, Session Clerk, Ross Memorial Church, gave notice that he would appeal against the decision of the Presbytery.

The Moderator intimated that the notice only secures the right during ten days, to give in the written Appeal with the reasons thereof, otherwise the Appeal is held as fallen from (Rule 123, page 77. Constitution and Rules and Forms of Procedure G.A.A., 1925 edition).

Extracted from the Records of the Presbytery of Perth by me, this tenth day of May, 1932.

JAS. ADAMSON,
Presbytery Clerk.

(2) Appeal of West Perth Session Against Finding of Perth Presbytery.

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

This is an Appeal by the Session of Ross Memorial Congregation against the decision of the Presbytery of Perth given by that Court on the 4th day of May instant, on an appeal taken by Mrs. Alice M. Thomas, a member of Ross Memorial Church, against the decision of the Session of that Congregation cancelling her membership of the Choir after she had refused the request of the Session for her resignation from the Choir.

The decision of the Presbytery of Perth was:—

1. That the appeal be sustained.
2. That the Presbytery has determined that the appeal be sent back to the Ross Memorial Kirk Session for action *de novo* in accordance with the laws of the Church (see Rule 12, page 14, Rules and Forms of Procedure, Presbyterian Church in Western Australia.)

The grounds of this appeal are:—

1. That at the meeting of the Presbytery of Perth on 4th inst., when the appeal of Mrs. Alice M. Thomas was about to be entered upon, the Moderator refused to allow the representatives of the respondents, the Ross Memorial Session, to state their objections to the jurisdiction of the Presbytery to receive or hear such appeal.
2. That such refusal was unjustifiable, and materially prejudiced the case of the respondents.
3. That the Appeal of the said Alice M. Thomas was based upon Rules which do not apply to her case.
4. That the decision of the Session against which the said Alice M. Thomas appealed, was strictly within the powers given to the Session by Rule 53 of the Rules and Forms of Procedure of the Presbyterian Church in Western Australia, approved by the State General Assembly in 1917.
5. That by virtue of the powers and authority vested in the Session by said Rule 53 the Session received and finally disposed of a complaint against the said Alice M. Thomas, then a member of the Ross Memorial Choir engaged in the service of Praise in the said Congregation, and that against such decision no appeal can be sustained.

Dated this 9th day of May, 1932.

For the SESSION OF ROSS MEMORIAL CONGREGATION.

(Signed) FRED. A. McMULLEN,
Session Clerk.

At and within the Vestry, St. Andrew's Church, by permission of the Assembly on Tuesday, 10th May, 1932, on which day the Presbytery duly met and was duly constituted with prayer, Sederunt, the Rev. G. Tulloch, Moderator, presiding.

INTER ALIA.

It was moved and seconded and agreed: That the Moderator, Clerk and Mr. H. Scott be appointed a Committee to frame answers to the Appeal of the Ross Memorial Kirk Session, and that the Moderator and Mr. H. Scott be appointed as respondents to defend the action of the Presbytery before the Assembly.

Extracted from the Records of the Presbytery of Perth by me this tenth day of May, 1932.

In view of the death of Mr. Henry Scott, the Rev. J. Henderson was subsequently appointed by the Presbytery to prosecute the Appeal with the Rev. G. Tulloch.

JAS. ADAMSON,

Presbytery Clerk.

(3) The Presbytery's Answers to Reasons of Appeal.

1. The Presbytery had already determined to hear the Appeal at a previous meeting of the Presbytery after strong efforts had been made to prevent its hearing. The jurisdiction of the Presbytery to hear the Appeal having been previously settled it could not be re-opened at the stage of hearing the Appeal.

2. The action of the Presbytery in hearing the Appeal could not in any way prejudice the case for the respondents.

3. There are no rules save the rules of the General Assembly of Australia which can be made to apply to a case where definite charges are made against a member of the Church. Besides, the Kirk Session took wrong action against the defendant and did not give her proper opportunity to vindicate her innocence or to extenuate her guilt. The Session also acted under Rule 25, page 62 G.A.A. Discipline, but went far beyond it in removing the party from membership of the choir without proving her guilty of any offence.

4. The Presbytery denies that the rule referred to—53 in "Forms of Procedure of the Church of Western Australia" can be made to apply to any chorister in any choir, the rule applying to the "Service of Praise" and precentor or paid servant only and not to the people who are voluntary workers of the Church as members of the Choir. The Kirk Session, the Presbytery asserts, has misunderstood the meaning of the rule and that is the cause of much of the trouble in this case.

5. The Kirk Session of Ross Memorial Church has never been given the power to finally determine any matter, as this strikes a blow at the fundamental principles of the Presbyterian Church and is *ultra vires* of the Presbyterian systems generally. Should any Assembly agree to such a proposal it would make Kirk Sessions practically infallible and place them in a position which would make the members of the choirs and all other congregational bodies feel quite insecure in their positions, as it might permit a real injustice to members of the Church without any redress being possible through the channel of the Higher Court.

(4) Reasons for Appeal of the Presbytery of Perth to the General Assembly of Australia.

Q 1. The Action of the Moderator was irregular in his failure to complete the process laid down for the disposal of Appeals before a Court (see Rules of W.A. 11): "Appeals are either sustained or dismissed; but in

either case the judgment of the Inferior Court is modified or altered if necessary as the Superior Court may think fit." See also Standing Orders G.A., 101, where it is expressly declared that Appeals before a Court must be "dismissed" or "sustained."

In this case the procedure was in order, parties having been heard and removed from the Bar; and the only competent motion was that moved by Professor Ross, and duly seconded: "That the Appeal be dismissed." This motion was unwarrantedly ruled out of order by the Moderator.

2. As the result of this irregular decision—that the Appeal was incompetent in view of Rules 53 and 5, Rules of W.A.—the Court was not permitted to pass its judgment on the Appeal which it had heard. This is a serious injustice to The Presbytery of Perth, but a far more serious one to the party before the Lower Court.

3. The ruling given which was upheld by a majority of one, is contrary to the rules and practice, not only of every State Assembly, but of the General Assembly of Australia, and of every Presbyterian Church throughout the world. This is set forth clearly in "The Second Book of Discipline," Page 421, as the fundamental basis of our system of Graduated Courts. "When a party conceives that the judgment of an Inferior Court is unjust or erroneous he is entitled to seek redress by appealing to the Court above it."

No interpretation (of any such Rules as 53 and 5, Rules of W.A.) can be a bar to an appeal to the Presbytery or General Assembly, because the Kirk Session is not a final Court of Appeal in any matter whatsoever. The above rules thus interpreted are *ultra vires* of the Constitution of the Presbyterian Church of Australia, and of the Presbyterian Church of Western Australia.

4. The decision of the State Assembly of Western Australia against which this appeal is taken now vests the Kirk Session in question, and consequently every Kirk Session with unlimited powers, laying down no rules which guarantee justice to every person who comes before it, and declaring, in effect, as in the case before us, that said Sessions may dismiss members of choirs at will, or for the sake of expediency and without a proper trial. In this case there were definite charges forwarded in writing, parties were cited to hear the complaints, the complainant did not appear, and the defendant was heard in his absence.

In consequence of this determination of the State Assembly—which does not permit of any review of the decisions of Kirk Sessions even in the case of a dismissal from a Church Choir—there is no possibility of review by a higher spiritual Court, and parties who are injured in character, or reputation, by Kirk Sessions departing from the principles of justice, and the rules which are designed to protect Church Members have no redress whatever save in an appeal to the "Civil Courts," which is expressly forbidden (see Rule II, G.A.A.) "Procedure in Discipline."

GEORGE TULLOCH.

HENRY SCOTT.

Extracted from the Records of the General Assembly of Western Australia (Blue Book, 1932), by me,

E. W. HOGBEN,
Clerk of Assembly.

Rules of Western Australian Church, Referred to in the Case.

Rule 52.—"The Precenter or Leader of the Service of Praise requires to be a person with whose character the Session are satisfied, but it is expedient to have him elected by the congregation or by a Committee of their number appointed for the purpose."

Rule 53.—“It rests likewise with the Session to deal finally with the resignation or removal of the Precentor or Leader, to take a general superintendence of the Service of Praise, and to receive and dispose of all complaints in regard to it. All other persons receiving regular salary from congregations require to be persons with whose character the Session are satisfied; and it rests with the Session to deal finally with their resignation or removal.”

Appeals.

Rule 5.—“All decisions of an Inferior Court may be appealed against to a Higher Court except in cases in which an appeal is specifically forbidden by a definite Rule.”

Appeal of the Rev. A. J. Carter and Others against the Finding of the New South Wales Assembly anent the Teaching of Professbr Samuel Angus.

Extract Minutes of Assembly:—

1. At Sydney and within the Assembly Hall on Thursday, 18th May, 1933, the Assembly being duly constituted,

Inter alia:

38. The following documents were laid on the table and received:—

1. An Overture signed by the Rev. R. J. H. McGowan and the Rev. Hugh Paton and forwarded simpliciter by the Presbytery of Sydney, asking the Assembly to inquire into the doctrinal views and teaching of Professor Samuel Angus. (Annex. A.)

2. A Communication from the Presbytery of Sydney forwarding to the Assembly for its information a Report of a Conference with Dr. Angus. (Annex. B.)

3. A Petition from five Theological students, forwarded by the Theological Hall Committee with the recommendation that the prayer thereof be granted, asking leave to be heard at the bar of the House that they might testify concerning the teaching of Professor Angus. (Annex. C.)

It was moved and seconded that the House sit in private.

The motion, on being put, was negatived.

The Rev. R. J. H. McGowan asked whether his speech in presenting his Overture would be privileged.

He was informed from the Chair that his speech would be at his own risk.

Mr. McGowan intimated that he was not prepared to proceed with the Overture.

The Moderator declared that the Overture had lapsed.

39. The motion of which Dr. Macintyre gave notice in the Second Sederunt (Min. 30) was moved by him in an amended form, as follows:—

1. That, while not identifying itself with Dr. Angus's statement, the Assembly receives with satisfaction his assurance, as in Sydney Presbytery's Report of Conference, that he adheres without mental reservation to his obligation to “assert, maintain and defend” the doctrine of this Church as stated in its authoritative documents “as an exhibition of the sense in which he understands the Holy Scriptures, and as a confession of his own faith”.

2. Further, the Assembly thinks it right to say that in view of such report the Assembly feels assured that Dr. Angus does not hold views on the Person and saving work of our Lord contrary to the faith of this Church.

3. That the Assembly, adhering as it does to the Declaration made by last Assembly, desires to assure all its faithful people that the Church stands firmly by the evangelical faith which this Church has ever held, believing that therein is proclaimed the Gospel message.

The motion was seconded by the Rev. D. J. Flockhart.

The Rev. A. J. Carter moved as an amendment:—

That the first and second clauses be omitted and the following clause inserted:—

“That in the opinion of this House the views expressed by Dr. Angus re the Atonement and the Resurrection, as set forth in the statements appearing in the White Book, pages 172-175, are not in accord with the doctrines of the Presbyterian Church.

The amendment was duly seconded, and on being put, was negatived.

Dr. Angus addressed the House.

The motion was put; the vote was taken by division; and the Moderator, having received in writing the report of the tellers, declaring the motion carried by 245 votes to 19.

40. From this finding the following members dissented and appealed to the General Assembly of Australia, for reasons to be given in:—The Revs. A. J. Carter, J. B. Fulton, James Gillespie, Dr. Wm. Gunn, R. J. H. McGowan, and J. A. R. Perkins.

The Revs. John Edwards and D. J. Flockhart were appointed to answer the reasons of appeal, and to appear as Respondents for the New South Wales Assembly in the General Assembly of Australia.

Extracted from the records of the Assembly of New South Wales, this 19th day of July, 1933, by me,

JOHN EDWARDS,
Clerk of Assembly.

Rev. A. J. Carter's Reasons of Appeal.

I hereby crave leave to dissent from the finding of the Assembly on the motion moved by Dr. Macintyre on the following grounds.

The Assembly, in affirming that its Ministers and Teachers may hold the view expressed by Dr. Angus regarding the sacrificial, atoning death of Christ, and may deny the fact of the bodily resurrection of Christ, and yet hold views which are not contrary to the standards of the Presbyterian Church, has raised issues so important, that in the interests of the Church the mind of the Highest Court of the Church should be obtained upon them.

(Signed) ALBERT J. CARTER.

Rev. Joseph B. Fulton's Reasons for Dissent and Appeal in the Professor Angus Case.

1. In handing in these reasons for my dissent and appeal in the Professor Angus case re Dr. Macintyre's motion, I wish it to be stated to the Assembly I have not been furnished with a copy of the White Book, nor did I receive one even when I applied to three of the officials except the loan, while I was on the platform, of the late Convener of the Business Committee's copy, and I was sent from one clerk to another till I was finally twice refused by the General Secretary. I consider the whole conduct of the

case grossly unparliamentary or unfair ecclesiastically, and a desire not to deal with Professor Angus' position on the basis of his having failed to honestly fulfil his position in the agreement entered into when he was appointed Professor of New Testament, etc.

2. Because Dr. Macintyre's resolutions in regard to the Sydney Presbytery's Report were an attempt rather to reinstate Professor Angus in the confidence of the members of our Church, than to get at the root of the admitted very general discontent with his teaching and public utterances; while Dr. Macintyre admitted in his speeches to the Assembly that Professor Angus was unorthodox, yet he withdrew from his notice of motion in its final form the words "caution Professor Angus, etc.", an omission that probably escaped the notice of many in the final vote; an attempt to "heal slightly the hurt, etc."

3. Because Dr. Macintyre's resolution was in some parts (as in his resolution of the Assembly of 1932) a declaration of the soundness of the Church generally in the Faith, a thing I do not on the whole doubt, that our Church is sound in the very matters where Professor Angus is at least "unorthodox" admittedly. For the Assembly to recount and reassert these things as is done in the resolutions is one thing; but Professor Angus did not acquiesce in such assertion, except by silence, which is not enough in his case. And, silent acquiescence is hardly true, for his long-considered defence prepared and read to the Assembly and published and sold in pamphlet form the next day, has the same unsettling tone and tendency; even pleading for further progress along his lines instead of adherence to the accepted Subordinate Standards of our Church. To me it is very evident that Professor Angus has been influenced to take up a position that is not his at heart.

4. Because it is evident that Professor Angus does not believe in the doctrine of the Trinity, and the true Deity of our Lord and Saviour, Jesus Christ. I hold written documentary evidence that should convince that he does not believe in the doctrine of the Trinity for the last eighteen (18) years. Theology, and this doctrine especially, is not a growth as language is, nor do our Standards in these great matters require constant change. He attacks doctrines that have been held by the very great fathers and teachers of the Church unchanged for more than a thousand years as taught in the Shorter Catechism, question 4, and by Dr. Orr.

5. Because Professor Angus evidently does not hold the doctrine of the Atonement that Christ died for our sins and made satisfaction by His death, for the sins of men, but some ethical theory.

6. Because he does not give such an answer in regard to such a vital doctrine as the Resurrection of Jesus Christ as is satisfactory or in harmony with the faith of our Church now, or in the centuries past. The Resurrection is one of the best attested facts by evidence of any statement of history.

7. Because of the unsettling and detrimental effect of Professor Angus' teaching generally, and especially on the students in the Theological Hall; and its evil and emasculating effect on the teaching of very many ministers of our Church, and mostly so on those who have been longest and most under his influence.

8. Because the resolution savours too much of the "ostrich method" of hiding its head in the sand, instead of remedying the dangerous teaching and influence of Professor Angus, of which there has been evidence sufficient given by Rev. R. J. H. McGowan, of Ashfield, delivered in the Sydney Presbytery on the 14th of March, 1933.

JOSEPH B. FULTON.

Reasons of Appeal by Rev. W. Gunn against the Decision of the Assembly of New South Wales regarding Dr. Angus, 18th May, 1933.

I appeal against the decision of the Assembly on the motion of Dr. Macintyre for the following reasons:—

1. Because the Assembly, "while not identifying itself with Dr. Angus's statements" (in the White Book, p. 175) allows him unchecked to continue teaching doctrines with which it does not agree.

2. Because Dr. Angus, in describing the Resurrection of Christ as "a spiritual experience in and with Jesus", thereby denies the fundamental doctrine of this Church regarding the Supernatural Physical Resurrection of Christ.

3. Because Dr. Angus, by characterizing the Gospel accounts of the Resurrection, given by "chosen witnesses" (Acts 10: 41), as merely "Haggadic teaching, to bring out the value of Jesus", undermines the value and authority of the supreme standard of our Church.

WILLIAM GUNN.

Reasons of Appeal by the Rev. R. J. H. McGowan against the motion (Minute No. 39) carried in the State Assembly of New South Wales on 18th May, 1933.

I appeal on the ground that there is prima facie evidence that the teaching of Dr. Angus is not in harmony with the doctrine of our Church on the following important points:—

I. Propitiation and Sacrifice.

At Lithgow, on the 30th October, 1932, he declared, according to the "Sydney Morning Herald" of 1st November, 1932:—

Christianity thought that God would only have dealings with man and woman through a mediator. Contrary to all His teachings the Christian Church had made Christ the person to act in that capacity.

In the "Lithgow Mercury" of Monday, 31st October, 1932, the report is to the same effect:—

Christ's idea of God's dealings with man was very different to that of the Church. He believed that there was direct intercourse—an immediacy—between the Father and every son and daughter of humanity. Christianity thought something opposite—that God . . . would only have dealings with man and woman through a Mediator, and contrary to all His teachings, the Christian Church had made Christ the person to act in that capacity.

The same paper says: Dr. Angus placed particular emphasis on the fact that whereas Christ had taught forgiveness came from love and repentance, Christianity had taken the way of sacrifice, bloodshed and expiation.

Pastor A. T. Whale, of the Baptist Church, was present when the address was delivered, and in "S.M. Herald" of 7th January, 1933, confirms the accuracy of the "S.M. Herald" report and that of the "Lithgow Mercury". Mr. Whale says:—

"Scarcely could I believe my ears when next the Professor expressed the sentiment that Jesus did not teach that He was a mediator between God and man, but on the contrary, as in regard to Hosea and his faithless wife, whom he again received, Jesus taught the doctrine of immediacy, in support of which Professor Angus quoted the story of the prodigal son in which no mediator is mentioned. Jesus taught direct access to God, and the Professor believed in the doctrine of 'immediacy'; the interpreters of Jesus had overlaid His teaching with sacrifice, expiation and propitiation."

In "Honi Soit", of 9th November, 1932, the official organ of the Sydney University Students' Representative Council, there is a report of his address to the S.C.U. on 3rd November, 1932, in which we read:—

There was the idea that God was an Oriental despot. With this went the belief in the Atonement adopted by the Churches and prayer meetings.

It was impossible to reconcile the atonement with a belief in the love of God. Jesus suffered crucifixion because of His love for man. We could not believe that the death of Christ had been pre-arranged by God for the salvation of mankind, and still hold that God was a God of love. ... In popular opinion God held aloof. Christ was the intermediary between God and men. This view would have astonished Christ, who attacked all intermediaries in religion.

In notes taken by the Rev. J. Ward Harrison of Dr Angus's address to the Methodist Ministers' Association in May, 1931 (and printed "for the use of ministers" in connection with "Glad Tidings" issue of 1st June, 1931), Dr. Angus says:—

God needs no intercessor . . . Jesus taught immediacy. In three years His Church taught the need of a Mediator . . . Our doctrine of the forgiveness of sins is against the ideal of Jesus . . . He (Jesus) did not believe in the necessity of an Intercessor.

In "Religious Quests", p. 129: In contrasting the religion of the Founder of Christianity with that of the post-apostolic days, Dr. Angus says:—

"In the first, forgiveness of sins is conditioned wholly by the moral attitude of repentance and obedience to a loving Father; in the second, this solace of anxious souls has been theologized into conformity with an ancient, particularly Semitic, blood-ritual which interpreted the martyr-death of Jesus as a, or rather, the propitiatory sacrifice, the ground and objective means of all God's gracious forgiving activities."

According to a student's notes of Dr. Angus's lectures to Theological students (the student is a stenographer and is willing to testify to their correctness), Dr. Angus said:—

Did Jesus believe that His death was connected with forgiveness? Paul's statement that God provided Christ as a propitiatory offering to satisfy justice "reminds one of a character in Gilbert and Sullivan". The doctrine of the atonement was not attributed to Jesus by the early preachers and writers. They said that it was "according to the Scripture". Jesus did not know that His death was necessary for the salvation of men. Repentance was the only condition of forgiveness that Jesus knew. He did not anticipate that any other condition would be laid down . . . approach to God through the merits of Jesus would be "anathema to the mind of Jesus".

According to this student's notes Dr. Angus sets aside the words "a ransom for many" in Mark 10: 45, and he disallows the words "unto remission of sins" in Matt. 26: 28 at the institution of the Lord's Supper.

Dr. Angus also disallows those "Son of Man" passages where Jesus predicts His own death.

I would also point out that Dr. Angus constantly refers to the death of Jesus as a martyr-death. He does this in lectures to students, in addresses, and in his book "Religious Quests".

For example, "The Lithgow Mercury" of 31st October, 1932, reports him thus:—

The speaker pointed out that there had been two martyrdoms that changed the whole face of Western Christianity. The first took place in 399 B.C., when Socrates, one of the great philosophers of antiquity, suffered death in the championing of the principles for which he stood. . . . The second martyrdom to which he referred took place 426 years after the death of Socrates on the mount outside the walls of Jerusalem.

In the Report of Committee of the Presbytery of Sydney, which was forwarded by the Presbytery to the State Assembly with reference to the words in the Declaratory Statement:—

"The love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to

men without distinction on the ground of Christ's all-sufficient sacrifice, are regarded by this Church as vital to the Christian faith."

Dr. Angus said: "Yes, I accept that provided there is, etc."

I ask if Dr. Angus accepts it, why does he not teach it? In his teaching as above he sets aside, he disparages the view that we are saved on the ground of Christ's all-sufficient sacrifice or as the third paragraph of the Declaratory Statement says: "None are saved except through the mediation of Christ".

Dr. Angus said to the Presbytery's Committee: "I recognize the place of self-sacrifice in the life of Jesus, supremely exemplified in His death."

With this agrees the above student's notes of Dr. Angus's lectures (1933):—

"Our first Christian predecessors laid great stress on the death of Jesus because of its presumed bearing on Salvation. To-day, the death of Jesus stands as a challenge to self-sacrifice. The emphasis is now rather on the life of Jesus. ... To this life the martyr-death . . . formed a fitting climax and the cross remains the everlasting symbol of self-sacrifice, etc."

I submit that all are agreed that Jesus's death was a wonderful example of self-sacrifice. The point is not was He an example of self-sacrifice but was He a sacrifice for sin? Did He there bear our sins?

Dr. Angus's reference to "propitiation" in his answers to the Committee of the Presbytery of Sydney is, I submit, unsatisfactory. The minds that drew up the Declaratory Statement unquestionably used the terms "Propitiation", "Incarnation", "Resurrection" in their generally-accepted sense—in the sense given in the standards with which the statement deals. Dr. Meiklejohn and those associated with him made no secret when they drafted this Declaratory Statement that what they were guarding the Church against was such doctrine as the Victorian Church drastically disavowed in 1883, and when Dr. Angus says "the form is propitiation", "my preference is strongly for the term reconciliation", there was no thought of pleasing those who held that view. The authors of this Declaratory Statement were all well aware of the distinction between propitiation and reconciliation—that reconciliation is the result and propitiation the means—and their preference, which is now the official faith of the Church, was for propitiation.

As for "demons" and "pneumatisation", to which Dr. Angus refers, the Declaratory Statement is silent, but propitiation was put into the Declaratory Statement as a vital truth.

When Dr. Angus answers "Yes . . . provided there is . . . no conception of God unworthy of or contrary to the teaching of Jesus", I submit that all he may mean by "the teaching of Jesus" may be that reduced teaching which he approves after he has left out much of its best and most vital elements.

I submit that the teaching of Dr. Angus regarding the atonement of Jesus Christ is out of harmony with our doctrine.

II. Incarnation and the Person of Christ.

Dr. Angus, according to the same student's notes (1933), said that the conception of Incarnation is foreign to the mind of Jesus and is in no way a Jewish thought and that its first appearance in literature is in Paul.

He says that orthodox theology rightly stressed the incarnation, maintaining that Jesus was of the same substance with the Father. But all men are incarnations of God, and of the same substance with Him.

"The question whether Jesus differs in kind or degree is one that cannot be asked and therefore cannot be answered. We have discovered that God, our Father, refuses to differ from us in kind."

“Religious Quests” (p. 402): “Gnosticism also raised acutely the question of the human and divine in Christ, which had the lamentable issue in the Church of restricting the unity of human and divine to Christ, who had so perfectly lived the unity.”

I submit that the conception of Incarnation was not foreign to the mind of Jesus, that Jesus differs from us in kind as well as in degree and that, when Dr. Angus says that he teaches that the Incarnation of Christ is “not only a true incarnation but the true incarnation”, it is easy for him to say that because he believes that every man is an incarnation of God. If every man is an incarnation of God it is easy to say that Christ is the supreme incarnation of God.

The expression “of the same substance” has an historic meaning and is distinctive of the Nicene Creed. A critic said of Hegel, that his mission was to persuade the young men of Germany that they were God and the young men found it exceedingly pleasant. A student who accepts Dr. Angus’s teaching may say “Jesus is the consubstantial Son of God but so also am I”.

Here are some of the positions which Dr. Angus appears to take concerning Jesus:—

(a) Jesus had a sense of sin in Himself.

Student’s notes.—Referring to the Baptism of Jesus, Dr. Angus says that the submission of Jesus to baptism indicates a sense of sin in Himself. The doctrine of His sinlessness was unknown to Jesus Himself. It began with Paul.

It seems to me a most serious thing to teach concerning the pure and holy Son of God, God’s Lamb without spot or blemish, that He had a sense of sin in Himself.

(b) Then Dr. Angus alleges that Jesus gave erroneous teaching.

(1) Re Son of Man.

Student’s Notes.—Jesus thought that God would vindicate Him by sending immediately after His death the Son of Man. But no Son of Man came. That was not God’s way.

Jesus and His Apostles promised a crisis in that generation. God thwarted that plan.

“S.M. Herald,” of 1/11/32 reports that at Lithgow Dr. Angus said that Christ believed the world was about to come to an end, and that there would be set up on earth a heavenly kingdom. But God’s ways with men had been wiser and more patient than was foreseen by His Son. To-day Christians looked for no closing of the human story, but expected the world to go on indefinitely.

The “Lithgow Mercury” of 31st October, 1932, reports to the same effect.

(2) In regard to His death, Jesus was mistaken about this.

Student’s Notes.—Jesus did not know that His death was necessary for the salvation of man. When He went south He did not realize that He was going to die. He almost succeeded. He failed only because of treachery in His own ranks. Jesus did not die with Church theology in His mind.

Jesus could not predict His own death when He did not know until a few hours before that He must die.

I submit that to suppose error in God, even in God Incarnate, is as clear a contradiction as to suppose sin in Him. The explicit teaching of Jesus is infallible.

(c) Apotheosis and Worship.

“Religious Quests” (p. 421): “Origen forgetful that apotheosis was the earliest form of Christology.”

Student's Notes (1933) regarding Petrine preaching.—“Here we have an obvious instance of apotheosis so familiar to the ancient mind, but it is only partial apotheosis, only to Lordship not to Deity.”

I submit that Apotheosis Creature-worship is Idolatry and altogether contrary to Scripture.

Student's Notes.—Jesus Himself did not accept the title “Lord”. The fourth Gospel is not to be relied on in this matter. The writer twisted his history to suit his theory of Jesus.

Friday, 8th July, 1932.—“To Jesus to-day we grant a far higher position than He ever claimed for Himself.”

“Religious Quests” (p. 402): “In the transposition of the Jesus of History . . . as the Second Person of the Trinity the Gnostic contention triumphed.”

In regard to Paul's Christology Dr. Angus teaches that Phil. 2: 5-11 is mythological.

Student's Notes (1933).—“Such a passage as Phil. 2: 5-11 lies in a no man's land of mythology and messianism.”

I submit that it is a matter of grave concern if in teaching students for the ministry Dr. Angus disallows the Scriptural basis on which belief in our Lord's Deity rests. If it does not rest on what was in the mind and teaching of Jesus as recorded in the Synoptics, if John's Gospel is unreliable, if Phil. 2 is mythology and the Pauline tradition is short of Deity the evidence for that Deity is very much weakened.

I submit that the teaching of Dr. Angus regarding the Deity of Jesus is out of harmony with our doctrine.

III. The Resurrection of Our Lord.

The Gospel's crowning message is that Jesus, after He had been crucified and buried, was on the third day raised from the dead, that on that day Jesus met and spoke with His disciples and declared Himself to be no mere spirit but offered Himself for physical examination. Dr. Angus dismisses this as “haggadic teaching”. He speaks of the general accounts of the Resurrection as a reanimation of the body, whereas the belief of the Church is that the natural body of Jesus was on the third day transformed into a spiritual body. It ate not as needing food but as a proof of its objectivity as a body. Dr. Angus sets Paul's teaching over against the Gospel accounts as if they were in opposition, whereas they are complementary. According to Paul, “Christ died for our sins and was buried and was raised again the third day”. Whatever it was that was buried was raised. There we have the empty tomb.

Dr. Angus's interpretation of “objective”, “Supernatural”, “historic fact”, is also unsatisfactory.

There are other doctrines which are not covered by the Presbytery of Sydney's Report.

IV. The Holy Spirit.

(a) The impersonality of the Holy Spirit.

Student's Notes.—Jesus does not carry the doctrine beyond the Old Testament. Jesus regarded the Holy Spirit either as consciousness of God or the Divine Activity. Jesus regarded the Holy Spirit as impersonal.

(b) In regard to Pentecost.

The Rev. D. C. Hughes, in a report of an interview on 24th December, 1932, in the “S.M. Herald”, says that according to a student's notes Dr. Angus stated that the first part of Acts 2 is unhistorical, and the next part an outbreak of mass emotionalism.

I submit that the teaching of Dr. Angus on the Holy Spirit is not in harmony with our doctrine.

V. The Trustworthiness of the Gospels.

Student's Notes.—Jesus was born at Nazareth. Matthew made up his tale of Bethlehem to fit in with the old prophecy. The enrolment may be historic but was thoroughly absurd. It is utterly improbable that Joseph should have so acted in view of the circumstances. The slaughter of the innocents is bound up with the visit of the Babylonian astrologers which is now regarded as a legend. Every great person's birth was heralded by a star; Christians could not let Jesus be born without a star. Josephus says nothing of the story. It is first mentioned in Matthew—three generations after the supposed event. The slaughter story is purely to find something to fit a prophecy.

The Messianic consciousness at the Baptism is unhistoric. We have nothing earlier than Caesarea Philippi. It is not likely that John the Baptist recognized Jesus as the Messiah at His baptism.

The reference to Jesus as the Divine Judge is unhistoric, like the Messianic consciousness at the Baptism.

The Old Testament had nothing to do with future events.

Examples of the way the early Church made Jesus say what they wanted Him to say are: The healing of the paralytic, fasting, divorce, baptism, the Trinity, etc.

The Son of Man.

One of the astounding things about the teaching of Dr. Angus is that he disallows the application by Jesus to Himself of the "Son of Man". Dr. Angus, according to Student's Notes, says that Jesus never used it of Himself.

We reply that when we remember that Jesus uses this title of Himself ninety-one times in the Synoptic Gospels and thirteen times in John's Gospel, much of the trustworthiness of the Gospels is affected.

Dr. Headlam (Bishop of Gloucester), in his latest book, "What It Means to be a Christian", says that a critic who would maintain that the speeches and narratives in which the words "Son of Man" occur were the work of apostolic times and not the words of Christ would, in his opinion, be ruling himself out of consideration as a competent authority.

In "Religious Quests" (p. 388): History became at an early date for Christians the amalgam of factual events and "accepted fiction", (p. 178): N. P. Williams' examination of the historical evidence in the New Testament for the institution of the sacraments by Jesus "is largely question-begging and wholly overlooks the cavalier fashion in which the early Christians who were interested in dogma and aetiological concerns, treated the historic events of their tradition, (p. 418): Jesus' consistent attitude towards sign-seeking . . . would be stultified if His miraculous works bulked so largely in His Mission as they do on the pages of the Gospels".

I submit that so much of the Gospel records is questioned by Dr. Angus that the trustworthiness of the Gospels is very much affected.

VI. The Two Christianities.

The teaching of Dr. Angus regarding Christianity is not in agreement with our standards. He seems to hold that much of what is essential and distinctive in New Testament Christianity did not have its source in the mind of Jesus but originated after His death. He puts a great gulf between the religion of Jesus and the religion about Jesus, between the religion which Jesus practised and the religion of the Apostolic Church, whereas our position has been that in essentials they are the same, and that the Christianity of the New Testament rightly interprets Jesus' life and teaching.

Student's Notes.—Dr. Angus once declared that not a single one of the cardinal doctrines of Christianity can be traced back to Jesus Christ.

15th July, 1932: "Christianity is not the religion of Jesus." In "the most important points has nothing to do with Jesus".

20th July, 1932: "Christianity does not come from Jesus."

3rd August, 1932: "Christianity is in no way the religion of Jesus." "There is no possibility of holding the Christian God and the God of Jesus."

"Immediately after His (Jesus') death another God was set up and He will reign for ever in the Christian Church."

The Gnostic controversy finally shaped the Christian doctrine. Because the Gnostics believed in a spiritual resurrection, Christianity adopted the opposite view and taught the resurrection of the body.

Rev. J. Ward Harrison (in report June, 1931) of Dr. Angus's address to Methodist Ministers' Association on "The Two Christianities", says:—

No other religion has proved so false to its founder as has Christianity.

Jesus taught Immediacy. In three years His Church taught the need of a Mediator.

Dr. Angus asked that His doctrine might be tried for a generation, and if not successful, let the other way be tried again.

Accept the religion of Jesus instead of Christianity, and soon there would be "a new heaven and a new earth".

I submit that Dr. Angus is clearly at variance with the first Christians. This variance is fundamental. It affects the doctrines on which the writers of the Gospels and epistles lay chief emphasis, as does our Declaratory Statement.

Re the Sacraments.

"Religious Quests" (p. 179): "An examination of our earliest documents reveals that it cannot with any degree of assurance be affirmed that Jesus established any sacraments or ritual acts." (p. 248): "We must likewise remove the difference **in kind** between Christian and pagan sacraments."

I submit that Dr. Angus has a low view of the Christian sacraments. He does not teach that Jesus instituted Baptism and the Lord's Supper. He makes no difference in kind between the Christian and the pagan sacraments.

I have referred to the teaching of Dr. Angus on six points—Christ's Atonement, Deity, Resurrection on the third day, the Holy Spirit, the trustworthiness of the Gospels, and "the two Christianities", and I submit that it is not in harmony with our accepted doctrine.

In conclusion, I would point out that Dr. Angus is not in the position of an individual minister of one congregation, but is entrusted with the training in Christian truth of the future ministers of our New South Wales Church. His teaching, therefore, because of his official position, is of very great importance and if it is now said to him: "You may go on teaching that Jesus did not know that His death was necessary for the salvation of men, that the Incarnation was foreign to the mind of Jesus, that the body of Jesus was not raised on the third day, that Jesus regarded the Holy Spirit as impersonal, that large portions of the Gospels are untrustworthy and that the Christianity of the Apostolic Church is quite different from the teaching of Jesus, etc.," then the doctrinal position of our Church is very much affected. I maintain that it is a wide departure from our standards.

ROBT. J. H. MCGOWAN.

Rev. J. A. R. Perkins' Reasons of Appeal.

1. It is expedient that the teaching given in the Theological Hall should cease to be out of harmony with the overwhelming majority of the ministers and elders of the Presbyterian Church of New South Wales.

2. While appealing to the Supreme Standard and acknowledging it to be so, by subjecting that standard to certain theories of ethics and to criticisms, and to certain interpretations, the teaching of Dr. Angus apparently places that Standard in a position subordinate to philosophy.

J. A. R. PERKINS.

ANNEX A.

Overture anent the Teaching of Professor Angus.

Transmitted simpliciter by the Presbytery of Sydney.

"Whereas it would appear that Professor Angus, in addresses and statements in his teaching within the Theological Hall, and in his published writings, is not in harmony with the accepted doctrine of this Church, especially in those matters which the Church has declared to be vital, and which he has solemnly undertaken to maintain and defend:

It is hereby overtured to the Venerable the General Assembly to take these premises into consideration and to enquire into the matter which is causing so many of our faithful people profound concern, and to take such steps as the General Assembly in its wisdom may deem advisable."

ROBT. J. H. MCGOWAN.

HUGH PATON.

ANNEX B.

I.—From the Presbytery of Sydney.

Report of Committee appointed to confer with Dr. Angus.

(Forwarded by the Presbytery to the Assembly as a document for the Assembly's information.)

The Committee held four meetings, at all of which all the members were present all the time. Bearing in mind the reason of its appointment—"the concern felt throughout the Church as to the doctrinal views and teaching of Professor Samuel Angus"—and the instruction "to confer fully with Dr. Angus", and the further instruction to report "without including any findings", the Committee spent the whole of its first meeting considering the method of procedure. The second and third meetings were occupied in conference with Dr. Angus, and the fourth in finalizing this report.

After full discussion at its first meeting the Committee agreed to use as the basis of the conference with Dr. Angus those matters which in the first section of the Declaratory Statement are affirmed as "vital to the Christian faith", and to which those who are admitted to the office of the Holy Ministry in our Church are pledged to give a chief place in their teaching, viz., "the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's all-sufficient sacrifice", and "certain objective, supernatural, historic facts, especially the Incarnation, the Atoning Life and Death, and the Resurrection and Ascension of our Lord, and His bestowment of His Holy Spirit", and "the message of redemption and reconciliation implied and manifested in them".

Before meeting the Committee Dr. Angus was duly notified that these vital matters would constitute the basis of the conference with him. On some of the main questions he had a few notes prepared, and used them. But whether with notes or without them he spoke with freedom and frank-

ness. In no case did he require time for consideration of a question before answering it; but all the answers recorded in this report—and they are a comprehensive summary of the whole conference—were submitted to him for revision, and in the form in which they are now presented have received his approval as a substantially true and correct, though necessarily condensed, expression of his mind on the questions raised.

The subjects specifically discussed were (1) the Formula and its obligation, (2) Propitiation and the Sacrifice of Christ, (3) Incarnation and the Sonship of Jesus, (4) the Resurrection of our Lord, and (5) the Scriptures.

(1) The Formula and Its Obligation.

