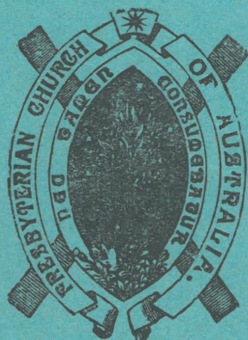
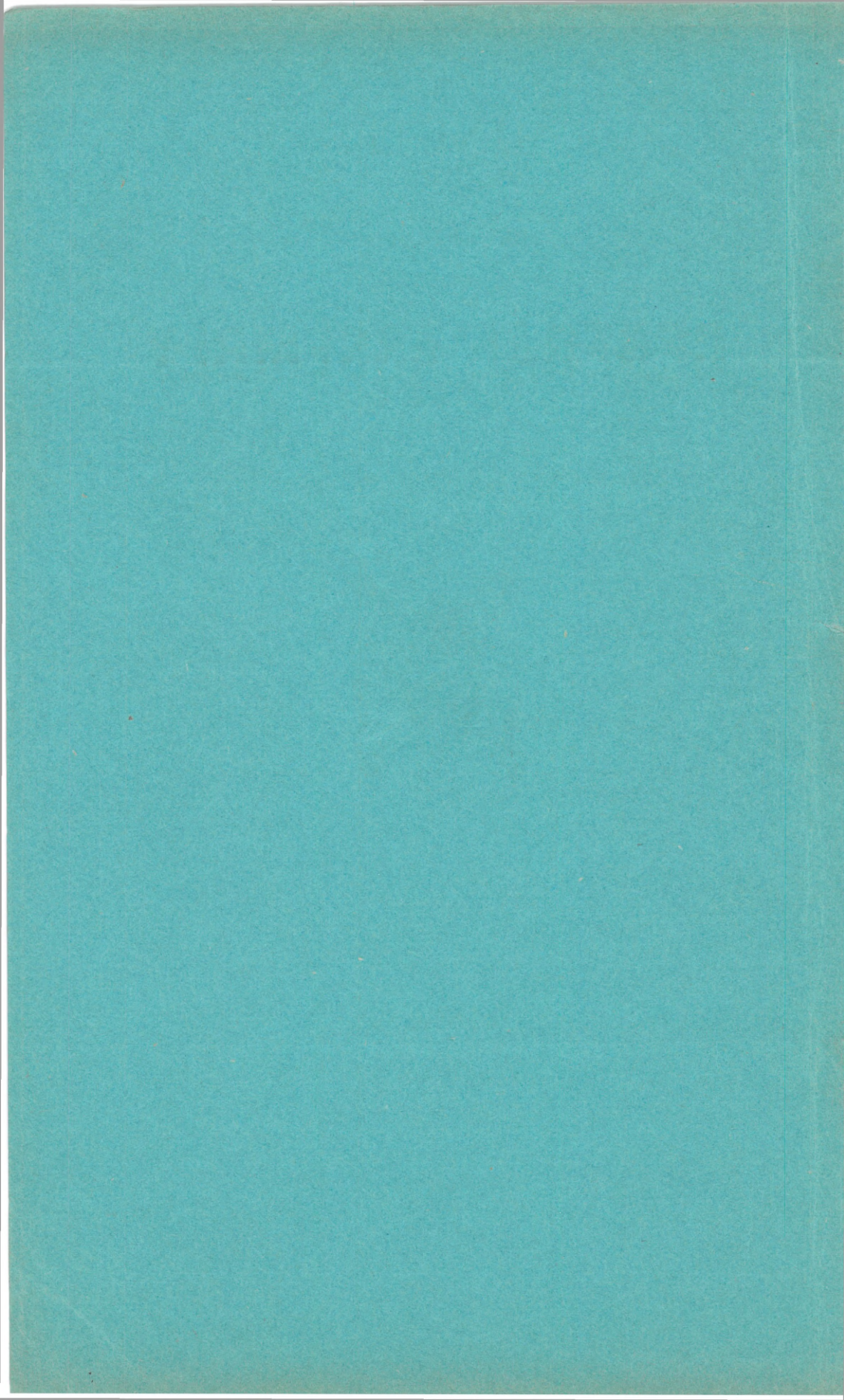


MINUTES
OF
PROCEEDINGS
OF THE
GENERAL ASSEMBLY
OF THE
Presbyterian Church of Australia



HELD IN SYDNEY, SEPTEMBER, 1936
SESSION TWENTIETH

Sydney :
ROBERT DEY, SON & CO., Printers,
66-68 Bathurst Street.



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MINUTES

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GENERAL ASSEMBLY

Investigation of the



THE

REPORT

1900

PRINTED BY THE

AMERICAN BOOK CONCERN

FORMER MODERATORS
OF THE
General Assembly of Australia

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FORMER 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, C.M.G., O.B.E., 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
Rev. G. R. S. Reid, M.A., D.D.....	1933-1936

GENERAL ASSEMBLY
OF THE
presb'etetican Church of Hu tral a

Right Rev. the Moderator:

Rev. JOHN MACKENZIE, M.A., D.D.,
The Manse, Toorak, S.E.2, Victoria.

Clerks of Assembly:

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.

Acting Junior Clerk:

Rev. W. D. MARSHALL, M.A., Sale, Victoria.

The Procurator:

Mr. BRIAN C. FULLER, B.A., L.L.B.,
167 Phillip St., Sydney.

Law Agent:

Mr. ALEXANDER GERALD PROUDFOOT,
87 Queen St., Melbourne, C.I.

Treasurers:

THE TREASURERSHIP COMMITTEE
OF THE
NEW SOUTH WALES CHURCH,
MARGARET STREET, SYDNEY.

GENERAL ASSEMBLY

OF THE

Presbyterian Church of HustraUa

THE THEOLOGICAL HALLS.

ORMOND COLLEGE, MELBOURNE.

Faculty:

- Rev. F. E. Oxer, 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.C., M.A., M.Sc., B.D., Professor of Old Testament Studies.

Senatus.

The Professors, with the Associate Minister as 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 Oxer.

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. 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.

Pastoral Theology:—Rev. Jas. Gibson, M.A.

New Testament Greek and Exegesis:—Revs. H. S. R. Innes, B.A., 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:—Rev. J. A. Munro Ford, M.A., B.D., D.Phil.

New Testament Exegesis:—Rev. J. A. Munro Ford, M.A., B.D., D.Ph.

Old Testament Literature and Exegesis:—Rev. Geo. Cameron, B.A.

Apologetics:—Rev. A. Crow.

Church History:—Rev. A. E. Brice.

Pastoral Theology and Homiletics:—Rev. Geo. Tulloch.

Systematic Theology and Ethics:—Rev. T. Gibson.

Paideutics:—Professor R. G. Cameron, M.A.

Librarian:—Rev. H. Henderson.

Entrance Examination.

For University Students, third Tuesday in September and first Tuesday in February.

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 Melbourne, on the second Wednesday of September, 1939, at 7.30 p.m. (te., at the Assembly Hall, Collins St., September 13th).

Committees meet on preceding Tuesday, and on Wednesday morning and afternoon (September 11th and 12th).

Instructions, etc.—See Index.

PRESBYTERIAN CHURCH OF AUSTRALIA.

GENERAL ASSEMBLY.

ROLL OF MEMBERS.

Adjusted on Friday, September 11 th, 1936.

[Minute 76.]

NEW SOUTH WALES.

Elected by State Assembly.

Ministers/	Elders.
Rev. John Edwards, M.A.	Mr. Justice J. A. Ferguson
" D. J. Flockhart, M.A.	„ John Downes
" John Flynn, O.B.E.	„ R. Love
" Dr. S. Angus, M.A.	„ J. R. B. Campbell
" V. Clark-Duff, B.A.	„ R. W. Gillespie
" Dr. E. E. Anderson, M.A.	„ J. H. Balfour
" A. D. Marchant, B.A., B.D.	„ S. J. Carruthers
" Dr. R. G. Macintyre, C.M.G.,	„ J. Ross
	O.B.E. „ W. Park
" C. E. Turnbull	„ W. Cowan
" Joseph Lundie, B.A.	„ R. Stevenson
" A. C. Grieve, B.A.	„ B. C. Fuller, B.A., LL.B.
" W. A. S. Anderson, B.A.	„ H. E. Scotford
" Dr. G. R. S. Reid, M.A.	„ G. Clark
" J. B. Galloway	

Elected by Presbyteries.

Bathurst.

Rev. R. W. Wannan	Mr. John Reid
„ B. Galloway, B.A.	„ H. F. McMahon

The Clarence.

Rev. William Mullan

Dubbo.

Rev. H. R. Grassick,	Mr. C. J. Rowcliff
„ E. H. Vines, M.A., B.D.,	„ S. Bewglass
Dip.Ed.	

Goulburn.

Rev. C. H. B. Douglas, B.A.	Mr. J. E. McCleery
„ R. C. Russell	„ D. L. Lawrence

The Hastings.

Rev. G. A. Gordon, B.A.	Mr. S. R. Andrews
„ H. S. Parsons	„ C. H. Cook (absent)

The Hawkesbury.

Rev. T. H. Davies, M.A.	Rev. J. C. Milliken
„ H. A. Shaw	Mr. W. C. Munro
„ A. J. Carter	„ D. McDonald

The Hunter.

Rev. Hilton E. Thomas	Mr. John F. Draffin
„ A. R. McVittie, M.A.	„ J. H. Marquet
„ D. Finlayson	„ David T. Thomas

Illawarra.

Rev. J. H. G. Auld, E.D., B.A.	Mr. R. J. Crawford
„ G. M. Torbett, M.A.	„ T. W. Morrison

Ministers.

Elders.

Monaro.

Rev. A. J. Barrett

Mr. C. V. Sebbens

Moree.

Rev. P. A. Smith
„ A. J. EipperMr. J. Bicket
„ W. Campbell

The Murrumbidgee.

Rev. Donald J. Munro
„ Alan A. Dougan, B.A.
„ Clive M. CoxMr. John Cowan
„ John Kook
„ Donald Ross

New England.

Rev. J. T. H. Kerr, B.A.
„ C. F. D. McAlpineMr. J. B. McKenzie
„ C. C. Lisle

North Sydney.

Rev. A. M. Stevenson, M.C.,	M.A.	Mr. J. A. Morrison
„ S. R. W. Richardson, M.A.,	B.D.	„ A. Turnbull
„ Frank Hanlin, M.A.,	B.D.	„ H. H. Newell
„ D. P. Macdonald		„ A. McLachlan
„ J. J. Gilmore, B.A.		„ V. C. Heydon
„ R. G. Cruikshank		„ D. E. Murray

Orange.

Rev. H. W. Deall, B.A.
„ W. E. DorinMr. J. B. Coutts
„ W. Dawson

The Richmond.

Rev. J. Leggatt
„ Hubert Robertson
„ Isaac H. RodgersMr. W. A. Proudfoot
„ William H. Haas
„ Ralph A. Pinchin

Scone.

Rev. H. H. Childs

Mr. W. T. Seaward, B.A.

Sydney.

Rev. G. W. McAlpine
 „ J. A. Hunter, M.A., B.D.
 „ R. C. Racklyeft
 „ M. J. O'Doherty
 „ V. C. Bell, M.A., D.D.
 „ H. E. Hulme
 „ Andrew McCallum
 „ Robert Campbell
 „ G. McLaren Scott
 „ G. E. Pocknall

Dr. W. Brodie Grant
 Mr. Daniel Sneddon
 „ Chas. Wynne
 „ C. Brierley
 „ C. J. R. Price
 „ A. Cuthill
 „ T. McPherson
 „ C. Stewart
 „ William Wright
 „ A. K. Anderson

Wagga Wagga.

Rev. K. W. Burton, B.A.
 „ J. V. James
 „ R. S. Woodger

Mr. G. Read
 „ T. H. Armour
 „ J. R. Ross

Young.

Rev. M. A. McAlpine, B.A.
 „ S. Watson, M.A.
 „ J. A. Malcolnason

Mr. John Brinckley
 „ F. R. Dickson
 „ A. G. Gibbins

II

QUEENSLAND.

Elected by State Assembly.

Ministers.

Rev. Allan D. MacKillop, B.A., B.D.
,, A. M. Martin
,, W. C. Radcliffe, B.A.
,, Andrew Watson

Elders.

Rev. Prin. Mervyn Henderson, M.A.
Mr. George Johnston
Hon. J. M. Hunter
Mr. J. Swithin R. Wyllie

Elected by Presbyteries.

Brisbane.

Rev. A. C. Kennedy
,, N. S. Millar, B.A.
,, Arthur Edmunds
,, H. S. R. Innes, B.A.
,, F. W. Gresham
,, S. Summers

Mr. John Campbell
,, J. Banks Mitchell
,, A. R. Bailey
,, Malcolm H. Finlayson
,, F. T. Grove, B.A.
,, John Morris, B.A.

Maryborough.

Rev. W. C. R. Moore

Mr. W. R. Fleming

Rockhampton.

Rev. R. H. Noack, B.A., B.D.

Mr. N. F. Nelson

Toowoomba.

Rev. D. S. Jones
,, Jas. Blake
,, H. Corbett

Mr. A. Ellis
,, J. A. Savage
,, A. E. Cornell

Townsville.

Rev. E. Johnson
,, L. A. Anderson,

M.A., B.D.,
,, John McKay
Dip. Ed.

SOUTH AUSTRALIA.

Elected by State Assembly.

Right Rev. David D. Munro, M.A. Dr. Chas. Duguid, M.A.
Rev. S. Martin, M.A. Mr. W. J. Angus

Elected by Presbyteries.

Adelaide.

Rev. David Chapman
,, F. W. Rankin

Mr. S. Dabinett
,, J. A. Rinder

Belalie.

Rev. Albert E. Page, B.A., B.D. Mr. Stanley Smith (absent)

Onkaparinga.

Rev. A. Ross Dean, B.A., B.D.

Mr. P. T. Miller

TASMANIA.

Elected by State Assembly.

Rev. Phillip Somerville

Mr. G. G. Meredith

Elected by Presbytery of Tasmania.

Rev. M. McQueen, M.A.
,, J. A. Finlay
,, R. T. White

Mr. E. R. Henry
,, G. Riley

VICTORIA.

Elected by the State Assembly.

Ministers.

Rt. Rev. A. I. Davidson, E.D., M.A.
 Rev. W. Borland, D.D.
 „ H. A. Buntine
 „ D. A. Cameron, M.A.
 „ K. Forster, M.A., B.D., Dip. Ed.
 „ Prof. J. Gillies, M.A., B.D.
 „ W. Goyen
 „ R. W. Macaulay, B.A.
 „ J. Mackenzie, M.A., D.D.
 „ C. J. V. McKeown, M.A.
 „ A. T. McNaughton, M.A., B.D.
 „ H. C. Matthew, M.A.
 „ W. F. Shannon, O.B.E., E.D.,
 „ B.A.
 „ J. C. Jamieson
 „ W. Huey Steele, M.A.
 „ A. Yule, M.A.

Elders.

Mr. John Anderson
 „ H. R. Balfour
 „ J. M. Balfour
 „ J. W. Collings
 „ Peter Forman
 „ T. McClelland
 „ K. McLeod
 „ G. A. Malloch
 „ D. K. Picken
 „ G. F. Pitcher
 „ W. C. Pollard
 „ A. G. Proudfoot
 „ H. J. Ramsay
 „ D. C. Robertson
 „ John Steele
 „ W. H. Thompson

Elected by Presbyteries.

Ballarat.

Rev. G. H. Elliot
 „ T. K. Gibson
 „ C. S. Petrie, B.A., B.D.

Mr. G. Clarkson
 Rev. E. J. Welch
 Dr. R. Scott

Beechworth.

Rev. G. P. Campbell
 „ R. P. Simons

Mr. R. E. Thompson
 „ C. Everard

Bendigo.

Rev. R. H. Reid, B.A.
 „ A. W. Ivory

Mr. T. H. Fraser
 „ W. Pook

Flinders.

Rev. W. L. Collins
 „ Cadwallader Jonee
 „ John Meers

Mr. R. H. Lamb
 „ W. J. Reid
 „ A. J. Spencer

Geelong.

Rev. W. Bett
 „ R. F. Parry
 „ J. McMaster, B.A.
 „ A. H. Stewart

Mr. John Tweeddale
 „ S. E. Dickins
 „ G. Stuart
 „ R. Christie

Gippsland.

Rev. A. D. Brodie
 „ W. S. Laity
 „ W. D. Marshall, M.A.

Mr. David Hopkins
 „ Jas. Lowe
 „ William Macaulay

Goulburn Valley.

Rev. W. H. M. Mathers
 „ J. G. Scarfe

Mr. W. McP. Donaldson
 „ Geo. McClure

Hamilton.

Rev. F. E. Yarnall, B.A.
 „ A. C. Geddes
 „ D. E. Sprigg

Rev. W. H. P. McKenzie, M.C., B.A.
 Mr. W. F. McKinnon
 „ J. G. Murrell

Ministers.**Elders.****Macedon.**

Rev. R. J. Houston
 „ E. W. S. Bishop

Mr. R. R. Green
 „ J. Balharrie

Mallee Downs.

Rev. J. R. Fiddian, M.Sc.
 „ F. E. Brown, M.A.

Mr. A. McClelland
 „ J. B. Mann

Maryborough.

Rev. W. E. Blackwood
 „ W. G. Finch

Mr. C. Will
 „ R. J. Barber

Melbourne East.

Rev. AS. Macdonald, M.A.
 „ F. A. Hagenauer, M.A.
 „ J. E. Owen, M.A., B.D.
 „ J. K. Paton

Mr. W. B. House
 „ A. A. McCleery
 „ W. Gray, M.Sc.
 „ J. D. Arthur

Melbourne North.

Rev. A. J. Stewart
 „ P. L. Forster
 „ B. T. Buntine
 „ J. K. Robertson
 „ W. W. Anderson
 „ A. T. Jones

Mr. T. I. Hicks
 „ J. P. Richardson
 „ H. S. Richardson
 Hon. J. A. Gray, M.L.A.
 Mr. W. J. Ross
 „ C. A. Macvean

Melbourne South.

Rev. A. L. Cloyd, B.A., B.D.
 „ A. H. Fletcher
 „ H. G. Jones, M.A.
 „ F. Tamagno
 „ J. P. Chaliner

Mr. A. P. Gardiner
 „ F. Bruce Kemp
 „ G. May
 „ L. Mcinnes
 „ C. Threlkeld

Melbourne West.

Rev. A. Dunn, B.A., B.D.
 „ W. G. Lewis
 „ E. Jones Roberts, B.A.,
 „ J. T. Robertson, M.A.
 „ Jas. Walker, M.A., B.D.

Mr. J. C. Armstrong
 „ Jas. Morison
 „ Isaac Robinson
 „ A. Smith
 „ J. M. Scott

Mortlake.

Rev. J. P. Hamilton
 „ J. Fairlie Forrest, B.A.
 „ R. Nairn, M.A.

Mr. E. J. Kelly
 „ G. S. Davidson
 „ A. Henderson

Penola.

Rev. H. Douglas Fearon

Seymour.

Rev. J. M. Taylor
 „ G. L. Johnson

Mr. R. J. Patterson
 „ F. J. Leete

Western Plains.

Rev. C. R. Houston
 „ S. J. Higginbotham

Mr. J. N. Elder
 „ F. E. Doery

The Wimmera.

Rev. E. G. Petherick
 „ S. J. Hill
 „ J. P. Schussler

Mr. David Anderson
 „ A. Laidlaw
 „ H. C. Innes

WESTERN AUSTRALIA.**Elected by State Assembly.**

Ministers.	Elders.
Rt. Rev. George Tulloch	Mr. E. A. Black
Rev. A. Crow	„ Wm. Christie

Elected by Presbyteries.**Albany.**

Rev. J. H. G. Archibald	Mr. A. E. Bailey
-------------------------	------------------

Fremantle.

Rev. A. E. Brice	Mr. Robt. Bracks
------------------	------------------

The Goldfields.

Rev. T. Gibson

Perth.

Rev. James Adamson	Mr. F. W. Berry
„ John William Eddleston	„ A. A. Barr
„ John Henderson	„ J. E. Barr
„ J. A. Munro Ford, B.A.,	B.D., „ F. E. Hounslow
	Ph.D.

Minutes of the Proceedings of the General Assembly of the Presbyterian Church of Australia.

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

SESSION TWENTIETH FIRST SORDERUNT.

At Sydney, and within the Assembly Hall, Margaret Street, Sydney, N.S.W., on Wednesday, the ninth day of September, 1936, at 7.30 p.m.

1. The General Assembly of the Presbyterian Church of Australia convened. Public worship was conducted by the Right Reverend G. R. S. Reid, M.A., D.D., the retiring Moderator, who preached from 1 Corinthians 3:9, and constituted the Assembly with 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. (Min. 76). Roll.

3. The Moderator intimated that he had invited the Moderators of the six State Assemblies to sit on the Assembly platform. State Moderators.

4. The Moderator intimated that the Moderator and the ex-Moderators of the General Assembly and the State Moderators (the Board of Nominators) had agreed to nominate for the Moderator's chair of this Assembly the Rev. John Mackenzie, M.A., D.D., Minister of Toorak, Melbourne. Moderator.

The Rev. Dr. R. G. Macintyre moved that the nomination be approved. The Rev. R. W. Macaulay seconded the nomination which was unanimously approved.

5. Dr. Mackenzie was conducted to the chair by the ex-Moderators and delivered a suitable address. Address.

6. It was moved by the Rev. D. D. Munro, M.A., Moderator of the State Assembly of South Australia, and seconded by the Rev. A. M. Martin, Moderator of the State Assembly of Queensland, and unanimously approved:

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

7. The Business Convener intimated that the Rev. Duncan Blair, M.A., B.D., acting minister of the Scots Church, Sydney, had brought commissions from the Church of Scotland. Rev. Duncan Blair, M.A., B.D.

It was moved by the Rev. Dr. Macintyre:

"That the Rev. Duncan Blair, M.A., B.D., of the Church of Scotland, Glasgow, be made an associate member of this Assembly.

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

Junior Clerk's
Illness.

8. The Business Convener intimated that the Junior Clerk, the Rev. E. E. Baldwin, M.A., Dip.Ed., was too ill to act at this Assembly. He moved that the Assembly express its deep sympathy with Mr. Baldwin in his illness and convey the message of its sympathy to Mrs. Baldwin and their family. The motion was seconded by the Clerk and unanimously approved.

Acting
Junior Clerk.

On behalf of the Business Committee, the Convener moved that the Rev. W. D. Marshall, M.A., minister of Sale, Victoria, be appointed acting Junior Clerk for this Assembly. The motion was seconded by the Rev. R. W. Macaulay and approved. The motion was approved and the Moderator called Mr. Marshall to the platform and welcomed him to his duties.

Order of
Business.

10. The Convener of the Business Committee submitted the proposed order for Thursday, which was approved.

Business
Committee.

11. The Convener of the Business Committee moved:

That the following be the Business Committee for this Assembly:—Rev. Dr. Macintyre (Convener), John Edwards, V. Clark-Duff, Alan D. MacKillop, S. Martin, A. Crow, W. Huey Steele, H. C. Matthew, Messrs. John Downes and D. C. Robertson, with the Clerks of Assembly and Law Officers.

The motion was seconded by the Clerk and approved.

Committee of
Selection.

12. The Convener of the Business Committee moved:

That the following be appointed the Committee of Selection: Rev. J. C. Milliken (Convener), J. A. Hunter, H. S. R. Innes, David D. Munro, Phillip Somerville, A. I. Davidson, J. E. Owen, George Tulloch.

The motion was seconded by the Clerk and approved.

Ballot
Scrutineers.

13. The Convener of the Business Committee moved:

That the following be appointed Scrutineers of ballot:—Rev. W. A. S. Anderson (Convener), Messrs. C. J. R. Price, E. A. Black, H. R. Balfour, H. J. Ramsay, and that the ordinary meetings of Assembly be from 10 a.m. to 5 p.m. with an interval from 1 p.m. to 2 p.m. for lunch; evening sederunt at 7.30 p.m.; that nominations for Standing Committees close on Monday at 4 p.m. and that the ballot be taken on Tuesday at 12.45 p.m.

The motion was seconded by the Clerk and approved.

College
Committee.

14. The Rev. Dr. Macintyre moved, the Clerk seconded, and it was approved: "That the Assembly remit to the College Committee for report to the Assembly the petitions of Messrs. Ian M. Thomson, James Forbes, Kenneth Ross McKenzie and G. F. Draffin.

15. The Rev. Dr. Macintyre and the Rev. R. W. Macaulay gave notice of motion:

That whereas there is much anxiety among our faithful people as to the Church's attitude to the Evangelical Faith of the Reformed Church and to the historic facts on which that faith rests, this Assembly feels it incumbent upon it, in the interests of unity and peace, to assure its people that the Church holds firmly by that faith, revealed in Holy Scripture, accepted by this Church in common with the Presbyterian Church throughout the world as part of the Church Catholic, and enshrined within its historic documents. To that faith in the One God revealed by Jesus as Father, confessed in Jesus Christ the Eternal Son as Saviour and Lord, and experienced in the gracious operation of the Holy Spirit we firmly and adoringly adhere. We acknowledge that our salvation is wholly of God through Jesus Christ who, being the very Son of God became man, in that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Accepting with humble gratitude to God the Incarnation and the Atoning life and death of our Lord Jesus Christ, who being Himself without sin, died for our sins, and rose again from the dead on the third day, returning into the glory from whence He came, the Assembly instructs all preachers and teachers of the Church in their preaching and teaching loyally to conform to this statement and to the Apostolic Evangelical Faith as accepted by this Church. (Mins. 68, 71, 86, 87).

Dr. Macintyre's
Notice re
Evangelical
Faith.

16. The Rev. Dr. Macintyre and the Rev. R. W. Macaulay gave notice that if the Assembly agree to the motion submitted by them, reaffirming the Church's adherence to the Apostolic Evangelical Faith, they would thereafter move the following:—

Dr. Macintyre.
Notice of
Instruction
to Courts.

That in view of the decision of the Assembly on the motion moved by Rev. Dr. R. G. Macintyre and Rev. R. W. Macaulay the Assembly does not consider it advisable or necessary to enter further upon the matter of the petitions and appeals in reference to the teaching of Professor Samuel Angus, and instructs the Presbytery of Sydney and other Courts of the Church to take no further action in the matter unless new and adequate cause arise.

The Assembly takes this course assuming that Dr. Angus and all other teachers and preachers of the Church will loyally and heartily abide by the reassertion of the Church's adherence to the Catholic Apostolic Faith. (Mins. 71, 86, 87).