At the outset the Committee drew Dr. Angus' attention to the terms of the Formula signed by him on the occasion of his induction to his professorial Chair, especially his acceptance of the Subordinate Standard with the explanations in the Declaratory Statement, and his promise to "assert, maintain, and defend the doctrine of this Church".

Dr. Angus acknowledged the solemn obligation he had then entered into, and under which he continued to hold his position as a Professor in the Theological Hall, and stated that he adhered to that obligation without mental reservation.

Question: The Committee asked Dr. Angus whether he wished to say anything in answer to the allegations that had been made or implied that by his teaching he had been unfaithful to that obligation.

Answer: Dr. Angus said that he welcomed the question as giving him an opportunity of replying to accusations of dishonesty made against him; and proceeded:

"My conscience does not accuse me of any violation of my vows. I appeal to the Supreme Standard as of greater importance than the Subordinate Standard. There is none of my teaching which is not found in Scripture, and there is none of it which is not in accord with the teaching of Jesus. From my point of view it is more important to inquire whether my teaching is in accord with the teaching and spirit of Jesus than to inquire whether it is in accord with the Subordinate Standard. Presuming that the only essential in a doctrine is its truth, I have not transgressed the liberty of interpretation allowed even in the Subordinate Standard. 'The letter killeth, but the spirit giveth life.' I have been loyal to the spirit of the Standards, and in that way I have 'maintained and defended the doctrine of the Church'. I maintain that he who is loyal to the spirit rather than the letter manifests a higher loyalty than the legalist who stands by the letter. I am teaching so as best to qualify men for the ministry. I am doing the best I know for the Church. For confirmation of this I would refer to the men who have been through my classes. All my teaching has been public, and in no way have I misled the Church. I do not reserve one doctrine for the classroom and another for the pulpit. My lectures, sermons and prayers are an honest and consistent expression of my faith.

"Several years ago in response to enquiries by students an outline of my creed was printed and published. Moreover, in last Assembly I made an extempore but rather full statement of my conception of Christianity, which did not call forth any condemnation."

A Pamphlet with Creed.—A pamphlet entitled "Faith in God Through Jesus", bearing the name of Professor Angus, St. Andrew's College, Sydney, was laid on the table and received.

The following are extracts therefrom:—

"It (a statement of Christian faith in the light of present day thought) should make Jesus central, and assert emphatically—

'God may have other words for other worlds,
But for this world the Word of God is Christ.'

Bare philosophic propositions are inadequate, however accurate. Our truth as followers of Jesus is truth derived from and seen in the light of His illuminating personality."

"A statement of Christian faith, while it is founded on recognized experience of what has been revealed in the past, ought to emphasize the Christian ideals of life and service to which we are called, and which we accept, rather than achievements attained whether in thought or conduct. Such ideals become bonds of spiritual union, fountains of inspiration and forces of progress.

WE BELIEVE

1. We believe in Jesus, the supreme Revealer of God and of man, our only Lord, the Saviour of men.
2. We believe in God, who is Love, over all and in all, the Father of Jesus and of all men.
3. We believe in the Divine Spirit, as the Spirit of God and of the living Lord, dwelling in us, quickening our spiritual natures, making us Christlike, and so consummating our union with God.
4. We believe in man, made in the image of God, to show forth his Creator's praise, as by his nature the child of the Heavenly Father; we believe that he can realize his true being only by arising and coming to the Father.
5. We believe that all truth is of God, the ultimate and supreme authority, who reveals His truth by His Spirit in the hearts and consciences of men.
6. We believe in the communion of all those who sincerely love the Lord Jesus, and in that visible form of fellowship—the Church.
7. We believe in such means of grace, sacramental acts, and tokens of fellowship as by experience have proved of spiritual worth to individual believers and to the community of such, especially the books of the Old and New Testaments interpreted in the light of Jesus; the assembling of ourselves together for edification and united worship; Prayer as the communion of the soul with God; and the loyal acceptance of and obedience to the will of our Heavenly Father.
8. We believe in Righteousness, Truth, Love, Holiness. Believing in Jesus, we believe that sin can and must be overcome in human life by the grace of God and by the will to choose, with which God has endowed our nature.
9. We believe in the ultimate victory of Good over Evil; in God's will being done on earth as in heaven, so that God may be all and in all.
10. We believe in life eternal as the present and ever-increasing knowledge of God through Jesus Christ. In such life there is no death."

This faith re-affirmed. Dr. Angus acknowledged this as a fair statement of his faith, and added that, since the publication of this statement his faith had not changed except to be deepened.

"The Church," he said, "is not a *semper eadem* institution. Creeds must be revised from time to time, because men raise questions and try to answer them. There could never be any revision or progress except by members of the Church taking up a critical attitude towards the Standards. We could not have had even the Declaratory Statement unless some minds in the Church had differed from the then existing Standard. I give the supreme place to the teaching of Jesus."

(2) Propitiation and the Sacrifice of Christ.

With reference to these words in the Declaratory Statement:—

“The love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ’s all-sufficient sacrifice, are regarded by this Church as vital to the Christian faith.”

Dr. Angus said: “Yes, I accept that, provided there is no unethical conception of sin or its forgiveness, and no conception of God unworthy of or contrary to the teaching of Jesus. For the study of all New Testament and ancient thought we must differentiate between the form of an idea and the idea itself, i.e., between its formulation and its essence. Here the form is propitiation, the idea is the unique religious value of Jesus to men and the centrality of Jesus in the Christian conception of salvation. If propitiation is reconciliation, every Christian can approve. But to my mind the term ‘propitiation’ is so beset with theological difficulties, and so hard to disentangle from unethical conceptions of salvation, that my preference is strongly for the term ‘reconciliation’. I recognize the place of self-sacrifice in the life of Jesus supremely exemplified in His death. I believe in the atoning Life and Death of Jesus. I believe in atonement as a religious experience. I hold the doctrine of atonement as summed up in the words ‘God was in Christ reconciling the world unto Himself’. The life and sacrifice of Jesus are a revelation of the heart and character of God.

“It is a good Reformation principle that Scripture should be interpreted by Scripture. Scripture declarations concerning propitiation are to be read in the light of the full New Testament doctrine of salvation, including the conjunction of other New Testament conceptions of salvation, and refusing to press metaphors like ‘hilasterion’ (propitiation) and ‘lytron’ (ransom) into the centre of a theological system, especially when the same New Testament writer makes faith-mysticism the centre of his system. The Scripture doctrine of salvation is vastly wider than the one idea of propitiation, and cannot either in ethical or religious interests be restricted to one conception, especially when there are others, varying from legalism to profound Christian mysticism. To accept a doctrine as final on the sole ground that it is scriptural is a principle which carries too much with it, e.g., the doctrine of demons in the Pauline system of redemption, the ‘pneumatization’ of Christians, and Christ-mysticism.”

Question: Dr. Angus was asked whether he would assent to the statement that our salvation, including the forgiveness of our sins, is due to the all-sufficient sacrifice of Christ in a sense that would not be true of any other person.

Answer: Dr. Angus answered: “Yes, provided that the conception of salvation involved conserves all the ethical elements of Jesus’ own conception of salvation, and provided there is no unethical conception of sin or its forgiveness, and no conception of God unworthy of or contrary to the teaching of Jesus. It should be remembered that there are several widely variant conceptions of salvation in the New Testament, all of which should be tested by appeal to the mind of Jesus. The forgiveness of sin, according to Jesus, rests upon repentance and faith and love on our part, and on the gracious love of the Father.”

Other questions and answers were these:—

(3) Incarnation and the Sonship of Jesus.

Question: Do you affirm the Divine Sonship of Jesus?

Answer: Emphatically, yes. Jesus is the eternal Son of God, who lived and died to manifest His love to mankind, and to save men by revealing the loving Father, and by bestowing a new valuation and dignity upon human life. Through precept and actual self-sacrifice—the only kind of sacrifice required by Jesus—He made self-sacrifice the heart of Christianity and the mode, *par excellence*, of the moral life. By the glory of His

incarnation and through the power of His indissoluble life He has brought, and continues to bring, many sons to the glory of their divine sonship, that He may be the First-born among the many brothers whom He is not ashamed to call brothers.

Question: Do you teach that Jesus Christ is God manifest in the flesh, a true incarnation?

Answer: Emphatically, yes; not only a true incarnation, but **the** true incarnation. But we should approach a statement of the incarnation through moral and religious values rather than along the paths of unprovable metaphysics.

Question: Would the words: "Confessing our Lord Jesus Christ the eternal Son made very man for our salvation" be a fair statement of what you hold regarding our Lord Jesus ?

Answer: Yes; but it is more important to state what we know of Christ from experience than from unverifiable metaphysics. Any statement of Christian doctrine must arise from Christian experience, and be referable to Christian experience for verification. I oppose any statement of Christian truth being approached from an unknowable metaphysic."

(4) The Resurrection of Our Lord.

Question: What is your belief regarding the resurrection of Jesus?

Answer: I hold the resurrection faith as a spiritual experience which we have in and with Jesus. That faith is that He is alive for evermore and that we are raised together with Him. He is the ever-living Lord, and our life is hid from Christ in God. Concerning this doctrine it is pre-eminently necessary that we should observe the principle, insisted on previously, of differentiating between the form and content of an idea.

Question: Do you agree that the resurrection of Jesus is, to quote the Declaratory Statement, an "objective, supernatural, historic fact"?

Answer: Yes; it is objective as I understand that word, and as I give that word a meaning; and it is supernatural in the sense that supernatural must be at least equal to spiritual, which to me is the highest category. But what is the "fact" in this connection? Is it the empty tomb? or the return from an under-world? or THE INDISSOLUBLE LIFE operating in and through responsive personalities ?

Question: Do you accept the Gospel story of the raising of the body of Jesus from the grave?

Answer: Which story? and which body? I accept those stories as "haggadic" teaching, to bring out the value of Jesus. We must prefer the earlier, Pauline and more spiritual account of the resurrection. The conception of the resurrection in the teaching Paul is different from the re-animation of a dead body. In Paul we have a spiritual resurrection from among the dead in a lower world. In the Gospels we have the re-animation of a dead body from a grave. In I Cor. 15, and elsewhere in Paul's teaching concerning the resurrection there is no place for an empty grave or a physical body.

(5) The Scriptures.

The question of Dr. Angus' attitude towards the Scriptures was raised by citing the complaint commonly made against critical scholars that they treat the Scriptures arbitrarily, simply rejecting what goes counter to their opinions or prejudices, and accepting what suits them.

Dr. Angus said: "No man who practises such arbitrary methods deserves to be called either a scholar or a critic. I have always made it emphatically clear to students that when called upon to determine the relative value or historicity of different passages of Scripture we cannot make our selection **on subjective** grounds; we must proceed by the best acknowledged and strict methods of literary and historic criticism; we must

go by the evidence. There are, e.g., some of the sayings of Jesus concerning marriage and the imminent end of the aeon which I would prefer to find other than they are, but the literary and historic evidence compels me to accept them as I find them."

We present this report as a correct record of our conference with Dr. Angus.

(Signed) JOHN EDWARDS, Convener.
KENNETH EDWARD,
G. M. SCOTT,
JAS. B. GALLOWAY,
C. A. WHITE,
RONALD G. MACINTYRE,
A. C. GRIEVE.

11th April, 1933.

ANNEX C.

I.—Petition from Theological Students concerning Professor Angus.

Unto the Venerable the General Assembly of the Presbyterian Church of Australia in the State of New South Wales.

The Petition of the undersigned, being students at the Theological Hall, St. Andrew's College, Sydney, respectfully sheweth:—

1. That the Presbytery of Sydney at its meeting held on the 14th March, 1932, resolved to forward simpliciter to your Venerable Court the Overture of the Rev. R. J. H. McGowan, praying your Venerable Court to inquire into the teaching of Professor Samuel Angus in the Theological Hall.

2. That alleged statements of anonymous Theological students were used in support of the Overture.

3. That your Petitioners, being students in the Theological Hall who have enjoyed the privilege of attending the classes of Professor Angus, are interested parties in the proposed inquiry.

Your Petitioners therefore pray your Venerable Court to grant them leave to be heard at the bar of the House, or before such Committee, if any, as may be appointed, in order that they may testify concerning the teaching of Dr. Samuel Angus within the Theological Hall.

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

RAYMOND CHARLES RUSSELL.
HUGH CUNNINGHAM.
HECTOR McDONALD, B.A.
HAROLD PERKINS, B.A.
M. A. SPENCE, B.A.

Forwarded by the Theological Hall Committee with the recommendation that the prayer thereof be granted.

ANSWERS TO REASONS OF APPEAL.

I.—To the Rev. A. J. Carter's.

Mr. Carter's reason for appeal, viz., the importance of the issues raised, may be a good reason for a reference of certain doctrinal matters to the General Assembly of Australia, but it is not a valid ground of appeal

against the finding of the New South Wales Assembly; for neither a confirmation nor a reversal of that finding is necessary for such an expression of the mind of the Highest Court of the Church as Mr. Carter seeks.

II.—To the Rev. J. B. Fulton's.

The numbers to the following answers correspond to the numbers marking Mr. Fulton's "reasons".

1. This is entirely irrelevant.
2. The purpose of the Assembly's resolution was to crystallize the judgment of the Church on the results of the investigation contained in the Sydney Presbytery's Communication. If, however, Dr. Angus needed any reinstatement in the confidence of members of the Church, as Mr. Fulton assumes, it would be chiefly because he had been extensively misrepresented, and such a reinstatement would be a worthy result for the Assembly's pronouncement to achieve in addition to the result directly aimed at.
3. The resolution very rightly was in part an assurance "to all its faithful people", and therefore principally to the rank and file not skilled in the niceties of theological distinctions, "that the Church stands firmly by the evangelical faith which the Church has ever held". What a strange reason for dissent and appeal: that the resolution was in some parts a declaration of the Church's soundness in the faith, and Dr. Angus had acquiesced only by silence! Dr. Angus had spoken for more than eighty minutes before the vote was taken.
4. It is absurd to assert that "Theology and this doctrine are not a growth". The truth which Theology endeavours to protect passes through varied forms of expression. Mr. Fulton apparently draws no distinction whatever between Content and Form. Regarding the Deity of our Lord, Mr. Fulton is sufficiently answered by Dr. Angus when he says: "Jesus is the Eternal Son of God . . . not only a true incarnation, but the true incarnation."
5. On the doctrine of Atonement Dr. Angus has declared: "I hold the doctrine of Atonement as summed up in the words: 'God was in Christ reconciling the world unto Himself.' The life and sacrifice of Jesus are a revelation of the heart and character of God."

6. With regard to the Resurrection of Jesus Christ, Dr. Angus' answer may not be satisfactory to Mr. Fulton, but Dr. Angus plainly states that he holds the resurrection faith: "That He is alive for evermore, and we are raised with Him. He is the ever-living Lord, and our life is hid with Christ in God." This is faith in an "objective, supernatural historic fact". (See also No. 2 in answers to the Rev. Dr. Gunn.)

7. As for the alleged "unsettling and detrimental effect of Professor Angus' teaching generally", there is abundant evidence of the opposite. As for its alleged "evil and emasculating effect on the teaching of very many ministers of our Church", this is an unwarranted aspersion not only upon Dr. Angus but upon the ministry of the Church.

8. This is as incorrect in regard to the Assembly as it is in regard to the ostrich.

III.—To the Rev. Dr. Gunn's.

1. Dr. Gunn misconstrues the mind of the Assembly when he attempts to equate the phrase "while not identifying itself with Dr. Angus' statements" with disagreement with them. The Assembly was neither agreeing nor disagreeing with Dr. Angus' statements. It was solely concerned with the permissibility of the views he held. It agreed that they did not violate what is laid down in the Declaratory Statement as vital to the Church's faith.

2. It is not easy to follow Dr. Gunn's reasoning. Obviously the description of resurrection as "a spiritual experience in and with Jesus" applies not to the resurrection of Jesus but to our own. Dr. Angus, in discarding the physical resurrection, asserts the spiritual resurrection, and finds therein a fuller expression of God in Christ. The spiritual is a higher reality than the physical. The spiritual, as he claims, is the highest category.

3. Whether Dr. Angus' teaching "undermines the value and authority of the Supreme Standard of our Church" is to be determined by his whole interpretation of the message of God in Christ and not by a detail of historic and literary criticism like that cited here about "haggadic teaching".

IV. —To the Rev. J. A. R. Perkins'.

1. It is evident that "the teaching given in the Theological Hall", so far as Dr. Angus is concerned, is not "out of harmony with the overwhelming majority of the ministers and elders of the Presbyterian Church of New South Wales" seeing that such an "overwhelming majority" of those in the Assembly voted for the resolution.

2. Mr. Perkins is under a complete misapprehension here. Dr. Angus distinctly repudiates interpretation from the standpoint of "unverifiable metaphysics". He affirms: "Any statement of Christian doctrine must arise from Christian experience and be referable to Christian experience for verification." "We should approach a statement of the Incarnation through moral and religious values rather than along the path of unprovable metaphysics." "Variant conceptions of salvation should be tested by appeal to the mind of Jesus." "I give the supreme place to the teaching of Jesus." "There is none of my teaching which is not in accord with the teaching of Jesus."

V. —To the Rev. R. J. H. McGowan's.

Mr. McGowan's appeal is based almost entirely on matter—newspaper reports and a student's class notes—which was not before the Assembly when the finding appealed against was arrived at, although Mr. McGowan had an opportunity of bringing such matter forward when his Overture was called for and he declined to present it. His appeal, therefore, is almost wholly a contravention of Rule 354, which says: "In an appeal case no document shall be read or shall appear among the papers of the Court as part of the appeal unless it was before the Lower Court or was tendered as evidence and was rejected by it." However relevant the substance of these "reasons" might have been in presenting a case for inquiry it is manifestly irrelevant as a ground of appeal against the finding. It appears that Mr. McGowan is attempting, under cover of reasons of appeal, to circulate the speech which he would not deliver before the New South Wales Assembly.

But Mr. McGowan's "reasons" do include some reference to the matter which was before the New South Wales Assembly, viz., the Sydney Presbytery's report of the conference with Dr. Angus, and the implication of Mr. McGowan's whole statement may be summed up thus: Dr. Angus is an heretic, and the Assembly ought not to have allowed him to retain his position as a teacher in the Theological Hall. The answer to that implication is that the members of Assembly, having had in their hands a fortnight beforehand a full report of a searching conference with Dr. Angus on the most vital matters of the Church's doctrine, and having heard, a lengthy statement from Dr. Angus himself, declined by an overwhelming majority to brand him as an heretic or to interfere with his position in the Theological Hall.

JOHN EDWARDS) , > Respondents.
D. J. FLOCKHART J

Communications

FROM THE VICTORIAN STATE ASSEMBLY, RELATIVE TO PROHIBITION OF THE LIQUOR TRAFFIC.

To the Convener of the Business Committee,
Presbyterian Church of Australia.

Dear Sir,

The State Assembly of Victoria, at its meetings held in May, 1931, resolved to forward to the General Assembly of Australia a recommendation that a Temperance Committee be formed in connection with the General Assembly of Australia, to work towards national prohibition.

Yours sincerely,

GEORGE TAIT,

Clerk of Assembly.

FROM THE STATE ASSEMBLY OF VICTORIA, RELATIVE TO THE STATE OF THE CHURCH IN SOUTH AUSTRALIA.

The following Communication from the South Australian Assembly was brought before the State Assembly in May, 1932:—

“To the State Assembly of Victoria.

“The following notice of motion was given in the South Australian Assembly:—

“ ‘That the Assembly take steps, through the Victorian Assembly, to apprise the General Assembly of Australia of the serious condition of the Church in South Australia, and urge that some way be provided whereby the Church in South Australia can unite with any other Church or Churches in a way that would solve the problem.’

“This was lost, and the following motion was passed:—

“That the Assembly take steps, through the Victorian Assembly, to apprise the General Assembly of Australia of the very serious condition of the whole Church in this State, and to urge that a thorough inquiry be made without delay by the General Assembly with the object of preserving and strengthening the Church in South Australia.’ ”

The Assembly, on receiving the Communication, appointed a Commission to meet with representatives of the South Australian Assembly, and report to a later Sederunt.

On receiving the Report of this Commission, the Assembly approved of the following recommendations, in which the South Australian ministers and elders concurred:—

(1) “That the Assembly ask the Home Mission Committee to approach exit men with a view to their accepting appointments in South Australia for a period, and empower it to modify the terms of appointment where necessary.

(2) “That a Commissioner from the Victorian Church, to be nominated by the Committee to a later Sederunt, visit South Australia as soon as possible, with a view to conferring with the Home Mission Committee of the South Australian Church on the question of increased financial assistance to Home Mission work from within the State.

(3) “That a statement be prepared by the South Australian representatives, setting forth the gravity of the situation of the Church in South Australia, and submitted by this Commission to the Commission of the Presbyterian Church of Australia.”

The Rev. J. A. Crockett, Convener of the Victorian Home Mission Committee, visited South Australia in accordance with Clause (2) of the resolution, and a Conference with South Australian ministers and laymen was held on the 26th July, 1932. There were a number of speakers, and a transcript of the speeches was placed in the hands of the Commission. At the opening of the Conference the state of the Church was dealt with under six headings:—

(1) The decrease in the number of ministers, in five years, from 18 to 13.

(2) The decrease in the number of self-supporting charges, in the same period, from 11 to 1.

(3) The increase in the number of charges filled by Home Missionaries, instead of Ministers, in the same period, from 3 to 7.

(4) The reduction of 6 charges to Home Mission stations, and the holding of 5 charges by Home Missionaries.

(5) The reduction of income, necessitating the reduction of stipends in both charges and Home Mission stations.

(6) The decrease in interest in the work, revealed in the great difficulty in finding Sunday School workers, and in raising money for the schemes of the Church—an appeal which, at first, had £10,000 as its objective, having brought in only £970, and an urgent appeal by the Home Mission Committee for £350 having realized only £134.

Another speaker showed from statistics that the percentage of Presbyterians in the population had steadily decreased from 8.92 in 1861 to 4.98 in 1921.

The position was rendered more serious through its being so difficult to induce Ministers to come from the stronger States, partly because of the existence of separate Beneficiary Funds, and equally difficult for Ministers who had spent a term of service in South Australia to obtain a transfer to other States.

Three suggestions were made to improve the position:—

- (1) A complete absorption into the Victorian Church.
- (2) Renewed effort, and continued competition with other Churches.
- (3) Union with other denominations.

Some of the speakers took a more cheerful view of the situation than others.

The Rev. J. A. Crockett spoke sympathetically of Victoria's willingness to help as far as it was able, but showed how it also had suffered seriously from the depression.

As a result of the Conference the Laymen of the Presbytery of Adelaide formed a "Committee on Church Problems," which met frequently, and reported as follows:—

"After full investigation the Committee have found that the statements made by these three Ministers were correct, and fairly showed the condition of the Church as a whole at the time the statements were made.

"The Committee have given a great deal of time and thought to the present position and future prospects of the Church, and have come to the conclusion that the problems facing the Church are both spiritual and financial."

"It is therefore recommended as follows:—

1. That the Assembly take steps to consider seriously and prayerfully the need for the deepening of the spiritual life of the Church.

2. That after examining the Balance Sheet of 31/12/31, and finding certain assets included therein which are bad, this Committee is therefore of opinion that the financial position is, after all, one of the most serious problems of the Church and will require to be faced immediately; and that with a view to clarifying the position the Assembly be recommended to separate the Trust Funds from the Working Funds of the Church.

3. That the schemes be ultimately made the only basis of raising the funds necessary for carrying on the work of the Church.

4. That the Committee is unanimously of the opinion that with a more thorough and systematic working of the schemes of the Church throughout every congregation, taking in every member and adherent, the revenue could be greatly increased by the following methods:—

- (1) Appoint a suitable man to visit every congregation, giving a full explanation of how the money raised by the Schemes of the Church is used.
- (2) Appoint in each congregation a live agent with a view to the distribution of envelopes and stimulating interest in the schemes.
- (3) The Schemes Committee to show a greater interest throughout the year in following up what each congregation is doing.
- (4) Two special addresses should be given during the year to each congregation by a representative from the Schemes Committee; and more use should be made of "The Banner" by showing how the congregations are responding.
- (5) The Schemes Committee should allocate what, in their opinion, each congregation ought to aim at raising.

5. That if at all possible, it is advisable that the membership of the Committees of the Assembly be opened to communicants, other than Elders.

6. That in view of the great need of the Church to-day for consecrated service, Elders be urged to offer themselves for work in whatever way the Church can use them.

7. That representative Elders to Assembly and Presbytery be urged to report the work done at these Courts to their various Sessions and Boards of Management.

8. That congregations be recommended to get some of the younger men of the Church sufficiently interested to become members of the Board.

9. That the Assembly be urged to consider the advisability of conferring with other denominations in country towns to reduce overlapping.

10. That the work of some of the larger Committees should be rendered more efficient by the appointment of small Executives.

11. That realizing the importance of a Church Journal as a means of imparting information, steps be taken to increase the circulation of "The Banner."

For the Committee,

T. L. FULTON, Chairman.

The foregoing Report was submitted in March, 1933, to the South Australian Assembly, which considered it clause by clause, and referred each to the appropriate Committee of the Church.

The Victorian State Assembly received the Report of its Commission in May, 1933, and approved the following Resolution:—

"That the Assembly receive the Report; thank the Committee; thank the Rev. J. A. Crockett for his visit to South Australia and his report; direct the Committee to forward the documents in its possession to the

Clerk of the General Assembly of the Presbyterian Church of Australia; and discharge the Committee."

The Commission has, accordingly, forwarded the full Report of the Conference between the Rev. J. A. Crockett and Ministers and Laymen of the South Australian Church, the main parts of which have already been summarized, and the Report of the "Committee on Church Problems" incorporated above.

The State Assembly of Victoria now reports the whole matter to the General Assembly of Australia.

E. E. BALDWIN, Junior Clerk.

10th July, 1933.

NEW SOUTH WALES COUNCIL OF RELIGIOUS EDUCATION.

September 8, 1933.

The Clerk,

General Assembly of Australia,
Presbyterian Assembly Hall,
156 Collins Street,
Melbourne.

Dear Sir,

At the monthly Executive meeting of the New South Wales Council of Religious Education, a resolution was carried unanimously expressing appreciation of the splendid contribution rendered by the Presbyterian Church in Australia to the religious education of youth. The quality of Text Books written by Presbyterian Leaders of Youth, and the magnificent co-operation accorded united efforts for religious education are gratefully recognized.

Appreciation was also voiced regarding the valuable service rendered by the Director and Convener of the Welfare of Youth Department in New South Wales, and it was resolved that a letter be sent to you expressing thanks and appreciation, in order that you may convey them to your Assembly.

With best wishes and prayers that God may bless abundantly the good work of your Leaders of Youth.

Yours faithfully,

P. J. POND,

N.S.W. Council of Religious Education.

Overtures

I.—From the Presbytery of Melbourne East, relative to the Powers of Sessions and Presbyteries.

Whereas an interpretation has been put on Rule 184 in the Victorian code which makes a Minister responsible to his Session for the way in which he discharges his sacred duties;

Whereas in the Session in which this interpretation was put on this rule, the Minister refused to acknowledge the authority of the Session, and

appealed to Rule 195 and Rule 23 in the Chapter on Discipline, as showing that he was responsible to the Presbytery alone;

Whereas in the Victorian Assembly, 1933, a proposal was made and rejected to insert in the Rule relative to Sessions the words: "It belongs to the Minister alone to conduct Public Worship and to administer the Sacraments in the Congregation; and for the manner in which he discharges these functions he is accountable only to the Presbytery";

Whereas in the same Assembly a proposal was made, approved, and sent to Presbyteries and Sessions for report, to insert in the Rule relative to Sessions the words, "provided that nothing in this Rule contained shall be deemed to prejudice or impair in any way the provisions of Rule 195 and Rule 23 in the Procedure in regard to Discipline";

Whereas it would seem that only by putting a quite new interpretation on Rule 195 and Rule 23 can these Rules be brought into harmony with the interpretation now put on Rule 184; and thus the question raised is left still undecided;

Whereas the question raised is one of Discipline and Worship and is under the jurisdiction of the General Assembly of Australia;

Whereas it is desirable that in so important a matter the rule and practice of the States should be uniform;

It is humbly overtured by the Presbytery of Melbourne East to the General Assembly of Australia convened to meet in September, 1933, to take these premises into consideration and to declare whether according to Presbyterian rule and practice, it is to the Session or to the Presbytery that the Minister is responsible for the way in which he discharges his duties.

Approved and transmitted by the Presbytery of Melbourne East, 24th July, 1933.

To be supported in the Assembly by the Rev. Geo. Tait and the Rev. Dr. Borland.

E. H. CHAPPLE, Presbytery Clerk.

Rules referred to in Overture from Presbytery of Melbourne East.

Rule 184, Victorian Code. It belongs to the Session to superintend and promote the spiritual interests of the Congregation in regard alike to worship and discipline, including the supervision of Sabbath Schools; to fix the times for dispensing ordinances; . . . The Session has the power of discipline over its own members.

Rule 195, Victorian Code. No formal complaint can be entered against the Moderator of a Session, in the Session over which he presides. Any such complaint requires to be brought before the Presbytery, previous notice of the intention to complain having been given to the Session.

Rule 23, General Assembly of Australia, Procedure in Regard to Discipline. A Session has no jurisdiction over a Licentiate or a Minister.

II. From the Welfare of Youth Council of New South Wales.

TO THE VENERABLE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA.

It is hereby humbly overtured to the Venerable the General Assembly of Australia by the Welfare of Youth Council of New South Wales, to amend the Constitution of the Board of Religious Education so as to make eligible for appointment on the Board members of the Church (male or female) other than Elders, as instructed by the General Assembly of New South Wales of May, 1933 (minute 121), on behalf of the Welfare of Youth Council of New South Wales.

E. H. VINES, Convener.

9th September, 1933.

Petitions

A.—From Ministers of Other Churches presented through the Committee on the Reception of Ministers.

The information is supplied on the schedules provided by the General Assembly, of which the following is a summary.

1. Rev. Edward William Crawford (Congregational).

Early education received at Kogarah Superior Public School, Sydney.

In 1907 entered Camden (Congregational) College, Sydney. Attended twelve sessions, and obtained the College Certificate.

The Theological course included the following subjects:—

English Bible, with Commentaries, New Testament Greek, Biblical Theology, Old Testament and New Testament, Old and New Testament Introduction, Apologetics, Church History, Homiletics, Systematic Theology, Pastoral Theology, Hebrew—two sessions.

Also the annual course of lectures at St. Andrew's College, conducted by the Joint Board of Theological Studies.

Also attended lectures at Sydney University on the following subjects, but was not obliged to pass the examinations:—English, 6 terms; Philosophy, Psychology and Logic, 6 terms. Camden College also provided an annual course of instruction in voice production.

He was ordained by the Congregational Union of New South Wales and inducted to Cessnock in May, 1911.

He was born in Sydney fifty-one years ago. Is married. No children.

He has served in the following churches:—Cessnock, 1 year; Leichhardt, 3 years; Willoughby and Roseville, 1 year; Granville, 7 years; Bunbury (W.A.), 1 year; New Town, Hobart, 4 years; Prahran (Vic.), 3 years.

His reason for desiring to enter the Presbyterian Church:—"I believe the Presbyterian form of church government provides the opportunity for a more effective ministry."

Documents in support are:—

Camden College Certificate.

Letter from Rev. Penry Evans.

Form of Ordination Service.

Letter from Rev. S. L. McKenzie, B.A., East St. Kilda.

The Presbytery of Melbourne East resolved unanimously that the Petition be forwarded simpliciter.

2. Rev. Edward Harold Denning, L.Th. (Congregational).

Early education received at Milton State School and Allom's College, Brisbane.

For some sixteen years was employed as clerk or book-keeper by various business firms in Brisbane and Fiji.

In 1927 entered Parkin College, Adelaide. Completed the course of three years.

Subjects studied included Greek, Hebrew, Old and New Testament Introduction, Old and New Testament Exegesis, Church History (Early

and Reformation), Theology (Person and Work of Christ), Comparative Religion, Apologetics.

Secured the Diploma in Theology of the Melbourne College of Divinity.

Ordained in 1930 at College Park Congregational Church, Adelaide.

Birthplace, Brisbane. Age, 40 years. Unmarried.

Served in the Congregational ministry for two and a half years at Frances, South Australia.

His stated reasons for desiring to enter the Presbyterian Church are:—

“I wish to enter a more satisfactory field of service. After careful thought I have concluded that the Presbyterian system has proved itself to be the most successful for our Australian conditions; both in standards and in numbers it has met the needs not only of our large cities, but also of our country towns, as well as our sparsely populated parts.”

He has served for several months in the Presbyterian Church at Hart, South Australia.

Is studying for matriculation under the Rev. E. E. Baldwin.

The Presbytery of Belalie unanimously supports the application.

The Presbytery of Penola opposes.

Letters of commendation from:—

Rev. Principal Kiek, of Parkin College.

Rev. G. H. Wright, M.A., D.Litt.

Rev. W. Hawke, ex-Chairman, Congregational Union of South Australia.

Rev. E. J. Stacy, General Secretary, Congregational Union of South Australia.

Several employers and others in Brisbane and Fiji.

3. Rev. Thomas Tait, M.A., B.D. (Presbyterian).

From 1891 to 1924 a minister of the Presbyterian Church of Australia and also of New Zealand.

Minister of the Presbyterian Church, Edmonton, Canada, for six years.

Returned to Australia bearing Certificate of Status from the Presbytery of Edmonton; also letters of commendation from the Presbytery and the Kirk Session of First Presbyterian Church, Edmonton.

The Presbytery of Sydney recommends that the prayer of the Petition be granted.

4. Rev. Arthur Trafford Walker, L.Th. (Methodist).

Primary education received at Public Schools in New South Wales.

At the age of seventeen years began to study privately for the ministry of the Methodist Church.

In 1922 joined the staff of the Queensland Methodist Home Mission Society and laboured at Sarina, North Queensland.

In 1923 entered King's College, Brisbane, as a resident student, and remained for two full sessions. Passed the required examinations in Theology, Church History, Old Testament Introduction, New Testament

Introduction, Biblical Exegesis, New Testament Greek, Vulgate Latin, Homiletics.

Also secured Diploma of Licentiate of Theology of Melbourne College of Divinity.

In 1925 and 1926 attended further lectures on Christian Ethics, Apologetics, New Testament Greek and Exegesis, Old Testament Exegesis, New Testament Introduction.

In March, 1929, was ordained to the ministry of the Methodist Church of Australasia by the Queensland Conference.

Was born at Waverley, Sydney. Age 28. Married. No family.

As a probationer served at Sarina, 1 year; Darra, 2 years; Harrisville, 1 year; Herberton, 1 year. Since ordination served at Beenleigh, 1 year; Southport, 1 year.

In February, 1931, resigned from the ministry of the Methodist Church. Reasons given for desiring to enter the Presbyterian Church:—

“A long-felt dissatisfaction with the Methodist itinerant system and an earnest desire to enjoy the privileges of the Presbyterian system of long-term pastorates.”

Since Easter, 1931, he has been labouring in the Presbyterian parish of Woodburn, New South Wales.

The Presbytery of Richmond strongly recommends that the prayer of the Petition be granted.

Documents in support are from:—

Rev. A. A. Mills, M.C., President, Queensland Methodist Conference.

Rev. A. Taylor, Chairman, South Brisbane District.

Rev. R. E. Bacon, Principal of Thornburgh College, Charters Towers, ex-President, Queensland Conference.

Rev. H. H. Triggs, M.A., B.D., Master, King's College, Brisbane.

Rev. A. C. Plane, V.D., Senior Military Chaplain and Organizing Secretary for Home Missions.

Rev. D. S. Brumwell, O.B.E., Brisbane.

Rev. B. Frederick, Superintendent, H.M. Training Institution.

Rev. Mervyn Henderson, Principal, Emmanuel College.

Rev. H. M. Wheller, Superintendent, Central Methodist Mission.

Rev. W. J. S. Rankin, Presbyterian Church, Ballina.

5. Rev. H. C. Hickson (Baptist), Sydney.

Educated at Sydney Suburban Schools.

Theological education received at Moody Bible College, Chicago, United States America.

Attended seven Sessions and received the College Diploma.

Was ordained to the ministry by a Council of Messengers from Baptist Churches convened at the call of Ravenswood Baptist Church at Chicago, United States America, on April 21st, 1927.

He is 32 years of age, and is unmarried.

Was born at Granville, N.S.W.

He has also been connected with Congregational and Presbyterian Churches; also the Church of Christ.

Has held pastorates at Congregational Church, Beecher, Ill. (3 months); Baptist Church, Fox Park, Col. (1 month); Baptist Church, Lander, Wy. (5 months); Baptist Church, Taree, N.S.W. (9 months); Baptist Church, Balmain, Sydney (14 months); Congregational Church, Bourke Street, Sydney (13 months).

Reasons for desiring to enter the Presbyterian Church:—"Better Church Government. Better respect given to ministers. Better reverence in Church Services."

His answer to the inquiry, "If your action involves any change of principle, give reasons briefly" is:—"Preaching the Gospel is the main consideration. Paul's testimony. Baptism by Immersion often leads people astray, regarding Conversion."

He applied for admission to the Church of Christ in April, 1933, but no pastorate was vacant.

The Presbytery of Sydney forwarded the petition with the unanimous recommendation that the prayer thereof be not granted.

Copies of documents in support are supplied as follow:—

Moody Bible Institute Diploma.

Certificate of Ordination at Ravenswood Baptist Church, Chicago, signed by W. H. Cossum, Moderator, and R. Blank, Clerk.

Ordination Credential from W. H. Cossum.

Letters from Dr. T. Graham Campbell (Haberfield, Sydney); Rev. James McKee (Sydney); Joseph P. McLure, Lander, Wy., United States America; Andrew Grant, General Secretary, Presbyterian Church in Canada; Henry R. Reboul, Baptist Church, Balmain, Sydney; H. H. Cupit, Hon. Secretary Baptist Church, Haberfield, Sydney; W. J. Gray, B.A., minister, Haberfield Presbyterian Church, also several other letters.

6. Rev. C. E. Orford (Baptist), Sydney.

Information incomplete.

B.—From Others, presented through the College Committee.

I.—Petition of Joseph Obadiah Cowper Booth, for exemption from Greek during his course of training for the Ministry.

The Petition of Joseph Obadiah Cowper Booth to- the Venerable the General Assembly of the Presbyterian Church of Australia sheweth:

1. That the Petitioner is a student for the Ministry of the Presbyterian Church of Victoria, who is taking the Home Mission course at St. Andrew's Theological Training College, and that he is engaged as a Home Missionary at Merino, Victoria.