17. The Rev. John Edwards gave notice that when the "petitions" of the Rev. A. J. Carter and the Rev. R. J. H. McGowan are called for he would move in each case:—

Rev. J.
Edward's
Notice re
Petitions.

"That, inasmuch as the 'petition' is not what it professes to be, but an appeal irregularly presented, the 'petition' be not received." (Min. 90).

18. The Rev. F. A. Hagenauer gave notice that at the appropriate time he would move that the appeal be sustained insofar as it brings the matter before the House;

AND INASMUCH as Enabling Acts of Parliament did at the request of the Uniting Churches ratify the Basis of Union and secure the rights of property to them on the requirement that the Standards of Belief accepted by them at the date of union were adhered to unless and until altered according to methods prescribed in the Basis of Union;

AND INASMUCH as the Basis of Union, in giving liberty of opinion on all doctrines taught in the Subordinate Standard not essential to Faith declared that, in regard to the Doctrine of Redemption, the Love of God to all mankind, the free gift of His Son to be the Propitiation of 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 essential to Faith, and the historic facts of The Incarnation, The Atoning Life and Death and The Resurrection, on which the faith is based, must be taught by all who are admitted to the Office of the Holy Ministry as formulated in the Subordinate Standard until the formulation is altered in the prescribed manner;

AND INASMUCH as any denial or discarding of these facts, as so formulated by any person admitted to the Holy Ministry constitutes a breach of trust with the Church in matters spiritual and with the State in matters temporal and this breach the Courts of the Church condone if they do not take adequate action when a case of such denial or discarding is reported to them;

AND INASMUCH as the Rev. Dr. S. Angus has frankly and openly and with obvious sincerity in "Truth and Tradition" and otherwise, denied or discarded the formulations of the Doctrines of The Incarnation, The Propitiation and The Resurrection as they are formulated at present in the Subordinate Standard on the claim that they are at variance with the Supreme Standard such Doctrines, however, being among those parts of the Doctrine of Redemption which the Basis of Union has declared to be essential to faith and must be taught as formulated in the Subordinate Standard unless and until altered in the prescribed manner;

AND INASMUCH as the Doctrine of Redemption as so formulated in the Subordinate Standard has not been altered in any of those parts in the prescribed fashion;

THEREFORE the Assembly instructs State Assemblies, Presbyteries and all who have been admitted to the Office of the Holy Ministry that the laws of the Church must be obeyed in their entirety and draws their attention in particular to the clause in the Basis of Union declaring that the Doctrine of Redemption is essential to faith and must be taught in all the specified parts only as it is formulated in the Subordinate Standard unless and until altered in the prescribed manner;

AND it also draws the attention of Dr. Angus, various appellants and petitioners and all other parties directly or indirectly concerned in the case to the above instruction and being confident that it will be obeyed by all both in the letter and the spirit, resolves that unless it be disobeyed hereafter, no further action is necessary. (Mins. 69, 71, 86, 87).

1. The Rev. F. A. Hagenauer gave notice: "That when the report of the Judicial Commission relevant to the meeting held in Sydney to deal with the appeal of the Rev. R. J. H. McGowan and others against a decision of the State Assembly of N.S.W. is before the House he would move: 'That in the opinion of this House the meeting of the Judicial Commission held to consider the appeal was constituted contrary to the laws of the Church, and therefore its finding is invalid and cannot be received by the House.'" (Min. 55).

Rev. F. A.
Hagenauer's
Notice re
Constitution
of Judicial
Commission.

20. Rev. A. D. Marchant gave notice that when the Assembly receives the report of the Judicial Commission, or when the Assembly discusses the question of theological unrest, whichever is called for first, he would move:—

Rev. A. D.
Marchant's
Notice re
Theological
Unrest.

1. That this Assembly, in view of the theological unrest within the Church, and for the assurance of those who have expressed deep concern, as well as for the strengthening and peace of the whole of our Church, hereby affirms its adherence to the historic Catholic faith in Jesus Christ as God manifest in the flesh.

2. That this Assembly counsels all its people to recognise that within the unity of the Church in its devotion to one Lord and Saviour, Jesus Christ, there may be a diversity of theological outlook and expression: and that a measure of freedom within the faith has been given by the terms of the Declaratory Statement, and by the Westminster Confession which in Chapter 20, Clause 2, says, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to His word, or beside it, in matters of faith or worship."

3. That this Assembly holds that the real business of the Church is to be found in the teaching, preaching and practice of a vital religion which seeks to express the mind and spirit of Christ, and affectionately enjoins all members and adherents of the Church, through fellowship in worship, witness and life, to work and pray for the fulfilment of the Church's high vocation, which is the advancement of the Kingdom of God in the lives of men, in the morals and institutions of nations, and in the brotherhood of mankind throughout the world. (Mins. 69, 71, 86, 87).

21. The Rev. Geo. Tulloch gave notice:—

That the Minutes of the Judicial Commission be laid upon the table of the Assembly for inspection by members. (Min. 53).

Rev. Geo.
Tulloch's
Notice re
Judicial
Commission
Minutes.

22. Rev. Geo. Tulloch gave notice that when the report of the Judicial Commission on the Angus Case is presented to the House he would move as follows:—

That whereas the Judicial Commission is the General

Rev. Geo.
Tulloch's
Notice re
Alleged
Irregularity
of Constitu-
tion of Judicial
Commission.

Assembly in miniature, duly appointed to hear appeals which this Court cannot conveniently hear and determine; and accordingly unless expressly forbidden by the Deed of Union should follow the practice of this Court, as of every Court of the Church, of placing all the members of the appellate Court at the bar, so that they may only represent the merits or demerits of the case, and may not be judges for the second time;

That while recognising that the findings of the Judicial Commission—when that Commission is properly constituted—are not subject to review, yet, the General Assembly, and not the Judicial Commission, is the judge of questions raised as to whether it was constituted in accordance with Presbyterian practice, the law of this Church, and the course of common justice;

The General Assembly now finds that a serious mistake was made in the constitution of the said Judicial Commission on this occasion, and that Clause V. (4) of the Deed of Union—apparently under the authority of which members of the New South Wales Assembly sat in judgment on their own determination—cannot override the provisions of the Standing Orders 93 and 99 which provide that without exception appellants shall not sit in judgment on their own cases. In view, therefore, of the fact, that in this case, the basis of the appeal to a higher Court, in which “those who had no concern in the origin of the proceedings have a right to annul or confirm them as they see cause” was completely overridden, as were the Standing Orders; this Assembly now declares that the business before the said Judicial Commission was improperly conducted and the decisions, in consequence, are invalid. (Min. 60).

23. Rev. Geo. Tulloch gave notice:—

Rev. Geo.
Tulloch's
Notice re
"Attitude to
Creed."

That when the report of the “Committee on the attitude of the Church to its Creed” is before the Assembly he will move as follows:—

1. That the words “with a view to its becoming the Subordinate Standard of the Church” (Minute 122 G.A.A. 1933) be rescinded as being unconstitutional and in excess of the powers laid down in the Deed of Union II and III, and in the Uniting Acts of Parliament of all the States which ratified the Union of this Church (Min. 152).

24. He further gave notice:—

Rev. Geo.
Tulloch's
Notice re
Discharge of
Committee
on Creed.

2. That in view of the failure of the “Committee on the attitude of the Church to its Creed” to show any real advance in the work of the preparation of the statement as authorised by last General Assembly, and as no satisfactory reason has been advanced for the delay, and no prospect of any statement being prepared at present, the Committee be thanked and discharged. (Min. 152).

25. Rev. Geo. Tulloch gave notice:—

Rev. Geo.
Tulloch's
Notice re
Trial of
Dr. Angus.

That when appeals and petitions relative to Dr. Angus are before the House he would move:—

That the appeals and petitions be sustained, and in view of the evidence that the Presbytery of Sydney has failed to carry to a final conclusion by process the instructions of this Assembly in 1933, and the further instructions of the State Assembly of N.S.W. in 1936 to proceed against Professor Angus in accordance with the law of the Church and in view of the serious disturbance of the peace of the Church caused by the alleged denial by Professor Angus of the foundation doctrines thereof which he has vowed to maintain and defend, this Assembly now finds it necessary in accordance with the deed of union and the law of the Church on discipline to proceed against the said Professor S. Angus by Libel.

The Assembly now resolves to appoint a Commission of 15 members (to be selected from the members of this House outside the State of N.S.W.) to hear and determine the case in strict accordance with Church Law and the rules relating to discipline. This Commission shall have Assembly powers and its decisions shall be subject only to appeal to this the final Court of Appeal in doctrine and discipline.

The Assembly shall elect the members by ballot and the Commission shall elect its own Chairman who shall have a casting vote but no deliberative vote.

The Commission is instructed to take early action and to proceed against Professor Angus by judicial process with libel and the prosecutors shall be the Rev. R. J. H. McGowan and Rev. A. J. Carter who shall prosecute upon the charges already made.

The Presbytery of Sydney and all parties in the case are hereby instructed to assist the Commission (which shall sit in Sydney) and the said Presbytery shall produce all documents and evidence required by the Commission.

The cost of the Commission shall be borne by this Assembly and the General Treasurer is instructed to defray the same. (Min. 91).

26. Rev. J. B. Galloway gave notice, that when the report of the Board of Religious Education is before the House, he would submit the following motion:—

Rev. J. B.
Galloway's
Notice re
Church
Hymnary.

That in view of the fact that the Committee of Assembly, appointed in connection with the adoption of the Revised Church Hymnary, was discharged in 1928, and that the Assembly has appointed no responsible body to which any questions relating to the Revised Hymnary may now be referred, the Assembly appoints the Board of Religious Education to act meanwhile, if necessary, on its behalf. (Min. 141).

27. Rev. Dr. G. R. S. Reid gave notice:—

"That this Assembly of the Presbyterian Church of Australia offers its heartiest congratulations to the Victorian Church on the occasion of its Centenary and rejoices to know of the progress made by our Church in that State. It trusts that all the proposed celebrations in connection with this event may be successful and stimulating and that God's richest blessing may

Rev. Dr.
Reid's Notice
re Victorian
Church
Centenary.

continue to rest upon the labours of our brethren in that part of the Commonwealth." (Min. 81).

Rev. R. C.
Racklyeft's
Notice re
A.I.M.
Deliverance.

28. The Rev. R. C. Racklyeft gave notice that he would move that the following clauses be added to the Deliverance of the Australian Inland Mission:—

10. Express satisfaction that the steps taken by the Board to implement the decision of last Assembly have resulted in the establishment of Australian Aerial Medical Services; congratulate and thank all who are co-operating in the movement; and authorise the Board to render further assistance toward completing the project.

11. Authorise the Board to participate in an endeavour to organise visits to our isolated areas by parties of Church and other community leaders, of all denominations willing to co-operate, with a view to the establishment of nation-wide understanding of the difficulties under which our pioneers live and earnest co-operation toward the solution of such difficulties.

12. Authorise the Board to make enquiries through educational committees of Presbyterian, Methodist, and other interested Churches as to the practicability of establishing a School in Darwin by a co-operative effort: No arrangement to be entered into without the approval of the Moderator-General, Procurator, Law Agent and Finance Committee of the G.A.A. (Min. 38).

29. The Moderator intimated that the Assembly would meet at 10 a.m. on Thursday morning for the celebration of the Lord's Supper and thereafter for ordinary Business and the Assembly adjourned, the Sederunt being closed with prayer.

R. W. MACAULAY }
W. D. MARSHALL } Clerks

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

SECOND SEDERUNT.

At Sydney, and within the Scots Church, Margaret St., on Thursday, the tenth day of September, 1936, at 10 a.m.

30. According to arrangement, the sacrament of the Lord's Supper was observed, the Moderator presiding, with the Revs. Frank Hanlin, J. E. Owen and A. M. Martin (Moderator of the Queensland Assembly) assisting. Communion

31. The Assembly constituted with prayer. Opening

32. The following Memorial Minutes in connection with the deaths of the Very Rev. Geo. Davidson, D.D., and the Rev. Geo. Tait, M.A., were read, the Assembly standing, and received. Memorial Minutes.

MEMORIAL MINUTE.

THE LATE VERY REVEREND GEORGE DAVIDSON, M.A., D.D.

Dr. Davidson was born at Dundee in Scotland and took his Arts course at the University of St. Andrew's, which afterwards conferred upon him the degree of Doctor of Divinity in 1910. He completed his theological training for the United Presbyterian Church in Edinburgh and was called to the U.P. congregation in Hawick, where he laboured for 14 years. In 1897 he accepted an invitation from Flinders Street, Adelaide, now united with Chalmers as Scots Church, and remained there for nearly 31 years as the honoured minister of that important charge. During that period he had a notable influence both in the Church and in the community at large. He was thrice Moderator of the State Assembly in South Australia and also acted as Moderator of the General Assembly of Australia from 1914 to 1916. He was a foundation member of both Scots College and the Presbyterian Girls' College in Adelaide.

Late Dr.
Davidson.

Dr. and Mrs. Davidson made warm friends through the lavish hospitality of their manse which many remember with gratitude. He was a cultured and able preacher and a much beloved pastor and welcome visitor in the homes of his people. Scholarly and widely read, he possessed a library which reflected his fine literary taste and interest both in theology and philosophy.

Latterly he had a long period of feeble health and was deprived of speech; but through it all he bore himself with a patience and cheerfulness which were the admiration of his brethren. He passed to his rest at the age of 80 on 15th July of the present year. The Assembly mourns the loss of a distinguished servant of this Church and commends his sorrowing widow and family to the God of all comfort.

MEMORIAL MINUTE.

THE LATE REV. GEO. TAIT, M.A.

The General Assembly records its sense of the loss occasioned to the Australian Church by the death of the Rev. Geo. Tait, M.A.

Late Rev.
Geo. Tait.

As Moderator of the Victorian State General Assembly, Mr. Tait took an important part in the inauguration in 1901 of the first General Assembly of Australia. In 1906 he succeeded the Rev. James Samuel Laing, D.D., as Clerk of this Assembly and retained that honourable position till his resignation which took effect on December 31st, 1933. In that period he recorded the acts of fourteen Assemblies whose sittings were held in the capital cities of four States.

His full knowledge of the history and law of the Church, his remarkable grasp of its spiritual principles and his gifts of lucid and literary exposition enabled him to sustain the traditions of his office with dignity and efficiency. His published works were few, but some of them (in par-

ticular his manual on the Presbyterian doctrine of the sacrament of Baptism) remain unequalled as convincing and concise statements of the faith of this Church.

In his own State of Victoria he was an officer of the Assembly for fifty years, a successful and beloved parish minister, and a leader whose authority was based on popular trust in his scholarship, calm common sense and Christian courtesy.

In the closing months of his life he bore a distressing complaint with courage and uncomplaining cheerfulness. To the end his mind was alert, strong and clear.

In the latter half of 1934 his strength failed rapidly and in the ninety-first year of his age he was called home to that "General Assembly and Church of the first born" which meets in the city of their Great King and only Head, Jesus Christ Himself.

This Assembly thanks God for the rare gift of so great a man of God spared so long to the Church on earth; and it directs the Clerk to convey to his family this memorial of his beloved personality and its appreciation of his distinguished service to Christ.

Dr. Reid's
Motion re
King George's
death and
King
Edward's
Accession.

33. By leave, the Rev. G. R. S. Reid, D.D., moved without notice:—

On the occasion of the first meeting of the General Assembly of Australia since the Accession of His Majesty, King Edward VII., its members now assembled in the Assembly Hall, Sydney, desire to express the steadfast and dutiful loyalty of the Presbyterian Church throughout the Commonwealth to the Institution of the British Throne and to the Person of His Most Gracious Majesty.

In common with all his loyal subjects we joined in the profound regret that was felt generally throughout the Empire at the great loss sustained in the death of His Royal Father, King George V., so widely mourned and affectionately remembered for his noble Christian character and his valuable services to the nation. And we desire to repeat the assurance of our heartfelt sympathy, already expressed in our State Assemblies, with His Majesty, Queen Mary and all the Royal Family. We trust and pray that God's protection and guidance may be granted to King Edward VIII. and that his reign may be one of peace and prosperity and full of blessing to his Empire and to the whole world.

That this Resolution be conveyed by the Moderator-General through His Excellency, the Governor-General.

This was seconded by the Clerk and carried. The National Anthem was then sung.

Procurator's
Resignation.

34. The Clerk read the following letter from Mr. Justice John A. Ferguson:—

Judges' Chambers,
Industrial Commission,
Sydney.

8th September, 1936.

The Rev. R. G. Macintyre, D.D., D.S.O.

Dear Dr. Macintyre,

It has become necessary that I should place my resignation of the office of Procurator to the General Assembly of the Pres-

byterian Church of Australia in the hands of the Clerk to the Assembly.

This I now do with regret, and thankful acknowledgment of the kindness and consideration invariably shown to me by the officials and members of the Assembly.

Yours very truly,

JOHN A. FERGUSON.

35. The Assembly's Law Agent, Mr. A. G. Proudfoot, moved, the Business Convener seconded and it was agreed:— Resignation Accepted.

That the Assembly in accepting the resignation of the Procurator, Mr. Justice Ferguson, on his appointment as a Judge of the Industrial Court of N.S. Wales, cordially express its appreciation of his eminent services to this Church as its Procurator, of the ability he has brought to this office, and of the courtesy invariably extended to all members of Assembly; it congratulate him on his appointment to the Judicial Bench, and on the recognition by the State of his legal talent, the benefit of which the Church has so long enjoyed.

It was further agreed that the Clerk should send a copy of this Minute to Mr. Justice Ferguson. (Min. 43).

36. The Rev. Dr. Macintyre moved that Mr. Bryan Cecil Fuller, B.A., LL.B., Barrister at Law of New South Wales, be appointed Procurator of the General Assembly of Australia. New Procurator.

Mr. A. G. Proudfoot seconded the motion which was unanimously approved. (Min. 42).

37. The Moderator intimated that he had appointed the Revs. Frank Hanlin, M.A., B.D., Dip.Ed., and J. E. Owen, M.A., B.D., as his chaplains and asked that members wishing to make communications with him should do so through the chaplains. Moderator's Chaplains.

38. The Moderator called for the Report of the Australian Inland Mission. A.I.M. Report.

The Rev. R. C. Racklyeft moved, and the Rev. A. Crow seconded, the Deliverance as follows:—

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 voluntary workers for their interest and support; all Nursing Sisters and Patrol Padres, the Flying Doctor and Wireless Operators, and all concerned in the Aerial Medical Service, for the splendid work accomplished; also all contributors to the Mission for their support during the past three years;

4. Approve the steps being taken to provide more adequate provision for Treasurership and Trusteeship;

5. Re-appoint Rev. John Flynn as Superintendent for a period of five years, on the terms of his previous appointment;

6. Approve the re-establishment of the North Australia Patrol; the establishment of the Thursday Island and Cape York

Peninsula and Goldfield Patrol, also Welfare Centres at Carnarvon, W.A., and Tennant Creek, N.T.

7. Approve the casual assistance rendered by the Board to the Hospital Committee at Esperance, now no longer under our control;

8. Approve the following to constitute the Board:—

New South Wales.

Rev. R. C. Racklyeft (Convener)
 Rev. R. Campbell
 Rev. J. Flynn
 Rev. D. J. Flockhart
 Rev. J. D. Rapkins
 Rev. G. M. Scott
 Rev. G. Cameron Wood
 Dr. R. F. Back
 Mr. J. R. B. Campbell
 Mr. D. Sneddon

Queensland.

Rev. A. Duff
 Rev. F. W. Gresham
 Mr. A. R. Gillespie

South Australia.

Rev. D. Chapman
 Rev. S. Martini
 Mr. H. M. Rolland

Victoria.

Rev. H. A. Buntine
 Rev. D. A. Cameron
 Rev. A. S. Houston
 Rev. C. Harland
 Rev. H. C. Matthew
 Rev. J. Walker
 Dr. Geo. Simpson
 Mr. H. R. Balfour
 Mr. C. Croll

West Australia.

Rev. J. Henderson
 Rev. G. Tulloch
 Mr. E. A. Black

Tasmania.

Rev. J. A. Finlay

9. Approve the action of the Board in establishing Field Committees in States where they are considered necessary, and authorise the Board to make similar arrangements for the appointment of Councils in each State;

10. Express satisfaction that the steps taken by the Board to implement the decision of last Assembly have resulted in the establishment of Australian Aerial Medical Services; congratulate and thank all who are co-operating in the movement; and authorise the Board to render further assistance toward completing the project;

11. Authorise the Board to participate in an endeavour to organise visits to our isolated areas by parties of Church and other community leaders, of all denominations willing to co-operate, with a view to the establishment of nation-wide understanding of the difficulties under which our pioneers live and earnest co-operation toward the solution of such difficulties.

12. Authorise the Board to make enquiries through educational committees of Presbyterian, Methodist, and other interested Churches as to the practicability of establishing a School in Darwin by a co-operative effort; no arrangement to be entered into without the approval of the Moderator-General, Procurator, Law Agent and Finance Committee of the G.A.A.

The motion was seconded by the Very Rev. Alex. Crow.

Dr. Duguid moved that the following clause be added to the Deliverance, namely:—

13. That until such time as the Federal Government builds a Public Hospital at Alice Springs the A.L.M. Hostel admit or treat anyone in medical need irrespective of colour.

The Rev. D. D. Munro seconded the amendment.

By leave of the House Dr. Duguid withdrew his amendment, intimating that after consultation with the Rev. John Flynn, he would later give notice of a substantive motion.

The Rev. P. L. Forster moved that a new clause be added as follows:—

14. Bring under the notice of the Federal Government of Australia the urgent need for immediate provision of medical and nursing care in the form of some hospital at Alice Springs, Central Australia, for the aborigines in need of such, and declare that the urgency of the matter is such that some temporary and ultimately permanent, provision be made to meet this need.

The motion was seconded by the Rev. W. D. Marshall and approved.

The Deliverance as amended was approved.

39. The Convener of the Business Committee reported that the Business Committee had instructed him to report that the Rev. R. J. H. McGowan had forwarded a charge against the Rev. Prof. S. Angus. To this charge reasons are attached. The Committee recommend that the charge be not printed in the meantime. The Convener moved that the recommendation be approved. The Rev. R. W. Macaulay seconded the motion.

Report on charges laid by the Rev. R. J. H. McGowan re Dr. Angus.

At the request of the Rev. R. J. H. McGowan, the Clerk moved, and it was agreed, that Mr. McGowan be heard at the Bar in support of his request that the charge be printed without delay.

The Rev. R. J. H. McGowan gave reasons for his request.

The Convener of the Business Committee replied.

The Rev. Geo. Tulloch moved, as an amendment, that the charge only be printed and not the whole document. The motion was seconded by the Rev. J. G. Scarfe. On a point of order the Moderator ruled the amendment out of order.

The motion was carried. (Mins. 127, 128, 171, 211).

40. The Convener of the Business Committee requested leave for the Business Committee to meet during the sitting of the House. After discussion it was agreed that the House should meet at 7 p.m. to receive the report of the Business Committee.

41. The Rev. J. B. Galloway submitted the report of the Canberra Executive and moved the Deliverance as follows:—

Canberra Executive.

That the Assembly:—

1. Receive the report.

2. Record its warmest thanks to the many and generous donors of gifts toward the furnishing of the Church of St. Andrew.

3. Congratulate the Canberra congregation on the happy inauguration of their work in the new Church, and the Rev C. E. Turnbull on the success of his labours there.

4. Authorise the appointment, when required, of a Selection Committee consisting of four men, representative of the General Assembly of Australia (to be appointed by the Canberra Executive), and four representatives of the Canberra Parish (to be appointed by the congregation) ; such committee to be empowered to nominate one or more ministers who shall be eligible for call by the Canberra congregation. The Chairman of the Canberra Executive to be Convener.

5. Declare that the term of settlement of the minister of Canberra be recognised as five years; but that it may be extended, after due consideration by the Selection Committee and with the consent of the Presbytery, for a further period.

6. Continue the subsidy of £100 to the stipend and the payment of insurances till next Assembly.

7. Most heartily thank Messrs. J. R. B. Campbell and Roland Love for their valuable services as members of the Canberra Executive.

8. Thank the Right Rev. Dr. G. R. S. Reid for much appreciated assistance to the work at Canberra during his term of office.

9. Commend the claims of the Building Fund to our loyal people throughout the Commonwealth.

10. Authorise the Executive to appoint a Commissioner or Commissioners to collect monies on behalf of the Canberra Building Fund.

11. Determine that the stipend of the Commissioner or Commissioners be £500 per annum, paid monthly, with travelling expenses;

12. That the appointment or appointments be for twelve months, the dates to be decided by the Executive;

13. That in the event of the work being incomplete at the end of twelve months the Executive be authorised to continue the appointment or appointments, on the same terms and conditions, for such further period as may be found necessary;

14. That in the event of the failure of the Commissioner or Commissioners to secure sufficient monies to cover the expenses involved, the Treasurership Committee of New South Wales, acting for the General Assembly, be asked to make good each month the amount required;

15. That if at the end of twelve months the results do not warrant a continuance of such appointment or appointments, the Executive shall have power to take such action as may be deemed necessary in the circumstances;

16. That the stipend of the Commissioner or Commissioners be paid by the Assembly through the Treasurership Committee of New South Wales, to which all monies collected, or promises to subscribe, shall be forwarded as arranged.

17. Direct that the Commissioner or Commissioners shall have the assistance of the following sub-committees in each State:

N.S.W.: The Canberra Executive.

Victoria: Revs. R. J. Howie, J. Eric Owen; Messrs. J. M. Balfour, A. A. Bolle.

South Australia: Revs. N. L. D. Webster, A. Ross Dean; Messrs. W. J. Angus, J. A. Rinder.

Western Australia: Revs. Alex. Crow, A. E. Brice; Messrs. E. A. Black, Wm. Christie.

Tasmania: Revs. N. H. Joughin, J. A. Finlay; Messrs. G. G. Meredith, Sir John G. Fraser.

Queensland: Revs. N. Millar, F. W. Gresham; Messrs. John Campbell, M. H. Finlayson.

The Moderator, ex officio, in each State.

The Rev. J. B. Galloway, Convener.

18. Appoint the Executive Committee as follows:

Rev. J. B. Galloway, Chairman.

Rev. Dr. Macintyre

„ Dr. G. R. S. Reid

„ C. E. Turnbull

„ V. Clark-Duff

„ W. A. S. Anderson

„ J. A. Hunter

„ J. McLeod

Mr. F. C. Millin

„ G. Clarke

„ John Downes

The Moderator General

„ Moderator of N.S.W.

„ The Procurator

Four to form a quorum.