2. That the Petitioner has passed in all subjects for the first year of the Home Mission course of training.

3. That the Petitioner has passed in all subjects for the second year of the Home Mission course of training, with the exception of Greek.

4. That the Petitioner has passed in all subjects for the third year of the Home Mission course of training, with the exception of Greek.

5. That the Petitioner has asked the College Committee to graciously exempt him from Greek as part of his course of training, and that an alternative subject be given him in its place.

6. That the College Committee regrets that it has not the power to grant the exemption asked for, or to substitute an alternative, in this case, and the Committee suggests that the Petitioner should bring the matter to the Venerable the General Assembly of Australia.

The Petitioner, therefore, respectfully submits to the Venerable the General Assembly of Australia, the following reasons why he should be granted exemption from Greek, and granted an alternative, in lieu thereof, during his course of study for the Ministry.

1. The Petitioner finds it strangely difficult, at his time of life, to master the Greek language in such a degree of proficiency that it would be of use to him in his work as a Minister.

2. The Petitioner feels that to try and overcome the difficulty of learning the Greek language will retard his becoming fully ordained for, at the least, two years, and perhaps longer, or that it may hinder his ever being able to attain to his long-cherished desire of the honour of full ordination.

3. The Petitioner desires that the remaining years of his life may be very fruitful in the service of the Lord, he, therefore, asks that the course of study prescribed for his training should be such, as to develop the greatest proficiency for his work, this he feels Greek cannot do, at his time of life (55 years) but he feels that an alternative subject, in place of Greek, will widen his practical knowledge and thus render him more efficiently equipped for his crowning life's work.

The Petitioner respectfully urges to the Venerable the General Assembly of Australia that he is fully alive to the unique nature of the privilege which he is asking, and he does so with a deep sense that he is acting in the very best interests of his own proficiency in his work as a Minister; and also in the best interests of the furtherance of the great work <of building up of the true Church of God upon the earth.

It is with deep feeling that he asks that his course of study should be adapted to his special circumstances, in order that he may best serve as an ordained Minister of the Word.

Humbly submitting that this my Petition, to be exempted from Greek, and given an alternative subject for my completion of training, will be graciously granted.

And your Petitioner will ever pray.

JOSEPH C. BOOTH.

Accompanying Recommendations.

Certificates from Presbytery of Hamilton and Home Mission Committee of Victorian General Assembly, that Mr. Booth has performed his duties satisfactorily, and is recommended for admission to the Entrance Examination.

Presbytery of Hamilton.

14th May, 1931.

The Presbytery of Hamilton, yesterday, instructed me to transmit the petition of Mr. J. C. Booth with approval.

R. C. FOYSTER, Clerk.

Presbytery of Maryborough.

It was reported to the Presbytery of Maryborough at its meeting on 5th July, 1933, that Mr. J. C. Booth, of Dunolly, is petitioning the General Assembly of Australia to be allowed to continue his studies for the Ministry without the subject of Greek. The Presbytery decided to support the petition.

The following is the extract from the Minutes:

"The Rev. A. H. Ross intimated that the Presbytery of Hamilton was petitioning the General Assembly of Australia, praying that Mr. J. C. Booth be allowed to proceed in his studies for the Ministry without the subject of Greek, and asked that the Presbytery of Maryborough support the Petition. The Presbytery agreed to hear Mr. Booth, who was present; and after hearing him decided, on the motion of Rev. A. H. Ross, seconded by Rev. A. Langhorne, to support the petition."

Extracted from the Minutes of Presbytery of Maryborough of meeting held 5th July, 1933.

H. H. DONALDSON, Clerk.

II.—From Mr. Leopold J. T. French, to be raised to the status of a Minister in full standing.

Red Cliffs,
Victoria,

8th July, 1933.

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

The Petitioner, as undersigned, in seeking to be raised to the status of a Minister in full standing, is convinced that the visible mark of ordination as one set apart by the Church for a special work would be helpful to his influence.

That zeal for the Glory of God, love to the Lord Jesus Christ, and a desire to save souls, and not worldly interests or expectations (so far as I know my own heart) are the great motives and chief inducements.

The petition of the undersigned respectively showeth: that he was born in Bega, New South Wales, on the 6th February, 1882.

That both parents were honoured members of the Methodist Church. That at the age of twenty years I made the great decision for Jesus Christ, and immediately became a Sunday School teacher, and a year later became a lay preacher.

That I attended the Bega Superior Public School until the age of fifteen. That I was a book-keeper for two local store-keepers. That I attended evening classes for English and Mathematics, under the School Headmaster, Mr. C. J. Cunningham.

That at the age of twenty-two, I heard the call of God to the work of the Christian Ministry. That I felt impelled to refuse the offer of my parents to set me up in business with £1,000. That I went to Dubbo, as a Missionary of the Methodist Church, at a stipend of ten shillings per week. That I successfully passed an examination at Synod and was recommended for the Ministry, but failed six months later when I sat for the probationers' examination.

That in the year 1908 I was appointed to Nundle for twelve months. That again I passed a Synod Examination, but failed to take the examination before Conference, owing to a great spiritual conflict.

That in the year 1909 I was appointed to Yerranderie. That I once more was successful at the Synod examination. That I sat for the probationers' examination but failed.

That in the year 1910 I was appointed to Meringandan on the Darling Downs, Queensland. That I passed the Synod examination and the Conference examination, being accepted as a Probationer, with right to administer the Sacraments of Baptism and the Lord's Supper and to solemnize the rite of Marriage.

That, in the year 1911, I was appointed a Probationer at Croydon, on the Gulf of Carpentaria. That here I was successful at another Synod examination, and was recommended to be advanced another year in my probation. That owing to malarial fever I was not able to continue my studies.

That, in the year 1912, I was appointed to Caboolture, Queensland, a Circuit of thirty-two preaching places. That under stress of work, together with a great spiritual and moral struggle, I broke down and resigned-

That coming to Victoria, in the year 1913, I entered into business as a stationer and book seller. The venture was successful, the turnover increasing a hundred per cent, in twelve months. That under the ministry of the late Mr. Carlton, H.M., I was elected to the Board of Management. That under the ministry of the Rev. W. G. Fitzgerald I was asked to supply the pulpit at Willaura for three months. That I made application to the Presbytery for appointment as a Home Missionary. That after a period of eighteen months in business I sold out and went as Missionary to Montague.

That, when at Montague, I began to study for the Ministry, but found that my health was not equal to the task. The effort to hold from twelve to fourteen meetings each week in this exacting inner suburban Mission was in itself a heavy task.

From Montague I was appointed to Garvoc. That I spent two happy and successful years here. That at Garvoc I had a nervous breakdown, and was again compelled to relinquish studies. That after four months' illness, three of which were spent in hospital, I was appointed to Woomelang.

That at Woomelang I was ordained an Elder. That at Woomelang I was enabled to reduce a debt of £95, and finance without the aid of the Home Mission grant, and purchase a piece of land for a Manse.

That after two years at Woomelang I was appointed to Carisbrook. That at Carisbrook, also, we were able to inform the Home Mission Committee that we could carry on without a grant.

That from Carisbrook I was appointed to Wodonga. That the work here also prospered. That after two years' service, the Wodonga Mission applied for the services of an ex-student and was made into a full Charge.

That from Wodonga I was appointed to Cohuna. That new congregations were formed at Keely and McMillans. That Cohuna congregations doubled in numbers, and we were able again to inform the Home Mission Committee that we were able to manage without the grant.

That after three years at Cohuna I was appointed to Red Cliffs. That I have been here for three years. That the congregations have increased four hundred per cent. That we can now finance without the grant of £125, made to this Mission eighteen months ago.

That an Unemployment Bureau formed at The Manse has proved a great success. That last year we handled over 6,000 applications for work, food, clothing, etc.

That to develop the Mission and special work amongst the unemployed and the soldier settlers further ordination is a pressing necessity.

That your Petitioner prays your Venerable Court to consider his case sympathetically and raise him to the status of a Minister in full standing.

Enclosed are letters of commendation.

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

LEOPOLD J. T. FRENCH.

The Presbytery of Maryborough met on 5th July, at St. Arnaud, and adjourned to meet at Ouyen on 6th July, for the continuation of business.

Inter alia:

"Rev. W. E. Blackwood presented the petition of Mr. L. J. T. French, praying the General Assembly of Australia to raise him to the status of a Minister in full standing, and reported on the excellent work done by Mr. French at Red Cliffs. Rev. J. Priestley moved that the petition

be forwarded to the General Assembly of Australia with the recommendation that the prayer of the petitioner be granted on the ground of his excellent work at Red Cliffs. The motion was seconded by Rev. V. E. Blackwood and approved."

Extracted from Minutes of Presbytery of Maryborough of meeting, 6th July, 1933.

H. H. DONALDSON, Clerk.

Testimonials from the following Ministers of the Presbyterian Church of Victoria accompanied Mr. French's Petition:

Rev. W. E. Blackwood, Mildura.

Rev. W. D. Anderson, Regent.

Rev. H. A. Erskine, Maryborough.

Rev. A. D. Leckie, Director of Home Missions.

Rev. A. J. Porter, Cheltenham.

Rev. J. A. Souter, Elmore.

**Petition from Members and Adherents of Red Cliffs Presbyterian Church,
relative to Mr. L. J. T. French.**

Red Cliffs,
Victoria,
July, 1933.

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

We, the undersigned members and adherents of the Red Cliffs Presbyterian Church, do hereby petition the Assembly to raise our Missionary, Mr. L. J. T. French, to the status of a Minister in full standing. We are anxious to retain his services, for we are sure that the visible mark of ordination will add much to his power and influence.

Mr. French has been with us for a little over three years. Under his capable and tactful ministry, the work of the Church has been wonderfully blessed of God. We feel that his presence and ordination are necessary to further progress and development.

Mr. French has pulpit gifts of a high order. His series of discourses on the Ten Commandments attracted overflow congregations; and the same happy results were seen when he discoursed on the "Hound of Heaven", "The Raven", and other poems. The average congregations have steadily increased from an average of twenty-seven, to an average of one hundred.

Mr. French pioneered new country to the south of Red Cliffs, and has built up encouraging congregations at Yatpool and Carwarp.

Two Sunday Schools have been formed, and fully staffed. There are now one hundred and forty-five scholars as against about twenty-five, three years ago. Mr. French has been successful in forming a Presbyterian Young Men's Fellowship, with a membership of thirty-five. Many of these young men are recruited from the ranks of the unemployed. Three of them are now teachers in the Sunday School, and one is an acceptable lay preacher.

A Presbyterian Girls' Fellowship has been specially successful. Some of these girls were unemployed domestics in grave moral danger. Mr. French found suitable employment for these, and has linked them to the Church.

Mr. French is doing a great work amongst the unemployed of both sexes. He has established an Unemployment Bureau, also a Relief Depot, at The

Manse. His success here is phenomenal. Over six thousand people seek his help every year. Mr. French is building up his congregations from the ranks of those who seek his help. His patience and sympathy in dealing with these, our less fortunate brothers and sisters, has won for our missionary the love and respect of all elements of the district.

Your Petitioners, therefore, pray your Venerable Court to consider favourably the great work Mr. French is doing for the Church in name and in the spirit of our Lord Jesus Christ, and raise him to the full status of a Minister.

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

N. BARCLAY,
W. JOHNSTON,
E. W. SADLER,
A. E. BANNISTER,
and 122 others.

III.—Petition of Mr. Kenneth Ross McKenzie, to be raised to the status of a Minister in full standing.

Unto the Venerable the General Assembly of the Presbyterian Church of Australia through the College Committee.

The petition of the undersigned, Kenneth Ross McKenzie showeth:

That he is the son of Presbyterian parents, his father's people coming from Ross-shire and his mother's from Ayrshire.

That his father served as an elder for more than twenty-five years in this State at Gisborne and Sunbury, and owing to the shortage of men he entered the Home Mission work and for a time represented the A.I.M. at Cloncurry.

Your Petitioner entered the Home Mission Service as an Agent in 1913, prior to which period he was engaged upon work of an evangelical nature under the leadership of the Rev. J. K. Robertson, then at East Brunswick.

That he was stationed at Nyah, Lucknow and Rosedale, and that whilst at Rosedale he sat for and passed his examination as a First Year Home Mission student.

That in July, 1915, he enlisted for active service with the A.I.F. His service in the A.I.F., according to certificate of discharge, consisted of 1,804 days—1,167 served abroad as a N.C.O. in the 6th Battn., 2nd Inf. Brigade, 1st Division, A.I.F.

That he served in the forward area in France and Flanders from 1916 until dangerously wounded in July, 1918, at Merris. That, in addition, to abdominal and other wounds, the sight of his left eye was permanently destroyed and the right eye greatly impaired. Certificates enclosed.

That upon his return to Victoria he spent many months in hospital until discharged. That he was again taken on the Home Mission staff and was appointed to Landsborough, Victoria.

That at this centre the people upon learning of his approaching marriage, requested the Home Mission Committee to allow them to retain his services, stating that they would gladly build a manse. To this request the Home Mission Committee agreed.

That upon leaving Landsborough he was transferred to Maldon and Baringhup. Upon this charge becoming a Church Extension charge he was transferred to Hagley and Longford, Tasmania. That after serving there for nearly three years he, contrary to the wishes of the congregation, as the Rev. A. D. Leckie can testify, was recalled to Victoria and appointed to

St. George's, Collingwood, and is now in his fifth year doing Mission work in a congested city area.

Upon returning to the work in 1920 he was graded as a Fourth Year student and applied for permission to receive oral tuition with a view of continuing his course.

Such tuition was not available and he was reluctantly compelled to abandon the idea, meanwhile continuing to do full time pastoral work. The Interim Moderator's reports cover this period.

Your Petitioner, therefore, prays your Venerable Court sympathetically to Consider his case and to raise him to the status of a Minister in full standing or deal with his case in any way as it deems best, on the grounds of:

1. War service for five years which interrupted his studies;
2. Permanently impaired vision preventing continuation of studies;
3. Record of service in four congregations during the last thirteen years.

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

KENNETH ROSS McKENZIE.

The Manse,
197 Gold Street,
Clifton Hill, N.8.

Letters recommending the Petitioner from:

The Right Rev. Donald A. Cameron.

Rev. John Barnaby.

Rev. John J. Spalding.

Rev. T. Watt Leggatt.

Rev. Frank H. L. Paton.

Rev. J. K. Robertson.

Rev. F. E. Brown.

Rev. John G. Sharpe.

Rev. J. C. Jones.

Rev. Oswald Boyle, Methodist.

Rev. W. E. Watkins.

Rev. H. C. Kent, Methodist.

Mr. James Laidler, Representative Elder, Maldon.

Mr. W. Webb Hodgetts, General Sec., Landsborough District Mission.

Mr. Fred P. Morris, Chief Magistrate, Children's Court, ex-President, Baptist Union.

Mr. A. Strang, Principal, Collingwood Technical School.

Mr. Ernest J. Putland.

Mr. W. Joyce, State Secretary, Victorian Branch, R.S.S.I.L.A.

Mr. W. R. Butcher, ex-Town Clerk, Collingwood (J.P.).

Mr. Sydney Goddard, Organizing Secretary, Presbyterian Young Men's Fellowship.

Dr. J. W. O'Brien, Departmental Oculist, Repatriation Department.

Dr. Ernest R. Sawrey, Collins Street, F.R.C.S., Eng.

Captain Alf. G. Carne, late 6th Battalion, A.I.F.

Secretary, Home Mission Committee.

Extract of Minute, Session Clerk, St. George's Presbyterian Church, Collingwood.

Collingwood District Ministers' Fraternal.

Presbytery of Melbourne East.

The Secretary of the College Committee,

Dear Mr. Forster,

I am instructed by Presbytery to transmit to your Committee the enclosed Petition from Mr. K. R. McKenzie.

The Presbytery agreed to "recommend the Petition subject to the suggestion that special arrangements be made for Mr. McKenzie to attend the Lectures at the Theological Hall without his being required to pass examinations".

This, of course, is in view of his defective eyesight.

E. H. CHAPPLE, Clerk.

IV.—From the Rev. G. Trevor Hughes, to be exempt from the Exit Examination.

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

The Petition of the undersigned sheweth:

1. That in September, 1930, the General Assembly received him as a Minister, on condition of attending the Theological Hall for two years, and passing the usual examinations, including the Exit Examination, in subjects recommended by the Faculty.

2. That he has fulfilled these conditions with the exception of the Exit Examination of 1931, and the examinations of 1932.

3. That the reason of his inability to pass all examinations successfully is a state of his health, particularly his nervous condition, as indicated in the accompanying medical certificates.

Your Petitioner, therefore, prays your Venerable Court to take these premises into consideration, and grant him exemption from the Exit Examination, and receive him as a Minister eligible for a call, or deal otherwise as the Assembly in its wisdom may deem fit.

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

G. TREVOR HUGHES.

Accompanying Documents.

Certificates from Dr. P. L. K. Addison, M.B., Ch.M., Waverley; and Dr. Garnet A. Ross, M.B., B.Sc., Dip.Psych., Mental Hospital, Rydalmere.

V.—Petition of Mr. H. C. Usher, to be taken on trials for Licence without examination in Greek and Hebrew.

18 Alma Grove,
St. Kilda, S.2,
27th June, 1933.

Rev. J. Smiley,
“The Manse”,
Trentham Street,
Sandringham, S.8.

Dear Sir,

I desire to petition the Assembly to grant permission to your Presbytery to take me on trials for licence on the understanding that I will not be examined in Greek and Hebrew and that I give a year's service in the Home Mission field.

I am at present single, and have attained the age of 30, being born on 29th October, 1902.

My educational background is as follows:

1908-1916.—State School education at Sandringham and Hawksburn (Dux, 1914).

1914.—Merit Certificate.

1916. —Half Scholarship for Stott's College.
Full Scholarship (Lady Gillott) for Working Men's College.

1917. —At West Melbourne Junior Technical College (Second in year's work).

1918-1921.—Working Men's College.

1921.—Granted Diploma in Organic and Inorganic Chemistry. Prize in Food Analysis.

Certificated Public Analyst for State of Victoria.

Awarded Scholarship in Science by Victorian Department of Education for University study.

1923.—Degree B.Sc. conferred by University of Melbourne.

Subjects of study:

Chemistry Parts I, II, and III.

Metallurgy Parts I and II with Metallography.

Pure Mathematics I.

Geology Part I.

Nat. Phil. Part I.

English Part I.

1923-1927.—Works' Chemist, Steel Co. of Australia.

Awarded first prize in two successive years in Essay Competition conducted by the Bureau of Steel Manufacturers of Australia.

Associate of the Australian Chemical Institute.

Church Background.

1918. —Fourth prize, Allan Bequest examination, senior division.

1919. —Gold Medallist, Allan Bequest examination, senior division.

- 1919.—First place in scholarship examination of Presbyterian Church, Victoria and Tasmania.
 Superintendent, Bible Class leader, Elder, Alma Road Church.
 First Secretary, Melbourne Sunday School Teachers' Association.
- 1927.—Granted Diploma Normal College for Teachers (Second in course).
 Subjects: Biblical History; Christian Evidences, Theory and practice of the Art of Teaching.
- 1928-1932.—Four and one-third years of graduate study in theological and religious educational schools in American universities. Granted following degrees:—
1930. —M.A., Boston University (Thesis: "The Jesus-Paul Controversy" now filed with B.U. Graduate School.).
1931. —S.T.B. (Bachelor of Sacred Theology). B.U.
1932. —M.R.E. (Master of Religious Education). B.U. (Thesis: "The Use of the Survey Method in Religious Education" now filed with B.U. School of Religious Education).
- Awarded Scholarships B.U. 1928 and 1930.

It should be noted that each thesis necessitated hundreds of hours of reading and preparation over and above the usual class-work.

Subjects of Study.

Chicago University, 1930:

- Organization of Religious Education.
- Technique of Teaching.
- Principles of Religious Education.

Harvard University, 1931:

- Conflicting Philosophies of Education.

Yale University, 1932:

- Old Testament Theology.
- Curriculum of Religious Education.
- Educational Aspects of Worship.
- Organization of Religious Education.

Boston University, 1928-1932:

- Lesson Writing.
- Tests and Measurements in Religious Education.
- Masters and Masterpieces of Christian Art.
- Fine Arts in Religion.
- Surveys and Survey Methods in Religious Education.
- Statistical Methods Applied to Religious Education.
- Vocational Guidance.
- Practicum for Directors of Religious Education in a Local Church.
- Principles of Adolescent Religious Education.
- Educational Psychology.
- Principles of Moral and Religious Education.
- Teaching Procedure in Adolescent Religious Education.
- Elementary Religious Education.

Leadership Training.
 Child Accounting in the Church School.
 Spiritual Values in World Literature.
 Early Church History.
 History of Middle Ages.
 Church History Since the Protestant Reformation.
 History of Religious Education.
 Seminar in the Idea of God.
 Philosophy of Religion.
 Introduction to Philosophy.
 Metaphysics.
 Systematic Theology.
 Old Testament Prophets.
 Psalms and Job.
 Psychology of Religion.
 Psychology of Personality.
 Oriental Backgrounds of the Old Testament.
 Ancient Religions.
 Social Creeds of the Churches.
 Life and Teachings of Jesus.
 Synoptic Gospels.
 Gospel of John.
 Acts and the Early Church.
 Life and Letters of Paul.
 Epistle to the Hebrews.

I am at present enrolled at Yale University as a candidate for the degree of Doctor of Philosophy. I would like to point out that there are two schools of religion at Boston University. I have attended both, and been awarded degrees by these schools. I have taken the full theological course offered by Boston University, specializing in the department of Religious Education.

I am sending to the meeting, per favour of Rev. H. Clark, a sheaf of documents indicating as far as possible the nature of the work done in America. In order to be a candidate for the Ph.D. degree at Yale University one must have a B.D. degree from a recognized university. I have sent the Yale Bulletin which prints my name in the graduate class. I am sending, in addition, the bulletins of other schools with the official summary of the courses offered by them.

In the material you will receive, under separate cover, I have given (in part) the bibliography used for the M.A. degree and the outlines of all courses taken, together with the requirements for each course. In many cases part of the work necessitates the preparation by students of papers on assigned topics. In all such instances I have submitted the bibliography consulted and the title of the paper.

In addition to academic work at Boston University, I also attended Summer courses at Harvard and Chicago Universities, and, as before mentioned, have made a start at Yale University for the doctorate. A reading knowledge of French and German is required for this degree. I have passed the Intermediate French standard here and am now pursuing German privately with a view to reading educational works in both languages.

Trusting to hear the decision of your Presbytery at your convenience.

H. C. USHER.

Presbytery of Melbourne South.

Transmitted with the approval of the Presbytery of Melbourne South, provided that Mr. Usher be required to pass an examination in Greek.

J. SMILEY, Clerk of Presbytery of Melbourne South.

VI.—Petition of the Foreign Missions Committee of the New South Wales Church anent Mr. Charles Spurgeon Boyall.

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

The Petition of the Foreign Missions Committee of the New South Wales Assembly respectfully sheweth:—

That Charles Spurgeon Boyall entered the service of the New South Wales Church and was appointed to the Sholinghur field in India, leaving Australia for the field on March 19, 1929.

That Mr. Boyall is the only male missionary of the Church now in the field.

That it would be greatly to the advantage of our work if Mr. Boyall were ordained.

That steps were taken through the Presbytery of Sydney to secure his ordination, but the said Presbytery refused to further the matter on the ground of the insufficiency of Mr. Boyall's training.

That Mr. Boyall will be returning to Australia on furlough early next year, and your Committee is very anxious that during his vacation he might pursue the studies necessary to entitle him to ordination.

In support of the Petition the following facts regarding Mr. Boyall's training, etc., are submitted:—

He was born 1st September, 1893. He received his primary education at a high school in New Zealand.

He was trained as a teacher at the Teachers' Training College, Sydney, and for nearly five years was assistant Classical and English Master at Albury High School, New South Wales. He became a graduate in 1921 of Sydney University, taking the B.A. degree in Latin, Greek, English, Philosophy and History of Education.

He served at the front for four years and received an officer's Commission.

In Albury he became a full member of the Church in 1926, served in various capacities and was ordained to the Eldership in 1928.

In India he has passed the two examinations required by the Committee in the Tamil language and is doing excellent work, both educational and evangelistic, at Pallipat. Mr. Boyall has read very widely on lines laid down for him by Dr. Anderson of St. Andrew's College, Sydney.

That the Committee accordingly prays your Venerable Court to take all the foregoing circumstances into consideration and appoint a shortened course of study within one of its Halls, upon the completion of which Mr. Boyall would be entitled to ordination. The Committee respectfully submits that a course of one year would meet the reasonable requirements of the case, but if the Assembly should appoint two years the Committee is prepared to extend Mr. Boyall's furlough to enable him to attend the 1935 Sessions.

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

ALEXANDER FLEMING,

Convener, Foreign Missions Committee.

VII. Charles E. Cameron, Nagambie, Victoria, applies for an aegrotat pass in his Exit examination, on the ground of ill-health.

Has served Church for 11 years. Broke down with chest-strain through excessive bicycle riding in hilly country, and gave up study on doctor's advice for two years. Suffered later from bronchitis and recurrence of chest-strain. Sat for Entrance Examination against doctor's advice. Often unwell during three years' course at Ormond College, while in charge of Home Mission station. Now unable to do more than the work of his charge.

Dr. Hattam, of Northcote, has treated him for chest condition for ten years; states that extra strain from hard studies might now induce a break-down. Dr. Legge, of Swan Hill, states that in 1930 Mr. Cameron had long suffered from pulmonary condition, and was advised by him to take six months' rest.

Senatus of Ormond College Theological Hall states that Mr. Cameron was a regular and diligent student, but not a good examinee. The internal examiner in Exit Theology gave him a bare pass, and thinks it fair to allow him an aegrotat pass.

VIII. Frederick Henry Druery petitions for permission to pursue studies and sit for Exit Examination in its entirety, or in subjects determined by Assembly.

Forty-seven years old. Methodist Home Missionary 1908-1913. Presbyterian Home Missionary in Queensland, 1913-1915. Acting Chaplain in Casula Camp under New South Wales Home Mission Committee, 1916. On active service with Y.M.C.A. till 1919. Served New South Wales Church in various Home Mission Stations. Character and work certified to by Revs. J. Barr, W. J. Grant, E. L. S. Mallen, W. D. McIlwraith, and J. C. Milliken.

Completed Home Mission Course. Attended St. Andrew's College for three years, but through inability to pass term examinations was graded only as a second-year student. St. Andrew's Faculty informed him early in 1932 that, as he had not satisfied them in his examination results, he could no longer be continued as a candidate for the ministry. The College Committee first granted his application to sit for Exit Examination, but later withdrew its permission because he was no longer a candidate for the ministry.

He asks the Assembly to advise him whether he may still pursue his studies, and sit for the Exit Examination in its entirety, or in such subjects as the Assembly may determine.

Presbytery of Wagga Wagga recommended granting of Petition. College Committee's Executive returned it, as the question of candidature is one for the State Assembly. Presbytery of Wagga Wagga re-transmitted Petition to General Assembly, urging (a) that Mr. Druery is being treated less favourably than Messrs. Mortimer and Stevens, who were allowed to become Licentiates without having completed their Exit Examination; (b) that the application does concern the College Committee; (c) that the Assembly alone can determine whether it should receive or reject a Petition.

IX. T. K. Gibson, Blacktown, New South Wales, applies for an aegrotat pass in his Exit subjects, on the ground of ill-health.

Passed in all subjects of First Year Exit Examination, 1931. Had a complete mental break-down in July, 1932.

Some years ago was under Dr. Doyle, of Newcastle, and Dr. Chisholm Ross, of Sydney, for the same trouble. Has collapsed frequently, and fallen several times on his head. The mental strain necessary for an examination is definitely dangerous, and attempts to prepare have led to collapse and fall. Certificate from Dr. C. B. MacVean, Blacktown, 27/6/33,

states that his condition is such that he must refrain from study and the worry and stress of examination.

Faculty of St. Andrew's College recommends that as Mr. Gibson is a diligent student, and in a bad state of health, he be granted an aegrotat pass in his Exit subjects.

X. A. I. McNaughton, Penola, S.A., applies for aegrotat pass in Exit examinations, on ground of ill-health.

Forty-three years old. Passed first year of old Home Mission course before war. Served in war until Armistice. Discharged medically unfit, after five years' service, 1920. Unable to resume studies until October, 1928. Completed Home Mission Course in 1930, and entered Ormond College Theological Hall in 1931.

Has done six years of Home Mission service.

Has suffered periodically from effects of war injury (gas and shell-shock), "ragged nerves, aggravated by studies and worry."

Dr. Leonard B. Cox, Melbourne, 29/3/33, states that he is suffering from recurrence of a nervous condition, originally brought about by war service. If he attempts to follow the prescribed programme of study, he will inevitably break down altogether. May continue if considerable modification made, but will require fairly constant rest and treatment.

Dr. William Armstrong, Violet Town, 2/4/33, states that he is physically sound, but condition of nervous disorder is such that systematic study would seriously aggravate his symptoms. Can undertake pastoral work, as active and moderately busy existence would improve his health.

Senatus of Ormond College Theological Hall certifies that he satisfied requirements in regard to conduct, class work and examinations, and regularity of attendance, till under medical advice he withdrew early in session.

XI. Frederick Spencer, Healesville, applies for aegrotat pass in Exit Examinations on ground of ill-health.

Forty years of age. Served in English Infantry and Royal Air Force from 1914 to 1918. He is still receiving medical attention.

In Victorian Home Mission service since 1925.

Certificate from Rev. Charles Taylor, Les Canuchers, Guernsey, as to his war service, injury from gas, and excellence of character.

Dr. S. Henry Phillips, Healesville, 5/4/33, has treated him for an affection of the chest, due to effects of chlorine gas. This may recur, especially through overwork or overstrain. Advises relief from study, and, if possible, from church duties for a time. 29/4/33—Dr. Phillips states that he suffers from recurring severe headaches, has to compel himself to study, and in other ways shows all signs and symptoms of an impending nervous breakdown,

Dr. Leonard B. Cox, of Melbourne, states that his health is not good, partly on account of war service. Not fit to undertake any course of study at present. Just able to follow out ordinary duties, but unable to undertake anything more.

Senatus of Ormond College Theological Hall, 28/7/33, states that his attendance was regular till health forbade attendance. Class and examination work satisfactory; conduct exemplary.

References

FROM THE STATE ASSEMBLY OF VICTORIA, RELATIVE TO THE STATUS OF C. W. T. HEADEN.

The State Assembly, at its meetings held in May, 1933, considered the following Reference from the Presbytery of Hamilton, relative to the status of C. W. T. Headen:—

Mr. Headen was ordained to the status of the ministry in Western Australia, under the conditions authorized by the General Assembly of Australia in 1928. See B.B., Minute 77.

Mr. Headen has returned to Victoria after some years of active work in Western Australia. He has been received by our Home Mission Committee and appointed to Merino, a Home Mission Charge within the bounds of the Presbytery of Hamilton.

It was moved and seconded in Presbytery of Hamilton, at a meeting in Portland, 28/3/33, that Mr. Headen be authorized to administer both Sacraments within the bounds of the Presbytery. The Right Rev. the Moderator of the General Assembly, being on a visit to the Presbytery, and being an associated member, considered it a matter for the General Assembly of Victoria, or even for the Assembly of Australia. The Moderator of Presbytery declared the motion *ultra vires*. It was agreed to refer the question to the General Assembly, and the Revs. Ralph Rankin and W. Huey Steele were appointed to state the case in the Assembly.

W. HUEY STEELE,

Clerk of Presbytery of Hamilton.

31/3/33.

The Reference was stated by the Revs. W. Huey Steele and R. Rankin.

It was moved by the Rev. J. Smiley:—

“That the Assembly declare that, as Mr. Headen is an ordained Minister of the Presbyterian Church of Australia, he has the right to administer the Sacraments.”

The motion was seconded by the Rev. K. Forster.

It was moved as an amendment, by the Rev. R. W. Stephens:—

“That all words after ‘Assembly’ be omitted, with a view to inserting other words, viz., ‘refer the matter to the General Assembly of Australia.’”

The amendment was duly seconded and approved, and the proposed words were inserted.

The motion, as amended, was approved.

Extracted from the Minutes by

E. E. BALDWIN,

Junior Clerk of Assembly.

FROM THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA IN THE STATE OF NEW SOUTH WALES.

Extract Minute re Miss Dilys Jamieson Williams, B.Ec.

At Sydney and within the Assembly Hall on Wednesday, 24th May, 1933, at 7 p.m., the Assembly met and was duly constituted.
Inter alia:—

The Report of the Committee on Candidates for the Ministry was submitted by the Rev. Professor Kenneth Edward, Convener.

It was moved, seconded and agreed:—

“That the Assembly refer the application of Miss Dilys Jamieson Williams, B.Ec., to the General Assembly of Australia for direction.”

Closed with prayer.

Extracted from the records of the Assembly this 20th Day of September, 1933, by me,

JOHN EDWARDS, Clerk of Assembly.

Request

I.—From the New South Wales General Assembly, re Creed Revision.

The Manse, 14 Ian Street,
Rose Bay, Sydney,
26th July, 1933.

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

Dear Sir,

Herewith I forward to your Assembly a Request from the New South Wales State Assembly as embodied in the following resolution passed by our Assembly on Thursday, 25th May, 1933:

“That this Assembly ask the General Assembly of Australia to instruct its Committee on the Attitude of the Church to her Creed to proceed expeditiously in the matter of creed revision.

JOHN EDWARDS, Clerk of Assembly.

Returns on Remits

I.—Relative to Representation in General Assembly.

(See Blue Book, 1930, Minutes 37, 60, 62; Page 61.)

Approve: Assembly — Queensland. Presbyteries — Albany, Brisbane, Clarence, Dubbo, Fremantle, Geelong, Goulburn Valley, *Hamilton, Maryborough (V.), Maryborough (Q.), Monaro, Moree, Richmond, Scone.

Disapprove: Assemblies—New South Wales, Tasmania, Victoria, Western Australia. Presbyteries—Adelaide, Ballarat, Bathurst, {Beechworth, Gippsland, {Goulburn, Hastings, Hawkesbury, Hunter, Illawarra, Macedon, {Mallee Downs, *Melbourne East, Melbourne North, Melbourne South, {Melbourne West, Mortlake, Murrumbidgee, North Sydney, * Onkaparinga, Perth, Seymour, Sydney, Tasmania, Toowoomba, Townsville, Wagga Wagga, Western Plains, Wimmera.

* Approve of triennial meetings of Assembly.

{ Approve of less frequent meetings of Assembly.

{ Approves of reduction of representation of State Assemblies, but not of Presbyteries.

II.—From New South Wales General Assembly, relative to Beneficiary Fund.

(Blue Book, 1930, Minute 72; Page 134.)

At Sydney and within the Assembly Hall, on Thursday, 25th May, 1933, the Assembly met pursuant to adjournment, and was duly constituted.

Inter alia:

The House considered the Remit from the General Assembly of Australia anent the proposed Australian Beneficiary Fund (Blue Book, G. A. of A., 1930, Minute 72.).

It was moved, seconded and agreed:

“That the Remit be referred to the Beneficiary Fund Committee, with authority to answer on behalf of the Assembly.”

Extracted from the records of the Assembly this 26th day of July, 1933, by me,

JOHN EDWARDS, Clerk of Assembly.

Reports

COMMITTEE ON THE ATTITUDE OF THE CHURCH TO HER CREED.

At last General Assembly your Committee was reappointed, particularly in view of the Report of the Committee on Subordinate Standards submitted to the General Assembly of the Presbyterian Church of England in 1930, and any similar Report that might be submitted to the General Assembly of the Church of Scotland.

In regard to the Church of Scotland, our latest information is that a report was submitted to the Assembly in May of this year, stating that they were making real headway but that they were still some distance from the point of presenting the Assembly with a document. The Convener, the Very Rev. Professor H. R. Mackintosh, would not even hold out a promise that a document would be ready for next Assembly. The work was being done by a Sub-Committee, which had still to report to the Committee itself, and at that stage there might be long and searching debate.

In regard to the Presbyterian Church of England a Report of a Special Committee on the Subordinate Standards was submitted to the General Assembly in 1930. This Report took the form of a declaratory statement to be used at ordination services. The Assembly approved generally of the lines on which the Committee was proceeding, and sent the proposed declaratory statement to Presbyteries that any desiring to do so might send their views thereon to the Committee.

This Special Committee submitted a further report to the Assembly in 1931. The two most important suggestions made by Presbyteries were: (a) That the declaratory statement should not be used publicly at ordination services but should be available for ordinands; (b) that the Committee should enter upon a totally different line of procedure and should prepare a document dealing more adequately and particularly with the Confession of Faith and indicating more specifically matters in which the mind of the Church to-day has "developed" from the confession's statements. The Committee was unanimous in deciding not to accept either of these proposals. The former was rejected on the grounds that the Church's attitude on the matter should be openly declared. As to the latter proposal, the Committee was fully appreciative of the desirability and need of a fresh statement, in terms of the thought of our own day, of theological truth, but regarded it as a different project from that which had been committed to it, and one which might well be undertaken on a larger scale by the Presbyterian Churches (or some of them) acting together.

The Committee accordingly laid before the Assembly a revised declaration or preamble for use at ordination services with alterations in the questions of the formula, which were necessitated or were at least desirable, if the new preamble were adopted. The revised preamble and the new forms of three questions, as modified by the Assembly, was carried by an overwhelming majority and became the finding of the Assembly, which sent them down to Presbyteries for their approval or disapproval, and discharged the Committee with thanks.

At the Assembly in 1932 it was reported that seven Presbyteries approved and seven disapproved. In default of approval by a majority of Presbyteries, the Assembly passed from the proposal, and our latest information this year is that at present nothing is being done.

We append for the information of our Assembly the revised preamble and new form of three questions approved by the Assembly of the Presbyterian Church of England by an overwhelming majority and sent down to Presbyteries, with the result stated above.

In order to elicit the mind of our Assembly, the Executive of your Committee passed the following resolution unanimously:—"That this Executive recommends to the full Committee that it should ask the General

Assembly for authority to submit to the next Assembly a re-statement of the Church's faith." The full Committee, which will consider this recommendation, can only meet when members from all the States have gathered together in Melbourne for the General Assembly. Its mind on the proposal will be communicated to the Assembly.

The Preamble.

The Presbyterian Church of England acknowledges as her supreme standard the revelation of God recorded in the Scriptures of the Old and New Testaments, progressively delivered until perfected in Jesus Christ, Whose ever-living Spirit is the Final Interpreter thereof for faith and life.