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

The motion was approved.

42. Mr. Bryan Cecil Fuller, being present, was called to the Table by the Moderator and informed of his unanimous election as the new Procurator.

Procurator informed.

Mr. Fuller accepted the office and thanked the House for his election. (Min. 36).

43. Mr. Justice Ferguson, being present, was thanked by the Moderator for his long and great service to the Church of Australia for fifteen years. (Mins. 34, 35).

Mr. Justice Ferguson

Mr. Justice Ferguson suitably replied.

44. The Right Rev. John Mackenzie submitted the report of the Board of Religious Education and moved the Deliverance as follows:—

Board of Education.

That the Assembly:—

1. Receive the Report; thank the Board; accept with deep regret the resignations of Dr. John Mackenzie, as Convener, and the Rev. William Goyen, as Publications Superintendent, assuring them of the sincere gratitude which the whole Church feels in recognising the devotion, ability, and wisdom with which they have conspicuously served for so many years; direct that at a suitable time the thanks and appreciation of the Assembly be

conveyed to them; appoint as Convener of the Board the Rev. W. H. Waters, B.A., of Essendon, Melbourne; welcome the new Director, the Rev. Allan T. McNaughton, with promise of all possible support in his many-sided undertaking; fix the Director's salary, as from October 1, 1936, at £500, with a house allowance of £150; thank the Treasurer of the Presbyterian Church of Victoria, and the accountant in the Board's office, for their attention to the Board's finances; and convey to all State Committees, their Conveners and officers, the thanks of the Assembly, for their devotion and enthusiasm, not only in the service of their own State, but also in loyal co-operation with the Board.

2. Express satisfaction that the work of publication has been carried on so successfully and harmoniously, in co-operation with the Methodist Young People's Department, the State Committees, and the Youth Committee of the New Zealand Presbyterian Church.

3. Urge the increased use of the Book of Family Worship, and strongly recommend Sessions and Congregations to make still further use of the many helpful pamphlets and booklets issued by the Board.

4. Authorise the Board to issue a limited edition of an Intermediate Catechism, in an experimental form.

5. Commend the enterprise of the Board in seeking to meet more adequately the spiritual needs of parents, children, and young people in the more remote areas, and urge all the State Committees, in co-operation with the Board, to evolve, if possible, a unified system of dealing with this problem.

6. Direct the Board to confer with State Assemblies regarding the feasibility of a monthly or quarterly Australian Presbyterian Magazine, and report to next Assembly.

7. Commend to our people the work of the National Council of Religious Education, stressing the urgent necessity and the great value of hearty co-operation with other Christian churches, in dealing with the pressing needs of young people who are beset by the problems and temptations of to-day.

8. Appoint the following to be the Assembly representatives on the Board of Religious Education: (Six names).

9. Authorise the Board to fill all vacancies arising before next Assembly, in consultation with any States that may be concerned.

10. Appoint the following to be the Assembly's representatives on the Joint Board of the Graded Lessons of Australia and New Zealand, viz., Revs. H. Clark, J. C. Jamieson, S. L. McKenzie, A. T. McNaughton, J. K. Robertson, and W. H. Waters.

11. Approve the principle of regular inter-change visits by youth leaders of Australia and New Zealand.

12. Authorise the Board to co-operate with the New Zealand Presbyterian Youth Committee in producing a Fellowship or Bible Class Hymnal.

13. Reappoint the Rev. T. Watt Leggatt as Editor of the "Record" for one year, at an annual salary of £50, and authorise the Board to confer with Mr. Leggatt and other interested parties, with a view to making suitable arrangements regarding the future of the "Record."

14. Approve the Board's efforts to secure a Commonwealth Youth Sunday, as a means of publicly unifying all the agencies at work for children and young people; instruct the Board to continue the preparation of an annual order of worship for use throughout the Commonwealth.

15. Express gratification at the continued growth and spiritual dynamic of the Presbyterian Fellowship of Australia; urge Youth Committees and Sessions to seek every opportunity of unifying their work for young people, under this organisation.

16. Authorise the Board to confer with the College Committee and the State Theological Committees, regarding the practicability of establishing in one or more centres, an adequate scheme of training by which theological students and others might gain practical experience in, as well as knowledge of the principles underlying Religious Education; empower the Board, in agreement with the Committees mentioned, to take appropriate action in accomplishing the purpose of the above resolution.

17. Instruct the State Departments to furnish to the Board, when required to do so, a return showing, for the information of the Assembly, how the moneys have been expended which have been derived, during each inter-Assembly period, from the profits on the Board's own literature, and the publications of the Joint Board of Graded Lessons.

18. Convey to all Sunday School teachers and leaders of young people the thanks of the Assembly for their loyal and self-sacrificing labours in the service of Christ and of the young people in 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 Rev. Frank Hanlin seconded the motion.

The discussion was adjourned. (Min. 140).

45. The House adjourned to meet at 7 p.m., which having been duly intimated, the Moderator closed the meeting with the Benediction.

R. W. MACAULAY }
W. D. MARSHALL } Clerks.

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

THIRD SEDERUNT.

At Sydney, and within the Assembly Hall, Margaret St., on Thursday, tenth day of September, 1936, at 7 p.m.

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

Business.

47. The Report of the Business Committee was approved. (See Min. 66).

A.I.M.
Demonstration

48. According to arrangement an "A.I.M. Demonstration" was held.

Addresses were delivered by the Moderator-General, the Revs. F. M. Pierce, J. Andrew Barber, John Flynn, J. F. McKay.

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

R. W. MACAULAY }
W. D. MARSHALL } Clerks.

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

FOURTH SEDERUNT.

At Sydney, and within the Assembly Hall, Margaret St., Sydney, N.S.W., on Friday, the eleventh day of September, 1936, at 10 a.m.

50. The Assembly convened and was constituted with praise and prayer. Constitution.

51. The Rev. Geo. Tulloch gave notice that at a later Sederunt he would move:— N.M. re
Charges
against
Dr. Angus.

That whereas the Convener of the Business Committee announced to the Assembly yesterday, that the Clerk had received a copy of a number of charges made direct to this Assembly by the Rev. R. J. H. McGowan against the doctrines held by Professor S. Angus; it is now desired that the said document containing the charges be received and that this Assembly deal with it in accordance with the law of this Church on Discipline.

52. The Clerk laid on the table the report of the Judicial Commission. Report of
Judicial
Commission.

53. The Rev. Geo. Tulloch moved the motion of which he had given notice (Min. 21), namely:— Rev. G. Tulloch
Notice of
Motion
re Minutes of
Judicial
Commission.

That the Minutes of the Judicial Commission be laid upon the table of the Assembly for inspection by members.

54. The Clerk raised the question whether the motion was in order. Point of
Order.

The Moderator requested the Procurator to state his opinion.

The Moderator ruled the motion out of order.

55. In accordance with notice (Min. 19) the Rev. F. A. Hagenauer moved:— Rev. F. A.
Hagenauer.
Motion re
Judicial
Commission.

“That in the opinion of this House the meeting of the Judicial Commission held to consider the appeal was constituted contrary to the laws of the Church, and therefore its finding is invalid and cannot be received by the House.”

The motion was seconded by Rev. Geo. Tulloch.

56. The Clerk raised the question whether the motion was in order. Point of
Order.

The Moderator requested the Procurator to state his opinion.
The Moderator ruled the motion out of order.

57. The Rev. F. A. Hagenauer challenged the ruling. Ruling
Challenged.

58. On a vote taken by show of hands the ruling of the Moderator was upheld. Ruling
Upheld.

Dissent.

59. For himself and those who should adhere to his position the Rev. F. A. Hagenauer dissented from this decision.

Rev. G. Tulloch
Notice of
Motion re
Judicial
Commission.

60. The Rev. Geo. Tulloch moved the motion of which he had given notice (Min. 22) namely:—

That whereas the Judicial Commission is the General Assembly in miniature, duly appointed to hear appeals which this Court cannot conveniently hear and determine; and accordingly unless expressly forbidden by the Deed of Union should follow the practice of this Court, as of every Court of the Church, of placing all the members of the appellate Court at the bar, so that they may only represent the merits or demerits of the case, and may not be judges for the second time.

That while recognising that the findings of the Judicial Commission—when that Commission is properly constituted—are not subject to review, yet, the General Assembly, and not the Judicial Commission, is the judge of questions raised as to whether it was constituted in accordance with Presbyterian practice, the law of this Church, and the course of common justice.

The General Assembly now finds that a serious mistake was made in the constitution of the said Judicial Commission on this occasion, and that Clause V. (4) of the Deed of Union—apparently under the authority of which members of the New South Wales Assembly sat in judgment on their own determination—cannot override the provisions of the Standing Orders 93 and 99 which provide that without exception appellants shall not sit in judgment on their own cases. In view, therefore, of the fact, that in this case, the basis of the appeal to a higher Court, in which “those who had no concern in the origin of the proceedings have a right to annul or confirm them as they see cause” was completely overridden, as were the Standing Orders; this Assembly now declares that the business before the said Judicial Commission was improperly conducted and the decisions, in consequence, are invalid. (Min. 22, 61, 62, 162).

Point of
Order.

61. The Clerk raised the question whether the motion was in order.

The Moderator asked the Procurator to state his opinion.

The Moderator ruled the motion out of order.

Ruling
Challenged,
and upheld.

62. Rev. Geo. Tulloch challenged the ruling; the ruling was upheld.

Rev. Geo. -
Tulloch's
Dissent.

Rev. Geo. Tulloch dissented for the following reasons:—

1. The General Assembly by rejecting the motion has in effect declared that the “Standing Orders” which are designed to apply to every Court of the Church need only be applied when any Court so decides.

2. The foundation principle of Presbyterianism with its graduated system of Courts—that every appeal to the higher Court places all the members of the appellate court at the bar so that they cannot judge their own case, has been deliberately

departed from, and in consequence there is no security for appellants before any Church Court as members may now judge appeals for a second or third time.

3. As the "Deed of Union" and the "Articles of Agreement" of this Church have been ratified by Acts of Parliament in all the States under which all Civil rights are secured to members, this serious departure from the basis of law and practice jeopardises the whole Church and may yet bring the Church before the Civil Courts charged with a clear breach of her own Covenant and a contravention of the Civil Law which is so clearly expressed by Lord Kingsdown before the Privy Council in the case—*Long v. Bishop of Capetown*, as follows:—"It may be further laid down that where any religious or other lawful association has not only agreed on the terms of its union but has also constituted a tribunal to determine whether the rules of the association have been violated by any of its members or not, and what shall be the consequence of such violation: the decision of such tribunal will be binding when it has acted within the scope of its authority, has observed such forms as the rules require, if any forms be prescribed, and, if not, has proceeded in manner consonant with the principles of justice."

4. The effect of this decision is that no member can in future regard the Presbyterian Church in Australia as acting in such cases as this "in manner consonant with the principles of justice" when it permits and approves of an appeal from the judges who have already judged the case, back again to themselves, which is utterly wrong and contrary to common-law and common-sense. (Min. 162).

63. The following ministers and elders adhered to the dissent:—

Albert E. Page	Henry G. Jones
Alex Yule	J. Banks Mitchell
P. Somerville	F. A. Hagenauer
H. Alex. Shaw	H. R. Grassick
Albert J. Carter	

64. The Clerk moved that the Clerk and the Procurator be appointed to answer the reasons for dissent.

Answers to
Reasons for
Dissent.

Rev. Dr. Macintyre seconded the motion which was approved. (Min. 162).

65. Rev. A. I. Davidson moved that in the three motions to be moved by Dr. Macintyre, Rev. F. A. Hagenauer and Rev. A. D. Marchant, speakers be limited as follows: 20 minutes to the mover and 10 to the seconder, others to be left to the discretion of the chair.

Time limit
of Speeches.

Rev. Dr. Reid seconded the motion.

Rev. F. A. Hagenauer moved as an amendment that the time limit be 30 minutes for the mover, 15 minutes for the seconder and 10 minutes for others.

Rev. Geo. Tulloch seconded the motion.

The amendment was carried.

The amendment was put as the motion and approved.

Procedure.

66. The Clerk explained the procedure to be followed in reference to the three notices of motion in minutes 14, 17 and 19. (See Minute 49).

Competency
Challenged.

67. Rev. Geo. Tulloch raised a point of order as to the competency of the procedure. The point was over-ruled.

Dr. Macintyre's
Motion.

68. The Rev. Dr. Macintyre moved the motion of which he had given notice (Minute 15) namely:—

That whereas there is much anxiety among our faithful people as to the Church's attitude to the Evangelical Faith of the Reformed Church and to the historic facts on which that faith rests, this Assembly feels it incumbent upon it, in the interests of unity and peace, to assure its people that the Church holds firmly by that faith revealed in Holy Scripture, accepted by this Church in common with the Presbyterian Church throughout the world as part of the Church Catholic, and enshrined within its historic documents. To that faith in the One God revealed by Jesus as Father, confessed in Jesus Christ the eternal Son as Saviour and Lord, and experienced in the gracious operation of the Holy Spirit we firmly and adoringly adhere. We acknowledge that our salvation is wholly of God through Jesus Christ who, being the very Son of God became man, in that "God so loved the world that He *gave* His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Accepting with humble gratitude to God the Incarnation and the Atoning life and death of our Lord Jesus Christ, who being Himself without sin, died for our sins, and rose again from the dead on the third day, returning into the glory from whence He came, the Assembly instructs all preachers and teachers of the Church in their preaching and teaching loyally to conform to this statement and to the Apostolic Evangelical Faith as accepted by this Church.

The Rev. R. W. Macaulav seconded the motion.

Rev. F. A.
Hagenauer's
Motion re
Prof. Anglis.

69. In accordance with notice (Min. 18) the Rev. F. A. Hagenauer moved:—

THAT, INASMUCH as Enabling Acts of Parliament did at the request of the Uniting Churches ratify the Basis of Union and secure the rights of property to them on the requirement that the Standards of Belief accepted by them at the date of union were adhered to unless and until altered according to methods prescribed in the Basis of Union;

AND INASMUCH as the Basis of Union in giving liberty of opinion on all doctrines taught in the Subordinate Standard not essential to Faith declared that in regard to the Doctrine of Redemption, the Love of God to all mankind, the free gift of His Son to be the Propitiation of 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 essential to Faith and the historic facts of The Incarnation, The Atoning Life and Death and the Resurrection, on which the faith is based, must be taught by all who are admitted to the Office of the Holy

Ministry as formulated on the Subordinate Standard until the formulation is altered in the prescribed manner;

AND INASMUCH as any denial or discarding of these facts as so formulated by any person admitted to the Holy Ministry constitutes a breach of trust with the Church in matters spiritual and with the State in matters temporal and this breach the Courts of the Church condone if they do not take adequate action when a case of such denial or discarding is reported to them;

AND INASMUCH as the Rev. Dr. S. Angus has frankly and openly and with obvious sincerity in "Truth and Tradition" and otherwise, denied or discarded the formulations of the Doctrines of The Incarnation, The Propitiation and The Resurrection as they are formulated at present in the Subordinate Standard on the claim that they are at variance with the Supreme Standard such Doctrines, however, being among those parts of the Doctrine of Redemption which the Basis of Union has declared to be essential to faith and must be taught as formulated in the Subordinate Standard unless and until altered in the prescribed manner;

AND INASMUCH as the Doctrine of Redemption as so formulated in the Subordinate Standard has not been altered in any of those parts in the prescribed fashion;

THEREFORE the Assembly instructs State Assemblies, Presbyteries and all who have been admitted to the Office of the Holy Ministry that the laws of the Church must be obeyed in their entirety and draws their attention in particular to the clause in the Basis of Union declaring that the Doctrine of Redemption is essential to faith and must be taught in all the specified parts only as it is formulated in the Subordinate Standard unless and until altered in the prescribed manner;

AND it also draws the attention of Dr. Angus, various appellants and petitioners and all other parties directly or indirectly concerned in the case to the above instruction and being confident that it will be obeyed by all both in the letter and the spirit, resolves that unless it be disobeyed hereafter, no further action is necessary.

The Rev. David D. Munro, M.A., seconded the motion.

70. In accordance with his notice of motion (Min. 19), the Rev. A. D. Marchant, M.A., B.D., moved:—

Rev. A. D.
Marchant's
Motion re
Judicial
Commission.

1. That this Assembly, in view of the theological unrest within the Church, and for the assurance of those who have expressed deep concern, as well as for the strengthening and peace of the whole of our Church, hereby affirms its adherence to the historic Catholic faith in Jesus Christ as God manifest in the flesh.

2. That this Assembly counsels all its people to recognise that within the unity of the Church in its devotion to one Lord and Saviour, Jesus Christ, there may be a diversity of theological outlook and expression: and that a measure of freedom within the faith has been given by the terms of the Declaratory Statement, and by the Westminster Confession which in Chapter 20,

Clause 2, says, "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to His word, or beside it, in matters of faith or worship."

3. That this Assembly holds that the real business of the Church is to be found in the teaching, preaching and practice of a vital religion which seeks to express the mind and spirit of Christ, and affectionately enjoins all members and adherents of the Church, through fellowship in worship, witness and life, to work and pray for the fulfilment of the Church's high vocation, which is the advancement of the Kingdom of God in the lives of men, in the morals and institutions of nations, and in the brotherhood of mankind throughout the world.

The Rev. Principal E. E. Anderson seconded the motion.

Mr. Picken's
Motion re
Committee to
deal with
motions re
Dr. Angus.

71. The Master of Ormond College moved:—

That the Assembly appoint a Committee to meet and submit a proposal based on the three motions.

The motion was seconded by the Rev. J. C. Milliken.

The motion was approved.

The Master of Ormond moved that the Committee consist of the following: The Moderator (Chairman), the Assistant Clerk, the Procurator, the Law Agent, Revs. M. McQueen, J. C. Milliken, W. C. Ratcliffe, Dr. Macintyre, R. W. Macaulay, F. A. Hagenauer, D. D. Munro, A. D. Marchant, Principal Anderson.

The motion was seconded by the Rev. J. C. Milliken and approved.

The Rev. P. L. Forster moved and the Rev. G. L. Johnson seconded: That the House adjourn to 7.30 p.m.

The motion was approved.

Rev. Dr. Reid.
Notice of
Motion re
Dr. Macintyre.

72. The Rev. Dr. Reid gave notice that later he would move:

That the Assembly, learning the intention of the Very Rev.

R. G. Macintyre, C.M.G., O.B.E., D.D., to visit the old country, hereby grants him a special Commission with authority to represent the Presbyterian Church of Australia at the Church of Scotland Assembly and the World Conference on Faith and Order:

That the Assembly place on record its high appreciation of the value of Dr. Macintyre's services during the years he has acted as Convener of the Business Committee. (Min. 85).

Rev. Dr. Ford's
motion re
Dr. J. Walker.

73. The Rev. Dr. J. A. Munro Ford gave notice that at a later Sederunt he would move:—

"That the General Assembly of Australia now in Session, conveys its loving greetings to the Very Rev. Dr. John Walker, sympathizing with him in his infirmity and praying that God will richly sustain and bless him in the autumn-tide of his life. (Min. 83).

The House adjourned to meet at 7.30 p.m. which having been duly intimated the Moderator closed the meeting with prayer.

R. W. MACAULAY }
W. D. MARSHALL } Clerks.

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

FIFTH SEDERUNT.

At Sydney, and within the Assembly Hall, Margaret St., on Friday, the eleventh day of September, 1936, at 7.30 p.m.

74. The General Assembly convened and was opened with praise and prayer. Opening.

75. The Clerk laid on the table the Minutes of the Second and Third Sederunts and moved their confirmation. Seconded by Dr. Macintyre and carried. Minutes Confirmed.

76. The Clerk moved that the Roll as adjusted be confirmed with authority to the Clerks to correct any errors subsequently notified. The motion was seconded and approved. (See page 9). Roll of Assembly Confirmed.

77. The Convener of the Business Committee moved that the House should not meet on Saturday. The motion was seconded by the Rev. R. W. Macaulay and approved. No Saturday Meeting.

78. The Report of the Business Committee detailing the order of business for Monday, the 14th September, was submitted by the Convener and approved. Order of Business.

79. The Rev. R. W. Macaulay submitted the Report of the Suva Commission and moved the Deliverance as follows:— Suva Commission.

That the Assembly receive the Report; approve of the transference of St. Andrew's congregation to the New Zealand Church; instruct the Commission to take all necessary steps to place St. Andrew's under the jurisdiction of the New Zealand Church, provided that Church approve; re-appoint the Commission with Assembly powers, as follows:—Rev. J. Smiley (Convener), Dr. J. Mackenzie, R. W. Macaulay, A. S. Houston, K. Forster.

The Deliverance was seconded by the Rev. K. Forster and approved. (See page 189).

80. The communication from the Presbyterian Church of Canada was laid on the table. The Clerk was instructed to write an acknowledgment. (See page 229). Communication.

81. The notice of which the Rev. Dr. Reid had given notice (Min. 27) was moved in the following form:—

That this Assembly of the Presbyterian Church of Australia offers its heartiest congratulations to the Victorian Church on the occasion of its Centenary and rejoices to know of the progress made by our Church in that State. It trusts that all the proposed celebrations in connection with this event may be successful and stimulating, and that God's richest blessing may continue to rest upon the labours of our brethren in that part of the Commonwealth. Motion re Congratulation to Victorian Church.

The Assembly authorise the appointment of a delegate and asks the N.S. Wales State Assembly to nominate him at their meeting next May.

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

Commission to
Rev. Dr.
Macintyre.

82. The Rev. Dr. Reid moved the motion of which he had given notice (Min. 72), as follows:—

That the Assembly, learning the intention of the Very Rev. R. G. Macintyre, C.M.G., O.B.E., D.D., to visit the Old Country, hereby grants him a special Commission with authority to represent the Presbyterian Church of Australia at the Assembly of the Church of Scotland and at the Conference on Faith and Order in Edinburgh;

That the Assembly place on record its high appreciation of the value of Dr. Macintyre's services during the years he has acted as Convener of the Business Committee.

The Rev. Dr. Borland seconded the motion which was approved.

The Moderator conveyed the appreciation and good wishes of the House to Dr. Macintyre, who suitably responded.

Greetings to
Rev. Dr. J.
Walker.

83. The Rev. Dr. J. A. Munro Ford moved the resolution of which he had given notice (Min. 73) as follows:—

That the General Assembly of Australia now in Session conveys its loving greetings to the Very Rev. Dr. John Walker, sympathizing with him in his infirmity and praying that God will richly sustain and bless him in the autumn-tide of his life.

A.I.M.
Overture.

84. The Rev. Geo. Tulloch intimated that the Board of the Australian Inland Mission had fallen from its Overture.

A.S.C.M.
Request.

85. The Rev. Dr. G. R. S. Reid submitted a request from the Australian Student Christian Movement and moved that the Assembly set apart the third Sunday in June as a day of prayer for students throughout the world. The motion was seconded by the Rev. A. Yule and approved.

Report of
Special
Committee re
Motions anent
Dr. Angus.

8. The Moderator read the report of the Special Committee to which the motions in regard to the teaching of the Reverend Professor Samuel Angus had been referred. (Mins. 15, 16, 18, 20, 71).

87. The Rev. F. A. Hagenauer moved, the Rev. A. D. Marchant seconded and the Rev. Dr. Macintyre supported the motion, as follows:—

That the Assembly: (1) Receive the report of the Committee to which the motions of the Revs. Dr. Macintyre, F. A. Hagenauer and A. D. Marchant (Mins. 15, 16, 18, 20, 71), relative to Dr. Angus, were referred.

(2) Resolve as follows:—

1. That this Assembly, in view of the theological unrest within the Church, and for the assurance of those who have

expressed deep concern, as well for the strengthening and peace of our whole Church, hereby affirms its adherence to the historic Catholic faith;

2. That this Assembly holds that the real function of the Church is to be found in the teaching, preaching and practice of a vital religion which seeks to express the mind and spirit of Christ, and affectionately enjoins all members and adherents of the Church, through fellowship in worship, witness and life, to work and pray for the fulfilment of the Church's high vocation, which is the advancement of the Kingdom of God in the lives of men, in the morals and institutions of nations, and in the brotherhood of mankind throughout the world, AND;—

3. Inasmuch as the basis of Union in giving liberty of opinion on all doctrines taught in the Subordinate Standard not essential to faith declared that in regard to the doctrine of Redemption, the Love of God to all mankind, the free gift of His Son to be the Propitiation of 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 essential to faith and the historic facts of the Incarnation, the atoning Life and Death and the Resurrection, on which the faith is based, must be taught by all who are admitted to the office of the Holy Ministry, as formulated in the Subordinate Standard, until the formulation is altered in the prescribed manner;

4. And as any denial or discarding of these facts, as so formulated, by any person admitted to the Holy Ministry constitutes a breach of trust with the Church;

5. And as the Rev. Dr. S. Angus has frankly and openly, with obvious sincerity, in "Truth and Tradition," acknowledged himself to be in conflict with the formulations of the doctrines of the Incarnation, the Propitiation and the Resurrection, as they are set forth at present in the Subordinate Standard, and laid down in the Declaratory Statement, claiming that they are at variance with the Supreme Standard, such doctrines, however, being among those parts of the doctrine of Redemption which the Basis of Union has declared to be essential to faith and must be taught as set forth in the Subordinate Standard and laid down in the Declaratory Statement, unless and until altered in the prescribed manner;

6. Therefore the Assembly instructs State Assemblies, Presbyteries and all who have been admitted to the office of the Holy Ministry, that the laws of the Church must be obeyed, and draws their attention in particular to the clause in the Basis of Union declaring that the doctrine of Redemption is essential to faith and must be taught as set forth in the Subordinate Standard, and laid down in the Declaratory Statement unless and until altered in the prescribed manner.

7. The Assembly also draws the attention of Dr. Angus, various appellants and petitioners and all other parties directly or indirectly concerned in the case to the above instruction, and feeling confident that it will be obeyed by all, resolves that, unless it be disobeyed hereafter, no further action is necessary.

8. Further, the Assembly does not now consider it advisable or necessary to enter further upon the matter of the petitions and appeals in reference to the teaching of Prof. S. Angus, and instructs the Presbytery of Sydney and all other courts of the Church in accordance herewith.

(3) In view of the above Resolution depart from the Resolutions contained in the Minutes 15, 16, 18, 20.

On being put to the vote the motion was carried unanimously.

Petition
Withdrawn.

88. The Rev. Professor Gillies intimated that the Petition from a number of ministers and elders was withdrawn. (See page 191).

Rev. A. J.
Carter's
Petition, etc.
Withdrawn.

89. The Rev. A. J. Carter intimated that he withdrew all his petitions and appeals.

N.M. Lapses.

90. The notice of motion of the Rev. John Edwards (Min. 17) consequently lapsed.

Rev. Geo.
Tulloch's N.M.
Withdrawn.

91. The Rev. Geo. Tulloch intimated that he withdrew his notice of motion (Min. 25).

Prof. Angus.

92. The Rev. Professor Dr. S. Angus briefly addressed the House.

93. The Moderator led the Assembly in prayer.

94. At this stage the Business Convener moved that the House adjourn till Monday at 10 a.m. The motion was seconded by the Rev. W. D. Marshall and approved, which having been duly intimated, the Moderator closed the Sederunt with the Benediction.

R. W. MACAULAY
W. D. MARSHALL } Clerks.

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

SIXTH SEDERUNT.

At Sydney and within the Assembly Hall, Margaret Street,
on Monday, the fourteenth day of September, 1936, at 10 a.m.

95. The General Assembly convened and was opened with Opening.
praise and prayer.

96. The Convener of the Business Committee submitted Order of
certain proposed changes in the Order of Business as approved Business.
on September 11 th. The changes were approved.

97. Mr. J. R. B. Campbell reported that:—

The following are the names of the Elders who took part
in the Communion Service at the General Assembly in Scots
Church, Sydney, on Thursday, 10th September, 1936:—

Mr. R. W. Gillespie	Mr. R. Stevenson
„ H. R. Balfour	„ John Ross
„ Roland Love	„ D. C. Robertson
„ W. Christie	„ David Hopkins
„ W. J. Angus	„ William Gray
„ D. K. Picken	„ M. G. Johnston
„ Geo. Clark	„ G. G. Meredith
„ R. Bracks	„ W. T. Seaward
„ J. R. B. Campbell	„ H. J. Ramsay
Hon. J. M. Hunter	„ A. McLachlan.

The intimation was received.

98. The Convener submitted the Report of the College Com-
mittee and moved the Deliverance as follows:—

College
Committee
Deliverance.

That the Assembly:

1. Receive the Report and thank the Committee and especially the Convener, Secretary and Examiners.
2. Express gratification at the continued supply of suitable candidates for the Ministry and that a larger number are seeking entrance to the Ministry of the Church by the traditional way of University education.
3. Approve the action of the Committee in the case of Mr. H. Usher, Mr. W. Harcourt Baird, Mr. I. M. Thomson, Mr. A. Boag, Mr. James Forbes, Mr. A. D. M. Cook, Mr. E. L. Thompson, the Rev. T. B. Hill, B.A., the Rev. F. J. Leckenby, and the Rev. C. W. T. Headen.
4. Enjoin on Presbyteries the necessity of seeing that supervisors of College Committee Examinations give continuous supervision during examination periods.

5. Request the Courts of the Church and the Home Mission Committees of the various States to co-operate in seeing that applicants for training for the Ministry rejected in one State shall not be accepted in another State without reference to the State that has rejected him.

6. Express satisfaction with the success so far achieved in regard to the new method of setting and examining papers in Exit, and instruct the Committee to develop and perfect the new system.

7. Approve the alteration in the work set for Home Mission and Entrance Greek, viz., 1st year, Luke, chapters 1-8; 2nd year, chapters 9-12; third year, chapters 13-19; 4th year, chapters 20-24.

8. Express satisfaction that the subject of Religious Education is being taught in the Theological Halls of St. Andrew's and Ormond Colleges, and determine that it is not desirable to add Religious Education as a subject for Exit.

9. Omit the words "in Arts" in Rules 2 and 3 of the "Rules of Entrance."

10. Add to Rule 8 of "Rules of Entrance" the words: "Details of such transference shall be reported in each case to the &A. "

11. Authorize the Committee to reduce the scope of the work required for the subject of Scripture and Catechism for the Entrance Examinations.

12. Determine that no supplementary examinations be granted in entrance for University candidates and that there be two examinations each year, to commence on the third Tuesday of September and the first Tuesday of February.

13. Declare that in the Rules of Entrance, the following words be added to Rule 5:—

"In the case of the four subjects last named, University work in Philosophy prescribed by the Theological Education Committee (or other responsible committee), of the State Church concerned, may be accepted as an alternative, in whole or in part, at the discretion of the College Committee";

14. Declare that in Rules for the H.M. Course, Rule 6 be re-stated, thus: "The College Committee may at its discretion grade a student in the second or third year of its course, on satisfactory evidence that the student has completed the equivalent (in terms of study and H.M. service) of the year(s) from which he is so exempted. A student who has matriculated, but is unable to proceed to the University course, may be exempted from one year of H.M. service."

The motion was seconded by the Rev. A. D. Marchant.

The Rev. Frank Hanlin moved that the words, "a beginning has been made in teaching," be inserted after the words "satisfaction that" in clause 8, and that the words "is being taught" be omitted in line 2.

The Rev. E. H. Vines seconded the amendment; the Con- vener accepted it and it was approved.

The Rev. Frank Hanlin moved to insert the words "at present" after the word "desirable," clause 8, line 4.

The Rev. E. H. Vines seconded the amendment which was approved.

The Deliverance as amended was approved.

99. Mr. J. R. B. Campbell submitted the report of the Finance Committee and moved the Deliverance as follows:— Finance Report.

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 follows:

Victoria.....	£300
New South Wales.....	300
Queensland.....	90
South Australia.....	30
Western Australia.....	30
Tasmania.....	30
	£780

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 above, and remit the arrears of £64/2/- in the payments due from the South Australian State Assembly.

3a. Instruct the Committee to prepare a new base for assessment and present recommendation thereon to the next Assembly.

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. Appoint the Treasurership Committee of the New South Wales Church as Treasurers.

9. Authorize the payment to the Treasurership Committee of the New South Wales Church, as 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.

10. Confirm the action of the Finance Committee in making payment of £205-1-10 towards the stipend of the Minister of Canberra.

11. Confirm the payment of £25 made by the Finance Committee to the Suva Commission.

12. Authorize the transfer of the amount of £250 with accrued interest from the estate of the late Mr. Robert Crichton Wilson to the credit of the Canberra Church Building Account.

The Rev. Dr. Macintyre seconded the motion.

The Deliverance was approved.

W.A.
Overture re
Finance.

100. The Convener of the Business Committee laid on the table the Overture from the Assembly of Western Australia, requesting financial assistance for the Church in that State.

The Overturists were called to the Bar.

The Rev. Geo. Tulloch and Mr. E. A. Black stated the Overture.

Questions were asked.

The Overturists were removed from the Bar.

The Rev. N. S. Millar moved:—

“That the Overture be sustained in so far as it brings the needs of Western Australia before the House and referred to a special committee consisting of the Rev. Geo. Tulloch and Mr. E. A. Black (Overturists), the Conveners of the Home Mission Committees in New South Wales, Queensland, and Western Australia, Mr. G. A. Malloch (Victorian Board of Finance) and the General or Financial Secretaries of the same States, with the Rev. D. A. Cameron as Convener to report to the morning sederunt on Tuesday.”

The Rev. Geo. Tulloch seconded the motion, which was approved. (Min. 167.)

Petition:
Mr. Ian
Thomson.

101. The Petition of Mr. Ian M. Thomson was laid on the table by the Business Convener. The Rev. W. F. Shannon supported the prayer of the Petition.

The Supplementary Report of the College Committee was called for.

The first clause (dealing with Mr. I. M. Thomson) was submitted by the Convener, Dr. Borland, who moved:—

“That the Petition of Mr. Ian M. Thomson be remitted to the College Committee in consultation with the Senatus of Ormond College to set Mr. Thomson an appropriate test, in lieu of the Exit Examination.”

The motion was seconded by Professor Gillies and approved.

Petition:
Mr. James
Forbes.

102. The Petition of Mr. Jas. Forbes was laid on the table by the Business Convener.

The second clause of the College Report (dealing with Mr. James Forbes) was submitted by the Convener, Dr. Borland, who moved:—

“That the Petition of Mr. James Forbes be remitted to the College Committee in consultation with the Faculty of Emmanuel College to set Mr. Forbes an appropriate test in place of the Exit Examination.”

The motion was seconded by the Rev. A. MacKillop and approved.

The House decided to sit in private.

103. The Petition of Mr. K. R. McKenzie was laid on the table by the Business Convener. petition :
Mr. K. R.
McKenzie.

The Rev. Dr. Borland, Convener of the College Committee, moved that the prayer of the Petition be not granted.

The motion was seconded by Prof. Gillies.

The Rev. R. W. Macaulay moved, as an amendment, that all the words after "that" be omitted with a view to inserting the words, "while recognising the reasonableness of the College Committee's position, in the special circumstances of war service and war injuries, the Assembly grant the prayer of the Petition and instruct the Presbytery of Melbourne North to take Mr. McKenzie on trials for license."

The Rev. J. K. Robertson seconded the amendment.

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

The motion as amended was approved.

104. The Convener of the Business Committee laid on the table the Petition of Mr. G. F. Draffin. Petition:
Mr. G. F.
Draffin.

The Convener of the College Committee, Rev. Dr. Borland, moved that the prayer of the Petition be not granted.

The Rev. Karl Forster seconded the motion.

The motion was approved.

The House resumed in public.

105. The Communication from the Judicial Commission was laid on the table and received. (Communica-
tion
Jud. Com.)

10. The Business Convener, Dr. Macintyre, laid on the table the Overtures from the Presbytery of Brisbane, the Assembly of Western Australia, and the Rev. F. A. Hagenauer relative to the Judicial Commission. Overtures re
Judicial
Committee.

107. The Rev. Dr. Macintyre submitted the following deliverance of the Code Committee and moved clause 1 to 4 as follows:— Code
Committee.

That the Assembly:—

1. Receive the Report;
2. Declare that in order to ensure the effective ownership of the property and funds of the Presbyterian Church of Australia and the agencies, committees, institutions or schemes thereof, it is expedient that a corporate trust body be created, preferably by special legislation directly and specifically applicable to it.
3. Declare further that the primary objects of such legislation would be:—To vest all property and funds held in trust for, or belonging to the said Church as such, or any agency, com-

mittee, institution or scheme thereof in the corporate body to be created, and to provide adequately for the holding and disposal of such property and funds.

4. Authorise the Code Committee to take effective action in consultation with the Churches of the several States, to frame the necessary legislative proposals for adoption by the Parliaments of such States, and any necessary ordinances in Federal Territories, and to take such other action as shall carry the above resolutions into effect.

Mr. A. G. Proudfoot seconded the motion.

The motion was approved.

108. The Assembly went into Committee of the whole with the Moderator as Chairman.

109. The House resumed. The Chairman reported that the Committee recommended that the Overtures be taken first.

The recommendation was approved.

110. The Rev. N. S. Millar submitted the Overture from the Presbytery of Brisbane.

Questions were asked. The Rev. N. S. Millar was removed from the Bar.

111. Mr. F. T. Grove moved that the Overture be sustained insofar as it brings the matter before the House and consideration of it be referred to the Code Committee.

The Rev. A. Hagenauer seconded the motion which was approved.

112. The Rev. F. A. Hagenauer laid on the table his Overture and moved that it be referred to the Code Committee.

This was seconded and approved.

113. The Rev. D. A. Cameron gave notice that when the Home Mission report is before the House he would move the following addition to the Deliverance:—

Authorise the Executive to allocate the income from the McCracken Bequest in the proportions agreed upon by last Assembly subject to the proposals made by the Home Mission Committees in the States concerned complying with the conditions attaching to the Bequest and meeting with the approval of the Executive. (Min. 166).

114. The Rev. Geo. Tulloch gave notice that at a later sederunt he would move that:—

(1) When an Appeal is taken to the Judicial Commission against the finding of any State Assembly or Presbytery of the Church, the Members of said State Assembly or Presbytery duly appointed to defend the action of said State Assembly or Presbytery along with the Appellants, shall be called to the "bar" and shall not take any part in the determining of the case. This

Brisbane
Overture re
Judicial
Commission.

Mr.
Hagenauer's
Overture.

Mr. Cameron's
N.M.

Mr. Tulloch's
N.M.

shall also apply to any Members of the Judicial Commission who are Members of the State Assembly or Presbytery involved.

(2) Every Appeal against a decision of a Presbytery, arrived at in the interval between the meeting of a State Assembly with which the Presbytery is connected, and the first meeting of the General Assembly of Australia, shall come directly to the General Assembly as the final court of review.

(3) The Judicial Commission shall conduct the business before it in accordance with the "Standing Orders" of this Church on the conduct of Appeals, and shall be responsible to the General Assembly for the observance of the rules there anent.

115. The Rev. D. A. Cameron gave notice of motion, that when the Report of the Social Services is before the House, he will move that the following be the names of the Committee:—

The Very Rev. D. A. Cameron and Rev. G. Cowie, joint Conveners; the Very Rev. Dr. Macintyre and the Revs. N. H. Joughin, 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. M. Balfour, J. R. B. Campbell, G. Johnston, J. Banks Mitchell, A. F. Whitehall, and D. Claude Robertson. (Min. 196).

11 . The Rev. John Flynn gave notice that when the Foreign Mission Report is before the House he would move that "the Committee be authorised to take appropriate steps towards ensuring adequate care of Aborigines in Central Australia." (Min. 159).

117. The House adjourned to meet at 7.30 p.m., which having been intimated, the session was closed with prayer.

Rev. J.
Flynn's
N.M.

R. W. MACAULAY }
W. D. MARSHALL } Clerks.

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

SEVENTH SEDERUNT.

At Sydney, and within the Assembly Hall, Margaret Street, on Monday, the fourteenth day of September, 1936, at 7.30 p.m.

Constitution. 118. The Assembly convened and was constituted with the reading of Scripture and prayer.

Business Committee. 119. The Convener of the Business Committee submitted the report, which was approved.

Home and Foreign Missions. 120. According to the arrangement a Home and Foreign Mission Demonstration was held, the Moderator presiding. Deaconess Young and the Rev. J. Eric Owen gave addresses. Dr. Chas. Duguid gave an address with lantern illustrations, and the Rev. G. M. Scott showed lantern views.

R.W. Macaulay, N.M. re Christian Social Order. 121. The Rev. R. W. Macaulay gave notice that when the Communication from the Victorian State Assembly as to a Christian Social Order (appendix p. 223) is before the House he would move: That the General Assembly:—

(1) Receive the Communication.

(2) Express its satisfaction that action is being taken in various States to make clear the message of the Christian Church in these times of international and economic confusion and distress; affirm its conviction that the challenge of an un-Christian social and economic system can be effectively met only by a united practical assertion of the validity and supremacy of spiritual values; and commend the Christian Social Order Council and similar agencies for their efforts to arouse and educate the social conscience of the community.

(3) Appoint a Committee to co-ordinate the work of the several Committees of the State General Assemblies and to approach other Churches with a view to the creation of a nationwide inter-Church Movement towards a Christian Social Order. (Min. 204).

122. The Rev. A. R. Mcvittie gave notice that at a later sederunt he would move: "That, having regard to the powerful effect of the Cinema Film on character, and especially on the character of young people, this Assembly of the Presbyterian Church of Australia urges the Commonwealth Film Censor to exercise a stricter censorship, and to ban such pictures as by their suggestiveness are likely to have an evil effect upon the morals of the community." (Min. 199, par. 12).

123. The Rev. Geo. Tulloch gave notice of a motion relative to Dr. S. Angus, which was held over for the consideration of the Business Committee, after which the Assembly adjourned till to-morrow at 10 a.m. which, having been intimated, the session was closed with the Benediction.

R. W. MACAULAY }
W. D. MARSHALL } Clerks.

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

EIGHTH SEDERUNT.

At Sydney and within the Assembly Hall, Margaret Street, on Tuesday, 14th day of September, 1936, at 10 a.m.

124. The General Assembly convened and was constituted with praise, reading of Scripture and prayer. Constitution.

125. The Convener of the Business Committee moved that the House sit in private. The Rev. J. P. Chalinor seconded the motion. The motion was approved. Private Sitting.

126. The Rev. N. S. Millar gave notice that he intended later to move: "That consideration of the motion of the Rev. Geo. Tulloch be deferred and with a view to conserving the peace of the Church, so recently and happily established, the Rev. Dr. S. Angus be directed to confer with the Moderator-General who thereafter may make a statement to the House." (See Min. 123). Rev. N. S. Millar's N.M.

127. The Rev. Dr. Macintyre moved, and the Rev. R. W. Macaulay seconded, that "In view of the decision reached by the Assembly on Friday last (Min. 87, Clause 8), the Assembly resolves not to print the charges laid by the Rev. R. J. H. McGowan and discharges them from the list of business." Rev. R. J. H. McGowan's Charges.

On a show of hands the motion was approved.

128. The Rev. Geo. Tulloch dissented for himself and the Rev. R. H. Reid on the following grounds:— Rev. G. Tulloch's Dissent.

1. The resolution of Friday, 11th inst. did not and could not discharge the charges made by Rev. R. J. H. McGowan, as this Assembly cannot over-ride the rules of Discipline which are binding upon the whole Church.

2. By passing this motion the Assembly has denied the rights of a minister of this Church to proceed to prove that a Professor has violated his ordination vow to "assert, maintain and defend" the doctrine of this Church.

3. By adopting this motion this Church has laid itself open to the charge that this Court can apply its rules of discipline or need not apply them if it so choose, thus making the position insecure for the parties before the Court of the Church when charges are made.

4. There arises the danger of an appeal to the Civil Courts to insist that the Church shall carry out the law ratified by acts of Parliament. (Min. 211).

129. The Rev. Geo. Tulloch intimated to the House that he would withdraw his notice of motion. (Min. 123).

The House granted leave and Mr. Tulloch withdrew his notice.

130. By leave of the House the Rev. N. S. Millar withdrew his notice. (Mins. 123, 126).

131. It was agreed that the Clerk (in consultation with the Moderator) should issue a statement of the proceedings while the House sat in private.

132. The House resumed in public.

133. The Report on the Book of Common Order was called for.

134. The Convener of the Business Committee moved that time limits for this Report be fixed: Convener, 15 minutes, Seconder, 10 minutes and other speakers 5 minutes each. The motion was seconded and approved.

135. The Convener (Dr. Borland) submitted the Report and moved the Deliverance as follows:—

That the Assembly:—

1. Receive the Report, and thank the Committee, especially the Convener, Vice-Convener, and Secretary.

2. Approve in general the Orders of Service prepared and submitted, and instruct the Committee:—

(a) To print as Part I. of the Book of Common Order two complete Orders of Service for Morning and for Evening Worship in form of Orders I. and II. respectively, and a complete shortened Order of Service;

(b) To prepare and print Orders of Service on similar lines for the main festivals of the Christian year; for Sunday School Anniversaries and Children's Services; for Anzac Day and Armistice Day, and other special occasions;

(c) To prepare and print ordered material for the construction of at least four weeks of Sunday Services.

3. Instruct the Committee to revise the present Orders in Part II. of the Book of Common Order; also to make the necessary arrangements for publishing the whole book (Parts I. and II.), and for its circulation at the maximum of convenience and the minimum of cost.

4. Re-appoint the Committee as follows:—Revs. Dr. W. Borland (Convener), A. C. Grieve (Vice-Convener), J. B. Galloway, Dr. G. R. S. Reid, James McLeod, D. J. Flockhart, A. J. Parker, G. Cowie, D. McDiarmid, W. Kinmont, Alan A. Dougan, Rt.-Rev. Dr. John Mackenzie, Revs. W. A. Alston, A. Dunn, Professor Gillies, R. J. Howie, W. W. Ingram, J. T. Lawton, T. W. Leggatt, R. W. Macaulay, ²E. Macdonald, A. A. Mackenzie, C. J. V. McKeown, W. H. Steele, A. H. Stewart.

The Rev. J. B. Galloway seconded the motion.

The Deliverance was approved.

136. Mr. A. G. Proudfoot submitted the Report of the Committee on an Australian Beneficiary Fund and moved the Deliverance as follows:—

That the Assembly:—

1. Receive the Report.

Book of
Common
Order.

Time
Limits.

Book of
Common
Order.

Australian
Beneficiary-
Fund.

2. Re-appoint the Committee with power to prosecute further investigations and negotiations with various committees of the States and to call a conference when a tangible scheme has been formulated, and report to next Assembly.

3. The Committee to be constituted as follows: Revs. W. H. Steele (Convener), W. A. S. Anderson, D. Chapman, Alex. Duff, V. Clark-Duff, T. Gibson, W. C. Radcliffe, S. R. W. Richardson, E. A. Swan, W. Tait and G. Tulloch; Messrs. W. J. Angus, C. Duguid, G. Johnston, R. Love, J. T. Murray, A. G. Proudfoot, A. W. Sneddon, W. H. Thompson, H. T. Haynes, J. W. Collings and T. J. H. Bolle.

The Rev. W. D. Marshall seconded the motion. (Min. 139).

137. The Overture from South Australia anent G.A.A. Beneficiary Fund was called for. Parties were called to the Bar. S.A. Overture
re Beneficiary
Fund.

Mr. W. J. Angus and Dr. C. Duguid supported the Overture. Questions were asked and the parties were removed from the Bar.

Mr. Angus moved that the Overture be sustained and remitted to Australian Beneficiary Fund Committee. The motion was seconded and approved.

138. Consideration of the Deliverance on the Beneficiary Fund was resumed. Beneficiary
Fund.

The Deliverance was approved.

139. The thanks of the Assembly were accorded to the retiring Convener. Thanks to
Retiring
Convener
(Mr.
Proudfoot).

The ex-Moderator, the Very Rev. Dr. G. R. S. Reid, took the chair.

140. Consideration of the Report of the Board of Religious Education was resumed. (Min. 44). Board of
Education.

The Rev. Dr. Macintyre moved that speakers be limited to 5 minutes each. The motion was seconded and approved.

The Rev. Karl Forster and the Rev. J. K. Robertson spoke to clause (1) containing minutes of thanks to the Right Rev. Dr. Mackenzie and the Rev. W. Goyen.

The Moderator expressed the thanks and appreciation of the Assembly to Dr. Mackenzie and Mr. Goyen, who suitably replied.

The Rev. Allan McNaughton, the new Director of the Board of Education, was introduced to the House and gave a brief address.

Dr. Mackenzie asked leave to add the following at the end of clause 4—"a draft to be submitted to next meeting of the General Assembly.

Leave was granted.

Leave was granted to insert at the end of clause 14 the words: "and recommend State Assemblies and Youth Committees to consider March as a suitable month in which to celebrate Youth Sunday."

It was agreed also to add a new clause as follows: "That the Board be authorised to make some recognition of the long and faithful services of the Rev. Wm. Goyen as Director of the Board of Religious Education."

Rev. J. B.
Galloway's
Motion.

141. At this stage the Rev. J. B. Galloway moved the motion of which he had given notice. (Min. 26).

The Convener accepted the motion.

Consideration of the Deliverance was adjourned. (Min. 150).

Code.

142. Consideration of the Report of the Code Committee was resumed. The Convener moved clauses 5 and 6 of the Deliverance. Mr. A. G. Proudfoot seconded the motion.

W.A.
Overture re
Judicial
Commission.

143. The Overture from Western Australia was called for.

The Revs. Geo. Tulloch and T. Gibson stated the Overture. Questions were asked. The parties were removed from the

Bar.

The Rev. Geo. Tulloch moved:—

That the Assembly:—

1. Sustain the Overture.

2. Declare that when an Appeal is taken to the Judicial Commission against the finding of any State Assembly or Presbytery of the Church, the Members of said State Assembly or Presbytery duly appointed to defend the action of said State Assembly or Presbytery along with the Appellants, shall be called to the "bar" and shall not take any part in the determining of the case. This shall also apply to any Members of the Judicial Commission who are Members of the State Assembly or Presbytery involved.

The Rev. T. Gibson seconded the motion.

The Rev. Dr. Macintyre moved that all the words after the word "sustain" be omitted with a view to inserting the words "insofar as it raises the subject matter and refer it to the Code Committee."

The amendment was seconded and approved.

The proposed words were inserted.

The motion as amended was approved.

Code.

144. Consideration of the Code Report was resumed.

Committee of
Whole.

145. The House went into Committee with the Moderator as Chairman.

146. The House resumed.

Committee's
Report.

147. The Clerk reported that after consideration the Committee of the House (on the motion of Dr. Macintyre, seconded by the Rev. N. S. Millar) recommend the House to accept clauses 5 and 6 in an amended form.

148. The Report was received on the motion of the Rev. Dr. Macintyre, seconded by the Rev. N. S. Millar and clauses 5 and 6 were adopted in the amended form. Code.

149. The Deliverance was put as a whole and approved. Code
Deliverance.
The amended Deliverance is as follows:—

That the Assembly:—

1. Receive the Report.
2. Declare that, in order to ensure the effective ownership of the property and funds of the Presbyterian Church of Australia and the agencies, committees, institutions or schemes thereof, it is expedient that a corporate trust body be created, preferably by special legislation directly and specifically applicable to it; And

3. That the primary objects of such legislation would be:—
To vest all property and funds held in trust for, or belonging to the said Church as such, or any agency, committee, institution or scheme thereof in the corporate body to be created, and to provide adequately for the holding and disposal of such property and funds.

4. Authorise the Code Committee to take effective action in consultation with the Churches of the several States, to frame the necessary legislative proposals for adoption by the Parliaments of such States, and any necessary ordinances in Federal Territories, and take such other action as shall carry the above resolutions into effect.

5. Receive the report of the Code Committee on the proposed revision of the chapter on Discipline and the consequent amendments in the Articles of Agreement and the Standing Orders.

6. Authorise the Code Committee to prepare the necessary overture or overtures, with consideration of any suggestions which may be made by November 15th, 1936, to send same down to State Assemblies and Presbyteries for consideration and report to the Code Committee by October 31st, 1937; instruct the said Committee to consider all such reports; revise the overture or overtures in the light of these reports, and send such overture or overtures down to State Assemblies and Presbyteries under the "Barrier Acts" for report to the next General Assembly.

150. Consideration of the report of the Board of Religious Education was resumed. Board of
Education.

It was agreed to omit Clause 8.

The Deliverance as amended was approved.

The amended Deliverance is as follows:—

Board of Religious Education.