This Church, as a branch of the Church Catholic, inherits the ancient creeds of Christendom known as the Apostles' Creed and the Nicene Creed; and is, further, one of that family of the Churches of the Reformation which inherits the Westminster Confession of Faith. This Confession and the Larger and Shorter Catechisms are the Subordinate Standards of this Church.

In thus acknowledging her historic relationship to these Subordinate Standards, this Church declares her acceptance of the Evangelical Reformed Faith; but, relying on the promise of Christ that the Church should progress in understanding of the truth through the guidance of His Spirit, does not hold herself committed to the doctrinal expression of that faith set forth in these standards.

Her relationship to her Subordinate Standards is, therefore, defined and her spiritual freedom safeguarded in the following provisions:—

First: This Church recognizes liberty of opinion on such matters of doctrine as do not enter into the substance of the faith, while she retains full authority, in any case which may arise, to determine what falls within this description and to guard against any abuse of this liberty to the injury of her unity and peace.

Secondly: This Church further claims the right, as duty may require, to interpret, alter, add to, or modify her Subordinate Standards and Formulas, under the promised guidance of the Holy Spirit and under the sense of direct responsibility to her ever-living Head.

And now, on this solemn occasion of ordination to the office of the Holy Ministry (or of induction to a charge) it is fitting that we should proclaim anew these central truths of the Church's message to the world.

We rejoice in the knowledge of one God, revealed as Father in His Son Jesus Christ, and made manifest in our hearts through His Spirit, Whom alone—Father, Son and Holy Spirit—we worship and adore.

We glory in the Gospel that God gave His Son, Jesus Christ, to be the Saviour of mankind, Who through His life on earth, His death for our sins, His victory over the grave and His risen life, reveals the love of God to sinful men, and offers to all the forgiveness of sins, reconciliation with God, the power of a new life and the assurance of eternal fellowship with Him in glory.

And, as ambassadors of Christ, we call on men everywhere to accept Him as their Saviour and Lord, to live worthily of the Gospel in the light of His example and in the strength of His Spirit and to share in the fellowship of His Church, becoming labourers together with God for the establishment of His Kingdom on earth in its fullness and joy.

The Three Questions.

Question 1: Do you acknowledge as the Supreme Standard of faith and duty the revelation of God recorded in the Scriptures of the Old and New Testaments and perfected in Jesus Christ?

Question II: Do you profess the Evangelical Reformed Faith, and are you willing that your relation to this Church shall be determined by her courts constitutionally interpreting her Subordinate Standards in the light of that faith?

Question III: And all these things you profess and promise through grace, as you shall be answerable to the Lord Jesus Christ, the Supreme and Final Judge of every heart?

E. E. ANDERSON, Convener.

AUSTRALIAN INLAND MISSION

The Board of the Australian Inland Mission submits its report with feelings of great thankfulness to Almighty God for the continued success of the work under its charge during the period of acute anxiety and uncertainty which has existed since last Assembly.

The work has proceeded quietly and effectively during the period under review; changes have occurred; extensions have been effected; and, where necessary, withdrawals have been made. These will be referred to in their respective places in the several divisions of this report.

Superintendent.

The Superintendent, who has been busily occupied in many matters of considerable importance, will tender an independent report of his activities.

There have occurred, however, three outstanding events in the Superintendent's life which he will probably not report. These cannot be passed over without particular mention, and congratulation.

The first of these is his marriage, on 7th May, 1932, to Miss Jean Baird, of the Office Staff of the A.I.M., and Secretary to the Board.

The second, the recognition of his valuable work for Australia and the Empire, by His Majesty the King, who was pleased to confer on him the distinction of "The Order of the British Empire".

The third, is the publication by Ion Idriess of "Flynn of the Inland". This proved to be a "best-seller" and has brought the A.I.M. before the public more prominently and favourably than could otherwise have been done.

Records and Accounts.

The last Assembly instructed the Board to continue negotiations with the Treasurership Committee of New South Wales with a view to effecting economy, increasing efficiency, and making provision for the more satisfactory recording of the Board's financial transactions.

This instruction has been complied with. The Board's Accounts are now kept in our own office by our own staff in a manner that is consonant with the extent of the Mission's operations, and the Executive is now in a better position to keep members of the Board informed as to the state of revenue, expenditure, and the state of the funds generally, every month.

As a consequence of the altered method of accounting it will be necessary for the Official Auditor to address his report on the A.I.M. Accounts to the Standing Committee, instead of to the Treasurership Committee of

the New South Wales Church. This Committee acts as our bankers, receiving all monies and paying out on proper authorization.

The keeping of the Accounts is supervised by a Chartered Accountant, for a nominal fee. His report on the Accounts, and Finances as a whole, is included with this report.

We have been fortunate in that the Chairman of the New South Wales Treasurership Committee is also a member of the Board. His assistance has been invaluable.

Finances.

The Board's financial affairs are in a healthy condition, as will be found by reference to the Accountant's report, and the Accounts which will be published in a separate Assembly paper.

Vigilance over every item of expenditure, and insistence upon regular returns from all centres, have greatly assisted the Board to conduct its services as economically and efficiently as could be expected with such a far-flung and loosely-knit organization.

The 1930 Assembly instructed the Board to prepare an estimate of expenditure and revenue for presentation to each subsequent Assembly. This has been done, and the Estimates will be found with the Finance Statements.

During the year 1931, it was discovered that the Queensland Government had paid its promised subsidy of £1,000 towards the A.M.S. from the proceeds of the Golden Casket Lottery.

This action caused considerable dismay to the Executive, which immediately communicated with all the members of the Board, asking what should be done under the circumstances.

The unanimous opinion was that the money should be returned. This was done.

It was subsequently ascertained that the payment from the proceeds of the Golden Casket was made inadvertently, and all subsidies since have been paid, as previously, from consolidated revenue.

Head Office Staff.

The staff has carried on the work of the office with efficiency and enthusiasm.

Miss Jean Baird, who was appointed Acting Secretary in December, 1926, and Secretary in November, 1927, resigned her position in March of last year, as her marriage was then approaching.

Miss Mary Brodie was appointed Acting Secretary in succession to Miss Baird, pending the decision of the Board regarding a permanent appointment.

State Executives.

Since last Assembly, and by direction of the Board, an Executive has been established in each State. These Executives are doing valuable work, subject to the general oversight of the Executive in New South Wales.

Committees.

To facilitate the work of administration, Committees have been appointed to take care of certain departments of the Mission's work. These are:—A.M.S. Advisory Committee, Finance Committee, Patrol Committee, Nursing Services Committee, Publicity Committee, Organization Committee, Works Committee. The names by which the Committees are known are indicative of their functions.

Nursing Homes.

The Hospital services have been carried on in their usual unostentatious way by our capable and devoted nursing sisters. The troubles and trials which are incidental to this work have been cheerfully met and overcome.

The Board expresses its high appreciation of the capable and faithful services performed by the nursing staff. In addition to their hospital duties they perform many social services.

During the past three years the undermentioned Sisters were in the service of the A.I.M.:—

BIRDSVILLE:	Sisters Campbell and Fanshawe, Suggate and Armour.
ALICE SPRINGS:	McCubben and Farmer, Kelsall and Forsyth.
V. R. DOWNS:	Latham and Keys, Francis and Hurley, McKenzie and Facey.
MARRANBOY:	Norman and Wood, Rayney and Magaard.
HALL'S CREEK:	Palmer, Wilson, Baker, Fursdon, Maddock, and Allen.
PORT HEDLAND:	Colls, Baldwin, Hounslow and Hill.
MARBLE BAR:	Pitt and Wackett, McPhail and Hough.
ESPERANCE:	Gray and McLeod, Coleman and Coppin.
OODNADATTA:	Benny and Duldig, Barons, Rayner, Scott and Jaffer.
BELTANA:	Goodwin and Giles, Inglis and Sim.
INNAMINCKA:	Currey and Burchill, Hughston and Hughes.

At the three most isolated homes, viz., Birdsville, Innamincka and Victoria River Downs, wireless sets have been installed, to enable the Sisters to get into touch with the doctor at Cloncurry when necessary. This equipment provides an additional security for the nurses as well as the residents of the district, and relieves some of the disabilities of isolation.

The project to build a home at Fitzroy Crossing has not been appreciably advanced, but the Board is hopeful that the proposed new quarters for nurses and Women's Ward at Hall's Creek will become an accomplished fact this year. A tender for the erection of the building has been accepted, and the work will be carried out under the direction of the Western Australian Executive.

It is to be hoped that, ere long, a new Nursing Home will be erected at Birdsville.

Marranboy Home was closed in November, 1931, the reason being that a Government Hospital was established only fifty miles away at Katherine, which is connected by railway with Darwin. It was, therefore, no longer necessary to continue the hospital at Marranboy.

Aerial Medical Service.

The A.M.S. has been carried on successfully from the base at Cloncurry (Queensland). At last Assembly, Dr. A. J. May was in charge. After Dr. W. H. Cornford had assisted as *locum tenens*, Dr. A. R. Vickers was appointed. The latter is still associated with the service, has continued its traditions, and strengthened its reputation in the estimation of the population of the area.

A.M.S. Publicity.—A great fillip was given to the A.M.S. by the visit of the Flying Doctor to Canberra, Melbourne, Adelaide, Sydney and Bris-

bane, in the early part of 1933. Large crowds assembled to hear the lectures given by Dr. Vickers, and the importance, efficiency, and safety of the service were prominently brought before the mind of the public.

Finance.—In view of the fact that these services are truly national, and, in the case of the wireless, definitely revenue-producing to the Postmaster-General's Department, the A.M.S. Committee felt justified in approaching the Commonwealth Government for some assistance.

The Commonwealth Government has not recently provided substantial assistance, but is giving further consideration. The Queensland Government has been sympathetic, and gives a liberal annual subsidy. At the moment the wireless station at Cloncurry is badly in need of re-conditioning, for which no funds are available. The station is loaded to full capacity with 30 radio outposts.

With the expenditure of about £500 this station could be modernised from the experimental stage to that of a modern B Class station, able to give service to about 100 outposts. This work will be undertaken as soon as funds become available.

Wireless.—The wireless operations are carried on co-ordinately with the Aerial Medical Service.

Since last Assembly there has been no change in the personnel. Mr. A. H. Traeger is still with the service. Part of his time is spent at Adelaide manufacturing plant, and part on the field establishing new radio outposts and reconditioning existing apparatus.

Mr. M. B. Anderson is operator at Cloncurry, giving attention to an ever-increasing volume of business.

The success achieved hitherto is largely due to the efficiency and enthusiasm of these officers.

The wireless service was primarily established as a ready means of communication with the doctor in case of necessity. The utilization of the service for other purposes already contemplated has developed, and is now of the greatest benefit to the people who use it. With the pedal transmitters they are able to get into touch not only with Cloncurry but through Cloncurry with any part of the world where telegraphic communication exists. In addition, they can receive international broadcasts. This adds materially to their pleasure, and helps to relieve the monotony and loneliness of their lives. Opportunity is also taken to use the service for commercial purposes, such as reports on condition of stock, roads, rainfall, meteorological data.

There has consequently been a great increase in the volume of business transacted. In 1931 there were 3,223 messages handled, containing 69,641 words. In 1932 the number of messages handled was 4,458, containing 88,466 words. To the end of June, 1933, 2,588 messages had been handled containing 50,956 words.

A commendable feature of the wireless work has been the provision of a small portable transmitter for the Central Patrol padre, which can be carried on car, camel or horseback, as the padre finds necessary. The first message received from this machine was transmitted to Sydney office (via Cloncurry) from the "Maluka's" grave, made famous in Mrs. Gunn's "We of the Never Never."

Articles on the Aerial Medical Service have appeared in many daily and other periodicals.

The report of the Superintendent will refer to the A.M.S. extensions contemplated for the future.

Patrol Services.

Patrol work has been conducted to the satisfaction of the Board. Formerly under the control of the Patrol Organizer, this section of the work is now supervised by the Patrol Committee.

In 1933, Rev. J. A. Barber, who had been Patrol Organizer for a number of years, resigned in order to take up parish work at Gisborne, Victoria. His transfer entailed a severe loss to the Mission, for Mr. Barber had been a most successful organizer. The following appreciation of his activities has been incorporated with the Board's records:—

“The Board placed on record its appreciation of the splendid services rendered by the Rev. J. A. Barber during his long association with the A.I.M.

“With great ability, strength of personality, and untiring zeal, Mr. Barber did a great work, the result of which has been most beneficial to the Mission's interests. This work was done in every State in the Commonwealth, as by the very nature of Mr. Barber's commission as Patrol Organizer, his field of operations was very wide.

“Particular record is made of his magnificent effort in connection with the establishment of the Aerial Medical Service, to which he applied himself with devotion and ardour. As a lecturer, Mr. Barber utilized every opportunity of furthering the claims of the A.I.M. By his intimate knowledge of the operations of the Mission, and by his fervent, graphic appeal to the public of the Commonwealth, Mr. Barber has become a prominent figure in Australian public life.

“The Board thanks him for his splendid achievements, and wishes him prosperity and happiness on his return to parish work at Gisborne, Victoria.”

Under the policy more recently pursued by the Board, which is calculated by frequent visits, to bring the patrol ministers into more intimate personal touch with friends in our home bases, the office of Patrol Organizer has not been filled. Briefly, this policy is that padres shall serve alternately in the field, and in the home bases as the Board may from time to time determine. Their activities at the home bases will be directed by the Board in consultation with the State Councils concerned.

This policy will not be fully effective until all the patrol areas are adequately staffed. Under this system it is hoped propaganda work in each State will be conducted regularly and systematically. At the same time the Patrol padres will enjoy a more varied programme of work, and will bring our home bases into more intimate touch with the field.

Each Patrol padre is under instruction to visit every person and every home in his field of operations. These men are not engaged solely in emulating the historic Jehu, but preach and teach the Gospel, and dispense the Sacraments, as opportunity affords. They carry out all the ordinary duties of ministers within parishes, with appropriate adaptations to the conditions peculiar to their special field.

Carnarvon.—This field at present is vacant. Attempts are being made to secure a suitable man under whose supervision the A.I.M. work in Western Australia will be done. This may mean a reorganization, entailing the employment of an ordained minister, with assistants, who will work defined areas.

Rev. Philip Somerville, after successful work for the Mission at Cloncurry, Broome, and Carnarvon, retired in April, 1933. He is now settled at Campbelltown (Tasmania), where the best wishes of the Board follow him.

Kimberley.—Rev. Donald Dow is doing good work in this wide and lonely area. He has assiduously worked on long patrols during his occupancy, besides giving careful attention to the towns in this district. There is considerable difficulty in maintaining any degree of success at Broome, a state due entirely to the falling away of local industry and a corresponding dwindling of the population. This patrol covers a big area, extending from Port Hedland to Wyndham, and westward towards Fitzroy Crossing, Hall's Creek and Victoria River Downs.

Central.—This great area, including the whole of the centre of Australia and the Northern Territory, has again been occupied in accordance with the decision of the General Assembly of 1930. The Rev. K. F. Partridge, M.A., who had served there in 1917-19, offered to take up the work again and was appointed. His is a task of great magnitude. On his last patrol he visited most of the people of the central portion of Australia, going as far north as Groote Eylandt, off Arnhem Land, west to Victoria River Downs, into Cape York Peninsula, Cloncurry, Birdsville and Innamincka. This patrol is worked by motor car, horses and camels, as the nature of the country demands.

Southern.—This is a new patrol, incorporating the Smith of Dunesk Mission, extending south of the 29th parallel, west to Tarcoola, east to Broken Hill, with the general oversight of Eyre's Peninsula, where not worked by the South Australian Church.

This patrol, which was commenced in January, 1933, has been taken up with characteristic energy by Rev. F. H. Patterson, formerly of Port Augusta. Before setting out on this patrol, Mr. Patterson organized a most successful seaside camp at Glenelg, for children from isolated parts of his big area. This work captured the public imagination, and has done much to stimulate interest in A.I.M. work in South Australia. It is proposed to maintain this social service, and, in addition, to cater for the moral, religious and physical needs of those children who live far out. In common with the other padres, Mr. Patterson is faithfully discharging all the duties of a minister of the Christian Church.

Gulf.—The patrol in the Gulf area has been discontinued, temporarily, pending proposals for a rearrangement from the Queensland Executive. The Board continues to co-operate with the Queensland Home Mission Committee in Cloncurry and Mt. Isa.

Last year the Rev. K. F. Partridge, M.A., of the Central Patrol, made an extensive tour of the outlying parts with Mr. A. Traeger, who was on his annual inspection of the wireless outposts. Mr. Partridge, in addition to his ordinary patrol work, assisted Mr. Traeger in his wireless installations, thus gaining very valuable experience which will be of great assistance in his own work.

Mr. Partridge and Mr. Traeger began a similar patrol at the end of April this year. Thus it will be seen that the area is not being neglected.

The A.I.M. also assists in the following activities:—Home Mission work at Kondinin, W.A.; Home Mission work at Cloncurry and Mt. Isa, Q.; East-West Railway Mission.

Negotiations are proceeding with a view to extending the scope of the East-West Railway Mission to the North-South Line.

Publicity.

This department has accomplished a great deal since the Board's last report. Considerable propaganda has been issued, more especially in connection with the A.M.S.

The A.M.S., being the most spectacular of our undertakings, receives the most gratuitous publicity, the Press always being ready to publish news of "The Flying Doctor."

The visit of Dr. Vickers this year to Southern States, and especially to the capitals, Brisbane, Sydney, Melbourne, and Adelaide, was excellent publicity work.

The *Frontier News* has been established, and has proved to be a most successful means of advertising the work of the Mission at the bases, as well as in the field.

Much work was done in connection with the publishing and circulating of Mr. Ion Idriess' book, *Flynn of the Inland*. The manuscript of this publication had to be checked up carefully to ensure that the author's story harmonized with the history of the A.I.M. It might be mentioned that the publication has gone into the eighth edition, and it is estimated that 16,000 copies have been sold.

During the latter part of 1932 a booklet, *What is the A.I.M.?* together with 6,000 reprints of an article by Dr. George Simpson, of Melbourne, which had appeared in the Medical Journal of Australia (August, 1932), were distributed throughout Australia to all Lawyers, Trustee Companies, and Public Accountants.

Up-to-date map folders and pamphlets relating to different phases of the Mission's activities have, from time to time, been prepared and distributed.

Adelaide Rodeo.

A unique event which gave rise to unprecedented publicity for the A.I.M. in South Australia was a Rodeo, held in Adelaide in September, 1932. This effort was planned by the employees of Sir Sidney Kidman in honour of their chief, on the occasion of his 75th birthday.

While making arrangements, entirely of their own accord, they conceived the idea of extending the scope and raising money for the A.I.M.

The Press became intensely interested, and for weeks beforehand made daily references to the people of the lonely lands and to the work of the A.I.M., and such references were generally accompanied with - suitable photographs.

Managers and stockmen to the number of fifty came down to the annual horse sales, which, that year, had recovered some of their former status. They engaged the old Show Ground and staged a programme of wonderful displays of horsemanship and the handling of cattle.

It was estimated that 20,000 people crowded into the ground, and that almost as many were turned away. Our funds benefited to the extent of £1,000, and many people who had never previously heard of the A.I.M. are now numbered among its friends.

Conclusion.

In conclusion, the Board commends the great work of the A.I.M. to all the members and adherents of the Presbyterian Church of Australia, and asks for continued interest, liberal support and remembrance in their prayers for its future success.

D. SNEDDON, Convener.

A.I.M. SUPERINTENDENT'S REPORT.

It is with deep gratitude to the Father of All Mercies that we find ourselves emerging from more than three years of deep depression with our organization intact. In some respects our services have been curtailed temporarily, but we are planning more intensive efforts for the future. There is evidence that our endeavours to cheer the people of the lonely lands are creating wider circles of goodwill, which should ensure steadily increasing support.

Since last Assembly, amid pressing problems of work in hand, my chief attention has been given to future development. We are about to celebrate our "Coming of Age". In the light of twenty-one years' experience, it is fitting that we should compare our present attainments with our hopes of 1912.

Looking Backward.

Only one year before the A.I.M. was founded, the Commonwealth Government had taken over from South Australia all responsibility for the management of Northern Territory. It was universally assumed that this new effort to develop the North, backed by all the resources of the Commonwealth Government, could not fail. Money was spent freely in many directions, but extensions of telegraph lines, main roads, and railways, were conspicuous by their absence, until comparatively recently, when the railheads were advanced to Birdum and Alice Springs.

Private enterprise erected the Darwin Meat Works at a cost of one million pounds. For many years that monument of substantial hope has stood silent.

Meantime, in 1916, the Government of Western Australia, determined not to be left behind in the race for success, established the "Department of the North-West". Under this Department, many experts were engaged, and much money was spent in the preparation and circulation of special literature, also in experimental farms devoted to tropical agriculture. Later, meat works were erected at Wyndham, at a cost which eventually reached two million pounds. The extent to which the hopes of our Western friends have wilted has been indicated by a recent recommendation that the book-value of the Wyndham Meat Works should be written down by £1,800,000, to £200,000. Long before this the "Department of the North-West" had been quietly disbanded.

Enterprise has been further checked by serious falls in the prices of cattle, sheep, and minerals. Mining activities gradually slackened almost to vanishing point, except at Mt. Isa (Queensland), and Wiluna (West Australia), where remarkable deposits of ore attracted investors with millions of pounds at their command. At these two centres thriving towns have been established, with an expectation of at least forty years. But, apart from these instances, the population throughout our sparsely-settled areas is less than in 1912. Migration from the hinterland of Port Hedland is, perhaps, most marked—the decrease there being about 50 per cent.

It is satisfactory to note that, on the whole, the less populated States are gaining steadily. Western Australia, which, at the census of 1911, contained 282,000 people, had, after two decades, over 422,000—a gain of 49 per cent.; South Australia progressed more slowly, from 408,500, to 585,000—43 per cent.; Queensland, from under 606,000 to 963,000—58 per cent. These results must be regarded as favourable, compared with gains for the Commonwealth as a whole, i.e., from under four and a half millions to more than six and a half millions—46 per cent. During these two decades, the population of Northern Territory rose from 3,300 to 4,400—34 per cent., leaving it, even yet, with only one person per one hundred square miles.

Frontier Limitations.

These figures emphasize an anomalous state of affairs. In the three States assisted by the A.I.M., while aggregate population has increased by more than 50 per cent., the frontier sections have actually decreased. We still face this extraordinary position. The A.I.M. field, approximately two-thirds of our continent, contains barely one per cent, of our people.

Considering this check in growth of population throughout the frontiers, the question arises: Is it due to causes which are permanent, or only temporary?

Opinions vary greatly, and one finds it difficult to answer. After studying the problem for many years, endeavouring to read the minds of men most familiar with this or that section, I suggest the following:—

1. The middle strip of A.I.M. territory, which includes country for a great distance around Lake Eyre, and westward to the Indian Ocean, is of very low capacity. Most of this belt receives an annual "mythical average" of less than ten inches of rain per annum. Actual falls for individual years are very uncertain, ranging from

less than three to more than fifteen inches. The rainy season, also, is uncertain, some years showing summer falls, and other winter.

Within this belt, stretching from a hundred miles west of Oodnadatta almost to Marble Bar, lies a vast void—larger than the aggregate area of New South Wales and Victoria—in which there is not one permanent, white inhabitant!

The occupied portions of this zone, while “useful” pastoral country, are seldom capable of carrying more than one sheep to ten acres—sometimes barely one sheep to twenty acres. Most have been stocked for upwards of fifty years, and, while some economic advance may be expected, it seems highly improbable that, apart from mining fields, the population can be increased substantially.

2. To the southward, between this belt and areas already brought under cultivation, the prospects are decidedly better. While the rainfall is still low, it comes chiefly in winter and is less variable. Also, the rate of evaporation is moderate.
3. Northward of our vast arid belt, rainfall conditions improve rapidly, both in quantity and reliability. Hitherto, pioneers have been baffled mainly by lack of adequate transport to world markets. The long, dry winters—rain is confined almost exclusively to the summer—have not discouraged enterprise in the past, and their effect can be greatly minimized when better transport facilities bring profits which will justify station improvements not practicable in earlier days.

Nevertheless, all who know this country are agreed that, for many years to come, settlement must remain very sparse, apart from the incalculable possibility of large self-contained mining communities.

We seem to be forced to this conclusion: We cannot expect, in the A.I.M. field, in our own time, the establishment of numerous organized charges—not even Home Mission Stations. These “regions beyond” must long remain lonely, and be dependent on special services by which the A.I.M. has already endeared itself to their dispersed inhabitants.

Our Past—A Series of Experiments.

Looking back, I feel that what the A.I.M. has accomplished should be regarded as a series of experiments, rather than real attainment. We stationed ordained ministers in distant outposts, which were to be developed into organized charges—but these hopes were not realized. We placed nursing sisters in lonely homes which we hoped would be developed into large district hospitals—some were, but most were not. We circulated thousands of books and magazines—and more and more are required. We demonstrated the efficiency of inexpensive wireless transmitters, operated by bush residents devoid of technical training—and now realize that hundreds of habitations remain in need. We proved that an aerial medical service was justified—and, in doing so, emphasized the need for at least six more stations. Our latest experience was to find how many friends, old and new, were ready to join in providing a seaside holiday camp for thirty-six children from the sun-baked plains of the far interior—and realized that hundreds more have never seen the sea.

The somewhat spectacular results of our later experiments have provoked widespread interest among the general public. Already hundreds of friends beyond our own Presbyterian communities have come to us, bearing gifts; and, in so doing, have suggested that thousands more would rejoice to contribute towards the consummation of our dreams.

From Extension to Intension.

And so we have been forming plans for more intense development, by which, in a comparatively short time, it should be possible to apply, throughout our whole field, the beneficial results of our experiments.

On my recommendation to the Board, early last year, an Executive was constituted in each State. This paved the way to test one plan, viz., the association of a patrol padre with each "home base". Simultaneously, therefore, it was arranged that Rev. Fred. Patterson, who was shortly to undertake duties in the new southern patrol, would make his base in Adelaide. From the outset, results of this close association have been excellent.

Between his long patrols, Mr. Patterson is able to confer face to face with our South Australian Executive and "home base" leaders. To such close contact was due, very largely, the success of the A.I.M. Children's Seaside Camp, held at Glenelg, South Australia, last January. The padre keeps in personal contact with enthusiasts of the Welfare of Youth Department in South Australia, who, under his guidance, provide religious instruction for children in far-away homes by correspondence. Furthermore, by co-operation with the "invisible teachers" of the Education Department of South Australia, he promotes secular education in frontier homes.

Quite as important as these real benefits to others, is the gain to Mr. Patterson himself. By mingling with friends in the "home base" while participating in propaganda, he is reinvigorated for his next patrol.

A similar arrangement is now being made for Western Australia, where the padre of our Western Patrol will maintain personal contact with our Perth Executive, and co-operate with the local Council.

It is our hope that, under this new plan for our padres, those who prove their capacity will see their way to remain in our service for long periods. There is reason to believe that, in our peculiar circumstances, as the period of service lengthens, there is "accelerated rate of progress" in results. If, eventually, an experienced A.I.M. minister can be intimately associated with our leaders in every "home base" our cause must be immensely strengthened.

The Future of the Aerial Medical Service.

When, three years ago, the Assembly authorized the A.I.M. Board to develop the aerial medical service experiment into a permanent institution, effectively co-ordinated with kindred services within the area, it was hoped that definite action would not be long delayed.

Steps were immediately taken to bring the project before the Premiers' Conference, but national affairs became so confused that our overture had to be deferred indefinitely.

It was not until July of this year that we deemed it advisable to risk a setback by proposing action which would involve governments in increased expenditure. Aably sponsored by the Premier of Queensland, the Hon. W. Forgan Smith, our suggestions for a permanent service of interstate character were sympathetically received by the Premiers' Conference, and were referred to the State Governments responsible for the medical care of frontier citizens in the various sections of our field. We expect that, in the near future, conferences of all interested will be convened in each State.

The three years' additional experience in the management of the experimental service seem to indicate that our early ideas of permanent working may not be practicable. Having already transferred one nursing home to the sole care of the local people, we expected, eventually, to transfer the management of the aerial medical service to the sole care of a local organization, representing all hospital committees within the area. But, my colleagues of the Board, and our special advisers, are inclined to agree that some form of "paternal" organization will long be necessary to bear the brunt of legal and financial liabilities.

During recent depression, most frontier district hospital committees have suffered severely, and the assumption by them of additional heavy liabilities is obviously out of the question. Plans are now being discussed by which such a "paternal" body might be established, and I hope that suggestions will be matured for early consideration.

There would seem to be three alternatives, only, from which to choose:—

- (a) An arrangement between governments alone.
- (b) Continuation in management by the A.I.M., with financial support from the governments concerned.
- (c) A new institution of patriotic character, which, with government assistance, would promote and maintain permanent services.

As far as I can estimate the attitude of those concerned, most would be happy to see the A.I.M. continue in control of the movement. This, however, was never our intention, and such a policy would have two serious defects: First, decisions of major character could be made only once every two or three years, by the General Assembly of Australia. Second, it is undesirable, as well as unjust, that the few should continue, indefinitely, to bear sole liability for a service which benefits the many.

There seems to be general agreement that, for an enterprise so unusual in character as the aerial medical service, there is need for a managing body more "flexible" than a government department.

Accordingly, I suggested an alliance between the A.I.M. and various societies already interested—some of which have actually assisted in the experiment. Under such an arrangement, needless to say, the A.I.M. would no longer carry all the liabilities.

For such a course we already have a precedent in our past experience. Very early we entered into an alliance with the Methodist, Congregational and Baptist Churches in order to establish the East-West Railway Mission.

The suggestion now being examined is the same in principle, but on a larger scale, and would involve a mingling of ecclesiastical and secular organizations. This, while unusual, should open up great possibilities of good for the nation. The days have gone, thank God, when, in some of our government schools in Australia, the name of God was excluded from text-books; but the very use of the terms "religious" and "secular" indicate a prevailing tendency to separate the indivisible.

Our enquiries, however, are incomplete. Meantime, the mere fact that the suggestion is receiving consideration, is a pleasing proof that our leadership in the experiment has given satisfaction.

One advantage of a working alliance with others whose interests are involved is that, under such a plan, we would help others to their own work instead of doing it for them. Even among our independently-minded friends of the bush there is sometimes a tendency to leave too much to us. Unconsciously, because we manage institutions for them, they come to regard these as "A.I.M." and not their own.

Such an arrangement, also, would uphold our own independence. At present, because subsidies are officially paid by governments to the A.I.M., there is an appearance of A.I.M. dependence upon public funds—whereas the A.I.M. is actually supplementing public funds.

While I trust that, for some years, the aerial medical service will be greatly helped by the A.I.M., I feel convinced that it would be highly inadvisable for us to carry all the ultimate liabilities of the movement. Having pioneered the way, we should insist on others sharing responsibility, leaving ourselves free to explore other possibilities suggested by our recent experiments. I refer particularly to further development of frontier radio facilities as aids to education, inspiration, and entertainment of young and old alike.

While much remains to be done, if our dreams for the welfare of the frontier people are to be realized, it is well to remember that we have already explored the uttermost corners of our field. For years, our nursing sisters have served in the most isolated townships in the continent. Our patrols, though incomplete, have traversed every district. The pre-

paration of charts to indicate every isolated habitation, with particulars of the inhabitants therein, is now in hand.

Meantime, as has been indicated above, the population of our "home bases" in Western Australia, South Australia, and Queensland, are becoming able to bear more of their ovzn burdens, and they are taking steps so to do.

I believe, therefore, that the most difficult phase of our long campaign is already over, and that future victories will be won at costs much less, proportionately, than in the past. In short, we have already laid out our garden, and we may now concentrate on that detailed care by which its potential beauties will be fully revealed.

J. FLYNN.

AUSTRALIAN BENEFICIARY FUND COMMITTEE.

The General Assembly of 1930 authorized this Committee to continue its work and report to this Assembly, and it requested the New South Wales Assembly to reconsider the scheme for the Australian Beneficiary Fund, and the questions submitted by the General Assembly of 1928 in reference thereto.

In response to this request, the New South Wales Assembly appointed a Committee of five members, which adjusted a reciprocity difficulty with the Victorian Church, and gave attention to the larger question referred to it by the General Assembly, apparently without arriving at a definite decision. As a result of correspondence it was arranged in July, 1933, that a Conference should be called by the Australian Beneficiary Fund Committee of representatives of the existing Beneficiary Funds in the various States for the purpose of discussing the whole subject and advising your Committee in the matter. This Conference was held on 13th September, and all the funds were represented. The General Secretary of the New South Wales Church reported that his Committee was of opinion that the amalgamation scheme should not be proceeded with at present. The matter of the development of the State Funds and of improvements in their mutual operations was then considered. Eventually, it was decided to recommend that a further Conference should be called by the Convener of your Committee to meet in Melbourne in a year's time, invitations for which should issue to a representative of each of the four existing Funds, and of the West Australian Beneficiary Committee, such representatives to be appointed by their respective Committees. The purpose of the Conference would be to consider matters of mutual interest, and, if possible, to enquire further into the question of establishing the Australian Fund. It is understood that the expenses incidental to the attendance of representatives at this Conference cannot be borne by the General Assembly of Australia, but must be provided by the States concerned, or other methods.

The Conference was also of opinion that the Committee controlling the South Australian Fund should be asked, assuming the non-establishment of the Australian Fund at an early date, what it is prepared to do regarding the amalgamation of its Fund with that of Victoria, and that the Committees of all States with Funds, should be approached for the purpose of securing a more perfect system of reciprocity. Your Committee has accepted these recommendations and has provided for them in the Deliverance which it submits herewith.

A. G. PROUDFOOT, Convener.

BOOK OF COMMON ORDER.

1. The Committee report that owing to the death of the late Convener (the Very Rev. R. Scott West) no meeting of the Committee was held until convened by direction of this Assembly.

2. In consequence of the above failure to meet (although it is believed some literary work was done), no information is at present available.

3. The first work waiting for attention is the completion and publication of Part II of the *Book of Common Order*.

4. Owing to a number of deaths and retirements, the Committee needs to be reconstituted, and it is recommended that the Committee be re-appointed as follows:—Rev. Dr. W. Borland (Convener), J. B. Galloway (Vice-Convener), the Right Rev. Dr. G. R. S. Reid, and the Rev. Professors E. E. Anderson, K. Edward, R. G. Macintyre, G. Cowie, G. A. Gordon, N. H. Joughin, Jas. Gibson, N. L. D. Webster, R. C. Foyster, Professor Gillies, W. A. Alston, D. A. Hodges, T. Watt Leggatt, A. A. McKenzie, C. J. V. McKeown, A. E. Macdonald, R. W. Macaulay, W. H. Steele, A. H. Stewart; R. Wilson Macaulay, Acting Chairman.

REPORT OF THE BUSINESS COMMITTEE ON A MATTER OF
PRIVILEGE.

The Business Committee met to consider the question of Privilege (raised by Mr. Joseph Silversides, a member of this Court and of the Presbytery of Sydney) and referred by the General Assembly to the Business Committee.

The allegation was that the Rev. R. J. H. McGowan had circulated certain papers among some members of this Assembly. These papers had a bearing on the appeal case concerning the Assembly of New South Wales and the Rev. Professor Angus, in which case Mr. McGowan is one of the appellants. It was contended that such action was an interference with the rights of this Court. It would appear that Mr. McGowan did send certain papers to some members of this Assembly. The Committee finds that these papers were printed and type copies of the notes of the speech concerning this case, which Mr. McGowan delivered in open court to the Presbytery of Sydney on March 14th last, and which was largely reported in the daily press of that city and elsewhere.

There was no indication that Mr. McGowan made or circulated any other comment. Your Committee finds, therefore, that no breach of privilege occurred, and so reports.

R. WILSON MACAULAY, Acting Convener.

15/9/1933.

CANBERRA EXECUTIVE COMMITTEE.

Committee.—Under the authority given by last Assembly to co-opt additional members, the Rev. J. B. Galloway and Mr. F. C. Millin have been added to the Committee.

It has long been felt, owing to the extent of the City of Canberra and the scattered nature of the suburbs, and for other reasons, that no single Church denomination could cover the whole ground, and that the attempt of the various denominations to do so would be an unfortunate waste of men and money.

A deputation of our Executive, along with similar deputations from the Methodist and Congregational Churches, visited Canberra in August, 1932. We met with local parties representative of the three churches there. A very gracious spirit was manifested throughout our conference, all parties being anxious to co-operate for the Glory of God. It was agreed that there should be formed in Canberra a united Church fellowship and a one central authority. That this fellowship be termed "The United Church of Canberra (Presbyterian, Methodist and Congregational)". That the Church standing of all members with their own denominations remain unaltered, though, while resident in Canberra, they would be members of the United Church. The admission to membership being on the basis of love to God in Jesus Christ and a life in conformity with this confession. That the payment of ministers shall be made by the respective denominations, each minister being responsible to the Courts of his own Church. These ministers would constitute an equal collegueship with one common fund for stipend purposes and local charges.

These are the main general lines on which it is proposed to co-operate in Canberra. There are, of course, numerous details, both of working and finance, but these matters can be left in the hands of the Executive.

We are strongly of opinion that some such co-operation is essential for the effective work of the Gospel at our Capital City, and we think the lines on which we are proceeding are the only lines which have any hope of meeting the situation. We would ask the approval of the Assembly to proceed on these lines, with authority to deal with all other details and to put the scheme into operation.

Building. On endeavouring to carry into effect the financial scheme approved by the Assembly, it was found that legal obstacles rendered it impossible for the Victorian Church to advance the £10,000 required. It therefore became necessary to delay the rate of construction until fresh arrangements were evolved to conform to the financial situation. Messrs. W. G. Balfour and Roland Love were associated with the chairman in visits to Canberra, and rendered valuable help in the re-adjustment of details for continuing the building. The church building has been completed as far as provided for in the contract let, but seating, pulpit, organ and furnishing are required before the edifice can be used for worship. A handsome stained glass window has been erected in the building, this being the gift of the women of New South Wales, through the Presbyterian Women's Federation of that State. The Moderator's chair and six chairs for elders have also been donated.

Finance. To meet the unexpected difficulty caused by the inability of the Victorian Church to advance funds, Mr. W. G. Balfour and those associated with him applied themselves to the situation, and by strenuous personal efforts collected the sum of £4,523/6/1 for the building fund, a remarkable achievement when conditions are considered, and the congratulations and thanks of Assembly are due to these gentlemen.

Applying the scheme approved in 1930 guarantors were sought. The amounts received are:— 1930, £405/18/9; 1931, £486/4/2; 1932, £613/10/11; 1933, £79/2/0; a total of £1,584/15/10. Buildings at Canberra have now cost £55,052/10/10. The amount owing to the New South Wales Church is £15,648/17/9.