That the Assembly:—

1. Receive the Report; thank the Board; accept with deep regret the resignations of Dr. John Mackenzie, as Convener, and

the Rev. William Goyen, as Publications Superintendent, assuring them of the sincere gratitude which the whole Church feels in recognising the devotion, ability, and wisdom with which they have conspicuously served for so many years; direct that at a suitable time the thanks and appreciation of the Assembly be conveyed to them; appoint as Convener of the Board the Rev. W. H. Waters, B.A., of Essendon, Melbourne; welcome the new Director, the Rev. Allan T. McNaughton, with promise of all possible support in his many-sided undertaking; fix the Director's salary, as from October 1, 1936, at £500, with a house allowance of £150; thank the Treasurer of the Presbyterian Church of Victoria, and the accountant in the Board's office, for their attention to the Board's finances; and convey to all State Committees, their Conveners and officers, the thanks of the Assembly, for their devotion and enthusiasm, not only in the service of their own State, but also in loyal co-operation with the Board.

2. Express satisfaction that the work of publication has been carried on so successfully and harmoniously, in co-operation with the Methodist Young People's Department, the State Committees, and the Youth Committee of the New Zealand Presbyterian Church.

3. Urge the increased use of the Book of Family Worship, and strongly recommend Sessions and Congregations to make still further use of the many helpful pamphlets and booklets issued by the Board.

4. Authorise the Board to issue a limited edition of an Intermediate Catechism, in an experimental form, a draft to be submitted to next meeting of G.A.A.

5. Commend the enterprise of the Board in seeking to meet more adequately the spiritual needs of parents, children, and young people in the more remote areas, and urge all the State Committees, in co-operation with the Board, to evolve, if possible, a unified system of dealing with this problem.

6. Direct the Board to confer with State Assemblies regarding the feasibility of a monthly or quarterly Australian Presbyterian Magazine, and report to next Assembly.

7. Commend to our people the work of the National Council of Religious Education, stressing the urgent necessity and the great value of hearty co-operation with other Christian churches, in dealing with the pressing needs of young people who are beset by the problems and temptations of to-day.

8. Authorise the Board to fill all vacancies arising before next Assembly, in consultation with any States that may be concerned.

9. Appoint the following to be the Assembly's representatives on the Joint Board of the Graded Lessons of Australia and New Zealand, viz., Revs. H. Clark, J. C. Jamieson, S. L. McKenzie, A. T. McNaughton, J. K. Robertson, and W. H. Waters; Convener, Rev. W. H. Waters.

10. Approve the principle of regular interchange visits by youth leaders of Australia and New Zealand.

11. Authorise the Board to co-operate with the New Zealand Presbyterian Youth Committee in producing a Fellowship or Bible Class Hymnal.

12. Re-appoint the Rev. T. Watt Leggatt as Editor of the "Record" for one year, at an annual salary of £50, and authorise the Board to confer with Mr. Leggatt and other interested parties, with a view to making suitable arrangements regarding the future of the "Record."

13. Approve the Board's efforts to secure a Commonwealth Youth Sunday, as a means of publicly unifying all the agencies at work for children and young people; instruct the Board to continue the preparation of an annual order of worship for use throughout the Commonwealth, and recommend State Assemblies and Youth Committees to consider March as a suitable month in which to celebrate Youth Sunday.

14. Express gratification at the continued growth and spiritual dynamic of the Presbyterian Fellowship of Australia; urge Youth Committees and Sessions to seek every opportunity of unifying their work for young people, under this organisation.

15. Authorise the Board to confer with the College Committee and the State Theological Committees, regarding the practicability of establishing in one or more centres, an adequate scheme of training by which theological students and others might gain practical experience in, as well as knowledge of the principles underlying Religious Education; empower the Board, in agreement with the Committees mentioned, to take appropriate action in accomplishing the purpose of the above resolution.

16. Instruct the State Departments to furnish to the Board, when required to do so, a return showing, for the information of the Assembly, how the moneys have been expended which have been derived, during each inter-Assembly period from the profits on the Board's own literature, and the publications of the Joint Board of Graded Lessons.

17. Authorise the Board to make some recognition of the long and faithful services of the Rev. Wm. Goyen as Director of the Board of Religious Education.

18. In view of the fact that the Committee of Assembly, appointed in connection with the adoption of the Revised Church Hymnary, was discharged in 1928, and that the Assembly has appointed no responsible body to which any questions relating to the Revised Hymnary may now be referred, appoint the Board of Religious Education to act meanwhile, if necessary, on its behalf.

19. Convey to all Sunday School teachers and leaders of young people the thanks of the Assembly for their loyal and self-sacrificing labours in the service of Christ and of the young people in our Church and nation: Unites with them in the prayer that the leaders of the coming generation may be true and faithful followers of the Lord Jesus Christ."

151. The Report of the Committee on the Church's Attitude to Her Creed was submitted by the Rev. Prin. E. E. Anderson, who moved the Deliverance as follows:—

That the Assembly:—

1. Receive the Report.

2. Recognizing the importance of maintaining close relationships with the Church of Scotland in considering any re-statement of the Church's faith, refer the "Short Statement" prepared by that Church to the consideration of State Assemblies and Presbyteries with instructions for them to report to the Committee before September 30, 1938, as to its suitability for use in this Church as an outline of the main articles of Christian belief suitable for the instruction of learners and for the help and guidance of believers, any suggestions, amendments, additions, or other references to be forwarded to the Committee by the same date.

3. In view of the Assembly's instructions in September, 1933, re-appoint the Committee with directions to watch carefully all movements in the direction of Creed-revision in the Presbyterian Churches of the world and, so far as possible, to enter into closer relations with such movements and to report thereupon for the guidance of the Presbyterian Church of Australia.

4. Appoint the Committee as follows with the Rev. Dr. E. E. Anderson as Convener and the Rev. Prof. F. E. Ozer as Vice-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, W. Kinmont, A. D. Marchant, R. J. H. McGowan, Dr. R. G. Macintyre, J. C. Milliken, G. R. S. Reid, E. H. Vines, Messrs. J. Downes, W. G. Geikie, Roland Love; Rev. Dr. E. E. Anderson, Convener.

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

South Australia: Rev. S. Martin, Dr. Charles Duguid, Mr. L. V. M. Leal; Rev. S. Martin, Convener.

Tasmania: Revs. W. Fraser, M. McQueen, N. H. Joughin; Messrs. E. R. Henry, W. W. V. Briggs, Sir J. G. Fraser; Rev. M. McQueen, Convener.

Victoria: Revs. Dr. Borland, Dr. C. N. Button, D. A. Cameron, H. Clark, K. Forster, Prof. J. Gillies, F. A. Hagenauer, J. C. Jones, John Mackenzie, R. W. Macaulay, Prof. H. Maclean, Prof. F. E. Ozer, J. E. Owen, James Walker and A. Yule; Messrs. I. D. Daniel, W. Gray, G. A. Malloch, D. K. Picken and A. G. Proudfoot; Rev. Prof. F. E. Ozer, Convener.

Western Australia: Revs. A. E. Brice, A. Crow, Dr. Munro Ford; Messrs. F. W. Berry and W. Christie; Rev. A. Crow, Convener.

The Rev. Geo. Tulloch seconded the motion.

The Deliverance was approved.

152. By leave of the House the Rev. Geo. Tulloch withdrew the motions of which he had given notice. (Mins. 23, 24). Rev. G. Tulloch's N. M. Withdrawn.

153. The Overture from the Presbytery of Mortlake was called for (relative to Professional Counsel). Overture.

The parties were called to the Bar. The Rev. J. F. Forrest stated the Overture. Questions were asked and parties removed from the Bar.

154. The Rev. Dr. Macintyre moved, the Rev. J. F. Forrest seconded, and it was agreed that the Overture be sustained insofar as it brings the matter before the House and referred to the Code Committee. Overture Referred to Code Committee.

155. The Clerk laid on the table the result of the Ballot as follows:— Ballot Result.

STANDING COMMITTEES.

Judicial Commission (38).

Rev. John Edwards	Rev. W. Johnston
„ Dr. R. G. Macintyre	„ R. W. Macaulay
„ V. Clark-Duff	„ Dr. John Mackenzie
„ Dr. E. E. Anderson	„ W. Tait
„ A. D. Marchant	„ Geo. Tulloch
„ J. C. Milliken	„ A. Crow
„ Prin. Mervyn Henderson	Mr. John Downes
„ Allan Mackillop	„ J. R. B. Campbell
„ N. S. Millar	Rev. W. H. Steele
„ W. C. Radcliffe	Mr. Bryan Fuller
„ S. Martin	Hon. J. M. Hunter
„ D. D. Munro	Rev. J. A. Hunter
„ M. McQueen	Mr. H. R. Balfour
„ K. Forster	„ W. H. Thompson
„ D. J. Flockhart	„ G. C. Ligertwood
„ D. A. Cameron	„ E. A. Black
„ A. I. Davidson	„ G. G. Meredith
„ E. E. Baldwin	„ A. G. Proudfoot
Mr. T. Henderson	„ D. C. Robertson

Convener: Moderator.

Australian Inland Mission Board. (24).

New South Wales.

Rev. R. C. Racklyeft (Convener)
 Rev. R. Campbell
 Rev. J. Flynn
 Rev. D. J. Flockhart
 Rev. J. D. Rapkins
 Rev. G. M. Scott
 Rev. G. Cameron Wood
 Dr. R. F. Back
 Mr. J. R. B. Campbell
 Mr. D. Sneddon

Victoria.

Rev. H. A. Buntine
 Rev. D. A. Cameron
 Rev. A. S. Houston
 Rev. C. Harland
 Rev. H. C. Matthew
 Rev. J. Walker
 Dr. Geo. Simpson
 Mr. H. R. Balfour
 Mr. C. Croll

Queensland.

Rev. A. Duff
 Rev. F. W. Gresham
 Mr. A. R. Gillespie

South Australia.

Rev. D. Chapman
 Rev. S. Martin
 Mr. H. M. Rolland

Tasmania.

Rev. J. A. Finlay

West Australia.

Rev. J. Henderson
 Rev. G. Tulloch
 Mr. E. A. Black

Home Missions (24).

Rev. D. J. Flockhart
 „ A. M. Stevenson
 „ W. Torrance
 „ G. M. Scott
 „ F. W. Gresham
 „ H. A. Buntine
 „ W. W. Rankin
 „ D. Chapman
 „ A. Ross Dean
 „ M. McQueen
 „ D. A. Cameron
 „ E. H. McLean Shugg

Rev. A. T. Jones
 „ A. Heathcote Fletcher
 „ A. Crow
 „ J. Henderson
 „ J. A. Hunter
 „ R. G. Cruikshank
 Mr. H. M. Rolland
 „ H. T. Haynes
 „ John Downes
 „ M. H. Finlayson
 „ E. A. Black
 Sir J. G. Fraser

Convener: Rev. D. A. Cameron.

Board of Missions (20).

Rev. C. E. Turnbull
 „ J. D. Walker
 „ A. Fleming
 „ W. A. S. Anderson
 „ John Sinclair
 „ N. L. D. Webster
 „ J. McMaster
 „ J. A. Finlay
 „ J. E. Owen
 „ T. Watt Leggatt

Rev. H. C. Matthew
 „ F. H. L. Paton
 „ R. D. Watson
 „ James Adamson
 „ C. A. White
 „ Dr. G. R. S. Reid
 „ J. N. Hey
 „ G. M. Baird
 Dr. C. Duguid
 Mr. H. R. Balfour

Conveners: Rev. T. W. Leggatt, Rev. H. C. Matthew.

Board of Religious Education (20).

Rev. J. B. Galloway
 „ A. D. Marchant
 „ Dr. G. R. S. Reid
 „ Brian Cavanough
 „ S. L. McKenzie
 „ D. Chapman
 „ Karl Forster
 „ R. J. Howie
 „ J. K. Robertson
 „ J. A. Finlay

Rev. E. H. Vines
 „ H. Clark
 „ W. E. Watkins
 „ J. C. Jamieson
 „ W. H. Waters
 „ F. Hanlin
 „ T. Gibson
 Mr. C. J. R. Price
 „ N. F. Nelson
 „ John Campbell

Convener: Rev. W. H. Waters.

Code (20).

Rev. Dr. R. G. Macintyre
 „ John Edwards
 „ V. Clark-Duff
 „ J. C. Milliken
 „ N. S. Millar
 „ S. Martin
 „ M. McQueen
 „ J. Smiley
 „ W. Tait
 „ W. D. Marshall

Rev. A. I. Davidson
 „ D. C. Robertson
 „ W. H. Steele
 „ A. Crow
 „ Geo. Tulloch
 Mr. G. Johnston
 „ G. G. Meredith
 „ A. G. Proudfoot
 „ G. C. Ligertwood
 „ B. C. Fuller

Conveners: Rev. Dr. R. G. Macintyre, Mr. A. G. Proudfoot.

College (20).

Rev. A. D. Marchant	Rev. A. E. Giles
„ D. J. Flockhart	„ Dr. W. Borland
„ John Edwards	„ Karl Forster
„ S. R. W. Richardson	„ A. E. Brice
„ N. S. Millar	„ W. H. Waters
„ F. W. Gresham	„ A. R. Mcvittie
„ H. F. S. Anderson	„ F. Milne
„ S. Martin	„ H. M. Burns
„ M. McQueen	„ A. Yule
„ J. A. Hunter	Mr. D. K. Picken

Convener: Dr. Borland.

Finance (20).

Rev. W. C. Radcliffe	Hon. J. M. Hunter
„ V. Clark-Duff	Mr. J. M. Balfour
„ W. A. S. Anderson	„ R. A. Mcilwraith
Mr. G. Roland Love	„ A. G. Proudfoot
„ J. R. B. Campbell	„ W. H. Thompson
„ John Downes	„ E. A. Black
„ B. C. Fuller	„ W. Christie
„ W. J. Angus	„ E. R. Henry
„ J. A. Rinder	„ A. D. Young
„ G. G. Meredith	„ H. R. Balfour

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

Reception of Ministers (20).

Rev. A. D. Marchant	Rev. A. S. McCook
„ D. J. Flockhart	„ V. Clark-Duff
„ Dr. S. Angus	„ A. R. Mcvittie
„ W. A. S. Anderson	„ Dr. W. Borland
„ J. A. Hunter	„ Prof. F. E. Oxe
„ A. McKillop	„ Karl Forster
„ A. M. Martin	„ W. J. Harris
„ D. D. Munro	„ M. McQueen
„ D. P. Macdonald	„ G. Tulloch
„ J. D. Walker	„ A. Crow

Convener: Rev. A. S. McCook.

Statistics (20).

Rev. G. W. McAlpine	Rev. V. Clark-Duff
„ C. A. White	Mr. S. J. Carruthers
„ E. W. Hogben	„ John Downes
„ W. Harrison	„ John Campbell
„ E. A. Swan	„ S. Dabinett
„ J. Waugh	„ J. Anderson
„ J. J. Gilmore	„ J. A. McPherson
„ J. Walker	„ G. C. Thompson
„ J. Adamson	„ R. A. Mcilwraith
„ N. S. Millar	„ F. W. Berry

Convener: Mr. S. J. Carruthers.

Year Book (20).

Rev. J. B. Galloway
 „ A. C. Grieve
 „ John Waugh
 „ G. W. McAlpine
 „ A. M. Martin
 „ S. Martin
 „ M. McQueen
 „ C. J. V. McKeown
 „ J. R. Fiddian
 „ W. Goyen

Rev. R. A. Green
 „ Dr. V. C. Bell
 „ G. R. S. Reid
 „ J. Armour
 „ W. F. Shannon
 Mr. John Campbell
 „ G. G. Meredith
 „ F. W. Berry
 „ C. J. R. Price
 „ Geo. Clark

Convener: C. J. V. McKeown.

Adjournment.

156. The House adjourned to meet at 7.30 p.m. which having been duly intimated the Sederunt was closed with prayer.

R. W. MACAULAY
 W. D. MARSHALL

} Clerks.

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

At Sydney and within the Assembly Hall, Margaret St., on Tuesday, September 15th, at 7.30 p.m.

157. The General Assembly convened and was opened with reading of Scripture, praise and prayer. Assembly Convened.

158. The Convener of the Business Committee submitted the report of the Business Committee which was approved with the recommendation that the evening Sederunt to-morrow begin at 7 p.m. Business Report.

159. The Rev. H. C. Matthew submitted the report of the Board of Missions, with the intimation that part of paragraph 2 in the Report is excised, and moved the Deliverance as follows: Board of Missions.

That the Assembly:—

1. Receive the report and thank the Board and Joint Conveners.

2. Give thanks to God for the Church's opportunities of missionary service; call upon the Church to be steadfast in prayer for the Missionaries and for the success of their missionary work.

3. Express sympathy with those associated with the Church's Missionary work who have suffered bereavement.

4. Thank Mr. and Mrs. H. R. Balfour for their visit to Kunmunya Mission and for their services to the Missionary cause; thank all those who have made special gifts for the equipment of the Kunmunya Mission Station.

5. Congratulate the Rev. J. R. B. Love on receiving the degree of M.A. from the Adelaide University.

6. Rejoice in the excellent conditions on the Kunmunya Mission Station and in the steady progress being made in the work, brought about by the patient labours of Mr. Love and his fellow workers. Congratulate Alfred Brown, Captain of the "Watt Leggatt" on his splendid handling of his boat during the "big blow" and his saving of the lives of so many people.

7. Approve of the appointment of Rev. H. L. Taylor as colleague to the Rev. J. R. B. Love, as from June 1st, 1936, at a salary of £250 per annum.

8. Approve of the appointment and grants made under the Frazer Scholarship Fund.

9. Resolve to inaugurate a Mission amongst the aborigines in the Northern part of South Australia on the lines laid down in the report; authorise the Board to inaugurate and carry on this work through a specially appointed Committee in South Australia and devote up to £500 annually for the carrying on of this Mission.

10. Adopt the Financial Statement to 30th June, 1936, as submitted.

11. Approve the Annual Assessment and Budget for the next three years as set out in the report.

12. Authorise the Foreign Mission Committee of the Church in Victoria to arrange with the Presbytery of Melbourne North for the ordination of Mr. G. F. Buckley as a Missionary in the New Hebrides.

13. Authorise the Presbytery of Sydney to ordain Dr. Keith M. Bowden as a Medical Missionary.

The Right Rev. C. E. Turnbull seconded the motion.

The Rev.
W. C.
Radcliffe's
Amendment.

The Rev. W. C. Radcliffe moved the insertion of the words "with the consent of the majority of the State Assemblies" after the word "Resolve" in Clause 9.

The amendment was seconded by the Rev. Andrew Watson.

By leave of the House the amendment was withdrawn.

According to his notice (Min. 116) the Rev. John Flynn moved that the Board be authorised to take appropriate steps towards ensuring adequate care of aborigines in Central Australia.

The amendment was seconded.

The Rev. Dr. Macintyre moved (and the Rev. H. C. Matthew seconded the motion) that the amendment be referred to the Board of Missions for consideration and any desirable action.

The motion was approved.

By leave of the Assembly the following words "and instruct the Board of Missions to watch the situation with a view to giving more financial assistance to Queensland," were added at the end of Clause 11.

Clause 12 was accepted in this form: "Authorise the Presbytery of Melbourne North to ordain Mr. G. F. Buckley a Missionary in the New Hebrides with the status of a Minister only within the sphere of his work in the Islands."

Clause 13 was passed in this form: "Authorise the Presbytery of Sydney to ordain Dr. Keith M. Bowden as a Medical Missionary with the status of a Minister only within the sphere of his work in India."

The Rev. E. H. Vines moved that the Assembly approve a new clause 14 as follows:—

14. Direct the Board of Missions, in consultation with the Foreign Mission Committees of the various States, to consider the advisability of bringing the Foreign Mission work of the various States under some single control, or at least into closer co-operation, with a view to securing a wider missionary outlook and an increased missionary enthusiasm, and report to next Assembly.

The additional clause was accepted by the Convener and approved.

The Deliverance as amended was approved.

160. The Overture from the Presbytery of Mortlake was called for. Parties were placed at the Bar. The Rev. R. Nairn stated the Overture. Questions were asked. Parties were removed from the Bar.

Mortlake
Overture
re Queensland
Salaries.

The Rev. R. Nairn moved that the Overture be sustained and authorise the Board of Missions to approach the General Assembly of Queensland with a view to providing more adequate stipends for its missionaries to the Aborigines.

The Rev. P. L. Forster seconded the motion.

The Rev. Karl Forster moved the omission of all the words after the word "sustained" with a view to inserting the words "insofar as it brings the matter before the House and refer it to the Board of Missions."

By leave of the House the Rev. R. Nairn accepted the amendment, which became the motion and was approved.

161. The Clerk laid on the table the Minutes of Friday and Monday. The Minutes were confirmed.

Minutes
Confirmed.

162. On behalf of the Committee appointed, the Clerk laid on the table the answers to the reasons for dissent given in by the Rev. Geo. Tulloch (Min. 62) and moved that they be approved. The Rev. W. D. Marshall seconded the motion which was approved.

Answers to
Reasons for
Dissent.

The answers are: The Committee appointed to give answers to the reasons for dissent (Mins. 60, 62) submitted the following as its suggestions to the Assembly:—

The contentions of the dissentients are:—

(a) That the General Assembly's action (recorded in Min. 62) means that henceforth Standing Orders "need only be applied when any Court so decides";

(b) That "the foundation principle of Presbyterianism . . . has been deliberately departed from, and in consequence 'there is no security for appellants'";

(c) "This serious departure from the basis of law and practice . . . may yet bring the whole Church before the civil courts."

(d) "The effect . . . is that no member can in future regard the Presbyterian Church in Australia as acting in such cases as this 'in manner consonant with the principles of justice.'"

In reply the Committee:—

(1) Draws the attention of the General Assembly first of all to this last statement. No one would gather from this or from any of the four points enumerated that all that has happened was that the General Assembly (following the advice of its trusted Law Officers who were supported by eminent Counsel) had declared a motion of the Rev. Geo. Tulloch to be out of order. A case which requires for its support such extraordinary exaggeration must be weak indeed.

(2) The alleged facts on which the whole of the rejected motion was based are not within the exact knowledge of the dissentients or of any of the members of the Church whom they

assure us cannot regard their own Church as having acted justly.

If it be true, as alleged, that one or more members of the lower Court have sat on the Judicial Commission, the dissentients have no knowledge as to whether the parties to the appeal waived any objections or whether the Judicial Commission did or did not take legal advice as to its duties and powers.

(3) It is nowhere affirmed in the "Reasons for Dissent" that members of the lower Court did sit on the Judicial Commission; but, by assuming it, the dissentients have in effect sought to elicit a statement as to the proceedings of the Judicial Commission which had been refused them by the Assembly.

Adjournment.

1 3. The House adjourned to meet at 10 a.m. on Wednesday, the 16th September, 1936, which having been duly intimated, the Moderator closed the Sederunt with prayer.

R. W. MACAULAY
W. D. MARSHALL } Clerks.

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

TENTH SEDERUNT.

At Sydney, and within the Assembly Hall, Margaret St., on Wednesday, September 16th, 1936, at 10 a.m.

1 4. The General Assembly convened and was constituted with reading of Scripture, praise and prayer. Assembly Convened.

165. The Rev. Geo. Tulloch made a personal explanation. Rev. G. Tulloch's Personal Explanation.

166. The Rev. D. A. Cameron submitted the report of the Committee on Home Missions and by leave moved the Deliverance in the following form (incorporating his notice of motion, Min. 113). Home Missions.

That the Assembly:—

Receive the Report; thank the Committee and Convener; express approval of the widespread redemptive activity of the various State Committees: express gratification at the desire shown in every State to bring to all the knowledge of Christ as a Saviour and a friend, and urge upon all our people never to rest content till they have done their utmost to bring the peace of Christ to the hearts of all and through Christ to make all conquerors over sin and victors in the presence of death and the grave; ask the stronger Eastern States to consider earnestly the extending of their beneficent fellowship to the far-away dwellers in the inland and the poorer Presbyterian communities of the States with smaller populations and resources.

Authorize the Executive to allocate the income from the McCracken Bequest in the proportions agreed upon by last Assembly subject to the proposals made by the Home Mission Committees in the States concerned complying with the conditions attaching to the Bequest and meeting with the approval of the Executive. N.M. 109.

The motion was seconded by the Rev. F. W. Rankin.

The Rev. R. C. Racklyeft moved that the words "Authorize the Executive to enquire into the possibility of commencing work in the Mandated Territories," be added after the word "resources." The motion was seconded.

By leave of the House the motion was accepted by the Convener and added to the Deliverance.

The Deliverance as amended was approved.

167. Consideration of the Overture from Western Australia (Min. 100), re financial assistance, was resumed. The report of the special committee was submitted by the Rev. D. A. Cameron, who moved: W.A. Overture re Financial Assistance (Special Report).

(1.) That the Assembly requests the churches of Victoria and N.S.W. to provide a minister and raise £150 p.a. each for advance work in settlements unoccupied at present by our church in W.A.

(2.) That the H.M.C. of W.A. in consultation with the H.M.C. of the G.A. of A. determine the area to be occupied.

(3.) That the A.I.M. be asked to co-operate as far as possible.

The Rev. F. W. Rankin seconded the motion.

The Rev. P. L. Forster moved as an amendment that

Rev. P. L.
Forster's
Amendment.

This Assembly recommend the A.I.M. Board to place at the disposal of the Home Mission Committee of the West Australian Assembly one full-time man to work in such places as that Assembly may determine, but not in the areas at present worked by the A.I.M.

The Rev. T. Gibson seconded the amendment.

After discussion by leave of the House the amendment was withdrawn in favour of the following:

"The Assembly recommend to the A.I.M. Board, that the A.I.M. endeavour to establish contact with our people beyond existing charges and Home Mission areas."

The amendment was accepted by the Convener.

The amendment was approved.

The Deliverance as amended was approved.

Christian
Unity.

168. The report on Christian Unity was submitted by the Rev. Dr. Macintyre who moved the Deliverance as follows:—

1. That the Report be received.

2. That the Assembly reiterate its conviction of the call to Christian Unity among the Churches; express its own readiness to co-operate with other Churches in every way possible; feel that meantime, until a clearer expression comes from the membership of our own Church, it does not deem the time opportune to enter upon negotiations for corporate union with other Churches, but is ready at any time to confer with other Christian Churches.

3. Appoint the Committee as follows:

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

New South Wales.

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

Revs. C. A. White, D. F. Brandt, Professor Angus, J. H.

G. Auld, J. C. Milliken, Dr. G. R. S. Reid; Messrs. J.

H. Balfour, J. R. B. Campbell, S. J. Carruthers, W. G. Geikie, John Ross, Daniel Sneddon, A. R. Mcvittie.

Queensland.

Rev. W. C. Radcliffe, Convener.

Revs. Principal Henderson, A. M. MacKillop, N. S. Millar,

F. W. Gresham; Messrs. John Morris, J. Campbell, Alexander Mayes, Hon. J. M. Hunter.

South Australia.

Rev. David D. Munro, Convener.

Revs. S. Martin, N. D. L. Webster, D. Chapman.

Tasmania.

Rev. M. McQueen, Convener.

Rev. N. H. Joughin; Messrs. G. G. Meredith, G. Riley and F. Paine.

Victoria.

Rev. A. I. Davidson, Convener.

Revs. R. W. Macaulay, Dr. John Mackenzie, Professor Oxe, E. H. M. Shugg, Dr. Borland, James Walker. Messrs. H. R. Balfour, A. G. Proudfoot, H. J. Ramsay, D. K. Picken.

Western Australia.

Rev. A. Crow, Convener.

Revs. G. Tulloch, A. E. Brice, Dr. Munro Ford; Messrs. R. Bracks, W. Christie, E. A. Black.

The Right Rev. A. Irving Davidson seconded the motion, which was approved.

169. The Rev. R. W. Macaulay submitted the Overture from the Presbytery of Melbourne North.

Overture
from the
Presbytery
of Melbourne
North.

Parties were placed at the Bar. Questions were asked. Parties were removed from the Bar.

The Rev. R. W. Macaulay moved:—

That the General Assembly sustain the Overture insofar as it brings the matters before the House;

Declare itself to be deeply impressed with the possibility of a world catastrophe being precipitated by the revival of a separating racial consciousness in the spiritual life of many nations; declares itself equally impressed with the double challenge presented to Christianity by the materialism which in many forms has denied the supremacy and the validity of spiritual values as well as by the menace of a social and economic system which compels poverty in the midst of plenty;

The Assembly is further aware that in the face of these great and urgent challenges to a world witness for Christ and the Christian way, the Church is hampered and partially paralysed by the divided witness of the separated Churches of God;

The Assembly therefore refers the Overture to the Committee on Christian Unity with instructions to consider it and open negotiations with such other Churches as may be willing for the formation of some suitable means, by organization or otherwise, for the speedy expression of the common Christian witness as to Christ's will for the redemption of the whole of human life and report its action to the next Assembly.

The Rev. Professor Macintyre seconded the motion, which was approved.

170. The Rev. M. McQueen submitted the report from the Presbytery of Tasmania as to the centenary celebrations and moved as follows:—

Tasmanian
Centenary
Celebrations.

That the report be received, and the Clerk instructed to convey to the Presbytery of Tasmania the congratulations of the General Assembly of Australia on the completion of one hundred years of Presbyterian life and work.

The motion was seconded by the Rev. Dr. Reid and approved.

Moderator's
Statement on
behalf of Rev.
R. J. H.
McGowan.

171. The Moderator intimated that in view of some misunderstanding as to the order of proceedings at the opening of the eighth sederunt some doubt still existed as to the attitude of the Rev. R. J. H. McGowan in regard to his charges against the Rev. Dr. Angus. The Moderator accordingly read a statement from Mr. McGowan. The substance of that statement is contained in the following letter from Mr. McGowan:—

"The Court has given a decision and it is not for me to withdraw anything.

"I give no undertaking as to what will be done in the event of the instructions of the General Assembly of Australia being hereafter disobeyed."

Order of
the Day.

172. The Order of the Day for a devotional period was called for.

The Moderator presided and was assisted by the Revs. Arthur Edmunds, Alex. Crow, Jas. Walker, and Mr. Robert Bracks.

House in
Private.

173. The House sat in private.

Reception of
Ministers
(Part 1)

174. The Rev. A. S. McCook submitted the report of the Committee on the Reception of Ministers.

(a)
Rev. E.
Wallace
Archer, M.A.

175. The Rev. Dr. Borland moved that the prayer of the Petition of the Rev. Ernest Wallace Archer, M.A., be granted, and that he be received as a minister in full standing of the Presbyterian Church of Australia.

Seconded by the Rev. S. J. Hill, and approved.

(h)
Rev. W. H.
P. McKenzie,
M.C., B.A.

176. The Rev. Dr. Borland moved that the prayer of Petition of the Rev. William Henry Purvis McKenzie, M.C., B.A., be granted and that Mr. McKenzie be received as a minister in full standing of the Presbyterian Church of Australia.

The Rev. F. E. Yarnall seconded the motion, which was approved.

Reception
of Ministers
Report
< Part 2)

177. The Rev. Dr. Borland moved that the Assembly receive the Report (dealing also with the reception of the Revs. A. T. McNaughton, M.A., B.D., J. A. Munro Ford, Ph.D., and A. Trafford Walker), thank the Committee and especially the Convener.

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

In li nation
re Standing
Committees.

178. It was intimated that in the list of Standing Committees there was a misprint. The name of the Rev. T. Gibson should be inserted in the membership of the Board of Religious Education. Leave to make the alteration was granted.

The House
resumes in
Public.

179. The House resumed in public.

Overture
from W.A.

180. The Overture from Western Australia was called for.

Parties were placed at the Bar. The Revs. Geo. Tulloch and F. M. Peirce stated the Overture.

Questions were asked. Parties were removed from the Bar. The Rev. Geo. Tulloch moved, and the Rev. T. Gibson seconded the following motion.

That the Assembly:—

Sustain the Overture, and find that:—

1. Where any Minister ordained under the above restrictions has served the Church in Western Australia for the full period of seven (7) years from the date of ordination, the restriction be removed and he be placed in the position of every other Minister of the Church of Australia, entitled to be called in any State in the Commonwealth;

2. That in every case the certificate of the Clerk of the General Assembly of the Church of Western Australia shall be produced as proof of the fulfilment of the seven years period.

181. The Rev. N. S. Millar moved as an amendment the omission of all the words after "Assembly," with a view to inserting the words "dismiss the Overture." Amendment
to dismiss
Overture.

The Rev. Karl Forster seconded the amendment.

The amendment was carried, the proposed words omitted and the words "dismiss the Overture" were inserted.

The motion as amended was approved.

182. The report of the Defence Forces Chaplaincy Committee was submitted by Rev. W. Floyd Shannon. The Rev. A. H. Stewart moved the deliverance as follows:— Chaplaincy
Report.

That the Assembly:

1. Receive the Report and thank the Chaplain-General and the Executive in Victoria and the Senior Chaplains and Naval Chaplains for their reports.

2. Gratefully recognise the valuable help rendered to the Chaplain-General by the Rev. A. Irving Davidson since last Assembly, and thank Rev. R. W. Macaulay for undertaking similar help for this year.

3. Express gratification at the good social work done at camps and depots and ports, and specially at the fine moral and spiritual influence exerted by all our Chaplains in the Naval, Military, and Air Forces.

4. Thank and re-appoint the Committee.

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

183. The report on Immigration was submitted by the Rev. Dr. Borland, who moved the Deliverance as follows:— Immigration.

That the Assembly:—

1. Receive the report and commend the Victorian Church on the formation of a Farm Trainee Scheme for unemployed city boys and its success in placing satisfactorily 1407 boys with farmers, from February, 1931, to August, 1935;

Express regret that owing to the scarcity of boys 14 to 16 years of age, offering for farm work, the Scheme could not be continued;

2. Express the sincere thanks of the Assembly to Ministers, office-bearers and members of the Church who are actively engaged in agencies and institutions still helping, financially and otherwise, former migrants who are unemployed and in need of assistance;

3. Recommend to relevant Committees of the State Assemblies to take the necessary action when immigration is resumed, to welcome and assist Presbyterians;

4. Reappoint the Committee as follows:—

Revs. Dr. Borland (Convener), D. A. Cameron, W. Thomson, J. C. Jones, D. J. Flockhart, J. C. Milliken, G. M. Scott, Alex. Duff, W. C. Radcliffe, G. Tulloch, A. E. Brice, N. D. L. Webster, J. L. Hurse, N. H. Joughin, and Messrs. C. Mackinnon, H. J. Ramsay, J. Downes, M. McDermant, L. V. M. Leal, and R. Bracks.

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

184. The Overture from the Revs. S. J. Hill and J. E. Owen was called for.

Parties were placed at the Bar. The Rev. S. J. Hill stated the Overture.

Questions were asked. The Overturists were removed from the Bar.

The Rev. S. J. Hill moved:—

That the General Assembly sustain the Overture insofar as it brings the matter before the House, and refer it to the Committee on Christian Unity for report to next Assembly, with authority to confer with representatives of other churches so far as it thinks desirable to assist it in preparing such report.

The motion was seconded and approved.

185. The Report of the Year Book Committee was called for and was submitted by the Rev. C. J. V. McKeown, who moved the Deliverance as follows:—

That the Assembly:—

1. Receive the Report and thank the Committee and especially the Convener;

2. Re-appoint the Rev. J. R. Fiddian, M.Sc., as Editor and thank him for his services during the past 22 years;

3. Instruct Clerks of Presbyteries to forward to the Editor, not later than October 31st in each year, an up-to-date list of all ministers on their rolls, specifying the charges of those who have them, as well as ministers emeriti and ex-officio members, and showing academic degrees when such are held;

4. Continue the arrangement for publication and distribution through the Board of Religious Education;

5. Authorise the payment of a subsidy up to £30 per annum.

Mr. W. T. Seaward seconded the motion, which was approved.

186. The Rev. E. G. Petherick submitted the Petition from the congregation of Rainbow.

Questions were asked. It was noted that the Petition had been transmitted through the Presbytery of the Wimmera. The Peition was received.

The Rev. E. G. Petherick moved, and Mr. H. C. Innes seconded,

That the Assembly:—

1. Sustain the Petition;
2. Grant the prayer of the Petition;
3. Instruct the Presbytery of the Wimmera to take Mr. William Harcourt Baird on trials for licence with authority to ordain and induct him to the charge of Rainbow so soon as it becomes an Intermediate charge under the Victorian Rules.

The motion was disapproved.

The Rev. E. G. Petherick moved "That the Assembly appoint the Rev. S. J. Hill to convey the decision of the House to the Rainbow congregation and give them all due encouragement in the Lord."

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

187. Rev. W. L. Collins gave notice that when the Public Questions Committee Report is before the House he would move that the following clause be added to the Deliverance. Notice of Motion.

"Authorize the formation of a Temperance Committee of this Assembly to unify the attitude of the whole Church towards the Liquor Traffic and instruct the Selection Committee to make nominations." (Min. 200).

188. The Rev. M. McQueen gave notice that when the Public Questions Committee Report is before the House, he would move the following addition to the Deliverances. Notice of Motion.

(10) Approve the Petition regarding the preservation of peace, forwarded from the Victorian Public Questions Committee, and transmit the same through the proper channels, under the signature of the Moderator-General, to His Majesty the King. (Min. 201).

189. The House adjourned to meet at 7 p.m., which, having been duly intimated, the sederunt was closed with prayer. Adjournment.

R. W. MACAULAY } Clerks.
W. D. MARSHALL }

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

ELEVENTH SEDERUNT.

At Sydney, and within the Assembly Hall, Margaret St., on Wednesday, September 16th, 1936, at 7 p.m.

Opening.

190. The General Assembly convened and was opened with praise, reading of Scripture and prayer.

Mission
to Jews.

191. The Rev. Alex. Yule submitted the report of the Mission to the Jews and moved, That the Assembly:—

1. Receive the Report. Thank the Committee and Convener. Reappoint the Committee as follows: the N.S.W. and Victorian Committees, together with the Revs. S. Martin (S.A.) and G. Tulloch (W.A.);

2. Rejoice in the world-wide opportunity created by the earnest desire of so many Jews for spiritual light and help;

3. Regret the resignation of the Rev. E. C. Etmann; thank him heartily for his valuable and self-sacrificing service during his many years as missionary of our Church, and assure him of the Church's best wishes for his personal welfare and for his Christian activities still; thank Mrs. Etmann also for her devoted assistance;

4. Welcome the Rev. A. C. Karmouche as his successor, and commend him cordially to the interest and friendship and support of all our people;

5. Express our deep sympathy with those Jews who are suffering ill-will and persecution in Europe and elsewhere;

6. Request that in our Church services prayer for the Jews be made as a regular thing, and particularly on the Sunday nearest to the Day of Atonement in each year; and suggest to all Christians to use every opportunity of showing kindness to their Jewish neighbours, and of commending our Lord Jesus Christ to them by word and deed.

The motion was seconded by the Rev. Geo. Tulloch.

The Rev. A. C. Karmouche (Missionary to the Jews in Victoria) addressed the House.

The motion was approved.

The Moderator thanked the Rev. A. C. Karmouche.

Next
Assembly.

192. The Rev. Dr. Macintyre moved that the next meeting of the General Assembly be appointed to be held in the Assembly Hall, Melbourne, on the second Wednesday of September, 1939, at 7.30 p.m.

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

Costs of
Printing.

193. The Rev. Dr. Macintyre moved that the Assembly remit the costs of printing the Petitions, Appeals and other documents connected with the theological discussions before the Assembly.

The Rev. M. McQueen seconded the motion which was approved.

194. The Rev. Dr. Macintyre submitted the report of the Moderator-General's Committee and moved the following Deliverance:—

Moderator-General's Committee.

That the Assembly:—

1. Receive the Report;
2. Thank and congratulate the Moderator-General upon his extensive visitation throughout the Commonwealth during his term of office.
3. Thank and re-appoint the Committee.

The motion was seconded by Mr. H. J. Ramsay and approved.

The Moderator-General conveyed the thanks and appreciation of the House to the Very Rev. Dr. Reid.

195. The Rev. Dr. Reid submitted the report of the Committee on Home Religion and moved the Deliverance as follows:

Religion in the Home.

That the Assembly:—

1. Receive the report; thank and congratulate the Committee and the Convener;
2. Express satisfaction at the increased circulation of the annual "Family Worship" publication and the earnest desire that it may be more widely extended;
3. 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 issue again "The Family Altar Card" along similar lines:—The Rev. G. R. S. Reid, D.D.; the State Moderators, Revs. A. T. McNaughton, J. B. Galloway, E. A. Davies; Messrs. W. Gray, H. R. Balfour, R. Love, W. Park, D. Ross, John Mackay, N. F. Nelson and C. J. R. Price.

The Rev. J. B. Galloway seconded the motion which was approved.

196. The Rev. G. M. Scott submitted the Report of the Committee on Social Service—and moved the Deliverance as follows: (including the additional clause notified in Min. 115).

Social Services.

That the Assembly receive the Report; thank the Committee and Conveners; express satisfaction with the maintenance and development of existing enterprises and institutions; thank founders and supporters; express appreciation of the work of Superintendents and staffs; commend to our people further undertakings of philanthropy among men, women and children, and urge upon our people generosity in these directions as a duty to their neighbours and the community and as a witness to the indwelling of Christ in the hearts of His people; express appreciation of the Social Service rendered by ministers in their parishes; and appoint the following as the Committee:—

The Very Rev. D. A. Cameron and Rev. D. J. Flockhart, joint Conveners; the Very Rev. Dr. Macintyre and the Revs. N. H. Joughin, 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. D. L. Webster, A. R. Mcvittie and G. Cowie. Messrs. J. Balfour, J. R. B. Campbell, G. Johnston, J. Banks Mitchell, A. F. Whitehall, D. Claude Robertson.

The Rev. A. R. Mcvittie seconded the motion which was approved.

Fire
Insurance.

197. The Rev. V. Clark-Duff submitted the Report of the Committee on Fire Insurance and moved that the Assembly receive the report, thank and re-appoint the Committee.

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

Statistics.

198. The Rev. V. Clark-Duff submitted the report on Statistics and moved that the Assembly receive the report, and cordially thank Mr. Carruthers for his interest and services.

The Rev. W. D. Marshall seconded the motion which was approved.

Public
Questions.

199. The Very Rev. Dr. Reid submitted the Report on Public Questions and moved the Deliverance as follows:—

That the Assembly:—

1. Receive the Report;
2. Express appreciation of all efforts in State Assemblies for the support of every public movement for the benefit of the nation, especially in Temperance, Sunday Observance and the prevention of Gambling;
3. Recommend joint action with sister Churches and other organisations in the direction of reducing the temptations of strong drink, and of strengthening and enforcing existing laws regulating the drink traffic;
4. Again protest strongly against the evils of State Lotteries and warn our people against participation in this and other forms of gambling and betting as demoralising to national life and character and especially hurtful to our growing youth;
5. Deplore the disregard of the Lord's Day so prevalent in Australia, particularly in the shape of organised sport and Sunday trading; request ministers to impress more frequently upon congregations the urgent and vital necessity of maintaining this sacred Day for the honour of Christ and the recognition of God in family and community life and for the upbuilding of a Christian Commonwealth;
6. Commend all movements for the moral stability and spiritual uplift of the people to the watchful interest and prayers of the whole Church;
7. Again repudiate war as a futile un-Christian method of seeking to settle international disputes; re-affirm confidence in the League of Nations as the best means of attempting to prevent strife by arbitration, and to secure justice and organise peace; continue its membership of the League of Nations Union and instruct the Treasurership Committee to pay annually the subscription to the N.S. Wales Branch of the L.N.U.;

8. Emphasise the necessity of educating our young people in the principles of good citizenship and the foundations of public welfare and international goodwill; recommend fuller use of the literature provided for this purpose by the Board of Religious Education;

9. Instruct corresponding Committees in all States to cooperate with the authorities concerned in maintaining proper standards in wireless broadcasts and picture films and eliminating elements of an objectionable character;

10. Approve every wise proposal for Christianising social and industrial relationships and encourage our people everywhere to witness for Christian ideals and methods in every department of life;

11. Thank and re-appoint the Committee with the Very Rev. Dr. G. R. S. Reid as Convener.

The motion was seconded by the Rev. P. L. Forster.

As an addition to clause 9, the Rev. A. R. Mcvittie moved: "That, having regard to the powerful effect of the Cinema Film on character, and especially on the character of young people, this Assembly of the Presbyterian Church of Australia urge that there be a stricter censorship, and that such pictures as by their suggestiveness are likely to have an evil effect upon the morals of the community be banned." (Min. 122).

The Rev. Geo. Tulloch seconded the amendment.

The Rev. Dr. Reid accepted the addition.

The amendment was approved.

The Deliverance as amended was approved.

200. The Rev. W. L. Collins moved:—

That the Assembly authorise the formation of a Temperance Committee of this Assembly to unify the attitude of the whole Church towards the Liquor Traffic and instruct the Selection Committee to make nominations for that Committee. (Min. 187).

Temperance
Committee.

The Rev. F. W. Rankin seconded the motion.

The motion was disapproved.

201. The Rev. M. McQueen moved:—

That the Assembly approve the petition regarding the preservation of peace, transmitted from the Victorian Public Questions Committee, and forward the same under the signature of the Moderator and the Clerk, through the correct channels, to His Majesty the King. (Min. 188).

Rev. M.
McQueen's
Petition to
the King.

The motion was seconded by Mr. A. Barr. The motion was disapproved.

202. The Clerk laid on the table the minutes of the Eighth and Ninth Sederunts and moved that they be confirmed. The Rev. W. D. Marshall seconded the motion which was approved.

Minutes
Confirmed.

203. The Rev. K. Forster moved:—

That in view of the encouragement of gambling through State Lotteries the G.A.A. urgently requests the Government of

Request re
State Lotteries
to Victorian
Government.

Victoria to discourage any attempt to introduce a State Lottery into that State.

Dr. Macintyre seconded the motion which was approved.

Christian
Social Order.

204. The Rev. R. W. Macaulay submitted the communication from the Assembly of Victoria re a Council for a Christian Social Order. According to notice (see Min. 121) he moved:—

That the Assembly:—

1. Receive the Communication;

2. Express its satisfaction that action is being taken in various States to make clear the message of the Christian Church in these times of international and economic confusion and distress ; affirm its conviction that the challenge of an un-Christian social and economic system can be effectively met only by a united practical assertion of the validity and supremacy of spiritual values; and commend the Christian Social Order Council and similar agencies for their efforts to arouse and educate the social conscience of the community (see page 180) ;

3. Appoint a Committee to co-ordinate the work of the several Committees of the State General Assemblies and to approach other Churches with a view to the creation of a nationwide inter-Church Movement towards a Christian Social Order.

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

The Committee was appointed as follows:—

Co-ordinating Committee on Christian Social Order:—

New South Wales Members: Revs. Prof. R. G. Macintyre, V. C. Bell, R. C. Racklyeft, J. A. Hunter, A. D. Marchant, A. R. Mcvittie, G. M. Scott, Mr. John Downes.

Victoria: Revs. W. D. Anderson, F. E. Brown, J. C. Jones, J. T. Lawton, R. W. Macaulay, A. J. Porter.

South Australia: Rt. Rev. D. D. Munro; Rev. Stewart Anderson.

Western Australia: Revs. A. Crow, A. E. Brice.

Queensland: Revs. Arthur Edmunds, W. L. Laurie, F. W. Gresham, Mr. John Campbell.

Faith and
Order.

205. The Communication from the Council on Faith and Order was laid on the table by the Business Convener who moved that it be received. The motion was seconded by Mr. Brierley and approved. (See also page 224).

Authority
to issue
Commissions.

The Moderator and Clerk were authorised to sign commissions to qualified persons able to attend the next World Conference in Edinburgh.

Presbyterian
Alliance.

206. The Communications from the General Presbyterian Alliance were received and the Moderator authorised to sign commissions to qualified persons able to attend the next meeting.

207. A communication from the Presbyterian Church of New Zealand was laid on the table by the Business Convener who moved that it be received and that the Assembly intimate to the New Zealand Church that it has taken appropriate action in support of the League of Nations.

Communication.
from N.Z.
Church.

208. A communication from the New Zealand Church requesting a visit from the Rev. John Flynn was laid on the table.

N. Zealand
Invitation to
Rev. J. Flynn.

The Rev. Dr. Mackenzie moved that it be received and that it be forwarded to the A.I.M. Board with a recommendation that it be favourably considered.

The Rev. Dr. Macintyre seconded the motion which was approved.

20. A communication was received from the Burns Society of Australia re observance of St. Andrew's Day.

Burns
Society.

The Rev. M. McQueen moved that "the communication be received and the suggestions in regard to the observance of St. Andrew's Day be commended to the ministers of the Church in view of the fact that such observance will tend towards a closer bond of union with the Mother Church of Scotland."

The Rev. Geo. Tulloch seconded the motion which was approved.

210. The Rev. R. W. Macaulay moved:—

That the Assembly appoint:—

Relations
between
Churches in
Empire.

1. A Committee to investigate the possibility of strengthening relations between the various Presbyterian Churches throughout the British Commonwealth;

2. The following as members of the Committee: The Moderator-General, Revs. Dr. Macintyre, Dr. G. R. S. Reid, John Flynn, S. A. Goddard, R. J. Howie, R. W. Macaulay, John Waugh, N. S. Millar, with power to add. The Rev. John Flynn, Convener.

The motion was seconded by the Rev. J. C. Milliken and approved.

211. On behalf of the Procurator and himself, the Clerk handed in the following Answers to the Reasons for Dissent, submitted by the Rev. Geo. Tulloch (Min. 128), and moved that they be received and approved.

1. The Assembly "did not, and could not, discharge the charges made by the Rev. R. J. H. McGowan as the Assembly cannot over-ride the Rules of Discipline." . . .

(Answer to
Reasons for
Dissent.
Min. 126).

Reply: The resolution of Friday, September 11 th, was arrived at after a full discussion and was approved unanimously. The Assembly therefore regarded the whole matter as finally closed. In so deciding, the Assembly exercised a right which inherently belongs to it in the conduct of its own business and there is no question of over-riding the rules of discipline.

2. "By passing this motion the Assembly has denied the rights of a minister to proceed to prove that a professor has violated his ordination vow"...

Reply: It is within the right of the Assembly to decide whether it will or will not receive a charge against any member of the Church.

3. "This Church has laid itself open to the charge that this Court can apply its rules of discipline or need not apply them, thus making the position insecure..."

Reply: It is always open to the Assembly to regulate (not disregard) the operation of its own rules. In view of the long drawn out discussions and the ample opportunities given over many years to make charges, and the thorough consideration given by this very Assembly to the whole matter, the Assembly is content to leave the value of such a criticism to the judgment of its people.

4. "There arises the danger of an appeal to the Civil Courts."

Reply: There is no such danger of an appeal to the Civil Courts, as the Assembly has not violated any act of Parliament or any part of its own Constitution.

The motion was seconded and approved.

212. The Rev. M. McQueen moved and the Rev. Geo. Tulloch seconded the motion:—

That the Assembly convey its thanks to the Hospitality Committee, especially the Convener, Mr. Walter Geikie, to the congregations, and especially their ladies, who so graciously ministered to the material needs of members, and to all who extended hospitality to visiting representatives; and that the thanks of the Assembly be conveyed to the various officials of the Assembly, especially the Rt. Rev. the Moderator and the Business Convener, for their efficient and courteous conduct of the business of the House; also the Rev. J. B. Galloway for presiding at the organ during devotional periods.

The motion was approved.

213. The Rev. M. McQueen submitted the Returns on the Remit re the administration of the Sacraments by Home Missionaries and drew attention to the fact that owing to the insufficient number of replies the Remit could not be finally sustained.

He moved: That the Assembly receive the report and approve the Rules for the Administration of the Sacraments by Home Missionaries, with the following alteration, viz., in 198 (a) par. (5) omit the words "the Presbytery of the bounds in conjunction with"; give them interim authority, and send them down to State Assemblies and Presbyteries for report to next General Assembly.

The motion was seconded by the Rev. K. Forster and approved.

Thanks to
Hospitality
Committee
and others.

Returns on
Remit.
(Adminis. of
Sacraments).

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

215. The Minutes of the Tenth and Eleventh Sederunts were read by the Clerk who moved that they be approved and confirmed with any necessary corrections, and repairs of accidental omissions. Minutes.

The motion was seconded by the acting Junior Clerk and approved.

216. The business of the Assembly being now 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, Melbourne, on the second Wednesday of September, 1939, at 7.30 p.m., the session was closed with the Benediction. Closing.

JOHN MACKENZIE, D.D., Moderator.

R. WILSON MACAULAY, Clerk.

W. D. MARSHALL, Acting Junior Clerk.

Special Committees.

A.I.M. Board.—Minute 38, paragraph 8.

Attitude of Church to Creed.—Minute 151. Rev. Dr. E. E. Anderson, Convener. Rev. Prof. F. E. Oxe, Vice-Convener.

Beneficiary Fund.—Minute 136. Rev. W. Huey Steele, Convener.

Book of Common Order.—Minute 135. Rev. Dr. Borland, Convener; Rev. A. C. Grieve, Vice-Convener.

Business.—Minute 214. Rev. Dr. R. G. Macintyre, Convener.,

Canberra.—Minute 41, paragraphs 17, 18. Rev. J. B. Galloway, Convener.