The Parish Endowment Fund is inadequate to yield the salary of the Commissioner, and when the overdraft on this account reached £1,190/12/5, the New South Wales Treasurership Committee was unable to make any further advance, and advised the Moderator-General accordingly. In the circumstances the Victorian Finance Board and the Treasurership Committee of New South Wales have jointly agreed to provide the salary until

the Assembly meets. Means should therefore be found to meet this obligation. The Commissioner voluntarily surrendered 50 per cent, of his salary and his generosity was highly appreciated by your Committee.

The Committee would remind the Assembly that the term for which Dr. Walker was appointed Commissioner will expire on 31st December, 1933. The Committee recommend that a special Committee be appointed by the Assembly to report back to a future sederunt of this Assembly as to the future arrangement in and in connection with Canberra.

As a result of the efforts of the Commissioner, Sir James Murdoch has generously intimated his intention of donating £5000, which may be used in whole or part for the purchase of an organ or for such other purpose or purposes as the Committee may determine. In the meantime the Committee is receiving the interest on this sum, and is using it to meet interest charges on the amount owing to the New South Wales Church.

J. R. B. CAMPBELL, Chairman.

CHRISTIAN UNITY.

The movement for closer union among the Churches of the world is still an effective force, and bearing fruit. Scotland has given us the most complete union in proportion to population, but there the union was between the two great branches of Presbyterianism with no differences of doctrine or polity. Methodism in England has been similarly reunited, and we rejoice in this blessed consummation of many years of earnest conference. In Canada, the Presbyterians (except a minority), the Methodists and Congregationalists, have formed The United Church of Canada, to the great advantage of the Kingdom of God in that land. In South India a union of the non-Episcopal Churches is working in happy harmony, and negotiations are far advanced for union with the English Episcopal Church throughout India. In England negotiations have been opened between the Congregational Church and the Presbyterian Church of England. In all these lands the Presbyterian Church has been a leading force in bringing together the separated sections of the one Church of Jesus Christ. Conferences have also begun between the Church of Scotland and the Church of England, and we shall watch these with deep interest. They are unlikely to result in any corporate union but may bring about a closer co-operation. The conferences between the Church of England and the non-Episcopal Churches in England received a set-back at the last Lambeth Conference, mainly, as with ourselves, over the question of Episcopal ordination as a condition of reunion, but recently the conferences have been resumed. So far as this question affects us in Australia, we are at a standstill since our last report.

The World Conference on Faith and Order is serving an excellent purpose in bringing into friendly relations many sections of the Christian Church. The discussion, from so many angles, of the fundamental things of the Church, enlarges and clarifies the vision of the whole, and so far as possible, to us, we should endeavour to share in the benefits of these conferences. The next General Assembly of the Conference will be held in Lausanne, Switzerland, in 1937, and we are entitled to three representatives. We suggest that the Assembly authorize the Moderator to appoint such on the nomination of this Committee, should three or any lesser number of our members be available.

The main question before this Assembly, and one of far-reaching importance to our Church and to the religious future of Australia, is that of

re-opening negotiations as between ourselves and the Methodist and Congregational Churches. The Congregational Union of Australia and New Zealand, at the meeting of their Assembly this year, agreed to a Resolution "to welcome any re-opening of negotiations for Church Union" with ourselves and the Methodist Church. In 1930 our Assembly unanimously re-affirmed its conviction that there is no bar in conscience to closer union with the Churches, and, going even further, asserted that this is a goal to which the Assembly looks forward. In the meantime the Assembly encouraged brotherly conference on the subject within our own Church, so that this Assembly of 1933 might be in a position to come to a more definite decision as to further action.

We have no reports from Western Australia, South Australia or Tasmania, but South Australia and Tasmania are to some extent represented in the Victorian Assembly. The Victorian Assembly expressed no opinion on the issue but remitted the Report on "Co-operation with other Churches" to the Commission of Assembly which meets too late to be of any use to this Assembly. This is unfortunate from our point of view, as it means that we have no guidance from about half of our whole Church. Both New South Wales and Queensland Assemblies strongly recommend that negotiations for union be opened with the Methodist and Congregational Churches. We are of opinion that this Assembly should come to some definite decision as to whether we are prepared forthwith to enter upon negotiations for union with these Churches so that these other Churches which have been conferring among themselves may know where we stand.

RONALD G. MACINTYRE, Convener.

COLLEGE COMMITTEE.

The College Committee begs to submit its report for the past three years, with satisfaction at the greatly increased number of students offering for the Ministry of the Church, and especially at the large percentage who are qualifying through the University.

Matters Remitted from the General Assembly of Australia of 1930:

1. The Faculty of Emmanuel asked that Hebrew be made an optional subject for all students. The College Committee, to which this request was referred, decided that the present requirement for University students should be retained.

2. The decision of the Assembly of 1930 to allow alternative Examinations set by approved public examiners for the Intermediate Examinations required for entrance on the Home Mission Course has been taken advantage of in the States of New South Wales and Queensland, where most students have qualified for the Course by this means, with one case in Tasmania and one in South Australia.

3. The decision of the General Assembly of Australia to suspend the agreement regarding United Theological Training in Parkin College, South Australia, and that all students from that State should be trained in Ormond Theological Hall was departed from owing to the inability of the Home Mission Committee of Victoria to find suitable stations for the students. Messrs. J. W. Wright and N. H. Symes, Home Missionaries of South Australia, were entered at Parkin College in 1932, and are now in the second year of their course. As instructed this is now reported.

4. As requested by the Faculty of Emmanuel, a more suitable and permanent form of Exit Certificate has been procured. It bears the signatures of the Moderator-General, the Convener and the Secretary, together with the Seal of the Church.

5. The cases of the following students, which were dealt with by the General Assembly of Australia, are reported:

Mr. W. Strathie of Victoria was unable to sit for further examination owing to ill-health resulting from war service, and on the recommendation of the Senatus of Ormond College, supported by a medical certificate, he was given an *egrotat* pass and granted his Exit Certificate.

Mr. A. E. C. Collins, who was granted permission to take an extra-mural course in the New Hebrides Mission field, returned to Victoria, and took up his Theological Hall course at the point where it was at his departure.

Mr. A. B. Erskine, of South Australia, and Mr. G. McGregor, of Victoria, who were prescribed a course in the Theological Hall, after commencing on the work abandoned it, Mr. McGregor on account of a break-down in health.

The Rev. G. T. Hughes, of New South Wales, has failed to meet the conditions laid down by the General Assembly of Australia for reception into the Ministry of the Church and is no longer a student for the Ministry. A petition from Mr. Hughes asking to be exempted from the Exit Examinations was received and forwarded to the Faculty of St. Andrew's for report. The reply was that the Faculty could take no action in regard to the petition. The petition has again been received, and is dealt with in the Supplementary Report.

The Faculty of St. Andrews has reported that the Rev. O. Stennett, who was required to satisfy certain conditions for acceptance to the Ministry, has withdrawn from the course.

Mr. J. Muir, of New South Wales, has failed to complete the Exit Examinations and is no longer a candidate for the Ministry.

The Rev. W. K. Steward, of South Australia, who was received by the General Assembly of Australia and required to take the Theological Hall course, is reported by the Presbytery of Adelaide to have ceased to be a candidate for the Ministry.

Special Ordinations in Western Australia (Vide Blue Book, 1928, Minute 77).

The State Assembly of Western Australia sent on one name in addition to those reported in 1930. Mr. A. J. C. Tebbit, whose credentials and testimonials were found satisfactory, passed the required examination, and was ordained by the Presbytery of Perth on Certificate from the College Committee.

The Rev. C. W. T. Headen resigned from the special Ministry in Western Australia and returned to Home Mission work in Victoria. He is now studying to complete the Entrance Examinations. A reference from the Presbytery of Hamilton as to the status of Mr. Headen in the matter of administering the Sacraments was referred by the State Assembly of Victoria to the General Assembly of Australia.

There remain seven Ministers in Western Australia under the special ordination.

Concessions.

The following concessions were granted and are reported: —

Mr. J. Colvin of Western Australia was granted a pass in third year Greek because of war service. He later petitioned the College Committee to be exempted from taking a third year in the Theological Hall. On the recommendation of the Theological Hall Committee of Western Australia

he was exempted from taking the linguistic part of New Testament Greek for Exit because of war service and weak eyesight due to it.

Mr. W. Mullan of New South Wales was on the recommendation of St. Andrew's Faculty granted an aegrotat pass in Exit on the ground of lengthy war service and consequent ill-health. The Faculty of St. Andrews reported that he had been in the service of the Church prior to the war, and subsequently had passed satisfactorily all examinations except Exit.

Mr. W. H. M. Mathers of Victoria was granted an aegrotat pass in Exit Greek, Theology and Ethics. A medical certificate testified to his continued ill-health, and the Senatus of Ormond College reported that Mr. Mathers had spent four years in the Theological Hall, was a returned soldier suffering from the effects of gas-tests, and had proved himself a good student.

Mr. J. K. Paton of Victoria was granted an aegrotat pass in Hebrew and New Testament Greek for Exit. Mr. Paton was unable to sit at the examinations owing to an operation for appendicitis a few days before the examinations. A medical certificate was received, and the Senatus of Ormond College, which recommended that a pass be given, stated that Mr. Paton's work in the classes was eminently satisfactory, and expressed Confidence that he could have passed in both subjects.

Mr. A. F. H. Smith of Victoria was granted an aegrotat pass in Church History for Exit. Two doctors certified that Mr. Smith's condition of health did not allow him to bear the strain of examination work. The Senatus of Ormond College, in recommending that the pass be given, reported that during his course in the Theological Hall, Mr. Smith had suffered severely from ill-health, but had worked faithfully in spite of his disabilities, and that his class-work had been satisfactory. After completing his three years at the Theological Hall, Mr. Smith made two attempts to take the Church History Examination, but was prevented from doing so by illness.

Mr. R. V. Merritt of Victoria, who had been working in the Solomon Islands as a Foreign Missionary, but was compelled to relinquish his work because of his wife's ill-health, applied to be received into the Home Mission course. He is a matriculated student and holds the degree of L.D.S. and B.D.Sc.; he also served in the war. Mr. Merritt was graded in the third year of the Home Mission Course, but as he had not served in the Home Mission work of the Presbyterian Church, his case is reported to the Assembly.

The Rev. J. T. Roberts of Queensland, an ex-Minister of the Methodist Church, was granted entrance to the Theological Hall after passing in Entrance Greek.

Mr. J. P. Gillan of Victoria who had attended the lectures in History at the Melbourne University, but was prevented by illness from sitting at the examination was granted a pass in History for Entrance.

Applications to be graded in the Home Missions course by students who had higher educational qualifications than required, but who had not done the required Home Mission Service, were not entertained. New rules to cover such cases are being submitted by the Committee.

The Theological Education Committee of Victoria has made a request that a reduction of Home Mission Service shall be granted those who have spent time in qualifying for higher University subjects than those required for the Home Mission course. The proposed new Rules will also cover such cases.

A request that forty per cent, be accepted as a pass in the subjects set as Alternatives to the Intermediate subjects has not been granted.

It was decided by the Committee that alternatives in History might be accepted for the work prescribed for Home Mission and Entrance Examinations at its discretion.

Petitions.

Mr. J. C. Booth of Victoria is petitioning the Assembly to be granted a pass in Greek in the Entrance Examinations. Mr. Booth, who is advanced in years, finds it impossible to pass the required examinations in Greek. He has completed the Entrance Examinations in all other subjects. He asks also that he may be allowed to pursue his Theological Hall course and take some alternative subject. The Presbyteries of Hamilton and Maryborough recommend that the prayer of the Petition be granted. The College Committee transmits the Petition simpliciter.

A Petition has come to the Committee through the Presbytery of Wagga Wagga from Mr. F. H. Druery of New South Wales asking that he be allowed to continue as a candidate for the Ministry, and giving reasons. The Presbytery of Wagga Wagga recommended that the prayer of the Petition be granted. As the Petition was an appeal against a decision of the Faculty of St. Andrews that Mr. Druery could not continue as a candidate for the Ministry, the Committee decided that it must first come before the General Assembly of New South Wales and returned it to the Presbytery with intimation to that effect.

Petitions have been received from Mr. H. C. Usher, B.Sc., Mr. K. R. McKenzie, and Mr. L. J. T. French, all of Victoria, asking to be raised to the full status of the Ministry. These will be dealt with in a supplementary report after consideration by the full Committee.

The case of Mr. T. K. Gibson of New South Wales, whom the Faculty of St. Andrew's recommends for an segrotat pass on the ground of continued ill-health, will be further reported upon.

Requests from Mr. C. E. Cameron, Mr. A. I. McNaughton and Mr. F. Spencer, Exit students of Victoria, for concessions on the ground of ill-health will be further reported upon.

The Rev. R. Maidment and the Rev. L. A. Anderson, who were accepted into the Church by last Assembly and required to take a course of study and pass the Exit Examinations, fulfilled the conditions prescribed, and a certificate to that effect was sent to the Reception of Ministers Committee.

Exit Examinations.

The matter of another method than the present of preparing papers for the Exit Examinations, which was referred to the Committee to investigate, has proved a difficult one. The Supplementary Report will contain the matured decision of the Full Committee; also Rules of Exit, giving definite form to the existing practice.

Rules of Admission.

Amendments to the Rules of Admission are proposed so that the rules affected shall read as follows:—

Rule 5: Candidates shall be exempt from examination in those of the subjects named in which they have qualified at University matriculation standard or have passed a University degree examination. In the case of Hebrew a public examination standard lower than that for matriculation may be accepted at the discretion of the College Committee.

Rule 6: Candidates may take subjects of the Entrance examination at any stage of their course of training.

Rule 7: Candidates under Rule 3 (b), if not in a position to present the subject of Hebrew, may take the subject of Old Testament (without Hebrew).

Rule 8: The College Committee shall have discretionary power to determine the status of candidates transferring from one to the other of the courses defined in 3 (a) and 3 (b); but, in all such cases, the candidate must pursue his joint course for at least three years.

And as consequential amendments to the Rules for the Home Mission course of training, insert, at the end of Rule 4, the note:—

(*Vide* Rules 5-7 of Rules of Admission); and, at the end of Rule 6, the note:—

(*Vide* Rule 8 of the Rules of Admission, for cases of transfer).

The discrepancy of marks in Exit papers, while not so great as formerly, has caused some concern to the Board of Examination, and in a few cases papers had to be referred to a third examiner. The Committee is seeking to find a method by which more satisfactory results may be obtained. At the request of the Faculties some Exit students were allowed to sit for their examinations, mostly supplementary, away from the Theological Halls, owing to distance and expense involved in travelling. In every case approved supervisors were secured.

One of the books prescribed for Old Testament Alternative for Hebrew, viz., Marti's "The Religion of the Old Testament", is out of print and unprocurable. Trouble has been caused in two States by inability to procure the book.

The Committee has decided that Theology and Ethics shall be separate subjects for Exit, and shall have one paper each.

Examiners.

The following resignations of examiners have been received and accepted, and the thanks of the Committee extended to them for long and valuable service: Rev. H. G. Jones in Logic; the Rev. V. Clark-Duff in Scripture and Catechism; and the Rev. J. C. Jones in English.

The following new appointments of Examiners have been made: the Rev. H. Jones, M.A., for History of Philosophy; the Rev. Dr. Finlay Fraser in Exit Theology and Ethics; the Rev. D. A. Hodges, M.A., B.D., in Exit Church History; the Rev. J. E. E. Owen, M.A., B.D., in Exit Philosophy of Religion and in Comparative Religion and in Psychology for Entrance.

Sacraments.

The following Home Missionaries passed the Examinations for dispensing Sacraments and authority was given to the Presbyteries concerned to bestow that right upon them: R. M. Herriman, D. Drennan, J. C. Booth, S. McNeil Saunders, F. P. Weller, G. McLean, S. Ballinger, J. McDonald and J. Blacklock.

The Committee has learned that Home Missionaries in some of the States have been dispensing the Sacrament of Baptism without having the necessary examination. The Committee feels that this practice should cease.

Owing to confusion in the Rules for Administering Sacraments by Home Missionaries, the Committee has re-drafted the Rules and appends them to this Report.

Dates of Examinations.

Requests for alteration in the dates of Examinations have been received and the Committee recommends that the dates be as follow: Entrance Examinations for University Students to remain in September as at present; Home Mission and Entrance Examinations for other than University students to be in the second week in October; the Exit Examinations to be in the middle of October; Supplementary Examinations to be early in December. This will be further dealt with in the Supplementary Report.

The Executive has held twenty-three meetings since last General Assembly. The attendance of members has been as follows: Dr. Borland (Convener), 20; Professor Oxer, 19; Professor Gillies, 20; Professor Maclean, 16; Rev. J. Barnaby, 16; Rev. H. M. Burns, 18; Rev. F. Milne, 16; Rev.

E. E. Baldwin, 23; Rev. Wilson Macaulay, 9; Rev. J. Walker, 10; Mr. D. K. Picken, 15; Rev. K. Forster (Secretary), 23.

Suggested Re-arrangement of Regulations Relative to Administration of Sacraments by Home Missionaries (Book of Rules, pp. 31-33).

(Note.—Through an error, these Regulations were printed as part of the DEED OF UNION. They should appear on page 50.)

Administration of Sacraments.

That the Assembly, in view of the fact that in many parts of the Commonwealth it is not meantime possible to obtain the services of an ordained Minister of the Word, hereby authorize, as a temporary administrative arrangement to meet such need, and until such need be supplied, that Home Missionaries who have passed the First Year's Examination of the Home Mission Course or such other Examination as is accepted by the College Committee as equivalent thereto, or have been specially recommended to the Presbytery of the bounds for this duty by the Home Mission Committee under which they are employed or by the Australian Inland Mission Board, and who have further passed an elementary examination, arranged by the College Committee, on the doctrines of Baptism and the Lord's Supper, shall be empowered to administer the Sacraments of Baptism and the Lord's Supper according to the Rules of the Church, under the following conditions:

(a) General.

(1) That the Presbytery of the bounds shall, before granting such power to the Home Missionary in charge of any district, satisfy itself that no ordained Minister of the Word is ordinarily available for such purpose.

(2) That those exercising such function shall straightway report the details of each case to the Moderator of the Home Mission station, or, if there be no Moderator, to the Clerk of the Presbytery, or, in the case of the Australian Inland Mission, to the Convener of the Board.

(3) That the power be exercised only in the district for which it is given, and only so long as those authorized are acting on behalf of the Church in such station.

(4) That every Home Missionary administering these Sacraments shall use the forms in the Book of Common Order of the Presbyterian Church of Australia.

(b) Lord's Supper.

(5) That the Presbytery of the bounds, in conjunction with the Kirk Session responsible, shall fix in advance the date or dates of each such special administration of the Sacrament of the Lord's Supper given.

(6) That the Moderator of the district shall be responsible for each special administration of the Sacrament of the Lord's Supper, and shall authorize and direct the Home Missionary to associate with him, wherever possible, one or more Elders of the Church, to act on behalf of the Kirk Session in the administration of the Sacrament.

(7) That in no case shall discipline be exercised by those authorized to act, but any cases of discipline shall be reported to the Moderator of the station, to be dealt with according to the law of the Church.

(8) That a list of members, and of those desiring to communicate for the first time, shall be submitted before each occasion to the Moderator and Kirk Session, who shall be responsible for the admission of members on profession of faith, and receiving and granting certificates of membership.

(9) That no Home Missionary shall administer the Sacrament of the Lord's Supper on any occasion except those fixed under conditions as above.

Also, on page 50 of Rules and Forms of Procedure, give "Book of Common Order" its correct name: "Book of Common Order of the Presbyterian Church of Australia".

COLLEGE COMMITTEE.

Supplementary Report.

1. The Committee records with deep regret the sudden death, on the eve of the Assembly, of the Rev. John Barnaby, M.A., B.D., Dip.Ed. Mr. Barnaby had been a faithful member of the Committee for twenty-one years. His position as Convener of the Victorian Home Mission Committee, a Lecturer in the Ormond College Theological Hall, and Tutor of Home Missionaries in Victoria, enabled him to take a comprehensive view of all aspects of the Committee's work. His wisdom, patience, sympathy and conscientiousness made him a valuable member of all Committees to which he belonged, and not least of the College Committee. The Committee desires to express its sympathy with his widow and relatives.

2. In further reference to the question of optional Hebrew for the Exit Examination: see Rule 5 of the proposed "Rules of Exit" (§2, below).

3. Proposed Rules of Exit:—

Rule 1: The Exit Certificate shall not be issued to a candidate until (i) he has completed the three years' course of study in a Theological Hall (subsequent to passing the Entrance Examination) to the satisfaction of the Faculty concerned, and a certificate to that effect has been received by the Secretary of the College Committee; (ii) he has passed the Exit Examination.

Rule 2: The subjects of the Exit Examination shall be Old Testament, New Testament, Church History, Theology, Christian Ethics, Philosophy of Religion, and Comparative Religion—as prescribed in the Syllabus of Examination.

For candidates who have entered under Rule 3 (b) of the Rules of Entrance (i.e., by the Home Mission Course), the alternative subject Old Testament without Hebrew, is provided.

Rule 3: A pass in the subject Philosophy of Religion at the First Examination—and passes in the other subjects at the Second Examination—for the Degree of B.D. of the Melbourne College of Divinity, exempt from passing in the corresponding subjects of the Exit Examination: provided that it shall be certified, in the case of every candidate, that the Reformation Period has been included in his course of study in Church History.

The College Committee shall have discretion to accept similar equivalents, in terms of other degrees in Divinity.

Rule 4: Candidates shall take the subjects of the Exit Examination at such stages of their Theological Hall course as may be determined by the Faculty concerned.

Rule 5: The College Committee may, on the recommendation of the Faculty concerned, transfer a candidate as in Rule 8 of the Rules of Entrance: provided that such candidate shall have had at least one year of Home Mission service.

4. The following change in the system of examining for Exit is recommended:—

- (i) That different examination papers in a subject be set in each State by the local teacher in conjunction with a full-time colleague in another State or the external examiner. Copies of all the papers to be sent to the College Committee's Board of Examination.
- (ii) The students' papers of answers to be read first by the local teacher, thereafter by the other examiner—the two examiners examining independently, and sending in their returns as provided in (iii) below.
- (iii) Returns to be sent in as follows:—
 - (1) Definite Pass (P); (2) Doubtful Pass (DP);
 - (3) Definite Fail (F); (4) Doubtful Fail (DF).
- (iv) (1) If both examiners return at least DP the candidate shall pass.
- (2) If one examiner returns DF and the other DP or DF, the candidate shall be eligible for Supplementary Examination.
- (3) If one examiner returns P and the other F, the paper shall be referred to another examiner.
- (4) If one examiner returns F and the other F or DF, the candidate shall fail.
- (5) In the other cases (viz.: P and DF, or DP and F), the Board of Examination shall have discretion, after taking into consideration all the results of the candidate in question.

5. It is proposed to rearrange and reconstruct the matter on Training for the Ministry ("Theological Halls and Their Work") in the Year Book, as follows:—

- (1) Extract from Deed of Union (extended).
- (2) College Committee.
- (3) General Regulations (revised).
- (4) Rules of Admission.
- (5) Syllabus of Entrance Examination.
- (6) Rules of Home Mission Course.
- (7) Syllabus of Home Mission Course.
- (8) Rules of Exit (new).
- (9) Syllabus of Exit Examination.
- (10) Examiners.
- (11) Dates of Examinations.
- (12) Administration of Sacraments, etc.

(The proposed extract from the Deed of Union: Articles of Agreement, consists of the main parts of paragraphs 1, 2, 5, 6, 8, 9 of Article VIII.

The Committee recommends that it be instructed to have this done.)

PETITIONS.

- 6. Petitions.—The College Committee recommends as follows:—

That the petition of Rev. G. T. Hughes be referred to the College Committee in co-operation with the Faculty of St. Andrew's to determine the

work in which, and the time within which Mr. Hughes shall be required to pass.

That the petition of Mr. F. H. Druery be granted and that Mr. Druery be allowed to pursue his studies and sit for the Exit Examinations. Give the College Committee authority after report from the Faculty of St. Andrew's to determine his position, and the time within which he shall pass.

In regard to Mr. T. K. Gibson, remitted from the Faculty of St. Andrew's, it was recommended that he be given an aegrotat pass in Exit subjects.

That the petition of Mr. J. O. C. Booth be granted; that Mr. Booth be exempted from Entrance Greek and in Greek language from his Theological Hall course on the ground of his age, 58; and that his case be referred to the Senatus of Ormond College to decide a full alternative for the Greek language.

That the petition of Mr. H. C. Usher be not granted.

That the petition of Mr. K. R. McKenzie be not granted.

That the petition of Mr. L. J. T. French be not granted.

That the petition of Mr. C. E. Cameron be granted, and Mr. Cameron be given an aegrotat pass in Exit Theology.

That the petition of Mr. A. I. McNaughton be granted, and Mr. McNaughton be given an aegrotat pass in Exit N.T. Greek, O.T. Alternative and in Philosophy of Religion.

That the petition of Mr. F. Spencer be granted and that he be given an aegrotat pass in N.T. Greek; O.T. Alternative, Theology, Ethics, Comparative Religion, and Philosophy of Religion.

That the petition of Mr. C. S. Boyall, B.A. be referred to the Faculty of St. Andrew's in co-operation with the College Committee to determine the course to be taken.

That the case of Mr. R. C. Lawton be referred to the Faculty of St. Andrew's for report to the College Committee for decision.

That Mr. J. Muir be allowed to pursue his studies and sit the Exit Examinations.

Messrs. Barratt and Turner were allowed by the Faculty of St. Andrew's to proceed to the first year of the Theological Hall before completing their Entrance subjects. The Committee recommends that their first year be regularized provided they pass in the required Entrance subjects at the entrance examinations, in 1933.

FINANCE COMMITTEE.

The Accounts printed in the appendix set out in detail the operations of the various funds.

The three years' interval between meetings of Assembly has enabled the funds to recover from the heavy expenditure incurred in 1928, and the expenses account is closed in credit.

It is recommended that the existing rate of assessment be continued,

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
		-----£767	9 4

It is also recommended that the payment towards meeting the travelling expenses of members be made on the same scale as for the 1930 Assembly:

- (a) Those paying less than £1, nothing;
- (b) Those paying from £1 to £4, 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 this Assembly require to spend two or more nights in the train on the journey to Melbourne, they are to be paid a proportion of expenses calculated on the first-class fares.

These recommendations are based on the assumption that the Assembly will not meet again for three years, and that the place of meeting will be either Sydney or Melbourne.

J. R. B. CAMPBELL, Chairman.

REPORT ON FIRE INSURANCE.

Seven years have passed since the General Assembly affirmed the desirability of establishing a Federal Fire Insurance Scheme for all Church properties.

The general purpose of the scheme, as presented, was to conserve the financial resources of the Church upon a basis which would (a) provide adequate cover and security for all Church properties at existing rates, and (b) provide a source of revenue for the General Assembly which would eventually render it not only independent of assessments from State Assemblies but place it in a position to assist from time to time the weaker States and most needy causes.

Following upon inquiries it was found impossible, owing to variations in State laws, to operate a simple scheme under the direction of one Committee.

The Assembly of 1928 therefore recommended each State or group of States to establish separate funds upon a basis which would allocate a portion of profits (a) to building up its own capital fund, (b) to other purposes within the State, and (c) to the General Assembly of Australia.

The Committee was continued to co-ordinate the work of the several Committees and report to this Assembly.

(1) The Queensland Assembly of 1930 adopted a Fire Insurance Scheme which came into operation on 1st January, 1931. The number of risks

accepted is 354 insured for £286,839 and reinsured for £212,519. At the close of the first year's operation £200 was placed at fixed deposit as the nucleus of the capital fund. At 31st December, 1932, another £200 was added to capital. The working principle of the scheme is that on churches the fund accepts one-third of the risk, and with manses and other properties one-fourth. The growth of the capital fund will be slow for some years, but as a larger proportion of the risk is accepted, the fund will increase more rapidly.

(2) The New South Wales Assembly of 1933 approved of a scheme of fire insurance for Church properties.

Inquiries into the incidence of claims in relation to risks and premiums revealed the following facts:—

Total insurance on all properties, £952,180.

Total premium) paid in 1932, £3,500.

Total losses over eleven years, 1922-1932, £1,490/10/-.

Average loss per year, £135.

The purposes to which it is proposed to devote the profits of the scheme are as follows:—Firstly, towards provision of interest on the Assembly Hall buildings debt; secondly, in reduction of the principal of the debt; and thirdly, in general aid of various schemes of the Church. On the basis of operation submitted to the Assembly, it is anticipated that the amount available for the above mentioned purposes will be approximately £2,000 per annum.

(3) To date no other Assemblies have adopted a Church Fire Insurance Scheme.

It will probably be useful to continue the Committee so that reports of progress may be received from time to time, with the expectation that before long the Presbyterian Church throughout Australia will have adopted schemes which will materially assist the conservation of its own financial resources.

NORMAN S. MILLAR, Convener.

HOME MISSION COMMITTEE.

A meeting was held at the Assembly Hall Building on Tuesday, 22nd March, 1932, when there were present the Right Rev. D. A. Cameron, Revs. D. J. Flockhart, C. F. D. McAlpine, D. M. Barnet, A. J. Doig, A. S. McCook and W. A. S. Anderson.

1. Papua and Mandated Territories.—The Minute No. 70, G.A. of A. Blue Book, 1930, was considered, with reference to "supplying services to Papua and the Mandated Territories".

It was decided to write to the Rev. W. C. Radcliffe, Brisbane, asking him to let us know what was in his mind when he moved the motion referred to, and to put us in touch with persons who would be able to advise us on the matter of supplying services to the white population and missionaries to the natives of New Guinea.

It was also decided to write Mr. A. Rentoul, through his brother, Rev. J. B. Rentoul, of Wagga, and to inquire of the Church of England and Methodist Church as to their activities in New Guinea.

2. Assistance for Western Australia and South Australia.—The Moderator-General referred to the need of assistance for these two States in their far-out-flung districts. It was decided that our Church in Australia should aim at the development of a scheme for the appointing and supporting of ordained ministers for such work in the far-distant districts of these two States as the local State was not able to overcome.

3. Deaconesses.—Appreciation was expressed of the good work done by our deaconesses throughout the Commonwealth, and it was decided to approve of voluntary services of women in our congregations in the visitation of the lonely and sick, and that an attempt be made to organize these into voluntary ministration.

HOME MISSIONS.

The Home Mission problem is an acute one in every State in Australia. Each Home Mission Committee reports an insufficient number of well-educated and trained preachers to gather and organize congregations both in the cities and in the country districts. Makeshift arrangements weary people, and prove ineffective for either instruction or edification. It is the day of specialists; and the preacher who is to be a successful settled minister has to be a specialist in knowledge, and an enthusiast for both the Saviour and the saved. A fluent speaker may gather for a few Sundays an audience, but, if he is not well equipped in mind and a consecrated servant of Christ, the audiences will grow fewer in number, and will never become congregations glad to go to the House of God, and joyous to do His will day by day among their neighbours. Capable preachers who are also earnest pastors are wanted for the vast stretches of Queensland, New South Wales, South Australia and Western Australia, and for the lonely corners of Victoria and Tasmania, also for the congested areas of all our capital cities. Ignorance, slowness or dullness is a fatal disqualification for usefulness in advance work or in consolidating work. This is what comes out in all the reports sent in. The remedy lies in a better Christian tone in the homes of our people, and a greater stressing in them of personal wholehearted loyalty to Christ and the Church. This would bring forth more candidates for the ministry, and more financial support for ministers, deaconesses and Christian organizations. People with means who give for the good of those struggling with adversity or handicapped by poverty are answering the direct commandment of God, and it matters not whether they are giving to a large or a scanty population. It is equally a Christian duty to-day, as it was in apostolic times, to send forth preachers of the Gospel to those who have grown careless, to the ignorant, and to all who can only be reached by evangelists who represent enthusiasts for Christ.

Australia one day will have its 100,000,000 inhabitants. It is this generation's privilege and responsibility so to live, love and give that there will be secured to the oncoming multitudes a spiritual atmosphere and a devout fellowship.

The Alexander Earle McCracken Trust gave grants to South Australia, Tasmania and Western Australia, and these States apply for a renewal of the grants. The question arises whether the money should be paid into the General Home Mission Funds of these States or should be definitely allocated to defined districts.

The following is an abstract of the main items reported on by the different States:—

Vacant Charges in Full Standing.—New South Wales, 16; Queensland, 14; South Australia, 7; Tasmania, 4; Victoria, 9; Western Australia, 5; total, 55.

Unattached Ministers Desiring Charges.—New South Wales, 13; Queensland, 2; Victoria, 18; total, 33.

Unattached Ministers Available for Casual Work.—New South Wales, 32; Queensland, 8; South Australia, —; Tasmania, 2; Victoria, 55; Western Australia, 2; total, 99.

Charges Reduced to Home Mission Stations.—New South Wales, 6; Queensland, 1; South Australia, 5; Victoria, 8; total, 20.

Mission Stations Raised to Ministerial Charges.—New South Wales, 6; Queensland, 3; Victoria, 6; Western Australia, 1; total, 16.

Preaching Centres Requiring Regular Presbyterian Services.—Queensland, 20; Victoria, 5; Western Australia, 5; total, 30.

Students Preparing for Hall.—New South Wales, 2; Tasmania, 1; Victoria, 26; Western Australia, 7; total, 36.

Students in Hall Preparing for Ministry.—New South Wales, 18; Queensland, 12; South Australia, 2; Victoria, 37; Western Australia, 1; total, 70.

Home Missionaries Not Going Forward to the Ministry.—New South Wales, 10; Queensland, 13; South Australia, 2; Tasmania, 7; Victoria, 25; Western Australia, 2; total, 59.

Candidates for the Ministry at the University.—New South Wales, 18; Queensland, 5; South Australia, 1; Tasmania, 1; Victoria, 26; total, 51.

Minimum Stipend for Unmarried Home Missionaries.—New South Wales, £208; Queensland, £144; South Australia, £145; Tasmania, £156; Victoria, £140; Western Australia, £140.

Minimum Stipend for Married Home Missionaries.—New South Wales, £208 and manse or rent; Queensland, £144 and manse or rent; South Australia, £165; Tasmania, £180; Victoria, £180 and manse; Western Australia, £180 and allowance £10 for children between 2 and 16 years.

Manses in Home Mission Stations.—New South Wales, 22; Queensland, 17; South Australia, 3; Tasmania, 5; Victoria, 50; Western Australia, 3.

Home Mission Stations with Travelling Equipment or Allowance.—New South Wales, 25; Queensland, 21; South Australia, 1; Tasmania, 2; Victoria, 45; Western Australia, 2.

Number and Value of New Churches in Home Mission Stations.—New South Wales, 4—£3,000; Queensland, 6—£2,030; Tasmania, 1—£400; total, 11 and £5,430.

Number and Value of New Manses in Home Mission Stations.—New South Wales, 2—£1,600; Queensland, 1—£400; Victoria, 1—£900; total, 4 and £2,900.

Number and Value of New Halls in Home Mission Stations.—Queensland, 3—£820; Western Australia, 1—£450; total, 4—£1,270.

New Sites for Churches in Home Mission Charges.—New South Wales, 2; Victoria, 1; total, 3.

New Sites for Manses in Home Mission Charges.—New South Wales, 1; Victoria, 1; total, 2.

Self-supporting Home Mission Stations.—New South Wales, 7; Queensland, 18; South Australia, 1; Tasmania, 4; Victoria, 66; total, 96.

Home Mission Stations Receiving Grants.—New South Wales, 41; Queensland, 26; South Australia, 5; Tasmania, 7; Western Australia, 11; Victoria, 1931, 50; 1932, 43; 1933, 27.

Total Home Mission Income as Received by Home Mission Committee.—New South Wales, £19,980 from Home Mission Stations, endowment and collections; Queensland, 1930, £2,991; 1931, £2,251; 1932, £2,318; South

Australia, £4,060; Tasmania, £504; Victoria, £7,274; Western Australia, £1,992.

Total Expenditure by Home Mission Committee, including Salaries to Home Mission Agents.—New South Wales, £16,681; South Australia, £4,144; Tasmania, £544; Victoria, £7,206; Western Australia, £2,056; Queensland, 1930, £8,728; 1931, £8,257; 1932, £8,215.

Total Given by Home Mission Stations in Self-support.—New South Wales, £3,000 to £4,000 per year; Tasmania, £2,178; South Australia, £1,223; Victoria, £16,300; Western Australia, £1,000; Queensland, 1930, £5,953; 1931, £5,605; 1932, £5,548.

DONALD A. CAMERON, Convener.

HOME RELIGION COMMITTEE.

It is with gratification that we again present a favourable report so far as the publication of the "Altar Card" for family worship is concerned. No fewer than 28,000 copies of this booklet were issued last year and it has been adopted by numerous congregations in every State as recommended by the General Assembly. We have many testimonies to its usefulness and acceptability. It has even been found helpful by Home Missionaries and others in leading the devotions of their congregations. It is also welcomed by people in remote places beyond the reach of a regular ministry.

We desire to see the practice of family worship still more widely extended, especially for the sake of the children. These are days, we are told, when home religion is on the decline, and it is a serious loss to the spiritual life of the nation. The consequence is a weakness and slackness in parental control, and thousands of young people are growing up in ignorance of the Scriptures and neglect of the Church. The result is seen in frequent cases of juvenile delinquency. Parents who shirk their responsibilities require to be reminded of their solemn baptismal vows to train their families in the knowledge of God and faith of Christ and the service of His Church.

There are outside anti-Christian forces threatening the unity and purity of home life to-day, yet the institution of the family is perhaps in greater danger from the carelessness of parents than the attack of communists. It is essential we should do all in our power to strengthen and defend home religion. The care of the home is as important as that of the Church or State, and it is more vital to the true welfare of the nation than our trade and commerce. It is in the homes of our people as well as our schools we have the priceless opportunity of training good, intelligent, loyal citizens for the service of their country. Christian civilization can never outgrow and out-last the family. The country's future and the safety of all dear to us are bound up in loyalty to the sacred pledge:—"As for me and my house, we will serve the Lord".

If in certain directions the increase of material resources has outrun moral and spiritual power, the Church as a whole is summoned thereby to a deeper devotion to its high mission and not to a surrender to those who deny the validity of that mission.

Attention may be called to the influence of family prayer on the family pew, and the intimate connection between the two. Religion needs reviving in the home for the sake of the Church. The majority of our best Christian leaders and teachers have drawn their inspiration largely from such memories, and it is to Christian homes we must look for reinforcements to our Australian ministry and mission fields abroad.

We again ask all our ministers and sessions to keep this duty and privilege before their people. We have to thank the editors of our various church periodicals for inserting recommendations of the booklet published by this committee of the Assembly. The "Family Altar Card" is available at the Church office or Book-room in each State at the price of 1 d. each copy, 1/6 per dozen and 12/- per hundred.

G. R. S. REID, D.D.,
Convener.

IMMIGRATION REPORT.

Your Committee has to report that migration from overseas is still suspended owing to unemployment in Australia. With the return of prosperity the Commonwealth Government will probably resume an arrangement with the British Government to receive migrants.

This being so, it is wise to be ready with the Church organizations to welcome our kith and kin from the Homeland. Meanwhile the organizations of the States are in various ways helping in finding employment for those out of work among ourselves. The South Australian Church is connected with the Young People's Employment Council. In Western Australia individual ministers are doing a great deal to relieve the needs of migrants! so unfortunate as to have been brought to Australia in recent years. The Victorian Church is using its Migration Agent, the Rev. William Thomson, in placing lads, some the children of Presbyterians from overseas, on farms as trainees. Since February, 1931, to September, 1933, 780 boys have passed through his hands with splendid results as farm learners. The Queensland Church is helping by its ministers and elders to find employment for the workless through public organizations. The New South Wales Church has directed its activities in welcoming and assisting in the settlement of migrants to aiding practical agencies in the State in the solution of the problem of unemployment.

W. BORLAND, Convener.

BOARD OF MISSIONS.

The latest statistics show that there are over 72,000 Aborigines in Australia, residing mostly in Western Australia, Queensland, and in Northern and Central Australia. Of this number it is estimated that 14,000 are half-castes, mixed blacks, and others reckoned as aboriginals; but the situation which the Christian Church in Australia must contemplate, is that of this 72,000 aborigines, not more than 6,000 are in effective touch with the Christian Church, or are under the influence of its ministrations. With the migratory habits of the aboriginals, it may be, that from time to time, representatives of the Christian Church have been in touch with a few thousand more; but it can be truly said, that after all these years of the occupation of Australia, by a Christian people, representatives of the

Christian Church, who are charged to carry the Gospel to the whole world, have reached out to only one in every ten of the aborigines scattered throughout the land. This must give the Presbyterian Church, as well as the other Churches in Australia, matter for very serious thought, as to whether they have really ever attempted to carry out their duty to the Aborigines of Australia. Must it not, therefore, be insisted upon, that the Church should definitely lay down its conviction, and act upon it, that the Aborigines have the first claim upon the missionary responsibility and generosity of the Presbyterian Church of Australia.

The reports submitted by the State Church Foreign Mission Committees telling of their operations for the past three years, reveal the special difficulties which have beset all Foreign Mission Committees in these times of financial depression and unrest.

The Board heartily commends the large number of people within the Church who maintain their interest in its Foreign Mission Enterprises and support them generously.

It offers the Church in Victoria its deepest sympathy for the sudden loss of such a fine missionary as the Rev. A. W. Allen, and it regrets that the state of her health has compelled the resignation of Dr. Janet Watt from the service of the New South Wales Church, in India. To the friends of these missionaries it sends its warmest sympathy.

It rejoices in the coming forward of the volunteers for service on the Foreign Field, and welcomes into the service of the Church, the Rev. J. W. P. and Mrs. Gillan, who have gone to South West Bay, Malekula, New Hebrides, under the J. G. Paton Fund Committee; the Rev. W. F. and Mrs. Paton who have gone to North Ambrim, New Hebrides, under the Tasmanian Church; and the Rev. A. T. and Mrs. Cottrell who are now on their way to Korea as missionaries of the Church in Victoria.

Immediately after the Assembly in 1930, the Board carried out the instruction in relation to the case of Pastor Winzi, of Malo, New Hebrides, and made representations to the Commonwealth Government, and the Imperial Government, and the Church of Scotland, in order that the case might be reviewed. The Rev. F. G. Bowie had been at home, and in touch with the Colonial Office about the same time, and the result of the representations made by the Board of Missions and Mr. Bowie, and by the missionaries in the New Hebrides, was that the Government authorities in the New Hebrides practically exonerated Pastor Winzi and allowed him to continue on residence at Malo, and in the pursuance of his duties as Pastor.

The Board had under consideration the preparation of a booklet on the Aborigines of Australia, and the Rev. J. N. Hey submitted such a book to the New South Wales Church, which issued it.

The Prayer Fellowship was issued by the Board last year as usual, and 35,000 copies were distributed throughout the Commonwealth. A large number of these was taken up by the Victorian Church, and the Board earnestly asks the Churches to avail themselves of as many copies of the Prayer Fellowship as would enable them to place one in every Presbyterian Home in the Commonwealth.

The Board made enquiry about the possibility of devising a system of insurance for the Missionary Assistants in its employment. It found that it was impossible to have any system of insurance for such a small number of employees, but the Board has arranged with the Missionary Assistants whom it has employed, that a policy of insurance be taken out under the Western Australian Government Insurance Act.

Frazer Scholarships.

It was found that in the month of June, 1933, there was a credit balance of £110/18/3 in the fund and the Board decided that a Scholarship of £25 should be continued for the year to Mr. Olaf Spence, who has been a bursar since 1929, and that scholarships be awarded as follow: to Mr. Kenneth Tong Way, the youngest son of the Chinese Minister at Ballarat, £20, and Mr. Peter Hendry, £15.

The Board has co-operated during the past three years with the United Missionary Council in Victoria, and the National Missionary Council, with its headquarters in Sydney. In connection with the work of the former, it has united in an attempt to secure a medical survey of the Aborigines. From time to time reports have come from the missionaries indicating cases of sickness and disease which are beyond the skill of the missionaries, or which the missionaries, not being qualified medical practitioners, are not allowed to treat; and, beyond the area of the Mission Reserves, especially where the natives have come into contact with the white population, reports have come to hand of serious cases of sickness. It was hoped that the Government and the Missionaries in Central Australia, Northern Australia, Queensland, and North Western Australia might combine to arrange for a thorough medical survey, which would provide us with accurate knowledge as to the health conditions of the natives. Quite recently the Doctor from Thursday Island visited the Mission Stations on the Gulf of Carpentaria, and declared himself as very highly satisfied with the health conditions maintained at the Mission Reserves in North Queensland, the standard of health being higher than in some communities of white people.

The Rev. J. R. B. Love in this connection has written to us as follows: "I believe there is a considerable number of natives in the Kimberley area, i.e., between Derby and Wyndham, requiring medical treatment beyond first-aid treatment, such as they can get at the Missions. Two points need thoroughly settling. If you can, through the United Missionary Council, help to get these two points thrashed out, it will be a big concrete step in the direction of helping the natives in North-West Australia.

(1) The getting of native patients to the hospital at Port Hedland for necessary professional treatment.

I am sure I have the approval of the Board of Missions in saying that the Mission lugger, "Watt-Leggatt", will be freely used to convey patients from Kunmunya to Broome. We want the guarantee of the Government that patients sent to Broome will be taken in hand and sent on to Port Hedland. (The responsibility of the Mission to cease with the landing of patients in Broome. This because I was told that they were to be rationed in Broome at the cost of the Mission.)

(2) An immediate, and thereafter a periodical, medical inspection of the entire North-west, by a qualified medical man to visit mission, cattle, and sheep stations, and to travel, as far as possible, the unsettled districts.

"This I think a very urgent need. I have written to this effect to the Chief Protector long ago, and received a sympathetic reply. But a single obscure missionary cannot make much of a noise about these needs, so pitifully pressing for the native, and of so little account to the white man. I hope the United Missionary Council will move forcibly in these two directions.

"When a travelling medical inspector is appointed, I think I can offer, in the name of the Presbyterian Board of Missions, free transport for him, and hospitality for such of his itinerary as will come within the part of the coast travelled by the Kunmunya boat."

In co-operation with Mr. Love, the Board has heartily approved of his intimation to the Government of Western Australia, that the Mission lugger would carry the patients from Kunmunya to Broome, free. In this connection also, Mr. Love secured from the Chief Protector of Aborigines, the assurance that natives in Broome, waiting shipment back to Kunmunya, were to be maintained at the cost of the Aborigines Department, not at the cost of the Kunmunya Mission.

The Board recommends that the following be the Church's representatives on the National Missionary Council of Australia: Mrs. J. G. Ward, Dr. Wm. Gunn, Revs. A. Fleming, T. W. Leggatt, and H. C. Matthew.

Recently the Chief Protector of Aborigines visited the four Aboriginal Stations under the Board of Missions in the Gulf of Carpentaria and gave an exceedingly satisfactory report of the general conditions of social and

industrial life on each one of the Stations. The extract from the report on Mornington Island indicated the highly satisfactory state in which the Chief Protector found these Mission Stations:

"The children are all well nourished, the diet of meat, fish, vegetables, fruit and native food being generous. The quarters are airy, clean and sanitary, the children sleeping on raised platforms with sufficient blankets, etc.

"The bush people were generally of good physique, their main camps being at that time along the beach at the Northern end of the Island. The old relief recipients were in Camp near the Mission.

"The general tone appeared to be good, the relations between staff and people being happy. Discipline was firm, but with an absence of any sign of repression.

"The care and control was kindly, and personal attention was given daily to the young, old and sick by the Matron. In fact, this lady has saved the lives of numbers of delicate babies by rearing them in her own quarters until strong enough to be trusted to the native attendants."

The Board of Missions has rejoiced at the opportunity that has been taken by friends of Missions to visit some of our Mission Stations. The Rev. A. C. and Mrs. Muriel of the British and Foreign Bible Society have visited Kunmunya; Mr. H. R. Balfour, an Elder of the Victorian Church, along with Mrs. Balfour, is at present on a visit to the same Mission Station, and Miss Anderson of Mosgiel Private Hospital, Melbourne, who has on many occasions shown no uncommon kindness to the missionaries of the Church, has visited her friends the Rev. W. F. and Mrs. Mackenzie, at Aurukun, and has had an opportunity of seeing the Mission Stations at Mapoon and Weipa.

News has come to hand that the Mines Department in Queensland has made application to the Government for permission to use Weipa Mission Reserve for a roadway to cross to the Batavia Gold Fields in the York Peninsula. On hearing of this application, the Board of Missions at once wrote to the Premier of Queensland, and the Prime Minister of the Commonwealth, protesting against interfering with the Aboriginal Reserves granted by the Government, and pleading that they should use their influence to secure that the rights of the Aborigines should be carefully preserved.

The Board has on several occasions had a discussion concerning the proper staffing of its Aboriginal Mission Stations, and hopes to present a supplementary report on this and other matters after consultation with the representatives from all the other States. It also sets down as a principle of its missionary operations, that all major boats, running in connection with Mission Stations, should be provided with auxiliary engines.

Kunmunya Mission.

After the General Assembly in 1930, the Rev. J. R. B. and Mrs. Love, with their family, spent a short time in and around Melbourne, where Mr. Love took the opportunity of visiting some of the congregations and telling of his work at Kunmunya. He spent from 24th October to 13th November in Tasmania, and the rest of the time was divided between Victoria and South Australia. Then he returned to Port George IV in March, accompanied by his wife and family and Miss Gladys Giles as assistant teacher.

The Board very heartily congratulates Mr. Love and his people on the completion of the translation of the Gospel of St. Mark into the Worrora language, and in the printing of it for the use of his people.

Mr G. I. Beard, after about eleven years' service, retired from the work, and the Board put on record its appreciation of the service rendered by Mr. and Mrs. Beard during the time that he was a missionary under the Board of Missions.

Mr. W. B. MacDougall, the son of a Minister in Victoria, was appointed to succeed Mr. Beard, and took up his duties in September, 1931. From the 1st March, 1932, the salaries of the missionaries at Kunmunya were reduced by five per cent., and as Mr. W. B. MacDougall and Miss Giles were married at the end of 1932, the Board arranged that the salary of Mr. MacDougall be at the rate of £250 per year, as from the 1st July, 1933. Mrs. MacDougall continues to give part-time service as a teacher in the School.

The Rev. J. R. B. Love had an experience in connection with the sailing of the "Watt-Leggatt" from Broome, which compelled him to send to the Agent in Broome, Mr. Ogilvie, a notice stating that the "Watt-Leggatt" was not on any account to carry intoxicating liquors, except for medicinal purposes, and that no person in an intoxicated condition was to be allowed to board the boat. Strong measures were taken by Mr. Love to deal with the case which caused him to have this notice sent to the Agent.

The latest report from the Kunmunya Mission, Port George IV, gives the following details about the work on the Station:

The Staff and Its Work.—The present staff comprises Rev. and Mrs. J. R. B. Love, Mr. and Mrs. W. MacDougall, Harry Shadforth and his wife Mackie, Alfred Brown and his wife Ina.

The spiritual and industrial labour are shared by Mr. Love and Mr. MacDougall, each taking part in the Church services, agriculture, building, care of stock and boats.

Mrs. Love is honorary matron, caring for the health of the women and small children, giving medical attention to such of these as need it, and seeing to the clothing of the women and children.

Mrs. MacDougall is honorary school teacher, carrying on this most important department of the Mission work in the happiest spirit. Alfred is captain of the "Watt-Leggatt", carrying out his duties with admirable skill and zeal. Alfred has made a reputation as a skilful and reliable seaman, and his services have been sought in Broome; but he prefers to remain loyal to the service of the Mission.

Harry is in charge of the beach-combing work, with the "W. S. Rolland". This work is not quite profitable; but it serves a useful function in training the native men to the sea; it is good to have a man of Harry's character working along the coast among the natives; and the difference between the earnings and expenses of the "Rolland" have not been more than we have been able to meet. So, I consider this work well worth Continuing, as long as the "Rolland" can be made to serve.

The population remains unchanged from that of last year, viz., 334.

Industry.—The "Watt-Leggatt" has run to a time-table, between the months of March and December, and has admirably served the Mission with mails and stores, as well as serving the Government Aboriginal Station at Munja (Walcott Inlet), Sale River Station (Mr. Merry), and several odd whites scattered along the coast.

During the year she was provided with a new suit of sails, costing somewhat under £60 all told. Her expenses for the year were £424/15/4 and her earnings £329/8/4, leaving a deficit of £95/7/- to be met out of current funds. In addition to this, the sum of £40 is allotted yearly to the Boat Replacement and Renewals Fund, from the amount of the Board's annual grant to the Mission (£450). These figures, I think, are to be regarded as highly satisfactory. The "Watt-Leggatt" is a beautiful boat, she is in first-rate condition, she has been financed without outside help, except for the about five-yearly cost of new sails, borne by the Board. Alfred has as his crew on the "Watt-Leggatt" four native men. These men serve for three months at a time, when the crew is discharged and replaced, thus keeping the men from tiring of the work. The crew are given food, tobacco,

clothes and 10/- each trip to Broome. The cash wage is not large; but, as money payment of natives is not the rule in Broome, I have found it sufficient to make the job of crew an attractive one, without spoiling the men with disproportionate cash allowance. This money payment, that I instituted when I took over the charge of the Mission six years ago, has proved entirely satisfactory. There has not been one case of desertion from the "Watt-Leggatt", which sufficiently vindicated the system of manning and Alfred's able captaining. The wives of married men who serve as crew are housed, fed, clothed and employed at the Mission during the absence of their men at sea (all the children of all women are provided for by the Mission.).

"W. S. Rolland".—Harry Shadforth is in charge of the old boat. His crew work three months at a time, on the same terms as the crew of the "Watt-Leggatt". Pearl-shell has been found to be so scarce up here as to be not worth the cost, £4, of a "beach-comber's" license, which has been dropped. Turtle shell and béche-de-mer have been the objects of the working of the "Rolland". During the year she earned £146/18/9 and her expenses were £207/16/7, leaving a deficit of £60/17/10. In addition to the cash returns, she has provided the station with a good quantity of dugong meat. This, as well as the reasons previously mentioned, make her work worth while. Fishing, with net and dinghy, has been carried on at suitable tides and a quantity of good food obtained.

Agriculture.—This is the main industry of the Mission. Eight and one-half acres of peanuts were grown. Harvesting is not completed; but, so far as can now be seen, the crop is indifferent. Seed for next season and food for the people will probably absorb the crop, leaving no surplus for sale. Corn, several varieties of sorghums, was grown, and is a valuable addition to the food supply. Bananas, plantains, also sugar and Cavendish, are a most useful part of the fresh food supply for the whole station. We are never entirely without fruit, and frequent issues of fruit must be good for the health of the natives as well as the staff. Pineapples, to the number of 2,000 suckers and 1,000 small ones in a nursery, have been planted out. Paw-paws add to the fruit supply, though needing hand watering in the dry season. Melons and pumpkins have been largely grown and greatly appreciated. During the cool months, vegetables such as tomatoes, cabbages, etc., are flourishing under hand watering.

Building.—Mr. MacDougall is at present engaged on the erection of new stock-yards, and a large bam is now being built.

Stock.—The Mission now has 30 donkeys, 47 cattle and 160 goats. The donkeys do the ploughing and carting. The cattle provide milk and occasional beef. The goats provide milk and meat. Arrangements are under way for the purchase of some more cattle, without calling on outside help for the financing of this.

Self-Support.—The Mission has a daily ration strength of about 70. Of this number 23 are pensioners supported by the Aborigines Department, the remainder being the children and daily workers regularly employed. These receive food, clothing, and tobacco for the men, in return for their labour. All who care to attend for work are given work on one afternoon, and when supplies permit, on two afternoons per week. The average attendance on these afternoons is about 100. At seasons of extra work, work is given to larger numbers. All so employed earn what they receive by their labour. They work blithely and in most instances well. My experience is, over more than twenty years of work for the Board and otherwise among the Aborigines, that they enter heartily into work that they understand, and which some discretion can keep from becoming tedious. Parties of men and women are sent away to fulfil tasks, often without supervision, and usually the work is well done. The man or woman who will not work well is not employed. Seldom has a worker to be dismissed. Several of the younger men show great ability, as do some of the girls.

A white man, who brought two ships' lanterns to the Mission to have new bottoms soldered in them, was surprised when the Superintendent, who

had neither time nor inclination to do this work himself, sent a young lad (Albert) to the workshop to do the job. He made a first-class job of the lanterns, and the visitor remarked, "Well, I never saw a nigger do that before". Plenty of them can do it if they are taught.

Responsibility.—During the year 25 sheep were bought for meat. Ernie, with his wife Ruby and several helpers, went to Sale River, 60 miles, where he took delivery of the sheep, set them on the road, cut bushes each night, and built a yard to hold them, and delivered the sheep safely after a week on the road to the Mission. Instances like this might be multiplied to show that the Aboriginal can be trustworthy and capable.

As well as regular employment, any of the men can bring into the Mission a dingo scalp and collect the bounty for it, viz., £2, less 1/- handling charge, to cover arsenic and forwarding. Or a man can bring in turtle shell and get a reasonable price for it, according to state of the market. From such sources as these the men buy flour, tobacco, tomahawks, clothes for themselves and their wives.

The future of the Mission, as I see it, is to develop the agriculture on communal lines, employ an always increasing number of men and women who will be fed and clothed for their services, from the proceeds of their own labour, while the children will be trained in the Mission school and in the Mission paddocks.

The Reserve, comprising 240,000 acres of mostly rugged country, will provide a permanent hunting ground for the Mission people, where they will be able to maintain their tribal life, conformed to a Christian standard.

My experience, of Mapoon and here, makes me put no faith in the idea of a system of individual farmlets for Aboriginals. The Mission farm has the advantage of implements and concerted labour, as well as direction by a missionary to encourage and plan, and can produce vastly more than any feeble attempts at individual holdings. The tribal organization I have every desire to preserve, believing that this is the only hope of preserving the race. Our experience here so far goes to show that tribal culture and Christian culture may be made complementary, not irreconcilable.

Religious Instruction.—This, the main purpose of our presence here, is the most encouraging. Each day commences with morning prayers in the Church. Sunday Services are held morning and afternoon on Sundays. The morning services are conducted by Mr. MacDougall and me alternately, the evening services by me. For part of the year a Wednesday afternoon class has been held for women by Mrs. Love; a Wednesday evening reading class for Worrora reading of the Gospel, and an evening class for catechumens. Several men and four women were admitted to membership of the Church on Easter Sunday, after profession of faith. That the Christian faith is acceptable and assimilable by the Aborigines is witnessed by the results to be observed in the lives of the Christian converts.

One school of thought in our time argues that Christianity and the primitive animistic religion of savages are irreconcilably opposed and that no compromise can be observed between them. I cannot accept this view. I am convinced that man, wherever he is found, is instinctively a religious being and that the seeking after God is an essential part of his being. In the forms of savage, animistic, religious observances I can but perceive the foundations for the reception of the faith prepared for man from the beginning of time.

The actual results of the Mission teaching are not a matter of argument, but of observation, and here I claim that the Mission is its own vindication, a worthy branch of the Church's activities, and a telling witness to the living power of the Gospel through the working of the Holy Spirit. For such results as we are privileged to see, we "thank God, and take courage".

T. WATT LEGGATT, Convener.

H. C. MATTHEW, Secretary.

COMMITTEE ON MISSIONS TO THE ABORIGINES, QUEENSLAND,
1930-1932.

A review of the activities of our Mission Stations in North Queensland for the past three years gives cause for much thanksgiving and is a source of great encouragement for the future. The work has not been free from difficulties and anxieties, but results show that it has the approval and blessing of God. In this is found the call to continued service, and the increase of a greater faith. Given proper treatment with Christian training, the despised Aborigines will yet be an asset to the land of their birth.

On the whole the health of our Missionaries and the people under their care has been good. Last year an epidemic of influenza visited Mornington Island. The Australian Inland Mission Flying Doctor went to the aid of our Missionaries and did a great service for them and the people in their time of need. Each year it has been the privilege of the respective Superintendents to report admissions to the fellowship of the Church. The combined membership of the four Stations is now about 200. An interesting feature of life on the Mission Stations is, that among the people immediately under the influence of the Station, the birth rate has exceeded the death rate. This is particularly gratifying as it is being continually stated that under civilized conditions the Aborigines will die out. There are now over 250 children in the schools under our care. The largest addition has come to the school at Aurukun, where a large number of bush children have been received into the dormitories. This pleasing position is largely the result of the visits paid by Mr. and Mrs. MacKenzie and the native Mission bands who have periodically visited the uncivilized tribes lying to the south of the Station in the Kendall River district.

In 1931 quite a number of the children at Mapoon, instructed by Miss Byron, entered for the Assembly examination. Many of them did very well, one secured 81 per cent, and another 79 per cent, marks. The progress being made in our Schools is one of the distinctive features of this enterprise which holds great promise for the future.

Owing to the area in which the Weipa Station is located becoming infected with a most virulent form of malaria, which affected natives as well as Missionaries, it was deemed advisable to remove the Station to a healthier and more convenient site. This was found at Jessica Point near the mouth of the Embly River. This movement has been, up to date, financed from an amount of £500 bequeathed to the Mission by the late Mrs. Margaret Adams. The Chief Protector and the Superintendents of the various Stations all heartily approve of the change and speak in glowing terms of the new site chosen.

A motor-boat suitably adapted for work in the Gulf has been secured for Mornington Island. This is proving to be of great value in establishing relationships with the people on Bentinck Island, where fishing parties are left for the double purpose of fishing for men as well as fish. The men on the Island are strong and vigorous, the women emaciated and down-trodden. The evident fear with which the Islanders viewed all strangers, especially white men, is gradually giving place to confidence.

An engine and sawbench with other accessories, and a wireless plant capable of transmitting messages to Cloncurry, have also been installed. These and the motor boat have all been purchased out of funds accruing from the toil of the people. They have not been a charge on the funds of the Committee.

The state of the finances has been a source of great anxiety. The debit balance which at the beginning of 1930 was £1213 has increased until at the close of 1932 it stood at £1633, and that in spite of several special appeals which were made to cope with the situation. We greatly regret that this side of the Mission report is so depressing and so opposite to that which can be told of the work on the Field.

At the Assembly, held in Brisbane this year, steps were taken to reduce expenditure as far as practicable:

1. By reducing all stipends and salaries by ten per cent.
2. By changing the term of service from three to four years before furlough is due.
3. By dispensing with the services of a married Assistant.

It is regretted that this line of action has been found necessary, particularly the departing from the standard set, of having two married couples on each Station. Even with these reductions, it is evident that the Committee in Queensland will require continued substantial help from the Board.

A summarized statement of receipts and disbursements for the three years is appended.

The Staff.

Mapoon.—Rev. P. R. and Mrs. Currell; Mr. and Mrs. C. J. Miller.

Weipa.—Rev. S. E. McKay and Mrs. McKay; Mr. and Mrs. W. Miller resigned and will not be replaced.

Aurukun.—Rev. W. F. MacKenzie, B.A., and Mrs. MacKenzie, B.A.; Mr. and Mrs. J. Dougherty.

Mornington Island.—Rev. R. H. Wilson and Mrs. Wilson; Mr. and Mrs. G. E. Wilson now transferred to Weipa.

The Rev. S. E. McKay is the first student of Emmanuel Theological Hall to volunteer for service on the Northern Mission Field. He is now Superintendent of Weipa, and like all our other Missionaries is doing yeoman service.

G. K. KIRKE, Convener.

ABORIGINAL MISSION FUND.

Receipts and Disbursements for three years till 31st December, 1932.

	Receipts			1930			1931			1932		
To Congregations.....	£1,821	8	4	£1,530	4	8	£1,495	8	9			
Donations.....	442	5	0	189	8	0	299	16	6			
Special Efforts.....	421	4	6	—			338	9	4			
Interest.....	25	0	0	25	0	0	73	5	10			
Sundries.....	73	12	6	74	2	5	79	1	6			
Board of Missions.....	500	0	0	500	0	0	500	0	0			
Debit Balance.....	1,198	15	5	1,635	14	2	1,744	0	7			
	£4,482	5	9	£3,954	9	3	£4,530	2	6			
	Disbursements			1930			1931			1932		
By Dr. Balance	£1,213	0	6	£1,198	15	5	£1,635	14	4*			
Salaries and Allowances .	1,817	8	8	1,670	10	7	1,832	4	2			
Passages.....	341	13	7	138	3	10	126	16	6			
Wages.....	372	0	0	372	0	0	372	0	0			
Insurance and Beneficiary												
Funds and Relief Tax .	81	11	8	95	11	3	100	17	0			
J. G. Ward, Expenses and												
Repairs.....	370	0	2	227	7	4	214	13	0			
Mission Children.....	51	19	6	49	3	6	53	2	0			
Sundries.....	82	15	2	92	17	4	90	11	2			
General Expenses.....	151	16	6	110	0	0	104	4	6			
	£4,482	5	9	£3,954	9	3	£4,530	2	6			

FOREIGN MISSION COMMITTEE, NEW SOUTH WALES.

General.

• Since the last meeting of the General Assembly of Australia a time of financial stringency unequalled in the history of New South Wales has been experienced. This stringency has been reflected in the decreased income of the Foreign Missions Committee, many of our best supporters have either been unemployed for a long period, or suffering from much reduced income, and they have been unable to contribute as in former years. Returns from capital invested have also shown a serious shrinkage. This decreased income and the amount required to meet the cost of exchange on money sent to India, together with the 10% assessment on our income made by the authority of our State Assembly for the Assembly Hall Fund has been a matter of very grave concern to the Committee. They have had to retrench wherever possible and could not avail themselves of the offer of some who volunteered to man our vacant stations. No new appointment has thus been made to the staff in India, who are at present working two short.

The staff in India, along with the Convener-Superintendent, at the beginning of the depression volunteered a 10% cut in their salaries, and in this reduction the native workers also share. To avoid harassing our people at such a time as this the Committee drew upon their slender reserves to enable them to carry on and meet their obligations.

Aborigines.

The Committee's share in this work has been confined to the monetary contribution made and the Christmas boxes sent to the different stations by the W.M.A.

The Committee have appreciated receiving reports from some of the Mission Stations and thereby have been able to disseminate among our people information regarding the work and urge upon them the importance of the claims of the Australian aborigines.

The question has been raised as to the claim of the work upon the money subscribed in this State for its missionary enterprises. It was asserted that the Aborigines Mission had the first claim upon all such moneys, and for the guidance of the Committee the opinion of the learned Procurator was obtained, and it shows that the assertion made was erroneous.

The Committee have been able, through drawing upon their reserves, curtailing the work in other fields and the reduction of salaries by 10%, to meet their assessment. They consider the time is now ripe for the Assembly in view of the severe financial depression in this State to considerably reduce the same.

Chinese.

The Rev. L. S. Leung is still in charge of this section of our work in Sydney and Newcastle and continues to give satisfaction to the Committee, and he is very diligent in the discharge of his duties.

The attendance at public worship varies—this being due to the fact that quite a large number of young business men have been recalled by their principals in China, trade here not warranting the upkeep of branch establishments. A number of the young Chinese have married and made their homes in the outer suburbs and are only able to attend occasionally the church in Campbell Street.

The church in Sydney provides a rallying place for Chinese Christian visitors to our State to whom a warm welcome is ever extended by the Pastor and the members of his Kirk Session.

Since last Assembly there have been several cases of adult baptism.

One pleasing feature of the work is that of the Sunday School. The School was started by the Rev. J. N. Hey, who carried it on for some time. It is now in the charge of three young ladies, namely, Misses Fleming, Digby and Watt. They are assisted by Mrs. Leung and her son Raymond, who take charge of the children unable to speak English.

The Chinese have organized, with the assistance of the Committee, W.M.A., G.A. and Fellowship Union, sales of work, and have been able, during the last three years, to materially assist the finances of the Committee.

New Hebrides.

Since our last report was presented to the Assembly Mr. and Mrs. Andrew Stewart have been settled at Malo, and we are pleased to report that the work under their care is progressing.

They have found in the Rev. Fred. G. Bowie of Tangoa a wise friend and counsellor. Mr. Bowie, in his letters, speaks in highly appreciative terms of Mr. and Mrs. Stewart's work.

We realize that the work in this field, lying so close to our own doors, and which was the first mission work undertaken by our Church, should be extended. We require the services of an ordained man for the Nogugu portion. The salary for a missionary for this part of the island has been promised by a well-wisher.

India.

For a graphic description of our work in South India we would refer members of Assembly to the booklet, *Looking Sunward*. Within its pages there is contained much information not only as to our activities but also as regards the customs, etc., of the people.

Since last Assembly we have lost the services of the Rev. C. E. and Mrs. Turnbull. After fifteen years of service at Sholinghur they, for family reasons, felt constrained to resign. Mr. Turnbull is now happily settled as minister at Moss Vale. Dr. Janet Watt was unable to complete her first term of service with us. Her health could not stand the strain of tropical life and the medical certificates state that she must not return to the tropics. This severance has been a source of much regret both to Dr. Watt and the Committee. It is the prayer of the Committee that Dr. Watt may speedily regain her lost health and in Australia find a suitable opening for the exercise of her gifts.

The remaining members of the staff, viz., Mr. and Mrs. Boyall, Miss C. McCredie, Sister N. Lang and Miss Hope Goldie, are, with the assistance of the native helpers, carrying on the work. Reinforcements are badly required but unfortunately the financial position does not warrant the appointment of new workers to fill the vacant places.

The work itself is being richly owned by God and the missionaries are looking forward to the dawn of that day when there will be no village left without a teacher and that all the people will have had the opportunity of hearing the Gospel story. The situation in India can be summed up in the words written by one of our staff in the Foreword to *Looking Sunward*:

"We work surrounded by darkness: the darkness of dreadful customs sanctioned from time immemorial; the darkness of utter ignorance and of the slave mentality of people treated as such through the centuries. We are in the midst of declared 'Criminal Tribes' whose recognized age-old custom is to live by theft and crime. There is the darkness and uncertainty of political upheaval; and now the darkness and strain of financial stringency, when from our supporters at home comes the reluctant word: 'No advancing at present. Retrench!'"

But we are looking sunward. We face the first gleams of the day that we know is dawning when among the 'outcasts' of India shall arise a strong, self-governed, self-supporting Christian Church; when the Light

of the World shall shine in India in glorious noon and there will be no more outcasts nor any caste, but all will be one in Christ Jesus."

(Signed) A. FLEMING, Convener-Superintendent.

Foreign Missions Balance Sheet.

31/12/1930.—Income, £6,680/5/4; expenditure, £6,452/16/4; credit balance, £227/9/-.

31/12/1931.—Income, £4,581/13/4; expenditure, £5,706/7/10; debit balance, £1,124/14/6.

31/12/1932.—Income, £4,149/15/11; expenditure, £6,831/8/4; debit balance, £2,681/12/-.

To meet this accumulated debit the sum of £3,134/8/3 was transferred from reserves.

The debit at 31/12/32 then stood at £671/18/8.

FOREIGN MISSION COMMITTEE, VICTORIA.

Under the peculiar difficulties which have beset all missionary societies, caused by the financial depression from which Australia is suffering, and the high rate of exchange on money sent overseas, the Church has carried on its usual missionary activities in its four departments.

First there is the work amongst the Aborigines, which it shares with the other Churches in Australia, and for which it has paid an annual assessment of £1,000. The Church has always considered the work amongst the aborigines as having the first claim upon the missionary contributions of its people.

Then there is the work amongst the Chinese, which is still carried on at Melbourne, Ballarat, Geelong, and Beechworth. For this work the Church employs one Chinese Minister and three Chinese Catechists, and there is a fine group of voluntary workers assisting in this work amongst the Chinese. This work costs the Church about £850 a year.

The third section of the work is in the New Hebrides, where our Church has borne its share since the 1863, when it took over Dr. J. G. Paton as its missionary from the Reformed Presbyterian Church in Scotland. In this field it co-operates with the Churches in New Zealand, in New South Wales, and in Tasmania, and with the J. G. Paton Fund Committee in Britain. It also acts as the Executive of this Committee in Australia. At the hospital in Vila, built as a memorial to Dr. J. G. Paton, there are three nurses and a doctor. Unfortunately, owing to the health of his wife and children, the Church lost the very valuable service of Dr. H. Burrell. The workers in the New Hebrides have been greatly encouraged by the recent addition to their numbers of two grandsons of Dr. J. G. Paton, namely, the Rev.

J. W. P. Gillan, at South West Bay, Malekula, and the Rev. W. F. Paton, at present working on Paama, during the absence of the Rev. M. Frater, and ultimately to be settled at North Ambrim as a Missionary of the Church in Tasmania. A third grandson of Dr. J. G. Paton was for a time Industrial Assistant at the Tangoa Training Institute, under the J. G. Paton Fund Committee, but for health reasons has had to resign and return to Australia.

The sympathy of the whole Church in Australia went out to the Rev. F. J. Paton, of Onua, Malekula, because of a long period of retirement from work, owing to a poisoned foot, which ultimately had to be amputated. Mr. Paton has returned to his station, and carries on with his usual cheerfulness and courage. The work in the New Hebrides costs the Church about £2,500 annually.

The other sphere of the Church's operations is in Korea, where the Church has been at work, in association with five other Protestant Churches since 1889. It has the responsibility of evangelizing the district in the South West of Korea, comprising 2,000,000 people. Besides the evangelistic work in its own Province, the Church has one Professor at the Union Theological Seminary, Pyengyang, Dr. G. E. Engel, who has charge of the Chair of Biblical Languages; and a Professor at the Severance Union Medical College, Seoul, Dr. C. I. McLaren, who has charge of the subjects of Neurology and Psychiatry. Korea has been a very remarkable and fruitful mission field, and the experiences of our missionaries in welcoming the Koreans into the Christian Church have been a great stimulus to the Home Church. There are one Doctor and six evangelistic Missionaries at work in our Province, and the South Australian Church supports an evangelistic missionary in Korea. The Church and the Mission Field suffered a very great loss through the sudden and unexpected death of the Rev. A. W. Allen, in July, 1932, and while this report is being written the Rev. A. T. and Mrs. Cottrell are preparing to go out as missionaries, to Korea. Mr. Cottrell is an exit student from Ormond College, and gives promise of making a fine missionary; and his wife, who was Miss Jessie McArthur, is a trained deaconess, and proved herself a very effective Home Missionary in various districts in Victoria. The Church expects a great future of service in Korea for these two workers.

In its Missionary operations the Church is greatly assisted by the Mission Band, which provides the salary of the Rev. J. N. Mackenzie at Fusanchin; by the Presbyterian Girls' Fellowship, which maintains one missionary at Vila, New Hebrides, and three workers in Korea; and the Presbyterian Women's Missionary Union, which has a fine body of 15 women missionaries in Korea; and the Presbyterian Senior Fellowship, which provides partial support for the Rev. F. T. Borland.

A great variety of educational, industrial, medical, leper, and evangelistic missionary work is carried on amongst a very receptive people, and a strong self-governing, self-supporting, self-propagating Church is being built up in Korea. The Foreign Mission Committee's Budget for this work in Korea amounts to about £8,500.

Appended to this report is a general statement of Receipts and Expenditure under the Foreign Mission Committee and the Presbyterian Women's Missionary Union.

T. WATT LEGGATT,
J. C. JONES,

Joint Conveners.

SUMMARY SHOWING RECEIPTS AND PAYMENTS FOR THE YEARS, 1930, 1931, 1932.

Foreign Mission Committee.

	Receipts.	Payments.
1930	£16,739 13 9	£18,795 4 9
1931	12,767 14 4	15,822 18 7
1932	17,175 5 2	15,704 2 2

Debt at 31st December, 1932: £8,000.

Presbyterian Women's Missionary Union.

1930	£10,280 13 4	£11,367 17 9
1931	10,373 6 9	11,895 13 8
1932	12,539 11 2	10,524 16 7

Debt at 31st December, 1932: £3,012 2 8.

FOREIGN MISSION COMMITTEE, TASMANIA.

After a period of six years, the Tasmanian Church has, once again, representatives, in the persons of the Rev. W. F. and Mrs. Paton, on the Foreign Field.

The island of Epi was the Tasmanian field, but, owing to the rapid depopulation of the island, it was decided, on the advice of Mr. Frater, to transfer our activities to North Ambrim, whither Mr. and Mrs. Paton have gone.

The New Zealand Church has very generously given to the Tasmanian Church a valuable site on North Ambrim. It is proposed to erect a house upon this site which is between 80 and 100 acres in area. Estimates as to the probable cost of such house are to hand, and they lie within £700 and £850, with an additional £200 for freight. The question of building has not yet been discussed by our Committee as the estimates were not to hand at the last meeting. However, it is most likely that we shall decide to erect a new house for our missionaries on the "T" plan. Until the proposed house is built Mr. and Mrs. Paton will occupy Mr. Fraser's house on Paama, and will begin their work in their own field on Ambrim, while yet residing on Paama.