Canberra Congregation Selection Committee.—Minute 41. Paragraphs 4 and 5.

Canberra Commissioners' Sub-Committees.—Minute 41, page 29.

Church's Attitude to Creed.—Minute 151. Principal Anderson, Convener.

Christian Unity.—Minute 168. Rev. Dr. R. G. Macintyre, Convener.

Churches Within Empire.—Minute 210. Rev. John Flynn, Convener.

Defence Forces Chaplaincy.—Minute 182. Chaplain-General, Convener.

Fire Insurance.—Minute 197. Mr. S. J. Carruthers, Convener.

Immigration.—Minute 183. Rev. Dr. Borland, Convener..

Mission to the Jews.—Minute 191. 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., Minute 194.

Public Questions.—Minute 199. The Very Rev. Dr. Reid, Convener.

Religion in the Home.—Minute 195. The Very Rev. G. R. S. Reid, D.D., Convener.

Social Services.—Minute 196. Revs. D. A. Cameron and D. J. Flockhart, Joint Conveners.

Suva Commission.—Minute 79. Rev. J. Smiley (Convener), Revs. Dr. J. Mackenzie, K. Forster, A. S. Houston, R. W. Macaulay.

Joint Board of Graded Lessons.—Minute 150, paragraph 9. Convener, Rev. W. H. Waters.

Council for Christian Social Order.—Minute 204. Rev. Dr. Macintyre, Convener.

Committee for Strengthening Presbyterian Relationships.—Minute 210. Convener, Rev. J. Flynn.

REPORTS OF COMMITTEES

AND OTHER PAPERS

PRESENTED TO

THE GENERAL ASSEMBLY

OF AUSTRALIA



SYDNEY, SEPTEMBER, 1936.

Reports.

REPORT OF THE COMMITTEE ON THE ATTITUDE OF THE CHURCH TO HER CREED.

At last General Assembly your Committee was authorised to prepare a re-statement 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.

Your Committee felt that, before attempting to restate the faith of the Church, considerable discussion and conference would be necessary to enable us to apprehend clearly each other's mind. Helpful discussions of a general and preliminary nature took place from time to time in the Victorian and N.S.W. sections, which kept in close touch with each other by correspondence.

Separate discussions and communications by correspondence, however, did not provide an adequate method of interchange of thought. It was felt that no real progress towards mutual understanding could be expected till representatives from the different States could meet together from time to time and hold prolonged conferences with each other.

Attempts were made to arrange such conferences, but we were confronted with practical and financial difficulties, and it was thought desirable to wait till we had before us the final statement of the Church's Faith prepared by the Committee of the Church of Scotland and the resolution of the General Assembly upon it.

This statement of the Church's faith, as drafted by the Committee of the Church of Scotland, was remitted to the Presbyteries of the Church by the Assembly of 1934, but not under the Barrier Act, for their consideration.

General approval was definitely given by 34 Presbyteries, nine suggested changes in phraseology and were assumed to give general approval, while sixteen disapproved. Of these sixteen Presbyteries, which disapproved, some did so because they thought that no statement was needed and some because they thought that it should be of a quite different kind, very much shorter or very much longer, containing explanations or apologetic argument, or again with its subjects treated in quite a different order. There was a widely expressed desire that language savouring of the archaic or merely traditional, and, therefore, less luminous for the mind of to-day, should be avoided.

The Statement, now called the "Short Statement of the Church's Faith," to distinguish it from the "Brief Statement" of 1921, drafted by a committee of the United Free Church of Scotland, was "accepted" by the General Assembly and "commended cordially to the ministers and members of the Church."

This "Short Statement of the Church's Faith," thus "accepted," is not in any sense constitutional. It did not go down to Presbyteries under the Barrier Act. Our information is that it would not have been accepted by the Assembly, had there been any attempt to make it the Subordinate Standard of the Church.

Your Committee, after full consideration of the position, made much more difficult for us by the theological controversy which has been disturbing the peace of the Church, decided that it was not feasible in the meantime to attempt what the Church of Scotland would not attempt, and prepare a restatement that would be fitted to become the Subordinate Standard of the Church.

It might be helpful to have a statement which would enable the popular mind of to-day to apprehend more clearly the essential faith of the Church. But your Committee considered that it was not authorised to prepare any other kind of statement than one which would serve as the Subordinate Standard.

As the present Convener of the Committee is approaching the retiring age and will be unable to continue his service, it will be necessary to appoint a new Convener.

E. E. ANDERSON, Convener.

REPORT OF THE AUSTRALIAN INLAND MISSION.

It is with feelings of great thankfulness to Almighty God for His goodness and guidance in the carrying on of His great work that the Board of the Australian Inland Mission submits this report.

During the past three years the Board has had many difficult problems to solve, but the sympathetic and whole-hearted co-operation of all branches of our far-flung Organisation enabled us to overcome them all, and we look forward with every confidence to the future.

Plans are being made for the further extension of our patrol and mission work in the lonely lands of our vast Continent.

It was with very great regret that the Board received the resignation of Mr. D. Sneddon, who so ably filled the position of Convener for a period of five years. A suitable appreciation is contained in our Minutes. The Rev. R. C. Racklyeft was elected Convener, and has carried on the work with great distinction.

Resignations were also received from the Revs. J. A. Barber, Hubert Robertson, A. E. Giles and Mr. J. Inglis. The Board also wishes to record its loss through the death of Rev. A. D. Leckie. The vacancies were filled by the appointment of Revs. W. C. Radcliffe and J. P. Mortimore, and Messrs. H. R. Balfour and H. M. Rolland.

The work committed to the Board has continued with ever-increasing success. The long years of patient service in the Field have brought to us a harvest of success and recognition that gives the A.I.M. a foremost place, not only amongst Presbyterian Missions, but also in the national life of Australia.

The continued growth in our activities imposed a very heavy burden on the Sydney Executive, with its limited numbers. The Board, therefore, at its meeting on the 5th December, 1934, agreed to an arrangement whereby delegates from Victoria visit Sydney each quarter to assist in the transaction of business. This arrangement has enabled the work to be carried on more expeditiously.

As a result of the ballot at the last Assembly, several of our key men in the work of the Sub-committees were excluded from the Board, and, during the period under review, these Sub-committees of Finance, Patrol, and Nursing Services, have been carrying on with the assistance of these non-members.

To facilitate administration, an Overture is being presented to this Assembly, praying that the work may again be controlled by a "Special Committee."

Superintendent: The Superintendent, who will present a separate report, has been busily engaged in many matters of considerable importance, especially in connection with the resolution of the Assembly authorising the creation of a new Organisation of national character to establish and maintain Aerial Medical Services adequate for the isolated areas in Australia.

Staff: The staff has carried on the work of the office with efficiency and enthusiasm.

The Board, at its meeting in December, decided to appoint Mr. C. P. Hughes as Secretary of the Board as from 1st January, 1934. He has rendered service in an efficient manner, giving close attention to the accounts and correspondence, and revealing an intimate knowledge of all A.I.M. activities.

Accounts: In accordance with the wishes of the last Assembly, arrangements have been made with the Treasurers of the G.A.A., which have resulted in increasing efficiency in keeping the Board's accounts.

The Assembly's Auditors regularly audit our accounts and report to the Board. The Chairman of the Treasurership Committee is also a member of our Board, and of the Finance Sub-Committee. His assistance has been invaluable.

During the period, we have again realised the need for more adequate arrangements in the Assembly's Treasurership Department.

In consultation with other committees and officers a proposal is being brought before the Assembly which, it is hoped, will immediately overcome these difficulties.

PATROLS.

Patrol work has been carried on very successfully, and we consider this to be of paramount importance. To enable more concentrated efforts, the boundaries of each patrol have been altered and each Padre has been allotted a State capital as his headquarters. This enables him to visit his field, keep in touch with the isolated inhabitants, and then return to his base for conference with our committees and voluntary workers, and also assist in publicity work. The Continent has been divided into five sections:

Central Patrol: The Rev. K. F. Partridge, M.A., has had a very heavy burden to bear during the past three years. Besides looking after his own section from Oodnadatta to Darwin, he also had the oversight of the Western Queensland and Gulf Patrol. With the appointment of a Queensland Patrol, and the proposed inauguration of a North Australia Patrol, Mr. Partridge will now be able to concentrate on the area which extends from Oodnadatta to Tennant Creek.

Southern Patrol: The Rev. F. H. Patterson has been very actively engaged in extensive patrol work extending east to the N.S.W. border, north of Oodnadatta, and west to Tarcoola. Each year he has organised Children's Camps at seaside resorts near Adelaide, and these have been a conspicuous success. Mr. Patterson also staged a very attractive exhibit during the Centenary Celebrations in Adelaide. Since then he has visited Eyre Peninsula.

Kimberley Patrol: The Rev. Donald Dow, who was carrying on this patrol, retired in 1934. Arrangements have since been made to include this area in the North Australia patrol for the time being.

North Australia Patrol: After considerable thought it was decided to establish an additional patrol that would cover the Northern Territory and the Kimberley district north of a line from Broome to Tennant Creek.

We are pleased to report that Rev. C. T. F. Goy, of Cootamundra, has agreed to undertake the work of this patrol, and he joins our staff in February of next year.

Western Patrol: The Rev. F. M. Peirce, B.A., has done very effective work. He has visited all parts of the field and made a special patrol of the Kimberley area, so that a comprehensive report could be considered by the Board. He also has been very closely associated with the construction of the Carnarvon Club building.

Gulf and Western Queensland Patrol: We were exceedingly fortunate in obtaining the services of the Rev. J. F. McKay, B.A., B.D., to undertake

the work of this very important patrol. Although Mr. McKay has had time for only one trip through the west of Queensland, he created a very favourable impression.

Thursday Island and Cape York Peninsula: For some considerable time the needs of the people in these areas have exercised the mind of the Board, and arrangements were made for Rev. A. S. Houston, M.A., to visit Thursday Island and investigate the position.

MISSION AND WELFARE CENTRES.

The Board continues to subsidise mission work at Kondinin, W.A., the East-West Railway, and Cloncurry-Mt. Isa, Queensland, at which places very effective work is being done.

Broome: An experiment was made of placing a Missioner at this centre for twelve months. Mr. J. MacKenz'e, who undertook the work, conducted Sunday Services and a Sunday School; held religious instruction classes in the schools and commenced several clubs, all of which functioned successfully. Unfortunately, as a result of altered conditions in connection with the Pearl-Shell industry, the white population is rapidly diminishing, and consideration is now being given to the possibility of the North Australia Patrol Padre being able, through regular visits, to foster the work at this centre.

Carnarvon: Under the able leadership of Mr. W. R. McLeish—who has now filled the position of Missioner for three years—the work at this centre has prospered.

As the result of strong representations, the Board decided on the erection of a Club building, and were fortunate in obtaining, at a very low-cost, the former Carnarvon Meatworks' Dining-room. This building was dismantled and re-erected on a block of land provided by the Government. Although the Club was only officially opened on the 4th April, 1936, the membership is already 185.

Tennant Creek: As a result of gold-mining activities there was a large influx of people to Tennant Creek, the population mounting in a few months to between 600 and 700.

As no facilities existed for the spiritual and social welfare of these people, the Board decided to erect a steel-framed Welfare Hut and install a Welfare Officer. The building was completed early this year, and the activities have flourished.

Under the new Welfare Officer, Mr. H. D. Gibbs, a library has been installed and between 5 00 and 600 books are constantly in circulation, besides magazines and periodicals. Attendance in the reading room averages about 250 per month, and in the lounge between 150 and 300, while those taking part in games are between 450 and 500. Social evenings are held and sports gatherings arranged.

An Employment Bureau has been commenced, and has been the means of placing several men who were in particularly unfortunate circumstances, and enabled them to get into better environment.

Sunday School is held each Sunday at 3 p.m., and the usual morning and evening services. The Methodist Minister conducts the morning service and our Welfare Officer the evening. The attendance is showing an encouraging improvement.

Our thanks are extended to Mr. R. Schmidt, who donated a site in one of the best positions in the township.

NURSING HOMES.

We have been particularly fortunate in our selection of nurses for appointment to the nine Nursing Homes. They have all given excellent service, entering fully into the spirit of the work.

The spiritual and social work conducted from the Nursing Homes has been greatly appreciated by the people in each district. In the more isolated centres our Sisters conduct Church Services and Sunday Schools, some of which are attended, by aboriginal and half-caste children. This feature of our work has received high commendation from all those who have had the privilege of visiting any of our centres.

Alice Springs: For many years the position at Alice Springs has exercised the minds of members of the Board. The considerable growth in the population increased the work at the Nursing Home until it has now become practically a District Hospital. The accommodation and facilities are not sufficient to cope with the work, and representations have been made to the Commonwealth Government.

We are informed that arrangements are now in hand for the erection of a Government Hospital, and it is hoped that the building will be completed during the coming year. In the meantime, the Government is rendering some financial assistance. As soon as the Government Hospital is erected, we hope to extend our spiritual and social work considerably at this centre.

Esperance: During the period under review, the Local Committee at Esperance was able to take over the entire control, but in order to continue the link with the A.I.M., arrangements were made for us to select the nurses.

In May last, by special request, Sister Hughston—who formerly served at Innamincka—agreed to take up work at this hospital.

Port Hedland: During 1935 the Australian Aerial Medical Services (W.A. Section), commenced a Flying Doctor Service with Port Hedland as its base. Dr. Allan Vickers—who served the A.I.M. for three years at Cloncurry—was appointed by the W.A. Government as Resident Medical Officer.

The inauguration of the Flying Doctor Service has still further increased the nursing work at this centre, which has always been very considerable. Additional accommodation is urgently needed, and at least one extra nurse.

Following its usual policy of arranging for a Local Committee, or the Government, to take over the Nursing Services when the work actually becomes that of a District Hospital, negotiations are now being conducted with the local residents and the W.A. Government, and it is hoped that the A.I.M. will be relieved of this responsibility during the coming year.

Fitzroy Crossing: Some years ago a fund was accumulated for the purpose of establishing a Nursing Home at this centre. Various influences have necessitated postponing the erection of a Home, and now that a Flying Doctor service has been established at Wyndham by the A.A.M.S. (Victorian Section), consideration is being given to the desirability of establishing a Welfare Centre that will also provide first-aid and be able to call up the Flying Doctor when necessity arises.

Birdsville: Arrangements are now well in hand for the erection of a new building. For many years our work has been conducted in an old rented building, and it has long been felt that more suitable accommodation should be provided. The nurses at this centre have the responsibility of carrying on the religious life of the community under exceptionally difficult conditions and yet their work has met with conspicuous success.

Two blocks of land are to be purchased and a steel framed building is to be erected. A fund has been accumulating, so that the building will be **opened free of debt.**

PUBLICITY.

The re-arrangement of the patrols has enabled the Padres to conduct publicity work in the various States.

The "Frontier News," which has been the means of keeping our work before our many friends, is now being brought out more frequently, and enables us to keep all sections of our work before the public.

A book of views, "Beyond the Furthest Fences," was published last year, and many thousands of copies have been sold. The photos were donated by Centralian Film Productions Ltd., who had been assisted by Mr. Partridge while on his patrol in the Northern Territory.

AERIAL MEDICAL SERVICE AND WIRELESS.

This spectacular work of our Church has been successfully maintained from the Cloncurry base. Latterly, on account of many of the District Hospitals being without a Resident Medical Officer, it has become necessary for our Doctor to act at intervals for each Hospital, and this has involved a considerable amount of extra flying. This can be well understood when the actual flying miles are reviewed:—

	Miles.
For the 12 months ended 31st July, 1934	15,376
do. do. 1935	25,548
For the 6 months ended 30th June, 1936	22,460

Three Doctors have served during the period, viz., Dr. J. McF. Rossell, Dr. Geo. Thompson, and Dr. G. W. F. Alberry.

The wireless work, under the capable direction of Mr. Maurie Anderson, has proved an inestimable benefit to the isolated outposts. Many reports speak in the highest praise of the patience and kindness with which the staff at Cloncurry co-operates with the isolated inhabitants.

The Future: As will be seen from this report, our plans are being well laid for a considerable extension of our patrol, mission, and welfare work. The commencement of the North Australia patrol; establishing a Padre at Thursday Island—who will be able to patrol the Cape York Peninsula; the possible extension of a patrol in the goldfields area of Western Australia, will all help to bring these isolated inhabitants within the sphere of the Church.

We continue the maintenance of nine Nursing Homes and co-operate with an increasing number of Aerial Medical Services.

We look forward to extending our patrols to meet the boundaries of existing Charges and Home Mission Stations. By such co-operation it is hoped that the Presbyterian Church of Australia will establish and maintain contact with all her people throughout the Continent and Dependencies.

R. C. RACKLYEFT, Convener.

SUPERINTENDENT'S REPORT.

During the last three years great changes have been taking place in the thoughts of our Australian people regarding the isolated portions of this continent. And our folk are thinking more than ever before.

One great cause of wider thought is the Overseas Aerial Mail Service—which has made Darwin the "Front Door" of our country for all those influential leaders whose time is measured in hours and days instead of weeks and months. Such visitors now, perforce, fly over our lonely northern lands, and gain from them their first impressions of Australia! Thus, their subsequent narratives to our city-dwellers are sprinkled with pictures of our North which are quite a revelation to many.

Further, our own busiest leaders, taking advantage of "the high road" to reach London before their competitors, see the other side of their native land for the first time; so even those already "well-informed" are surprised by actual sight of things not previously realised in full.

Then the rumbles of international collisions have produced a healthy fear in the hearts of all thinking Australians, who are now realising more

and more that our destiny must be settled overseas; but that a great factor in contention—whether soon or late—must be the future of our so-called “Empty North”!

Driving such reflections onward and inward is the grave decline of our national birth-rate, a factor somewhat obscured by aggregate statistics, but strikingly revealed by the fact that, even in ambitious Queensland, our school rolls (public) show that *the number of infant scholars is actually decreasing.*

Again, there is at last an awakening to the losses now being sustained by Australia through erosion, especially “wind erosion” throughout the vast semi-arid plains of our interior—the southern portion of the A.I.M. Field. Dreams of “Australia Unlimited” have been rudely interrupted!

We may agree, also, that this wider interest in the “regions beyond” is due, in considerable measure, to years of quiet propaganda carried on by staff and supporters of the A.I.M. Such an admission may bring with it a deeper sense of responsibility for continued service in teaching our fellow citizens the secrets of this nation’s life—and weakness.

To all who study discussions about our lonely lands, whether from the platform, in books, in the daily press, or in market-places and homes, it is obvious that even true knowledge thus revealed is but shreds and patches. For instance, how many Australians know that Victoria contains 4,000 public schools—and that, in a certain equivalent area of the “occupied” north-west of Australia, there is not one public school?

We of the A.I.M. have been slowly learning something of the difficulties which hinder settlement in our lonely field of 2,000,000 square miles, and something of those stern limitations by which nature has circumscribed our remote pastoralists and occasional agriculturists. That wide welcome long given to our lecturers in the “Home Base” has encouraged the Board to plan further efforts of like character, by which our senior patrolling ministers will sow seeds which may yield harvests of more workers and additional resources.

A perusal of portions of the Board’s report, together with a glance over tables of our expenditure, both general and Aerial Medical Service, might well cause anxiety concerning enterprises which far* exceed our early anticipations. But reflections on the resources of staff and supporting friends, as revealed in other portions of the report, together with the revenue accounts, suggest that the Master who has provided the latter expects us to go forward and finish our task.

Our practice has always been ahead of our theories, for none of us have had leisure to discover and proclaim the latter in detail. Even had we attempted such a study, changing circumstances would have called for frequent re-statements.

Our practices of the past, however, do reveal the principles which have inspired them, even though we ourselves did not always understand the full significance of what we were doing.

Here, then, are some of our objectives as revealed in past practices:—

- To establish contact with all our Presbyterian people who dwell beyond the furthest parishes established by Home Mission Committees of State Assemblies;
- To establish and maintain what might be called “Chaplaincies” (corresponding to outposts under the care of the Overseas Committee of the Church of Scotland) in certain forlorn towns of this vast land where “parishes” are obviously out of the question;
- To assist the State Home Mission Committees in the establishment and maintenance of Home Mission parishes where population is hardly sufficient for parishes, yet calls for more frequent ministrations than our patrols can supply; and to co-operate with other denominations in providing more frequent opportunities for Public Worship where Resident Ministers are not practicable;

To provide, or assist in providing, Welfare Centres, staffed by experienced Welfare Officers, where the general culture of pioneers can be safeguarded; and where visiting ministers, lecturers, and others may be assisted towards relationship with our bush friends;

To provide, and to assist in providing, for all isolated Australians, adequate medical care—including effective communication facilities for medical consultations, transport to base hospitals, outpost nursing homes, and Flying Doctors.

Because of changing circumstances, our resources should go much further in the future than in the past. Formerly, it was necessary for us to assume responsibility for everything in management and finance; now, as a result of our early enterprise, others are admitting the practicability of better amenities for pioneers, and are eager to share in the extension thereof.

Many, including myself, have sometimes wondered if the Presbyterian Church was justified in assuming such lone-hand responsibility for the care of lonely areas where, often, few of our own people were to be found. And now, because we are merging our identity in certain joint-enterprises, some fear that our resources may not be replenished as of old.

Most will agree, however, that the only safe spot is the path of danger; and that the comradeship found in treading that path will make each traveller stronger in proportion to his own devotion. Our recent experiences surely support such optimism, for we continued to bear community burdens which were increased through the depression, and by subsequent confusion arising therefrom. Yet our accounts show that supplies furnished to us (in spite of our temporary doubts along the way!) have enabled us to emerge from the testing time with reserves equal to those held by us before the storm broke.

Obviously there are still deep gulfs between our attainments and our objectives. We cannot even give the width of those gulfs as yet. Nevertheless, I believe that more has been accomplished than is apparent—that certain “mental victories” have been won, from which visible results will naturally follow. Otherwise, I would be anxious about suggestions, lately made, that the A.I.M. should undertake extra responsibility for the care of residents in certain of Australia’s dependencies, as well as in some “intermediate” country on the mainland, not included in our early objectives, which State Home Mission Committees have not yet reached.

Because past experience shows that each new enterprise inspires new friends to uphold our hands, rebuking our occasional fears; and because the care of such “dispersed” countrymen is the specific function for which the A.I.M. was, and is being, evolved, I hope that approval may be given for extension to those natural boundaries set by our nation’s fences.

Such extension should not mean much burden for many years to come. It need not hinder intensive work involved in providing, on the mainland, still more adequate aids to faith in the goodness of God among those who cannot frequent our ordinary sanctuaries.

J. FLYNN.

AUSTRALIAN BENEFICIARY FUND.

This Committee held a special meeting in conference with the representatives of certain of the State funds at Melbourne on 10th October, 1935. All States were represented except Queensland and Western Australia. After general discussion, it was agreed that “the General Assembly of Australia be recommended to create “a Beneficiary Fund, and that after a date to be stated, all persons who otherwise would be required to join a State fund shall be required to join the proposed fund.” The Convener and the Rev. W. Tait were authorized to interview Mr. C. A. Norris, the actuary to the Victorian Beneficiary Fund and discuss further the advisability of using the scheme contained in that fund, which had been previously approved generally by the G.A.A. as the basis of an Australian fund. Mr.

Norris supplied information, and outlined an alternative plan by which the Victorian fund with its resources of £250,000 might be extended by mutual arrangement. The details of this proposal being in the nature of suggestions only, not having yet been endorsed by any of the State committees are not included in this report. The minutes of the meeting of 10th October and the actuarial interview, were circulated among the various State committees with results as follows:—

New South Wales.

State Committee reported to the State Assembly in May, 1936, and the Assembly in due course notified through the General Secretary "that it is prepared through its committee to confer with the G.A.A. committee or any committees of other States as to the drafting of a scheme with necessary contracts, which would be satisfactory to all parties and report to next Assembly."

Victoria (including Tasmania).

The Executive of State Committee was of opinion that if other States (including New South Wales) are prepared to negotiate, it would recommend its committee also to do so with a view to ascertaining whether a definite practical agreement can be arrived at.

South Australia.

State Committee does not appear to favour the adoption of a scheme based on that of Victoria without substantial alteration. It strongly favours a fresh start with a new central fund, and is circulating an overture on that basis.

Queensland.

Queensland committee has been in touch with the progress of the matter, but at date no information regarding its view is available.

Western Australia.

The State Assembly gave consideration to the matter but took no action owing primarily to the disability of that Church as regards financial resources. The operations of the New South Wales fund some years ago were extended by Act of Parliament so as to enable Western Australian ministers to join it, but few have done so. The Assembly however at its last meeting adopted a new scheme chiefly for Home Missionaries but in which ministers can join if they wish. This appears to be a group assurance scheme providing for policies of £100.

A further meeting of the committee has been arranged to be held in Sydney before the General Assembly, at which it is expected all States will be represented and following that meeting, there may be a supplementary report.

The Convener finds that owing to pressure of Church and other business he cannot afford the further time involved in maturing the arrangements consequent on the developments which it is hoped will occur in the immediate future, and the Assembly will be asked to appoint a successor.

For the Committee.

A.

G. PROUDFOOT,
Convener.

Board of Missions.

REPORT OF THE BOARD OF MISSIONS TO 30/6/1936.

I.—General.

In the three year period under review, the Board has to report the loss, by death, of Dr. William Gunn, a member of the Board, and for many years a missionary in the New Hebrides; and Mrs. R. D. Watson, the wife

of a member of the Board, who had spent many years in missionary service in Korea; and Dr. Joseph. Love, brother of the Rev. J. R. B. Love of Kunmunya. To their families which experienced bereavement, the Board expressed its very deep sympathy.

A bequest of £50 was received from the estate of the late Miss Mary Ervin.

The Board congratulated the Rev. J. R. B. Love on receiving his degree of M.A. from the Adelaide University, for thesis on "The Language of the Worora Tribe of North West Australia."

In 1933, Mr. and Mrs. H. R. Balfour paid a visit to the Kunmunya Mission Station. Mr. Balfour, a member of the Board, was fortunate in securing some very interesting and important moving pictures of the natives of the Worora and neighbouring tribes. A copy of this film was offered to, and accepted by the British Museum, London, and is regarded by the authorities of the British Museum as of very great importance. Since their return from their visit to Kunmunya and the Far East, Mr. and Mrs. Balfour have spoken in the interests of the Church's Mission work, throughout the Church in Victoria, and Mr. Balfour has shown his moving picture film of the Aborigines to many interested groups.