The terms of Mr. Paton's appointment are similar to those of the Victorian missionaries.

SUMMARY OF FINANCIAL POSITION.

1933—Disbursements,	£216 17 0	Receipts,	£222	6	4
Balance in Bank,	£1,250				

JOHN AITKEN, Convener.

FOREIGN MISSION COMMITTEE, SOUTH AUSTRALIA.

In common with all the States of the Commonwealth, the South Australian Foreign Mission Committee has had an anxious time during the last three years. Our finances drifted so badly that it seemed that there was no alternative but to recall our missionary, Rev. George Anderson, from Korea. We had to report a deficit of £442 to the 1932 State Assembly, and the Finance and Law Committee were emphatic that they could not allow this to be further increased owing to the fact that practically every Committee had a steadily decreasing income and a steadily growing deficit. We were fortunate inasmuch as our special speaker at the 1932 Assembly was Miss Daisy Hocking, of the Korean Mission Staff, who gave us an eloquent and stirring address. At the evening meeting Miss Hocking struck a challenging note. This was followed by a moving appeal from Dr. Charles Duguid, who pleaded that the accumulated deficit be wiped off, giving us a most generous lead himself. The result of the appeal was that before the end of the year the accumulated deficit of £442 was completely wiped out. On our ordinary account, however, we had gone back again, showing a deficit of £97 at the end of 1932, the end of our financial year. This is partly due to decreased income owing to the general distress in the community, and amongst our families.

During the period under review £235 was raised by our Fellowship Associations for the purchase of a car for Mr. Anderson. The rate of exchange became so prohibitive that this money has not yet been sent. It is in the hands of the Fellowship Treasurer, and the fund now stands at about £250. We are hopeful that in the event of a reduction in the exchange rate, this money will soon be forwarded to Korea.

In order to improve our position, if possible, our Financial Secretary is visiting the various congregations this year to place the state of the finances before them, and a special sub-committee of the F.M. Committee will meet next week to devise ways and means of making income and expenditure meet.

NORMAN L. D. WEBSTER, Convener of Foreign Mission Committee.

FOREIGN AND ABORIGINES COMMITTEE, WESTERN AUSTRALIA.

To the Venerable the General Assembly of Australia,

Your Committee reports as follows:

Steady progress has been maintained during the years both in the material and spiritual welfare of the Mission, in spite of the difficult times through which we are passing.

A donor in Victoria gave £50 towards the erection of a cottage for the School Teacher, and the balance of the money was provided by the young people of our Church. The P.G.A. provided the dressed material for the platform of the Church.

Three cottages have also been erected for Christian native couples.

The P.W.M.U. and other organizations of our Church continue to show their practical interest in the work.

Christmas cheer, in the shape of over 60 cases of goods from Victoria and Western Australia, were received for the last two years.

Government subsidy for the last two years amounted to £225/4/-. All of which is reported in the name of the Committee.

E. W. HOGBEN, Convener.

FOREIGN AND ABORIGINES MISSION ACCOUNT. WESTERN AUSTRALIA.

Year ended 28th February, 1933.

Receipts.

To Balance at 1/3/32.....	£129	6	8
„ Pt. George IV. Mission: Government Subsidy ..	129	8	4
„ Donations—			
Upkeep Children.....	10	0	0
Sundry	32	0	0
„ Assembly Mission Scheme.....	134	2	2
	<u>£434</u>	<u>17</u>	<u>2</u>

Disbursements.

By Board of Missions.....	£100	0	0
„ Supplies: Pt. George IV. Mission	129	8	4
„ “Daily News” Xmas Cheer.....	10	0	0
„ Convener’s Expenses.....	1	3	11
„ Missionaries’ Insurance.....	5	4	0
„ Assembly Office Charge.....	3	0	0
„ Postages and Petties.....	0	9	1
„ Balance.....	185	11	10
	<u>£434</u>	<u>17</u>	<u>2</u>

BOARD OF MISSIONS SUPPLEMENTARY REPORT.

The Board has had under consideration the matter of the treatment of the Aborigines in Northern Australia, and has sought to co-operate with other interested bodies, so that they, in co-operation with the Government, might create the right public opinion in Australia, and might persuade the Government to deal with cases of crime and insubordination, in a way that will give the aborigines to understand the necessity for living strictly within the law of the land; and at the same time persuade them, that the White Man's Government and the people interpreting the White Man's Government are sympathetic with them, and are ready to co-operate with them and give them the place they ought to occupy in the life of the land. With this in view, it suggests that representations should be made to the Government along certain directions, which it believes are necessary to take, in order that justice might be done to the aborigines.

In view of the public attitude to the Aborigines of Australia, and in view of the new interest in them, and in view also of the fact that the conscience of Australia seems to be at last awakening to the urgent necessity to do justice to them, the Board has gone very carefully into the question of the duty of the Christian Church to the natives of this land. It realizes that the Church must give leadership to the people of Australia in this matter of the just treatment of the Aborigines. It is strongly of opinion, that under the constraint of the love of Christ, the Church must face the responsibility of asking Australia to pay its long overdue debt to the natives of the land. It therefore would ask the Assembly to pledge itself to a policy that will secure that its missions to the Aborigines should be made as efficient as possible. It has suggested this outline of policy, after consultation with the representatives from Queensland and recent visitors to the Mission Stations in the North. It feels that this already established work should be done in such a way as to give the adult aborigines, and especially the youth and children, a full opportunity to meet their responsibility in life, and to occupy the place in this country which God intends that they should occupy.

It therefore suggests that the Assembly should pledge itself to a policy, which would provide at each Mission Station, a Superintendent and his wife, and Industrial Assistant and his wife, and a trained lady teacher. It further suggests, that for the three stations in North Queensland, there should be a trained nurse stationed at one of the three head stations, with a view to doing a two-fold work; to improve the health conditions of the natives by attending to the sick, and to train from amongst the aboriginal and half-caste girls assistant nurses.

It feels also that that Board of Missions should be encouraged to stand behind the efforts of Societies who are urging the appointment of a medical man, who should make periodical visitation of Aboriginal groups and Mission Stations.

It would urge still further in such a policy, that there should be a visitation of the Aboriginal Mission Stations, at least once in three years if possible, by a representative, or representatives of the Church appointed by the Board of Missions, so that there may be closer touch between the home base and the Mission Stations, and the necessary encouragement and fellowship may be given to the Missionaries and their people.

And finally, the Board would lay down the principle of having an auxiliary engine on the main boats of the Mission Stations.

Financial.—The financial position has been very carefully considered, and the Budget for the next three years has been reduced to a minimum. Indeed, there are members of the Board who feel, that in view of the vast numbers of Aborigines still beyond the reach of the Christian Church, this Church should adopt a bold policy of making some advance in its Aboriginal work, even to the extent of opening another Aboriginal Mission Station; but the financial depression has seriously affected all Missionary work, and the Board has been compelled to recommend to the Assembly, the minimum Budget for the next three years' period. According to an agreement made by the Board, it is suggesting that £425 of the assessment agreed upon for

the three years' period up to the 31st July, 1933, should be remitted to the States in the proportion of their allocated assessment as follows:—

Victoria.....	£187	00
New South Wales.....	£174	50
Western Australia.....	£25	100
Tasmania.....	£19	26
South Australia.....	£19	26

The Statement of Receipts and Expenditure for the period from the 1st August, 1930, to the 31st July, 1933, as well as the Statement of the John Fraser Scholarship Fund and the Boat Insurance Fund are submitted.

The Board recommends that the Budget for the next three years should be as follows:—

Grant to Queensland	£500
Salaries.....	£785
Rev. N. Hey.....	£32
Fares and Incidentals.....	£158
Boat and Station.....	£450
Charge for Keeping Books.....	£50
Broome Agency.....	£50
General Expenses and Repairs.....	£150
	£2175
Less Allowance for Credit Balance	£75
	----- £2100

and in order to meet this Budget it is recommended to the Assembly that the Annual Assessment for the next three years should be as follows:—

Victoria.....	£1000
New South Wales.....	£760
Tasmania.....	£100
South Australia.....	£100
Western Australia.....	£140
	----- £2100

At the request of the Convener, the Board asks that the Rev. H. C. Matthew should be appointed as the Joint Convener of the Board of Missions.

GENERAL ASSEMBLY'S FOREIGN MISSION BOARD.

Statement of Receipts and Payments for period 1st August, 1930,
to 31st July, 1933.

Receipts.		£ s. d.	£ s. d.
Balance brought forward—			
Aurukun Account.....	40	140	
General Account.....	413	193	454 14 1
Victoria to 30/6/33	3007	100	
New South Wales to 31/12/32	2257	100	
Tasmania to 31/12/32	263	150	
South Australia to 30/9/32	210	00	
West Australia to 31/12/31	230	00	
„ „ On Account 1932	25	189	5994 13 9
Fares Refund.....	1	00	
Special Donations—			
For Lady Assistant's Room at Kunmunya.....	50	00	
For Port George IV. Launch	12	00	
East St. Kilda.....	1	116	
Presbyterian Church of New South Wales.....	22	55	87 16 11
Kunmunya Mission	1	00	
			£6537 4 9

MISSION TO THE JEWS.

Since last report the work has been quietly successful. One convert was publicly baptized on his very clear profession of faith in Christ. But that does not nearly exhaust the number of those whose eyes have been opened to see the glory of God in the face of Jesus Christ.

The Rev. E. C. Ettmann's health has sometimes seriously interrupted his zealous efforts, but a most drastic operation in 1931 had a very beneficial effect. So has further surgical attention quite recently. The latter, unfortunately, laid him aside just as he was about to set out in response to an invitation from Western Australia. His visit there must be postponed; but we have good reason to believe that he will henceforth be in better health than ever.

Miss Richards' work is now entirely under the control of the P.W.M.U.; but Mr. Ettmann has obtained valuable assistance from the Rev. H. M. Burns and Mr. R. Richardson, who accompany him in his visiting.

A lecture on the Deity of our Lord, delivered in Melbourne last October, attracted many of our Jewish fellow citizens, and won earnest appreciation from them. We are hoping to have this and similar messages printed as leaflets, to the wider benefit of both Jews and Christians.

We are deeply concerned about the anti-Semitic persecution in Germany, and express our brotherly sympathy with the victims of it. We ask that these may be remembered in our prayers; also that intercession should regularly be made in our Church services for that notable race, and particularly in connection with their annual Day of Atonement. (That day, this year, falls on 23rd September.

ALEX. YULE, Convener.

 MODERATOR-GENERAL'S COMMITTEE.

A meeting was held at the Assembly Hall Building, Sydney, on 22nd March, 1932. There were present the Right Rev. D. A. Cameron, Rev. W. J. Gray and Rev. W. A. S. Anderson, Messrs. J. R. B. Campbell and Wm. Cowan.

After discussion it was felt that there was no necessity for calling together the Commission of Assembly, as no urgent business was known of.

The New South Wales members were appointed to consider the visit of the Moderator-General to their State, and how best to deliver the message of the General Assembly of Australia to our people in New South Wales.

MODERATOR-GENERAL'S COMMITTEE.

Your Committee reports that it met in the Church Offices, Sydney, during the sittings of the General Assembly of Australia in Sydney in September, 1930. The Moderator-General presided; the State Moderators and the Conveners of the Moderator's Committees of the several States were present. The following recommendations in regard to Moderatorial visits to States were approved:—

1. The Moderator's Committee of the General Assembly of Australia shall consist of the Moderator's Committees of the several States; the Committee of the Moderator-General's home State to be the Executive.

2. The Moderator-General shall appoint a chaplain in each State, who shall keep in touch with the Convener of the Executive and be responsible for the care of the Moderator-General when he visits that State.

3. The Moderator-General's itinerary in any State shall be so arranged as not to immediately precede or follow the State Moderator's itinerary.

4. Before any State itinerary of the Moderator-General is arranged it shall be submitted to the Executive for approval.

5. All travelling expenses incurred in any State visited by the Moderator-General shall be borne by that State and hospitality shall be provided.

6. If any State asks for a visit it shall pay travelling expenses from the home State, unless a visit to an intervening State or States has been arranged, when travelling expenses through that State or States shall be deducted.

The Moderator's Report is appended.

J. SMILEY, Convener of the Executive.

MODERATOR'S REPORT.

The Moderator reports warm interest through the membership of the Church in all that will advance the Kingdom of God and the recognition of His Sovereignty and Fatherhood.

In every State large meetings gathered to hear what had been reported and decided in the Assembly of 1930, and to confer as to the future.

While people had much in the present political and economic questions in Australia and over the whole world to engage their minds, they were found to be eager inquirers as to the progress of the faith and the personal application of Christian teaching to their own lives and circumstances.

Everywhere conversation easily turned to what might be done locally to bring men to a full knowledge of Christ, and to make the Church a living witness to the reality of His life in it and manifestation of God through it. North and south, east and west, there is a demand for more well-trained ministers and deaconesses, and well-instructed teachers and office-bearers. It is plainly accepted that the greatest thing in the world is the Church of Jesus Christ, and that He needs the best brains and biggest hearts to give salvation to all.

It is also felt that His salvation is not to be a superficial enthusiasm, but one claiming soul and spirit, body and mind for Christian worship and the service of humanity.

Agencies for the profitable use of Sundays and weekdays, and societies and associations of children, men and women for fellowship, instruction and co-operation in reforms and skilled ministrations among the ignorant, the suffering and the poor are multiplying rapidly.

Much has to be done and many difficulties overcome, but never before was there so plainly the revealing of God by Himself as the God of love—guiding His children and hastening the victories of peace and righteousness.

The Moderator's conviction, due to the visitation of the Church, is that it is well with the Church and there need not be any fears because of an uncertain future.

Visits were paid to Western Australia and calls made from Kalgoorlie and Boulder to Perth and Fremantle, and to the congregations extending to Albany and Denmark Group.

Sydney was visited three times, and the State Assembly attended in 1932 and 1933.

In the Queensland visit the points of call were Brisbane and its suburbs, Bundaberg, Maryborough, Ipswich and Toowoomba.

Hobart and Launceston were visited in Tasmania, and meetings held in both centres, grouping the congregations and surrounding districts. Adelaide and its suburban congregations and Strathalbyn and Murray Bridge were also visited.

In Victoria visits were paid to the main country centres and Melbourne and suburban congregations as opportunity occurred.

DONALD A. CAMERON.

NAVAL AND MILITARY COMMITTEE.

As on former occasions, the Senior Chaplain of each Military District has been asked for a report, and I have appended those I have received up to date, slightly abbreviating some without altering the sense.

The Chaplains have been rendering most efficient service in their various departments, though their work is not so strenuous as formerly owing to the camps now being voluntary. The moral and spiritual needs of the men have been satisfactorily met.

In all districts the Military Authorities continue to show interest in, and sympathy with, the work of the Chaplains, and co-operate with them in every way, so that a harmonious spirit exists, which is much appreciated.

It is noted with satisfaction that a good number of our Chaplains have been over twenty years in the service, and several of these have been awarded the "Officers' Decoration"; and they are to be congratulated. But the decoration has not been awarded to any who have not completed the requisite service before the 23rd September, 1930. Those who complete the period at a later date than that, will be awarded a new corresponding decoration which is at present being considered by the War Office, and the conditions governing it will probably be promulgated within the next few months.

It is with deep regret that I have to record the deaths of four of our most distinguished Senior Chaplains: Revs. James Crookston, James Cosh, D. Macrae Stewart, and Dr. R. Scott West; all of whom did splendid service and are worthy of more honourable mention. Rev. James Crookston was Senior Chaplain of the A.I.F., attached to the Headquarters in London, during part of the War period, and acquitted himself well in that important position. Rev. D. Macrae Stewart most graciously acted for several years for the Chaplain-General in correspondence and interviews with the Naval Board, and also kept in touch with the Military Headquarters on his behalf; this fine service was willingly rendered and duly appreciated, and deserves special recognition.

Rev. A. Irving Davidson, of the 3rd Military District, has very kindly consented to act in the same capacity as Rev. D. Macrae Stewart did, and

the Chaplain-General gratefully acknowledges his courtesy and willing help in this matter.

The Air Force branch of the Defence Department is now becoming so important that the appointment of an Air Force Chaplain in the 3rd Military District is noted with satisfaction. It may be that similar action will follow in other Districts.

We have had, till recently, two Chaplains on our Warships: Rev. Alex. Tulloh, on the "Canberra", and Rev. A. O. Hardie, on the "Penguin". Owing to the policy of retrenchment the appointment of Rev. A. O. Hardie has been terminated. He did splendid and faithful work during his period of service and is very heartily thanked. A most interesting report is to hand from Mr. Tulloh, who has recently returned from a voyage round Australia. Calling at Batavia (Dutch Indies) he accepted the invitation of the British Chaplain there to preach in his Church (Anglican) which is under the jurisdiction of the Bishop of Singapore, and he was very graciously received. He also preached in various ports of call en route. He incidentally pays a tribute of respect to our present Moderator-General (Right Rev. Donald A. Cameron) : "I could not but be affected by the high plane to which he brought every subject on which he spoke. His wide statesmanlike outlook on the critical situation of the day was splendid".

The Naval Chaplains have done good service at the various ports when opportunity occurred, as the appended reports show.

The Senior Chaplains of all denominations in South Australia are strongly of opinion that badges of rank should be restored to Chaplains, and have forwarded a request to that effect. There does not seem, however, to be unanimity on the subject throughout the Commonwealth, and the feeling of the Assembly is sought on this matter.

It is pleasing to note that recently the regulations regarding the pay and allowance of Chaplains attending camps of training have been revised; and the new provisions will take effect as from 1st July, of this year. A re-arrangement of the allotment of Chaplains for camp duties is also being made, which will undoubtedly be more satisfactory than the method hitherto followed.

W. FLOYD SHANNON, Chaplain-General and Presbyterian Nominator on the Naval Chaplains' Nomination Committee.

REPORTS FROM CONVENERS OF STATE COMMITTEES.

First Military District (Queensland).

During the period under review the work under the control of the Chaplaincy Committee in this district has gone on without any interruption. Chaplains Rev. J. Cosh and Rev. Allan MacKillop having completed twenty years' service, became Chaplains of the First Class, the former only a few weeks before his death. Chaplain Rev. Thomas Harvey, who was Senior Chaplain during his year as Moderator, retired from that position owing to ill-health. Chaplain MacKillop was nominated by the General Assembly and was gazetted Senior Chaplain in July. Arrangements have been made for Chaplains to attend the camps as usual. Rev. Norman S. Millar has been appointed to fill the vacancy caused by the death of Chaplain Cosh. It has to be recorded with pleasure and gratitude that in No. 1 District, as elsewhere, the relationship between the Chaplains and the permanent Military Staff, is most cordial.

ALLAN MacKILLOP, Senior Chaplain.

Second Military District (N.S.W.).

There have been few camps for the last two years, and even those held seldom had a Chaplain. I am trying to get the work into order, and the Chaplains are giving me most loyal assistance. I am arranging for Chaplains for each of the camps in August, and also trying to get the Church Hut put in repair, as it was falling to pieces. During the year Chaplains J. H. Auld, D. McKay Barnet, and George Cranston, have become eligible for the V.D. decoration. Regarding the Naval side of the work, there has been little to do, but all demands have been met by the Rev. F. L. A. Schloeffel at Sydney, and by the Rev. A. R. Mcvittie at Newcastle. During most of last year Dr. R. Scott West was in poor health, and passed to his rest just before the Assembly in May. He certainly put much time into the Chaplaincy, and is worthy of honourable mention for his work.

D. CRANSTON, Senior Chaplain.

Third Military District (Vic.).

The death of the Rev. D. Macrae Stewart, Senior Chaplain, removed a wise, tactful, and brotherly administrator from the chaplaincy work. His experience and good counsel were valued by all the chaplains; and he was respected and his wishes and opinions given great weight at both military and naval headquarters. The office of senior chaplain has been laid upon Rev. A. I. Davidson, M.A., of Hawthorn. Changes in the list of chaplains have occurred through the retirement of Chaplains F. Milne, F. A. Hagenauer, and J. A. Barber, who completed twenty years of service and have been gazetted chaplains of the first class and entitled to long service decoration. Two appointments of younger men were made to fill vacancies, Revs. J. Fairlie Forrest and A. H. Stewart.

An extension of the chaplaincy work has been made by an appointment in the Air Force. Rev. P. W. Turner has been gazetted chaplain to the Air Force and will attend to the permanent camps at Laverton and Point Cook. Consequent upon this, the name of the Committee in Victoria has been changed to the "Defence Forces Chaplaincy Committee."

The resumption of longer periods of camp training in the Citizen Forces required the attention of chaplains, and most of the larger camps were served by our chaplains. Funds for camp comforts for the men were available from contributions or collections made at Anzac Day services. The military authorities gave considerable assistance by summoning a conference of all senior chaplains to arrange that all camps should be adequately staffed by chaplains.

A. IRVING DAVIDSON, Senior Chaplain.

Supplementary.

Acting on behalf of the Chaplain-General, I attended the Protestant Chaplains Nominating Committee to deal with recommendations from the Naval Board. Owing to reductions in the Navy and the consequent necessity of reducing the Naval Chaplains from five to four, the Board was desirous of terminating the appointment of Chaplain A. O. Hardie. As there were two Presbyterian chaplains out of five on the strength, and that was beyond our numerical proportion fixed, it was evident one Presbyterian must retire. The Naval Board desired to retain Chaplain Tulloh. The Nomination Committee acquiesced. I notified Chaplain Hardie, and at his desire I also communicated to the Sydney Presbytery the position.

A. IRVING DAVIDSON.

Fourth Military District (S.A.).

Since last report there have been several changes in this department. Chaplain J. Fairlie Forrest, who was attached to the 43rd/48th Battalion

and did excellent work, was transferred to the Third Military District in 1932. Chaplain Rev. H. G. Dwyer was appointed to the vacancy and is rendering good service. Rev. A. H. Ballinger, of Mount Gambier, was commissioned as chaplain in 1931. Chaplain Rev. N. L. D. Webster resigned his commission in 1932, and Revs. A. Sprigg and A. E. Giles were nominated and gazetted in 1932. The Rev. J. Leggatt of Port Adelaide, resigned his position as Naval Chaplain on his leaving the State in 1933. This position is now vacant, pending a settlement in Port Adelaide.

At a meeting of the senior chaplains of South Australia it was unanimously agreed to request the Chaplain-General of each denomination to ask the Military authorities to restore the badges of rank to chaplains. This request was cordially approved by the chaplains of my department. The request was made, but up to date no word has been received from Military headquarters regarding this matter.

The work of the chaplains among the troops is highly appreciated by the Military authorities, and several gestures of goodwill have been received. We appreciate this, and respectfully ask that our request regarding badges of rank be granted.

A. C. WEBER, Senior Chaplain.

Fifth Military District (W.A.).

Since last report Rev. A. E. Jones was appointed a chaplain specially for work in the goldfields, and has been rendering faithful service. An effort was made to fill the fifth chaplaincy by the appointment of the minister of Albany to the position so as to give Albany and the south-west representation; but as the minister there had passed the age limit for chaplains, his appointment could not be made. On the settlement of Chaplain Rev. R. C. Foyster in Perth, he was transferred to the Western Australian chaplaincy. At present the establishment is complete. Chaplains required for camps of training have been supplied, and have done effective work in every case. The Naval Chaplain at the Port of Fremantle, Rev. T. Gibson, keeps his eye on the work in the navy and visits ships in the port when necessary. In this State there is still a great deal of Sunday work carried on in the training system at present in operation, which should be avoided if possible, as it is contrary to Presbyterian principles and very improper to be using the Lord's Day for the training of recruits for the defence of Australia, or possibly for the next war. We are grateful to the Naval and Military headquarters for their co-operation and assistance at all times freely granted.

GEORGE TULLOCH, Senior Chaplain.

Sixth Military District (Tas.).

It is with profound sorrow that we report the passing of our Senior Chaplain, Rev. James Crookston. No appointment could be made to fill the vacancy thus caused. The Naval Chaplain, Rev. C. Matear, of Hobart, has faithfully discharged his duties. During the recent visit of the ships of the Australian Navy to Hobart, the Chaplain visited them, and officially called on our Presbyterian Chaplain, Rev. A. Tulloh, of the "Canberra." Rev. C. Matear also conducted a morning church parade in Hobart. Visits are made from time to time at the Repatriation Hospital.

The Military Chaplain, Rev. J. L. Hurse, of Launceston, has kept in touch with military affairs in the north, and went into camp with the 12th Battalion at Easter time. He also attended the camp at Mona Vale and gave valuable and much appreciated help, entertaining the men in the evenings and distributing correspondence in the marquee; he also held church parades at the camp. On Anzac Day a church parade of the Launceston units was held in St. Andrew's Church, members of the 12th and 16th Battalions attending, and the Chaplain, Rev. J. L. Hurse, preached.

J. LEWIS HURSE, Acting Senior Chaplain.

RECEPTION OF MINISTERS.

Within the Assembly Hall Buildings on Tuesday, 12th September, 1933, 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 to the Assembly:—

- (1) . That the prayer of the petition of the Rev. E. W. Crawford be not granted.
- (2) . That the prayer of the petition of the Rev. E. H. Denning, L.Th., be not granted.
- (3) . That the prayer of the petition of the Rev. Thomas Tait, M.A., B.D., be granted, and that he be received at once as a minister in full standing of the Presbyterian Church of Australia.
- (4) . That the prayer of the petition of the Rev. A. T. Walker, L.Th., be not granted.
- (5) . That the prayer of the petition of the Rev. H. C. Hickson be not granted.
- (6) . That the petition of the Rev. C. E. Orford, not having been completed, be discharged.
- (7) . That the petition of the Rev. A. W. Gordon, having been received too late for full consideration, be discharged.

RE—THE REV. O. STENNETT.

The Faculty of St. Andrew's College having reported that Mr. Stennett had not proceeded with the third year of his course as prescribed by the General Assembly, it is recommended to the Assembly that his name be removed from the list of men preparing for the ministry of the Church.

A. S. McC00K, Convener.

BOARD OF RELIGIOUS EDUCATION.

At the institution of the Board of Religious Education in 1926, the belief was expressed that by its efforts "greater uniformity" and "closer co-operation would be secured in the instruction and training of childhood and youth" and that this work would be "placed on a sounder basis" and given "larger opportunity for development." After seven years of active effort it may be said with confidence that this faith has found justification. All the Youth Departments of our Church in Australia are united in a common policy and working on similar methods. They are linked together in a common purpose and unitedly extending the range of their Christian energies. Of them all it may be truthfully said they are labourers together with God.

It is pleasing, too, to reflect that similar policies and programmes to that of the Board are extending throughout the world. The recent five years plan inaugurated in China lays stress on indigenous graded lessons and united local effort. Italy is welcoming Dr. Kelly as an adviser towards similar action. Africa and India are planning for efforts in the same direction, and the World's Sunday School Association has declared its

opinion in the striking statement, "Nothing is more basic for the future of religious education than the development of indigenous literature."

Much of the harmony and progress enjoyed during the past three years is due to the intelligent and sustained efforts of the officers serving Youth Departments of State Assemblies. Mr. C. J. R. Price and Miss Quine, of New South Wales, the Rev. J. C. Jamieson and Miss J. J. Hopkins, with Mr. Goddard and Miss Rogan, in Victoria, Mr. N. F. Nelson, in Queensland, have all rendered untiring and valuable service to our Sunday Schools, Bible Classes and Young People's Societies in the Commonwealth, and most of the Assemblies and Youth Committees have paid tribute to the counsel and encouragement given by the Director of our Board in his annual visitation to the States and conference with Committees and Schools.

The general situation of our Youth Work has greatly improved and is full of promise.

Statistics.

The following figures indicate the numerical strength of our Schools up to the end of last year. 1932:—

	Schools.	Teachers.	Scholars.	Fellowship Members.
New South Wales	360	3,613	30,996	6,650
Victoria and Tasmania	539	4,388	37,243	11,000
Queensland	226	1,860	12,583	2,444
South Australia (1930)	42	377	2,276	—
West Australia	49	344	2,675	510
TOTAL	1,216	10,582	85,773	20,604

Examinations.

Annual examinations have been held in all the States, and the following table indicates their extent and the results achieved:—

	Scholars on Roll.	Candidates sitting for examination.	Percentage of passes.
New South Wales	30,996	2,448	71.7
Victoria	37,243	615	78
Queensland	12,583	864	92
South Australia	2,276	179	77
West Australia	2,675	593	80

A. S. McCOOK, Convener.

Pressure of day-school studies is frequently advanced as a reason for the comparatively small number of pupils actually sitting for examination. The figures hardly sustain the reason. More than 20 per cent, of the Scholars of our Schools in West Australia present themselves, and day-school work is by no means slack in the West. Enquiry into the methods used in West Australia discovers the secret: Schools are personally visited, and teachers are taught and persuaded to prepare for the yearly test. In view of the great importance of accurate knowledge of the Scriptures and the unquestionable service examination renders to that end, departments would do well to pay special attention to the task of increasing the number of their examinees.

The Presbyterian Fellowship of Australia.

The Presbyterian Fellowship of Australia, in which the Young Peoples organizations in every State are federated, is steadily growing in strength. At the last meeting in Sydney the General Assembly expressed approval of the efforts that were then being made to establish a "One Youth Move-

ment," with a Federal unit and a common badge and name. The efforts referred to were crowned with success. With the approval of the Board a Presbyterian Fellowship was established under a constitution approved by all the State Departments and Young People's Societies. The Movement is still in its initial stages, but it is significant that in this one organization almost all the Young People's Societies connected with our Church throughout Australia are now actually associated. A suitable badge has been adopted, and since December, 1931, no fewer than 18,000 of these have been sold in all the States. It is hoped, and expected, that during the immediate future the Fellowship Movement will still further extend its scope and its influence.

The question arises as to whether an effort should not be initiated to create an Australian Christian Youth Movement in which the Young People's organizations of other denominations might have a place. There can be no doubt that the nation's young people have come to the cross-roads. Doctrines and policies which are the negation of Christianity, are bidding for their support, and the Christian Church, as a whole, should have a positive programme of evangelism and education which it should prosecute with vigour.

The Presbyterian Fellowship of Australia has a membership of over 20,000, and with its aim to unite the youth of the land in a fellowship of worship, study, recreation and service, we find it spreading steadily. In every capital we see active organization seeking to draw every young man and every young woman into this movement. Conferences and camps are held at holiday seasons. These gatherings are evangelistic and prove means for the training of leaders. The congregational work varies according to circumstances. In cities there are Fellowship Groups, Bible Classes and Club organizations, also in country towns and even in the more sparsely populated parts of our States. Figures show Fellowship activities in congregations numbering from 200, 250—and all sizes of clubs down to the small activities numbering 30, 20 and even 10—until we see that isolated members are linked up in the "lone department".

The General Situation.

Such facts, as these figures indicate, are rich in significance. Within the ambit of our ministry we have a great multitude of young lives at their most impressionable years—years wherein their attitude to life is being steadily settled, and their ideas of God fixed. Our church roll books show that here is a field from which we gather by far the larger number of additions to church membership.

We must not forget, however, that at least 40 per cent, of the children of Presbyterian families are outside our Schools. Moreover, we ought to do our share of gathering in the children of faithless parents who are outside all Church and School influence. The question is: "Are we sufficiently aggressive in this duty? Do not our attempts at extension require stronger guidance?"

The improvement of teaching methods in our Schools gives constant concern to our leaders, and training classes for teachers are held in most of our States. This, however, is one of the most difficult duties undertaken, and as in other countries, so in our own, the task is not conspicuously successful. The Graded Lessons, however, and the Lesson Helps published, contribute to timely treatment, and these continue to hold the esteem of our workers.

Last year the preparation of a revised cycle of lessons fell due. Some months previously the first draft was sent to all Departments throughout the Church of Australia and New Zealand. Numerous suggestions were returned, all of which were considered by an Editorial Committee, and sent on to the Selection Committee, consisting of representatives from the Presbyterian and Methodist Churches in Australia and New Zealand. The Committee met in May, 1932. It was truly representative and worked with the utmost diligence for the best part of a week. Before, and during

the selection, the best schemes of all English speaking countries were carefully considered, and our own experience for the past nineteen years made to serve. The resulting syllabus of three years' lessons compares well with any scheme of lessons that is issued by other lands.

It should be known by the Assembly that special committees appointed independently by the Presbyterian Church of New Zealand and the Methodist Church of New Zealand, to compare the merits of the British scheme with our own, reported in both cases in favour of the Lesson Schemes and Helps issues by the Joint Board.

Publications.

From the outset the policy of advancing step by step in the leadership of our Schools has been in force. For years our lessons accommodated themselves to the uniformity of the central school, and then, when the hour was thought to be ripe, distinct lessons were set for the pupils therein taught. Similarly, our literature has hitherto been published in a one-volume "Teacher" and a one-booklet "Scholar". This was wasteful in the cost of production and not sufficiently discriminating in lesson setting.

This year the Board, in conjunction with the Joint Board of the Graded Lessons, resolved to publish two "Teachers", and publish them quarterly instead of monthly—one to be called the "Advanced Quarterly" and the other the "Elementary Quarterly": the former to contain the lessons and notes for the Senior, Intermediate and Junior Bible Class, and the other the lesson notes for the Kindergarten, Primary and Junior grades. Two editions also of the "Sunday School Scholar" have been arranged for, one for the Juniors and the other for the Intermediates. As at present, the Young People's Text Book will serve the Seniors and the Junior Bible Class scholars. These changes in publication have involved a large amount of adjustment and re-arrangement, both in printing and editing, but the new literature can scarcely fail to increase the efficiency of our Schools, and the new contracts for printing under this new order will effect a substantial economy. This is so certain that the Board intends to consider the question at the end of twelve months whether the prices to our Schools cannot safely be reduced. Given that our Youth Workers show the same loyalty to the guidance of their Assemblies as hitherto, there is a strong probability that reduction in price will follow. Of this, however, your Board is convinced, viz., that the changed forms of publication will add greatly to the service-ability of the Graded Literature. With these changes our Graded Literature will stand on an equality with the foremost youth literature of the world.

As in former years, the Board has undertaken the publication of books, booklets and tractates that are calculated to help Church as well as School life. The following are amongst those issued:—

- The Family Altar Card.
- Memory Lesson Book.
- The Assembly's Year Book.
- The Book of Books.
- The Adventure of Life (Temperance).
- Protestantism in Italy.
- What is Seventh Day Adventism ?
- The Problems of Youth.
- The Problem and Power of Prayer.
- The Christian Sunday.
- Gambling—Its History and its Growth, etc.

Keen disappointment, however, has been felt by the slackness of the majority of our congregations in using this literature. The two booklets

for example, on Sunday Observance and Gambling, were published at the wish of the General Assembly's Public Questions Committee, yet to the circulars mailed there has been a poor response. As intimated in the previous paragraph, the economy in our publications is likely to increase the profits of our Departments, and these Departments are prepared to spend a portion of those profits in an increased number of books, booklets and timely tracts; but without the hearty co-operation of congregations, such publications will be wasted. Surely the Church will appreciate the golden opportunity that is at its door for a vigorous appeal to the mind of its people and its generation through the medium of its own press office.

Regarding the circulation, the figures stand practically the same as specified in the report to last Assembly. In view of the retrenchments prevailing, this, we think, is satisfactory. Attention, we think, should be drawn to the decreases in the circulation of the "Record". It is unfortunate that there should be any curtailment in the range of the "Record" when our Missionary Committees are encountering so many difficulties.

There is considerable discontent in our Schools with the Memory Work for the senior classes. The Shorter Catechism is no longer regarded as a satisfactory and satisfying statement of faith for our adolescents, and in many instances Memory Work is neglected. Enquiries in Scotland made it clear that no new catechism could be expected for some years. In the meantime what are we to do? Some members of the Board are of the opinion that we should do for our senior scholars what we have done for our junior: prepare a new catechism.

Co-operation with New Zealand.

The Board reports with pleasure that the close and cordial relationships established with New Zealand, have been maintained unbroken. The Rev. R. M. Ryburn, for many years Youth Director, died since the last meeting of the Assembly, and he has been succeeded by Dr. J. D. Salmond. The new Director was present at the last meeting of the Lesson Selection Committee, in Melbourne, and gave valuable assistance to the Committee. It is hoped that in the working out of the policy of the Board and in the preparation of suitable helps for Sunday Schools, the New Zealand Committee may, in the future, take an even larger share of responsibility.

Finance.

A large sum of money is passing through the Board's hands each month, and promptitude of payments is the general rule. It is not surprising that some bad debts have occurred. Four of our occasional agents have failed, and from three of them recovery is hopeless. Our position at 30th June, 1933, is fully set out in a complete balance sheet, duly audited, appearing at the end of the White Book. The accumulated profits now amount to £1,552/3/7.

Christian Education in Church Schools.

At the recent Head Masters' Conference (Boys' Schools), held in Sydney, a section of the Conference, in which the Presbyterian Church was strongly represented, urged that more definite and systematic efforts should be made to secure that scholars attending Church Schools should not pass out of such schools without making the Christian decision, and preparing themselves for Church membership and service. The Moderator-General requested your Board to communicate with all the Head Masters of Presbyterian Boys' Schools throughout the Commonwealth. Already several interesting and suggestive letters have been received. The Board asks the authority of the Assembly to investigate this matter further as it applies not only to Boys' but also to Girls' Schools, to confer with State Assembly Authorities and Principals and to take whatever steps seems to it desirable to promote the great ends for which our Church Schools were established, viz., to conduct the education of young people in a Christian atmosphere, to

inspire them with an intelligent loyalty to the Church, and to fit them for the duties of Christian citizenship.

The National Council of Religious Education.

Your Board acts on the above Council in representation of State Departments. A Commonwealth Conference of Teachers was held last year in Adelaide, and arrangements are pending for another to be held in Sydney next year. Through the Council, contact is kept with the Youth Work in the several denominations throughout the State.

At the Adelaide Convention, the Rev. John Mackenzie, who had been Chairman of the Council since its inception, resigned the office, and the Rev. Horton Williams was appointed to the position. At the Convention two important resolutions were passed. The first called the attention of the Melbourne College of Divinity to the fact that no adequate course in Religious Education existed in Australia, and urged that the College should, if possible, institute a full course in Religious Education, such as is provided in many Universities in Britain and America, and grant diplomas and degrees in the subject. The second resolution urged upon all Theological Colleges the necessity for giving to all students preparing for the ministry a thorough training in the principles and practice of Religious Education. Enquiries over the whole Australian field had made it clear that most, if not all, of the Theological Colleges in this country give inadequate attention to this most important subject. Your Board is gratified to be able to report that the Council of the Melbourne College of Divinity has the matter under its favourable consideration, and it is possible that at no distant date action along the line suggested will be taken. Your Board is also informed that in several Theological Colleges increased attention is being given to the question of training ministers for leadership in the sphere of religious education.

The National Council aims at promoting teacher-training classes throughout the Commonwealth. In several of the larger centres successful classes have been held; but in this sphere there is still need for a vast extension of effort.

The Director.

Mr. Goyen, who has been wholly engaged in Youth Work for the past 19 years, seven of which have been spent in General Assembly work, has notified the Board of his wish to retire at the end of this year. In subsequent conversation Mr. Goyen expressed his willingness to continue for one year, at least, in charge of the business affairs of the Board. It was therefore decided that the Assembly be recommended to appoint a Commission, consisting of the Board and any additional members the Assembly may appoint, for the purposes of inviting applications for the position of Director, at a salary of £450 per annum, with £150 house allowance, and of making the appointment for the term of five years; also that the Assembly be requested to appoint Mr. Goyen business manager for the Board at a salary of £250 per year, for the year 1934, and to give the Board power to extend the appointment, if necessary.

It is fitting that the Assembly should express to Mr. Goyen its high appreciation of the services he has rendered to the Church in the sphere of Religious Education. Mr. Goyen, both in Victoria and in Australia as a whole, has helped to pioneer a movement which has already assumed vast proportions and is full of promise for the future. As Director, Mr. Goyen brought to his task boundless enthusiasm, wide experience, and an unusual capacity for organization and business. Above all, he has been true to the evangelical faith and purpose of our Church, and in all his work has looked upon himself as a preacher of the Grace of God in Jesus Christ. The Board believes that future generations will more clearly see the spiritual value and far-reaching sweep of the work he has done for the Master and the Church. It is the wish of the Board that the Assembly, through the Moderator, should convey to Mr. Goyen the thanks of the whole Church for the contribution he has made to its life and progress.

JOHN MACKENZIE, Chairman.

SOCIAL SERVICE COMMITTEE.

A meeting was held at the Assembly Hall Building, Sydney, on Tuesday, 22nd March, 1932. There were present the Right Rev. D. A. Cameron, Revs. G. Cameron Wood, V. C. Bell, D. McKay Barnett and W. A. S. Anderson, and Mr. J. R. B. Campbell.

The position in the five States was reviewed, and a report made by the Moderator-General as to what he had seen of the co-operation of our Church in Social Service in South Australia and Western Australia. The speakers referred to the necessity of the co-ordination of existing agencies and better organization, in order to undertake work which is not yet done for the old folk and the children, and for the better housing of the poor. It was also thought that ministers and office-bearers should be encouraged to make a study of unemployment and of its causes, and the provision of work for the boys and girls coming to maturity.

SOCIAL SERVICES.

Social Service, like a transplanted flower, has found itself in a congenial climate and soil in Australia. In the Church and outside the Church it is felt that faith without works is dead, and that Christian people must be the first to show that every human being is part of the body of Christ, and if there is neglect or suffering unhelped, the whole body will be injured. In a measure the Church is showing its conviction that there must be generosity even to a great self-denial in aiding those in pain and misery, or there cannot be spiritual health for individuals, congregations, or nations. In this Christian people must be either volunteers or victims. If they will not, of their own accord and their own cost, heal a sick world or reform a wrong world, then they will find that that world's sickness will infect them, and the evil of the world, or the anger and ignorance of the world in its strugglings, will involve them in its crash. Life is not for two ends mainly—the getting and enjoying of money. It is well that the Church is thinking of Christ's words: "He that loseth his life for My sake and the Gospel's shall find it," and so it is bringing itself into a creative partnership with a pitiful and wise God. Jesus Christ certainly was God incarnate, but our own lives, even in their littleness, may help to save the scrapping of civilization, and may, using the old walls and foundations, re-constitute it for the Saviour's declared purposes. The Church's contribution to the world's help may be considerable if in each parish it is successful in dealing with degeneracy, poverty and pain. The Church does well if, not forgetting that which is big, it urges attention to the individual needs that congregations can cope with.

The following is a summary of The Social Service activities of the Church: New South Wales, Victoria and Western Australia have a deaconess, or deaconesses, engaged in visitation, teaching, or instructional work; Queensland, South Australia and Tasmania are waiting for improved financial conditions, when they also will add deaconesses to their staff. All States recognize the value of diaconal activities, especially among women and children. They also wish to add Social Service Institutions to their evangelizing and redeeming enterprises.

In all States there are earnest sympathy with and hearty support of various charitable and philanthropic movements. New South Wales has the Queen Victoria Maternity Homes, the Scottish Hospital, the Burnside Homes, and Institutional Church and several Hostels for boys and girls. Queensland has the Blackheath Home for Boys, the W. R. Black Home for Girls, Stonehaven Home for Aged Women, the Hopetoun Home for Aged Men, and in co-operation with Methodist Church, Archibald House, a Hostel

for girls and young women. South Australia has representation on the Morialta Protestant Children's Homes, Seamen's Mission and Sailors' Rest, District Trained Nursing Society, Babies' and Health Centres' Association, Adelaide Children's Hospital, Minda Home for Weak-minded Children, and on a number of societies for relief of poor and unemployed, but has no separate Presbyterian Institutions. Tasmania, so far, has no specific Presbyterian Institutions, but has representation on various charitable and benevolent associations. Victoria has the Presbyterian Babies' Home, the Presbyterian and Scots Church Children's Aid Society, Presbyterian Hostel, East Melbourne, Downes Hostel, Wangaratta Hostel, Abbotsford Hostel, the Presbyterian Girls' Home, Elsternwick, the Kilmany Park Home for Boys, the Presbyterian Sisterhood, Presbyterian Settlement and Group Mission, and has £31,000 in hand for the St. Andrew's Presbyterian Hospital, the tenders for the first section of which have been called. Western Australia has representation in various charitable institutions, and has some money in hand for the establishment of an orphanage, but has no specific Presbyterian Social Service Institutions.

SUVA.

Your Commission reports that the scheme of co-operation in Suva continues to justify itself. Church attendances have increased, as have also the Sunday offerings. The Session has been strengthened by the addition of new elders and the communicants' roll has been steadily added to. The church buildings are now in good repair, many improvements having been effected.

Owing to the financial depression, the Methodist Church has not been able to approve of the appointment of an itinerating minister, and accordingly no further steps have been taken in this direction.

In April, 1932, the Rev. D. McCosh, M.A., of the Presbyterian Church of New Zealand, succeeded the Rev. C. Turner, B.A., as minister of the Union Church. His term of appointment will expire in April, 1935.

The present scheme of co-operation will cease on that date unless the St. Andrew's congregation and the Joint Council desire its continuance or modification. Any future scheme will have to be submitted to the contributing churches before being adopted. As this Assembly may not meet until after 1935 your Commission suggests that it be continued with Assembly powers and that in the meantime the St. Andrew's congregation remain under the care of the Presbytery of Melbourne South.

J. SMILEY, Convener.

STATISTICS.

The accompanying statement furnishes a comparison of the increases or decreases, as the case may be, under the several headings, during the past ten years. On the whole the comparisons are very satisfactory. The Conveners of the various State Committees on Statistics are thanked for the particulars supplied relating to their respective States.

S. J. CARRUTHERS, Convener.

STATISTICS SUBMITTED TO GENERAL ASSEMBLY, 1933.

	New South Wales.		Queensland.		South Australia.		Tasmania.		Victoria.		Western Australia.	
	1922.	1932.	1922.	1932.	1922.	1932.	1922.	1932.	1922.	1932.	1922.	1932.
Presbyteries.....	17	19	5	5	3	3	3	1	19	20	4	4
Full Charges.....	246	217	50	56	25	15	16	12	236	237	24	25
Ministers in Charges.....	168	193	35	42	21	12	14	8	224	223	18	16
Ministers Unattached.....	36	20	3	9	—	5	—	1	37	89	—	3
Home Mission Stations.....	43	48	40	45	7	16	13	13	83	93	11	12
Churches.....	485	518	164	199	40	38	53	45	564	591	26	30
Sittings.....	78224	85557	24894	25607	7765	8831	—	8160	—	104358	—	5362
Manses.....	162	204	53	65	21	21	18	17	240	270	12	20
School Buildings.....	137	174	55	63	13	26	13	15	213	303	19	21
Other Properties.....	137	161	41	61	2	10	—	25	—	197	—	—
Elders.....	1195	1663	396	496	125	149	83	87	1256	1793	94	136
Deacons and Managers.....	3444	3692	1050	1180	323	321	306	298	5489	5755	251	314
Communicants.....	24997	33334	9833	12318	2783	2864	1982	1983	36481	42547	2237	3387
Adherents over 16.....	37869	37220	16561	18454	—	1083	2652	2401	56642	56684	—	1855
Adherents under 16.....	30099	32541	18066	20227	—	597	2033	2186	44093	44904	—	—
Fellowship Associations.....	121	247	13	71	7	—	—	—	—	407	—	36
Bible Classes.....	75	104	14	13	—	—	—	—	—	314	—	27
Sunday Schools.....	395	426	164	226	42	40	—	48	534	581	—	49
Sunday School Teachers, Men . .	687	1041	304	442	110	101	—	53	—	1119	88	102
Sunday School Teachers, Women	1944	2591	797	1105	223	269	—	183	3932*	3580	222	242
Scholars, Boys.....	11309	13383	4315	5981	978	1172	—	928	—	18221	—	1169
Scholars, Girls.....	14634	16503	5333	7695	1397	1367	—	1079	30522*	20674	2452*	1506
No. of State Schools in which Religious Instruction is given .	822	1108	125	244	—	—	—	—	—	2055	—	94
No. of Scholars receiving Religious Instruction in State Schools . .	33609	47131	9537	13574	—	—	—	—	—	182157	—	4560
Value of Churches.....	620279	1032734	155068	211468	70020	66547	92269f	53530	1418160f	1042100	—	48970
Value of Manses.....	180935	303941	37311	54100	27165	24761	—	15160	—	306990	—	16548
Value of School Buildings	92498	208264	34942	47222	8837	13033	—	7800	—	288470	—	13318
Value of Other Properties	72732	107018	37620	6921	10805	12544	—	8906	—	266315	—	2519
Total Debt on All Properties . . .	68459	118329	10026	18796	19152	16739	3537	1539	129019	172255	15300	11034
Total Insurance on All Properties	534362	952180	135524	286839	60835	80206	31567	31137	698172	1021137	—	59795

*Both Sextjs. Total of all Pr operties.

THE YEAR BOOK.

As the Year Book Committee has not met, the following is to be taken as the Convener's Report: members of the Committee have not been consulted in its preparation, and as the Convener will not be attending the Assembly, in all probability members of the Committee will not be brought together before the meeting of the Assembly.

The position with regard to the Year Book is still very far from satisfactory. The new arrangements made for printing have resulted in a considerable reduction in the cost of producing the book, but the loss each year is still very disquieting—for 1932 it was £36/18/9, and for the current year it appears at £19/10/2, but as unsold copies are yet to be returned and credited, it is feared that the loss for 1933 will be considerably increased above the amount shown. The number of copies sold shows a decrease during the past two or three years; this, no doubt, is due to the prevailing economic conditions. It seems pitiable, however, that a church of the size of ours can absorb only some 900 to 1000 copies of its Year Book per annum. With more publicity, and more effort to effect sales in their congregations by ministers, no doubt the number of copies sold could easily be doubled. But alas, this publicity and effort do not seem to be forthcoming—at all events, to the extent required.

The Editor, Rev. J. R. Fiddian, M.Sc., has continued his good work year by year, and makes the Year Book a veritable mine of information. The publisher, Rev. W. Goyen, has done his part well, too, in supervising the printing and distribution of the book.

The Convener is of the opinion that, while the Year Book is being published in Melbourne, the Committee to control it should consist of Melbourne ministers and business men—with possibly corresponding members in the other States. This would probably result in greater efficiency than is possible under the present conditions, under which, while the book is published in Melbourne, the Convener lives in another State, and the Committee of twenty never meets.

The following is an abstract of the financial statement of the Year Book for the years 1932 and 1933:—

RECEIPTS.

1932.		
Sales—925 copies.....	£34	13 9
Advertisements.....	11	0 0
Theological Hall Grant.....	5	0 0
	-----	£50 13 9

EXPENDITURE.

Printing.....	£62	0 0
Editor's Honorarium.....	21	0 0
Office Oversight.....	4	12 6
	-----	£87 12 6
Net Loss.....		£36 18 9
1933.		

RECEIPTS.

Sales—1030 copies (unsold copies yet to be returned).....	£38	12 6
Advertisements.....	12	0 0
Theological Hall Grant.....	5	0 0
	-----	£55 12 6

EXPENDITURE.

Printing.....	£47	10 0
Editor's Honorarium.....	21	0 0
Editor's Expenses.....	2	0 2
Office Oversight.....	4	12 6
	-----	£75 2 8
Loss (to date).....		£19 10 2

JOHN WAUGH, Convener.

PRESBYTERIAN CHURCH OF AUSTRALIA, EXPENSES ACCOUNT.

FROM 1st JULY, 1930 TO 30th JUNE, 1933.

To Balance at 1st July, 1930		£258	1	7	
„ Meeting in Sydney, September 1930—					
Advertising.....	£8	19	9		
Communion Wine.....	2	8	0		
Electric Light.....	1	13	1		
Hire of Taxi	1	10	6		
Postages, Telegrams and Exchange	1	10	5		
Printing and Stationery . . .	5	7	9		
			21	9	6
„ College Committee—					
Secretary's Honorarium—Rev. K. Foster—3 years.....	120	0	0		
Examiner's Fees—3 years ..	47	5	0		
			167	5	0
„ Year Book—					
Honorarium to Rev. J. R. Fiddian.....	21	0	0		
Loss for 1931.....	19	17	0		
Loss for 1932	36	19	9		
			77	16	9
„ Honorariums—					
Moderator-General—3 years . .	150	0	0		
Senior Clerk of Assembly . .	30	0	0		
Junior Clerk of Assembly . .	20	0	0		
			200	0	0
„ General Presbyterian Alliance,					
London	20	0	0		
„ League of Nations Union.....	3	3	0		
„ Audit Fee.....	23	2	0		
„ Blue Book and Minutes.....	283	3	9		
„ Sundry Expenses.....	2	11	0		
„ Interest—					
1930	35	9	2		
1931.....	76	5	0		
1932	36	1	0		
			147	15	2

By Proportion of Expenses for 1931—					
Victorian Church.....	£273	15	8		
New South Wales Church . .	273	15	8		
Queensland Church.....	80	16	0		
South Australian Church . . .	46	7	4		
Western Australian Church . .	46	7	4		
Tasmanian Church.....	46	7	4		
			£767	9	4
„ Proportion of Expenses for 1932—					
Victorian Church.....	273	15	8		
New South Wales Church . .	273	15	8		
Queensland Church.....	80	16	0		
South Australian Church . . .	46	7	4		
Western Australian Church . .	46	7	4		
Tasmanian Church.....	46	7	4		
			767	9	4
„ Proportion of Expenses for 1933—					
Victorian Church.....	273	15	8		
New South Wales Church . .	273	15	8		
Queensland Church.....	80	16	0		
South Australian Church . . .	46	7	4		
Tasmanian Church.....	46	7	4		
			721	2	0
„ Presbyterian Church of South Australia for Board of Missions (see Contra).....			105	0	0
Expenses for 1933 to come—					
* Western Australian Church ..	46	7	4		

Amount now received.

„ Moderator's Stationery.....	4	11	0
„ Postages, Telegrams and Ex- change	24	11	4
„ Board of Missions (as per Contra).....	105	0	0
„ 2% on Revenue for 3 years . .	48	2	6
„ Travelling Expenses.....	648	5	0
„ Balance.....	326	3	1
	<hr/>		
	<u>£2,361 0 8</u>		

	<u>£2,361 0 8</u>
„ Balance.....	326 3 1

Examined and found correct.

S. J. CARRUTHERS, F.C.A. (Aust.),
 Official Auditor to the Presbyterian Church of N.S.W.
 Sydney, 14th July, 1933.

PRESBYTERIAN CHURCH OF AUSTRALIA.
 TRAVELLING EXPENSES ACCOUNT—
 FROM 1st JULY, 1930, TO 30th JUNE, 1933.

To Travelling Expenses to Meetings in Sydney—September, 1930—			
Victoria Representatives . . .	£266	17	11
New South Wales Representa- tives.....	75	11	10
Queensland Representatives . .	110	3	6
South Australian Representa- tives	77	18	11
Western Australian Represen- tatives	168	60	
Tasmanian Representatives . .	53	90	
	£752	7	2
„ Interest.....	16	12	2
	<hr/>		
	<u>£768 19 4</u>		

By Church Hymnary Royalty Account.....	£120	14	4
„ Balance transferred to General Assembly Ex- penses Account.....	48	5	0

£768 19 4

CHURCH HYMNARY ROYALTY ACCOUNT—

To Transfer to General Assembly Travelling Expenses Account.....	£120 14 4
	<u>£120 14 4</u>

By Trustees in Edinburgh.....	£104 15 1
„ Oxford University Press.....	1311 6
„ Presbyterian Church in England.....	1 18 7
„ Interest.....	092
	<u>£120 14 4</u>

JOHN FRAZER FOREIGN MISSIONS ENDOWMENT ACCOUNT—

To The Treasurer, Board of Missions—	
Interest to 30th June, 1933	£169 8 2
„ Balance.....	1,000 0 0
	<u>£1,169 8 2</u>

By Balance at 1st July, 1930	£1,000 0 0
„ Interest for 3 years to 30th June, 1933 ..	169 8 2
	<u>£1,169 8 2</u>
„ Balance, 1st July, 1933	£1,000 0 0

ALEXANDER EARLE McCRACKEN BEQUEST—

	Interest.	Principal.
To Payments as per Blue Book, 1930, page 44, Minute 85—		
Presbyterian Church of Queensland Home Mission, 1/6th ..	£104	12 5
Presbyterian Church of Tasmania Home Mission, 1/6th ..	104	12 6
Presbyterian Church of South Australia Home Mission, 1/3rd	209	7 8
Presbyterian Church of Western Australia Home Mission, 1/3rd	209	7 8
	£628	0 3
„ 2% on Revenue.....	9	4 10
„ Insurance	1	5 9
„ Balance Carried Down ..	1 15 2	£4,000 0 0
	<u>£640 6 0</u>	<u>£4,000 0 0</u>

	Interest.	Principal.
By Principal—Invested in Mortgages	£3,899	3 5
„ „ Cash.....	100	16 7
„ Interest Received.....	£640	6 0
	<u>£640 6 0</u>	<u>£4,000 0 0</u>
„ Balance Brought Down	£1 15 2	£4,000 0 0

GEORGE CLARKE BEQUEST—

	Interest.	Principal.		Interest.	Principal.
To Balance Carried Down	£1 16 3	£50 0 0	By Estate of the late George Clarke		50 0 0
			„ Interest.....	£1 16 3	
	<u>£1 16 3</u>	<u>£50 0 0</u>		<u>£1 16 3</u>	<u>£50 0 0</u>
			„ Balance Brought Down.....	£1 16 3	£50 0 0

CANBERRA CHURCH AND MANSE ACCOUNT.
FROM 1st JULY, 1930, TO 30th JUNE, 1933.

To Commissioner—			By Balance brought forward, 1st July, 1930	£34,766 13 5	
Stipend.....	£252 10 0		„ Donations.....	£1,420 3 6	
Travelling Expenses ..	72 2 6		„ Donations from Victoria per Mr. W. G. Balfour ..	4,523 6 1	
Postages and Stationery ..	3 0 0			<u>5,943 9 7</u>	
		£327 12 6	„ Commissioner's Stipend, etc., transferred to separate account—		
„ Delegates' Expenses.....		16 19 7	Stipend, 1927, to September, 1930	3,750 0 0	
„ Insurance		83 4 4	Rent, 1927, to September, 1928	262 10 0	
„ Postages and Telegrams ..		3 6 0		<u>4,012 10 0</u>	
„ Printing and Stationery ..		1 10 0	„ Interest for 1930	383 18 3	
„ Sundry Expenses.....		2 3 10	„ Transfer from "Interest Guarantee Account" to cover interest charged for 1931 and 1932. (Se Contra) ...		1,105 10 9
„ Interest received on this account from 1926 to 1929 inclusive, transferred in 1930 to "Commissioner's Stipend Account".....	3,780 14 7				
„ Interest received for 1930 transferred to "Commissioner's Stipend Account" (see Contra)	383 18 3				
		4,164 12 10			
„ Interest paid for 1931 and 1932		1,105 10 9			
„ Balance		40,507 2 2			
		<u>£46,212 2 0</u>	„ Balance		<u>£40,507 2 2</u>

THE CHURCH OF ST. ANDREW, CANBERRA.

BALANCE SHEET AT 30th JUNE, 1933.

Dr.

Cr.

LIABILITIES.

To Church and Manse Trust—			
Balance at 1/7/30.....	£34,766	13	5
Add Net Income from 1st			
July, 1930, to 30th June,			
1933	5,740	8	9
	<u>£40,507</u>	2	2
„ Parish Endowment Account ..	2,823	3	2
„ Subscriptions and Donations			
Received on Account of—			
Church Furnishing.....	113	9	8
New South Wales Women's			
Gift Window.....	462	11	3
Interest Guarantee.....	479	5	1
Manse Grounds.....	66	13	6
Manse Furnishing.....	34	9	1
Assistant Minister's Cottage,			
Furnishing.....	111	0	9
Car.....	120	0	0
			<u>1,387 9 4</u>
„ Presbyterian Church of New			
South Wales.....	15,648	17	9
Less Funds held			
on account of—			
Church Furnish-			
ing	£3	4	8
Manse Furnish-			
ing	14	5	7
New South Wales			
Women's Gift			
Window ...	2	11	3
Interest Guarant-			
tee A/c. . . .	479	5	1
Parish Endow-			
ment	2,823	3	2
	<u>3,322</u>	9	9
			<u>12,326 8 0</u>
			<u>£57,044 2 8</u>

ASSETS.

By Church Building . . .	£46,008	5	4	
„ Church Grounds	122	10	1	
„ Church Furnishing . . .	110	5	0	
		<u>£46,241</u>	0	5
„ Manse (Gift of John	Ross			
Family, Holbrook) ..	6,655	0	8	
„ Manse Roadway.....	80	2	3	
„ Manse Grounds.....	229	10	6	
„ Manse Furnishings	20	3	6	
		<u>6,984</u>	16	11
„ Assistant Minister's Cottage ..	1,957	2	0	
„ Assistant Minister's Cottage,				
Furnishing.....	111	0	9	
		<u>2,068</u>	2	9
„ Car (at cost).....		120	0	0
„ Organ.....		5	10	9
„ New South Wales Women's				
Gift Window.....		460	0	0
„ Commissioner's Stipend Ac-				
count		1,164	11	10
				<u>to</u>
				<u>0</u>
				<u>£57,044 2 8</u>

CANBERRA CHURCH BUILDING ACCOUNT.

To Balance Brought Forward, 1st July, 1930	£18,048	11	3	By Balance.....	£46,008	5	4
Contract (Simmie & Co. Pty. Ltd.) ...	26,617	19	7				
// Architect (John Barr).....	1,052	10	0				
// Clerk of Works	225	12	0				
// Interest	63	4	6				
// Insurance J	0	8	0				
	<u>£46,008</u>	<u>5</u>	<u>4</u>				
					<u>£46,008</u>	<u>5</u>	<u>4</u>
To Balance	£46,008	5	4				

CANBERRA PARISH ENDOWMENT.
FROM 1st JULY, 1930, TO 30th JUNE, 1933.

To Interest for 1930, 1931 and 1932, transferred to "Commissioner's Stipend Account" ..	£371	5	7	By Balance at 1st July, 1930	£2,812	13	2
„ Balance.....	2,823	3	2	„ Rev. A. S. McCook.....	10	100	
	<u>£3,194</u>	<u>8</u>	<u>9</u>	„ Interest.....	371	5	7
					<u>£3,194</u>	<u>8</u>	<u>9</u>
				„ Balance.....	£2,823	3	2

CANBERRA COMMISSIONER'S STIPEND ACCOUNT.

To Transfer from Church and Manse Account—				By Interest from Church and Manse Account.....	£4,164	12	10
Stipend, 1927, to September, 1930	£3,750	0	0	„ Interest from Building Account	63	4	6
Rent, 1927, to September, 1928	262	10	0	„ Interest from Parish Endowment Account.....	371	5	7
	<u>£4,012</u>	<u>10</u>	<u>0</u>	„ Presbyterian Church of Victoria	300	0	0
Stipend to 30th June, 1933	1,975	0	0				
„ Interest.....	76	4	9	„ Balance	<u>£4,899</u>	<u>2</u>	<u>11</u>
	<u>£6,063</u>	<u>14</u>	<u>9</u>				
					<u>£1,164</u>	<u>11</u>	<u>10</u>
„ Balance.....	£1,164	11	10		<u>£6,063</u>	<u>14</u>	<u>9</u>

CANBERRA INTEREST GUARANTEE ACCOUNT.

To Transfer to Church and Manse Account	£1,105 10 9	By Donations.....	£1,536 11 10
„ Balance.....	479 5 1	„ Interest	48 4 0
	<u>£1,584 15 10</u>		<u>£1,584 15 10</u>
		„ Balance.....	£479 5 1

CANBERRA CHURCH FURNISHING.

To F. W. Todd & Co.	£110 5 0	By Donations.....	£112 2 0
„ Balance.....	3 4 8	„ Interest	1 7 8
	<u>£113 9 8</u>		<u>£113 9 8</u>
		„ Balance.....	£3 4 8

NEW SOUTH WALES WOMEN'S GIFT—WINDOW TO CANBERRA CHURCH.
FROM 1st JULY, 1930, TO 30th JUNE, 1933.

To Contractor (John Ashwin & Co.) on Account	£460 0 0	By Balance at 1st July, 1930	£126 19 6
„ Balance.....	2 11 3	„ Donations.....	319 9 9
	<u>£462 11 3</u>	„ Interest	16 2 0
			<u>£462 11 3</u>
		„ Balance.....	£2 11 3

THE AUSTRALIAN INLAND MISSION.

BALANCE SHEET, 30th JUNE, 1933.

FUNDS.	
To Accumulated Funds.....	£45,844 6 10
Deduct excess of expenditure over income for the triennial period ended 30th June, 1933, Inland Mission Service.....	3,507 11 8
	£42,336 15 2
Add excess of income over expen- diture for the triennial period ended 30th June, 1933, Aerial Medical Service.....	294 10 0
	£42,631 5 2

ASSETS.	
By Equities in Real Estate (at valuation)—	
Hospital Properties.....	£12,000 0 0
Churches, Halls, Manses, etc.	4,043 0 0
	£16,043 0 0
ff Equipment and Furnishings (at valuation)	
Hospitals.....	1,775 0 0
Churches, Halls, Manses, etc.	405 0 0
	2,180 0 0
ff Motor Cars (at valuation) ..	325 0 0
ff Wireless Plant and Equipment (at valuation).....	1,815 0 0
ff Office Furniture and Fittings valuation).....	200 0 0
	20,563 0 0
Total value of Fixed Assets	
ff Investments—	
Presbyterian Church of New South Wales.....	4,707 1 11
Shares in Public Companies	1,982 0 0
Commonwealth Consols ..	1,115 12 8
	7,804 14 7
ff Balances in Hand of Various Inland Councils and Com- mittees, etc.....	2,608 16 3
ff Funds in Hands of Local Hos- pital Committees.....	821 14 2
ff Sundry Cash Advances ..	75 0 0
ff Bank of New South Wales— Current Account.....	159 0 6
ff Endowment Fund Investments—	
Presbyterian Church in various States	3,200 16 11
Australian Consols	495 11 0
Shares in Public Companies	1,500 0 0
	5,196 7 11

	„ Specific Funds Investments—	
	Presbyterian Church of New South Wales.....	3,617 16 4
	Presbyterian Church of Western Australia.....	1,766 15 5
	Port Hedland Local Committee Building Fund	18 0 0
		<u>5,402 11 9</u>
<u>£42,631 5 2</u>		<u>£42,631 5 2</u>

The Accumulated Funds are made up as under:—

Funds Invested on Hospital Buildings and Equipment and other fixed assets ...		£20,563 0 0
Unexpended Funds—		
General Fund.....	£10,323 4 4	
Aerial Medical Service Fund	1,053 10 2	
Endowment Fund.....	5,196 7 11	
Property Fund.....	987 4 9	
Birdsville Building Fund ..	1,903 7 7	
Fitzroy Crossing Hospital Fund.....	1,578 8 5	
Hall's Creek Building Fund	640 17 5	
Port Hedland Building Fund	18 0 0	
J. A. Busby Bequest.....	272 14 6	
J. W. Rogers Bequest ...	94 10 1	
		<u>22,068 5 2</u>
		<u>£42,631 5 2</u>

I certify that I have compared the above Balance Sheet with the vouchers and books of account of The Australian Inland Mission, which have been produced to me, and find same to be in accordance therewith. The nature and location of a number of the Mission's assets are such that it has been impracticable for me to verify them. Details of those assets which I have been unable to verify, together with other matters relating to the accounts are set out in my report, which will be submitted to the Assembly during its sittings.

Sydney, 18th August, 1933.

(Signed) S. J. CARRUTHERS, F.C.A. (Aust.),
Official Auditor to the Presbyterian Church of New South Wales.

THE AUSTRALIAN INLAND MISSION.

AERIAL MEDICAL SERVICE.

INCOME AND EXPENDITURE ACCOUNT FOR THE TRIENNIAL PERIOD ENDED 30th JUNE, 1933.

EXPENDITURE.		INCOME	
To Aerial Medical Service—		By Donations, etc.—	
Salaries.....	£3,044 00	New South Wales.....	£1,816 1 11
Aerial Transport.....	4,100 79	Victoria.....	3,704 19 3
Travelling Expenses	149 10 11	Queensland.....	5,068 11 3
Doctors' Petty Expenses and		South Australia.....	66 0 1
Drugs.....	110 14 0	Western Australia.....	5 5 0
Printing, Stationery and		Tasmania.....	—
Stamps.....	31 20	Outside Australia.....	3 13 6
Other Expenses.....	58 01 0		£10,664 11 0
	<u>£7,493 15 6</u>		
„ Wireless Service—			
Salaries.....	1,820 13 9		
Repairs and Maintenance—			
Wireless Equip-			
ment	£431 15 6		
Depot Buildings			
and Plant .	23 19 9		
	<u>455 15 3</u>		
Motor and Travelling Ex-			
penses	412 3 2		
Freight and Cartage	32 14 1		
Stationery and Stamps	32 15 11		
Licence Fees.....	23 0 0		
Engine Fuel.....	34 61 0		
Other Expenses.....	64 16 6		
	<u>2,876 5 6</u>		
	<u>£10,370 1 0</u>		
„ Balance, being excess of income over expendi-			
ture for period, transferred to Accumulated			
Funds.....	294 10 0		
	<u>£10,664 11 0</u>		
			<u>£10,664 11 0</u>

to
0

BOARD OF RELIGIOUS EDUCATION.
BALANCE SHEET AS AT 30th JUNE, 1933.

LIABILITIES.		£378 2 1
To Sundry Creditors.....		£378 2 1
„ R. A. Malloch Trust Account Interest Received and Un- drawn	£100 0 0 4 0 0	• 104 0 0
„ Accumulated Fund as at 30/6/30	1,159 19 8	
Add Net Profit for year, 30/6/31	£241 0 9	
Addl Net Profit for year, 30/6/32	225 2 6	
Add Net Profit for year, 30/6/33	175 16 4	
	641 19 7	
„ Less Distributions made for year ended 30/6/31	103 0 0	
„ Less Distributions made for year ended 30/6/32	44 2 8	
„ Less Distributions made for year ended 30/6/33	102 13 0	
	249 15 8	
	1,552 3 7	
	£2,034 5 8	

ASSETS.		
By Bank (Presbyterian Church of Victoria).....		£185 13 3
„ Sundry Debtors on Open Account	£798 5 0	
„ Methodist Council.....	3 0 9	
„ Williams & McFerran Pty. Ltd.	6 0 0	
	807 5 9	
„ Stock on Hand.....		895 19 8
„ Australian Consolidated In- scribed Stock, 4%, 1938 ..		100 0 0
„ Furniture and Fittings at 30/6/30	117 10	
Additions.....	25 3 9	
	36 11 7	
Less Depreciation.....	£8 3 9	
Sales.....	1 5 0	
	9 8 9	
„ Accounts Paid in Advance . .		27 2 10
		184 2
		£2,034 5 8

TRADING AND PROFIT AND LOSS ACCOUNT FOR THE THREE YEARS ENDED 30th JUNE, 1933.

	Year Ended 30/6/31.	Year Ended 30/6/32.	Year Ended 30/6/33.	Total.
To Stock on Hand, 1st July . . .	£668 12 11	£754 15 10	£893 6 4	£668 12 11
„ Purchases . . .	4,497 14 4	4,420 6 6	4,335 0 6	13,253 1 4
„ Editorial . . .	124 7 3	104 7 0	123 8 1	352 2 4
„ Anniversary Hymn Fees . . .	8 8 0	—	—	8 8 0
„ Salaries . . .	693 15 0	695 5 0	695 0 0	2,084 0 0
„ Rent.....	111 16 0	108 0 0	105 2 0	324 18 0
„ Expenses . . .	73 7 10	88 10 3	68 10 3	230 8 4
„ Travelling Expenses . . .	32 8 4	29 6 4	51 18 0	113 12 8
„ Telephone . . .	15 2 3	15 0 8	15 3 10	45 6 9
„ Discount . . .	13 16 5	12 5 7	7 9 7	33 11 7
„ Interest . . .	6 15 1	18 16 2	17 9 2	43 0 5
„ Depreciation	3 0 2	3 15 0	18 7	8 3 9
„ Bad Debts . . .	—	10 0	96 15 4	97 15 4
„ Net Profit transferred to Accumulated Fund . . .	241 0 9	225 2 6	175 16 4	641 19 7
	<u>£6,490 4 4</u>	<u>£6,476 10 10</u>	<u>£6,532 8 0</u>	<u>£17,905 1 0</u>

	Year Ended 30/6/31.	Year Ended 30/6/32.	Year Ended 30/6/33.	Total.
By Sales.....	£5,716 18 6	£5,628 10 0	£5,624 8 0	£16,969 16 10
„ Stock on Hand.....	754 15 10	839 6 4	895 19 8	895 19 8
„ Advertising . . .	18 10 0	8 14 6	12 0 0	39 4 6
	<u>£6,490 4 4</u>	<u>£6,476 10 10</u>	<u>£6,532 8 0</u>	<u>£17,905 1 0</u>

We certify that we have audited the books and accounts of the Board of Religious Education for the three years ended 30th June, 1933, and that the Balance Sheet and Trading and Profit and Loss Account are correct and in accordance therewith.

MORTON, WATSON & YOUNG,
Chartered Accountants (Aust.).

Melbourne, 27th July, 1933.

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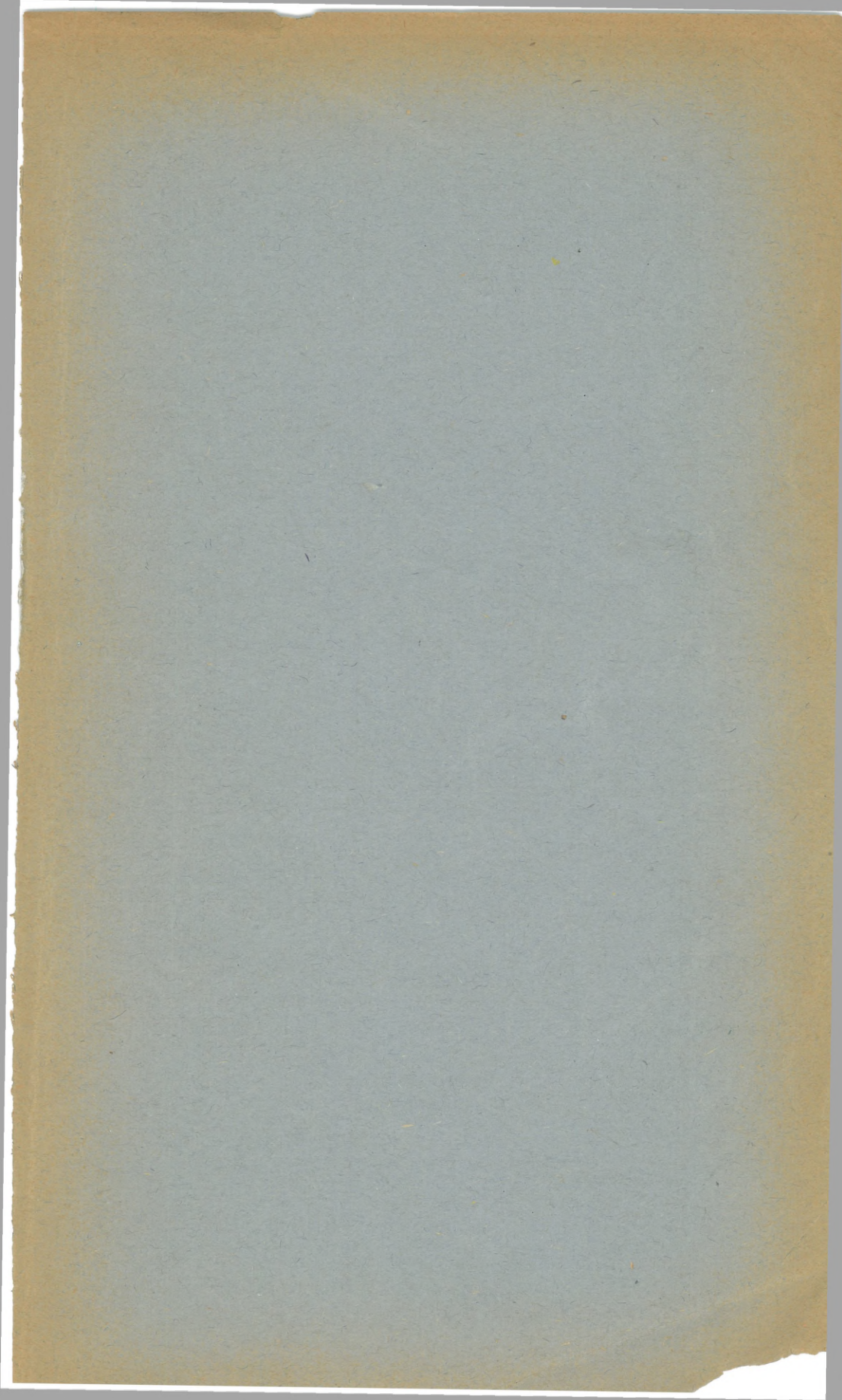
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