Mr. Balfour's report on his visit to Kunmunya was issued by the Board of Missions, illustrated by his own photographs, and created much interest in the Kunmunya Mission. Mr. Balfour reported on special needs of the Kunmunya Mission, and in response to his intimation of these needs, special gifts were received, which enabled Mr. Love to add to the equipment of the Mission Station a Study and an Office, a Dispensary, and a new School Building. The Board is very grateful to those donors for their special gifts to the work at Kunmunya.

In the early part of 1934, Mr. Love, owing to an injury to his eye, was ordered to come to Melbourne for medical treatment. During the weeks of his sojourn in Melbourne, Mr. Love was of great assistance to the Board in its work.

The Board co-operated with other Missionary Societies in an Outback Exhibition, which was held in the Melbourne Town Hall in September, 1934. This exhibition was in association with the Centenary Celebrations of the City of Melbourne, and was an attempt to show what had been done on behalf of the Aborigines, by the Missionary Societies, which had in association with them, various Scientific Associations and Anthropological Societies.

Mr. Love had opportunities of addressing those who attended the Outback Exhibition on the work amongst the Aborigines, as he had seen it both in the Gulf Territory and in North West Australia. Following upon that piece of work, Mr. Love reported fully to the Board of Missions on conditions at Kunmunya, making reference to the fact that part of the Reserve to the North of Kunmunya had been occupied by two white men, that the Chief Protector of Aborigines had sent instructions to have them removed, that they were given a permit to remain for five years, and that when the time was up the matter was referred to in the Western Australian Parliament, and the members of Parliament ridiculed the idea of removing the white men from the Aboriginal Reserve, and of regarding the Reserve as sacred to the Aborigines.

One of the problems to be faced by Mr. Love and his associates in the work, was the employment of the young men, and in order to help solve this problem, the Board provided Mr. Love with a Stationary Super-Diesel Engine and a 600 gallon tank. Towards the cost of this engine special gifts were received. This will enable the young men to be employed in cutting timber and in erecting dwellings for the young married couples.

The Superintendent also reported that it would be of the greatest assistance to the Mission to have a store of food in reserve for the sick against an epidemic of sickness, that this was of far more importance than a grant for medicine, and that the Western Australian Government

should be asked to accept the principle, that it was the function of the State to make provision for the sick amongst the Aborigines.

Mr. Love also reported that it was necessary for the Mission to develop a food supply on the Mission reserve, for a weekly average of at least 100 people.

In the matter of medical supervision, a Government Doctor has been appointed for the North West of Western Australia, with headquarters at Wyndham, and this Doctor has made one visit to the Kunmunya Mission. It is hoped that, when the Australian Aerial Medical Service has been established in the North of Western Australia, it will be possible to have the Kunmunya Mission connected with it. This would prove of great advantage to the Mission Station at Kunmunya, and it is hoped that the Board may be in a position to provide one of the pedal sets supplied by the A.I.M'.

The Government of Western Australia appointed Mr. H. D. Moseley a Royal Commissioner, to enquire into the conditions of the Aborigines in Western Australia. The report indicates that the Commissioner regarded Port George IVth Mission as "probably the most satisfactorily conducted Mission I have inspected." The Royal Commissioner, in his report, "charges the Missions in general with making the blacks lazy; speaks of "the danger of adopting the Christian principle of brotherhood;" and "cannot see much success ahead of them. Their country is not fitted for the purpose." The Rev. J. R. B. Love wrote in answer to these charges as follows:—

- (1) Kunmunya does not encourage laziness. No able-bodied natives are fed without working.
- (2) "The Christian principle of brotherhood." By all means; but Dr. Albert Schweitzer has summed up the position admirably in his chapter VII. of "On the Edge of the Primeval Forest," a chapter which all missionaries should read, and which many of us heartily endorse. He says, "I am your brother, it is true, but your elder brother. The combination of friendliness with authority is therefore the great secret of successful intercourse."
- (3) Success ahead of the Missions? We gratefully recognise much splendid success already in turning men and women from cruelty and evil to the love and cleanliness of the Christian life. The Commissioner questions whether "a Christian outlook may be with reason anticipated." I can say that the proof of the ability of the Aboriginal to accept the teaching of the Gospel is shown in his ability to live it. This we are constantly seeing in the lives around us, and this change in the manner of living of the people is that which makes a missionary's life worth while. Further, I maintain that the visible effects of the teaching of the Gospel are one of the strongest helps to the faith of the home Church.

The country of our Northern Missions is, on the whole, poor. That is the problem of the empty North of Australia. The Missions go where the Aborigines are. They do not take up a piece of good land and bring the people to it. There is very little first-class land in tropical North-West Australia.

But even so, we are producing a very considerable amount of good food each year, grown and consumed by the Aborigines.

The future of this station, as I envisage it, is a permanent home where the people can live out their own lives, speaking their own language, keeping the best of their own tribal laws and social organisation, such laws purified and uplifted by the leaven of the Gospel of Christ, which recognises the good in all, and is uncompromisingly opposed to the evil."

The best answer that can be given to such a statement is contained in the following extract from Mr. Love's letter about "the big blow":—

"We are very proud of the 'Watt-Leggatt,' of our captain Alfred Brown, and the conduct of his crew of four black men of Kunmunya. The storm caught Alfred just outside Walcott Inlet. He lashed his mainsail down to the deck, put an extra stay on his small mizzen mast, and under the jib and mizzen, ran before the storm to Yampi canal (where the iron ore is), doing in three hours a stage that usually takes about a day. Here he put into a creek, anchored; and as the storm made his anchor drag, he drove the boat between mangrove trees and lashed her to the trees. Here he stayed for four days. When the storm subsided the 'Watt-Leggatt' put out again. Seeing a smoke on one of the Lacepede islands, Alfred sailed across and rescued seven Japanese and Manilamen who were wrecked on a waterless island, with less than one water-bag of brackish water left. These he took on board the 'Watt-Leggatt.' Further on he took in tow a dismasted lugger, and towed her with her crew to Broome. At Broome the terrible news was learned that, out of 35 luggers pearling, 20 are believed to have been lost, with the loss of about 120 lives.

"The escape of the 'Watt-Leggatt' is most providential, aided by skilful seamanship on the part of Alfred and his crew. Alfred says his crew behaved well, carrying out their orders promptly and well, which saved the boat. The barometer on the 'Watt-Leggatt' dropped to 29.260, the lowest we have ever known.

"I am particularly pleased at the behaviour of these men at this time, when the same mail brought the charge that the Missions make the blacks lazy, showing that we do not confine ourselves to theoretical Christianity, but that our men can show the quality of the practical training they have received on the Mission."

For the past few years, the Superintendent of the Kunmunya Mission has had a desire to reach out to the Aborigines to the North and East of the Kunmunya Mission, most of whom are in friendly relations with the tribes adjacent to the Kunmunya Mission Station, and as Mr. H. L. Taylor, a student at Ormond College, had been preparing with a view to Mission work amongst the Aborigines, at its meeting on the 9th September, 1935, the Board unanimously appointed him as colleague to the Rev. J. R. B. Love, with a view to enabling Mr. Love to explore the possibilities of extension work in the Aboriginal Reserve to the North and North-East of Kunmunya. Mr. Taylor was ordained by the Presbytery of Melbourne East on June 11th, 1936. On the completion of his course at the Theological Hall, he was married to Miss Burne Hastings. Both thereafter attended the lectures on Anthropology in the University of Sydney. Mr. Taylor's appointment dated from the 1st June, 1936, and Mr. Taylor's salary is at the rate of £250 a year.

Mr. and Mrs. Taylor reached the Mission Station at Kunmunya towards the end of July and received a warm welcome from their fellow-workers and the natives.

II.—The latest report from Kunmunya contains the following:—

"The primary object of the Mission is to preach the Gospel to the Aborigines. Medical, educational and industrial work all follows from this; but the prime object of the Church's work must always be the chief consideration.

One of the first obstacles in the way of the preaching of the Gospel is that of language. The people of the Mission Reserve are of the Worora tribe. Other tribes are always represented on the Mission, at times as many as six different languages being spoken. All the natives who visit the Mission, however, understand Worora, in which language the Gospel of St. Mark has been printed by the British and Foreign Bible Society, the cost of the printing being borne by the ladies of the P.W.M.U. of Western Australia. It is hoped that soon the four Gospels may be made available to the natives in the Worora language.

The children who attend the Mission all understand a fair amount of English. The old people understand little English. But, in spite of the

obstacle of language, the Holy Spirit works through the agency of any good man or woman who speaks the universal language of love, as expressed in sympathetic understanding and help.

Two extremes are to be avoided in dealing with the Aborigines:—One is that attitude, so commonly met in Australia, of regarding the Aborigines as inferior animals, to be treated with contempt and kept in abject humiliation; the other is the error into which the young enthusiast might fall, of regarding the Aboriginal man as his brother, as he surely is, and treating him as an equal, which can only lead to friction and heartbreak.

Perhaps next in importance to the duty of preaching the Gospel are the two duties of caring for the sick and teaching the young. A sick parade is held each morning after prayers in the Church, at which the sick are treated as well as the lay knowledge of the missionaries can provide for them. For this work the Mission has a dispensary, the gift of Miss Charlotte Balfour, of Melbourne. The school is taught each week-day morning in the nice school building which was presented by Mr. H. R. Balfour, a member of the Board of Missions, after his visit to the Mission in 1934, by Mrs. MacDougall, who has an admirable effect on her scholars, teaching them the three Rs. and, what is more important, the principles of Christian living.

In the afternoons the children take their share of work in the cultivation paddocks, over which work Mr. MacDougall has charge. In the paddocks are grown peanuts, corn, melon, pumpkins, sweet potatoes, bananas, pine-apples, paw-paws, and, during the winter months, when the sun is not too severe, the usual garden vegetables. Most of the produce is consumed for food by the natives, who do the work cheerfully and willingly. The peanuts are partly sold to help in the financing of the station. As well as agriculture the Mission has livestock, viz., 2 horses, 2 mules, 40 donkeys, 140 goats and 180 cattle. The horses and mules are used for riding to handle the cattle, which are beef and milk; the goats are for meat and milk; the donkeys do the ploughing and carting.

Population of the Mission.—The weekly number at the head station is about one hundred; the number under the influence of the Mission is about three hundred. Some of these spend all their time at the Mission; others spend longer or shorter visits. All are free to stay or go at their pleasure. The Mission does not wish to wean them from their primitive hunting life; but aims at supplementing the deficiencies of this life with the produce of their industry in the cultivation paddocks, and employing those who wish to work, for their own uplift.

The sick are a charge on the Mission and are fed and cared for at the cost of the Mission.

The children are similarly a charge on the Mission for their upkeep and teaching.

The aged and infirm are subsidised by the Government at the rate of £5 per head per year each.

From the Aborigines' Department of the Western Australian Government are received also blankets and men's shirts and trousers.

All the clothing for our black women and children is provided by our ladies of the P.W.M.U. in Western Australia, South Australia, and Victoria.

All, or most of, our medicines are similarly provided by the P.W.M.U., which is unquestionably the greatest missionary aid of the Church Finance."

A letter from Mr. W. B. MacDougall tells of the Communion held on the last Sunday in June, at which were present 19 native men and 19 native women, besides the four half-castes and the missionaries. There are now over fifty members in full communion with the Church, and Mr. MacDougall describes the service as "great."

The Board considers that the Church is singularly fortunate in the missionaries who work together on the Church Mission Station in the North West.

III. —Frazer Scholarships.

Scholarships have been granted to Mr. O. Spence, who has now completed his medical course; to Mr. K. Tong Way, the son of the Chinese minister of Ballarat, Victoria, who withdrew from the work and subsequently died; to Mr. P. Hendry and Mr. Farquhar Macrae, son of the Rev. F. J. L. Macrae, missionary in Korea, who is studying in Edinburgh, Scotland. Grants were also made to Miss Burnie Hastings during her course at the Deaconess Training Institute, and to Mr. H. L. Taylor. There is a credit balance in the fund of £43/12/-.

IV. —The Boat Insurance Account

Shows a credit of £586/13/11, out of which has to be taken the cost of sails, £51/19/-, for the "Watt-Leggatt," leaving a credit of £534/14/11.

V. —New Aboriginal Mission Station in North-West of South Australia.

In March, 1935, at the meeting of the General Assembly of the Church in South Australia, Dr. C. Duguid, the Moderator, in his moderatorial address, set forth proposals for the establishment of a Medical Mission amongst the Aborigines in the North-West of South Australia, from which patrols would go West and North among the natives further out.

In his statement, Dr. Duguid made a generous offer to give £100 a year for three years at least, towards the salary of an approved Christian medical missionary, who has had anthropological training.

The Church in South Australia, according to Minute 23 of the State Assembly Minutes, gave general approval of the inauguration of such a mission amongst the Aborigines.

Minute 123, S.A., Blue Book, March 1935, is as follows:—"It was unanimously resolved that the thanks of the Assembly be accorded the Moderator for his offer, made on the opening night of the Assembly, of £100 for three years, at least, towards the salary of an approved Christian medical missionary, who has had anthropological training, provided the Presbyterian Church of Australia in South Australia founds a Mission to the Aborigines in the Northern part of South Australia, as a Centenary gesture; and that a Committee be appointed, on the nomination of the Moderator, to investigate the possibilities of the scheme, and to confer with the G.A.A. Board of Missions. The Committee nominated is:—Revs. S. Martin, C. M. Cox, N. D. L. Webster, D. D. Munro, F. W. Rankin, Mr. W. W. Paris, and Dr. C. Duguid (Convener)."

On receipt of the information from South Australia, the Executive of the Board of Missions held a special meeting on the 16th April, 1935, at which the following resolution was passed:—

"That the Executive of the Board of Missions express its warm appreciation of the generous offer made to the General Assembly of South Australia by Dr. C. Duguid, earnestly request the Special Committee appointed by the Assembly to investigate the possibilities of establishing such a mission, ascertain the cost of initiation and the annual financial responsibility involved, and report to the Board: that the Executive further request the Committee to give consideration to possible alternative schemes for the provision of a medical patrol over a wide area in the interests of the medical and general well-being of the Aborigines; that it remind the Committee of the present obligations of the Presbyterian Church of Australia for missionary service to the Aborigines to which all the States of the Commonwealth are pledged, and of the policy being pursued by the Board in meeting these obligations; and further remind the Committee of the Constitution of the Board of Missions under the Deed

of Union, in which it is set forth (VII., 4). 'No new Mission shall be organised by a State Assembly without the approval of the General Assembly.'

During the meetings of the General Assembly of the Church in Victoria, Dr. Duguid and representatives of the Church in South Australia were present at a special meeting of the Executive of the Board of Missions. At this meeting Dr. Duguid gave a survey of the situation in the area where the proposed Mission should be established, and at the same time gave an estimate of the cost for a patrol for that area, intimating that various groups interested in the work amongst the Aborigines, were prepared to give financial assistance were such a Mission established. At this meeting it was agreed that Dr. Duguid and his Committee in South Australia should be asked to keep in close touch with the Board of Missions, and assured Dr. Duguid that the Board would give very sympathetic consideration to the question of the establishment of a Mission to the Aborigines.

At the State General Assembly in Melbourne, a Sub-Committee was appointed which reported to the Assembly on the general question of the treatment of the Aborigines, and asked that its report should be referred to the United Missionary Council, with a view to united action in three directions. The Committee suggested that there should be unification of control of the Aborigines throughout Australia, that the Aboriginal Reserves should be kept inviolate, and that a complete medical survey should be made of the Aborigines of Australia.

On the 9th September, 1935, a meeting of the Board was held, to which Dr. Duguid was invited. Dr. Duguid made a full statement concerning the proposed mission to the Aborigines in the territory named, and showed a number of pictures of the area, and of the people in the area, taken during a recent visit which he had made. After a very thorough discussion of the situation and the problems indicated by Dr. Duguid's statement, the following motions were unanimously agreed to:—

"That this Board recommend to the General Assembly of the Presbyterian Church of Australia that it undertake the responsibility of a mission for the evangelisation and education of the natives in that area in the far North-West of South Australia, and that the Board be asked to recognise the urgent necessity for a medical survey of the area, and in its mission work, provide for medical supervision in the interests of the Aborigines and the white population in contact with them."

"It was further agreed that Dr. Duguid be invited to put into the possession of the Board such material as he had gathered and as came into his possession, which would enable the Board to put the plea for the initiation and the carrying on of this mission to the Aborigines as fully and convincingly as possible before the Assembly."

"It was further agreed that in all co-operative activities that might be found possible in the work of establishing this new mission amongst the Aborigines, Dr. Duguid be authorised to act in the name of the Board which is recommending to the Assembly the inauguration of the Mission."

"It was further agreed that this Board warmly commends Dr. Duguid for his labours in the interests of the Aborigines, and thanks him for his visit, and for his statement of the case for the establishment of a mission amongst the Aborigines in the far North-West of South Australia."

Following upon this request of the Board, Dr. Duguid presented the following statement about the Australian Aborigines:—

DR. C. DUGUID'S STATEMENT.

The Australian Aborigines.

"The humane treatment of weak and backward races must everywhere be a special responsibility to the Christian conscience" "As a well-

known Society working for weak and oppressed races in all parts of the world, we now venture to appeal to the Christian leaders of Australia to make a united effort in this great cause and to do all that is possible to sweep away old wrongs and injustices, to make generous reparations for the past, and to secure not only protection, but also appropriate educational and moral uplift for the very considerable remnants of a race which is not only most ancient, but also endowed with remarkable and attractive qualities of mental and moral character. From every point of view the cause of the aborigines seems to us to be worthy of the closest attention of the Australian people."—An open letter from the Anti-Slavery and Aborigines' Protection Society (London), published in "The Australian Intercollegian," June 1st, 1933.

For four years, from 1930, it was my privilege to treat, every week, a lady missionary who had contracted leprosy in the early non-infectious stage from the natives whom she had been treating in her own way on an island off the northern coast of Australia. The nearest white person to the island was one hundred miles east, along the coast of the mainland. "Weren't you afraid?" I asked her in my ignorance. "Not in the slightest," she replied. "I never turned a key in the door all the time I was there, and the only trouble I had was from two white travellers who, in spite of my supplying their needs in flour, took two women from my native folk to their camp. The native men complained to me, and after confirming their story, I told the white men what I thought of them. They left the island soon after and we had no more trouble."

Since 1914 I had been interested in the researches of Spencer and Gillen, but in 1930 this woman fired me with a human interest in the aborigines. It was difficult to believe all she recounted, but she troubled my conscience and awakened my sense of responsibility and sent me out to see for myself.

In the inland, I have visited and examined the natives alongside the townships on the railway line, on stations, in the dogging camps, in their native wilds and in gaol.

It is a sorry business. The more one learns of the aborigines of Australia, the more one comes to the conclusion that, in the past they have been more maligned and misrepresented than any people on earth.

When Australia had convicts—many of them decent people—dumped on its shores for the first time about 150 years ago, there were at least 300,000 natives spread over the length and breadth of the continent. These people are akin to the Caucasian stock, but they had come in the primitive days of man, thousands of years ago. They are the earliest living examples, as we are the latest of the same root stock.

There were no beasts of burden in Australia, no animals that could supply milk for human use, and no fruits or vegetables or grain that could be cultivated for human consumption, and yet these people grew and multiplied and were healthy and happy until the white man came along. Then the signal mistake was made, that is still being made in general principle—**we never sought their co-operation**. Instead, we took it for granted that they or we must go, and so the wholesale shootings and poisonings began. In twenty years after the founding of South Australia the whole Adelaide tribe had been wiped out. "Australia's head-hunters have been white, not black," says a Sydney publication, the "Home Annual" of 2nd October, 1933. "When Captain Tench was sent with an armed party against the natives in 1790, his orders from Governor Phillip were 'cut off and bring in the heads of the slain, for which purpose hatchets and bags will be furnished.'"

Wholesale slaughter has ceased since 1928, but as late as 1935 a prominent member of Parliament told me frankly that "the nigger has got to go and the sooner the better." This man is a member of a Christian Church, and many Churchmen still hold the same view.

"The sooner the better," has been the attitude of the Governments of Australia, both Federal and State, to the going of the most interesting man

en earth, without whom the full development of the interior cannot take place. But one must make exception of the Queensland Government. Under the direction of Mr. J. W. Bleakley, Chief Protector of Aborigines, Queensland has done much for the native. Western Australia, too, has done something, and the appointment of Mr. T. G. Strehlow as special patrol officer on the part of the Federal Government under the ministry of the Hon. Thomas Paterson, is of first importance. South Australia pursues a policy of laissez-faire, while Tasmania long since exterminated her native race—a different people from the mainland natives—and Victoria and New South Wales have only a handful to care for or bother about according to the viewpoint.

For too long Government control of the native has been in the interests of the white man. Love of the native for himself has not been among our virtues.

No attempt has ever been made to educate the mind or raise the status of the Aborigines, and yet they are people of great capacity and of infinite possibility when understood and handled aright. An investigator of the Rockefeller Institute came to the conclusion that judged by their own lore their intelligence was in no whit inferior to ours, and, that, judged by our standards of education, they were only one year behind.

My own experience is that in brain power the natives differ little from ourselves—there being brilliant, ordinary and dull natives just as there are similar whites.

But if the responsibility of the Government to the natives is great, the responsibility of the Christian Church is still greater. Noblesse oblige! We cannot claim the privilege of partnership with Christ and neglect the obligation, yet can we say we have discharged our Christian obligations to the Aborigines of Australia?

On the native question the Church has never in the past been thoroughly awake. Along the Northern Coast from Western Australia to Queensland most of the Christian Churches have missions to the natives where very good work has been done, but only one Church has established a cause among the natives in the interior and that—Hermannsburg—sponsored by the Lutheran Church. No British Church has so far ventured to help the aborigines of the inland.

Yet we continue to send missionaries to the heathen overseas—to bring them the Gospel, to give them education, and the benefits of medical science, while in Australia there are still 60,000 of our own native people, at least 50,000 of whom have never been in contact with emissaries of the Cross.

Overseas, medical missionaries are treating natives according to the latest methods of science while our people have never yet had the benefit of a medical missionary at all.

The attitude of the public to the aborigines until the Judge Wells pronouncements of a few years ago, was one of apathy, due to ignorance, an ignorance which largely remains, chiefly because to know, people must travel inland by themselves and that is not easy. A mere tourist trip is of no value. More and more people, however, are visiting the inland, but very few care to incur the upset which follows a revelation of the situation.

The interior is not the land of romance pictured to us by some people who have travelled to and fro. It is a land of stark realism and the facts must be faced by the Church in the full light of the teaching of Jesus.

Religion to the Aborigines is the very centre of their lives. It is not our religion, but it is a religion to which they pay homage which very few of us pay to God and Christ.

When for any special purpose they gather in great numbers as a tribe, sacred ceremonies are performed to honour the spirit of various totems.

The fervent abandon of these occasions is their sacrifice to the unknown god who controls the breeding of the marsupials and the growth and spread

of the plants on which their very existence depends, or the rain so necessary alike to plant and animal and man.

Then the white man with his sheep and cattle came along, took over their ceremonial grounds, trampled on their Tjuringas and in so doing undermined their beliefs and rendered their sacred rites meaningless. And we wonder why they are a stricken people with an inferiority complex at which we scoff.

If a race of super men came to our shores with appliances that could paralyse our every effort, and if they razed to the ground all our churches and scoffed at all we hold sacred and yet, in spite of that, they succeeded and increased while we decreased, would we maintain our bearing of superiority or would we sink to a level we had never known before?

It is a slur on the British race that we in Australia have stood by and seen this people perish and denial of the Christ that we, who call ourselves Christians, have not raised our voices in united protest to say that these things shall not be. There are still 60,000 pure bred natives left, but only some 6,000 of these are aware that the gospel of Jesus can fill the gap we have created and raise them to a higher level than was their lot, even in the long lost past when their Tjuringas and their faith were unbroken. What an amazing field for missionary enterprise right in our midst.

Then there is the medical side of the problem. The nomad Aborigines of the interior suffer from yaws, granuloma and eye disease, injuries and burns and the more or less stationary natives easily fall a prey to influenza, phthisis and venereal disease contracted from the white man.

In South Australia there is no medical man north of Hawker, in an area of 280,000 square miles.

Let us now consider the natives according to location. I am now speaking of South Australia.

Townships.—The condition of the natives **in the townships** along the line is deplorable and their housing too bad for description. The Government is responsible for their well-being and when sick they have to report to the local policeman.

Cattle Stations.—On most of the **cattle stations** the natives are treated well, but there are still stations where the treatment of the natives is far from human. The treatment of the natives depends entirely on the type of man managing the run, the Government preferring not to interfere if at all possible.

No proceedings are instituted which might incriminate the white man.

From now on no white man should be allowed by any Government to take up land which is the property of a native tribe. The clause in the pastoral agreement that the rights of the natives as to game and water shall be observed, cannot in reality be honoured, no matter how well-intentioned the station owner is. Bullocks destroy the native bush-tucker, frighten away the game and defile the water-holes. Till now, the bullocks have gone on increasing at the expense of the lives of our native people. Can the Christian Church allow this to continue?

Dogging Country.—Beyond the station country are the **doggers**, white men who give the untutored natives flour and sugar in exchange for wild-dog scalps. It is an unequal barter, the white man receiving 7/6 per scalp from the South Australian Government, and the native only a small quantity of flour and sugar from the dogger.

Nearly all the men we met here were living with black women, and of the 34 half-castes who stayed at my home at Magill in January of this year, all but a few were from the dogging area. Many of these children have brothers and sisters still in the bush.

It is a deplorable existence, but the saddest thing is when a white man, who has kept such a home, marries a white woman, the black

woman and her half-caste children have generally to take to the bush, utterly unprovided for, and the same thing happens when the white man living with a lubra dies. I am thinking of definite examples of each case, and last year, when we were in the heart of the inland, a black woman and two half-caste girls were eking out an existence on roots and rabbits—cast out with no one to care for them—taken to a place about 80 miles across the sand from where they were previously well cared for. A younger sister was rescued when a baby some years ago, and is being trained to-day at the Colebrook Home in Quorn to lead a useful life.

The Chief Protector of South Australia has tried to get these two children at my request. He has come to the conclusion that they are employed—they are only children and girls—on two widely separated camps destined to work for the rest of their lives for food and clothing. Separated from their white father, their black mother, and now from one another, their lot is almost without hope. Of other three fatherless children, the eldest—a girl—is working in the bush, while her younger sister and a brother have been rescued and are now in Quorn.

The exploitation of the native woman is a subject that must receive immediate attention.

The practice must cease if we are to maintain our British prestige, and if we, as a Church are to have any hope of spiritual advance. God will not be mocked and our ignorance will not save us from condemnation.

Reserves.—On the question of reserves for natives, I have repeatedly stated there is only one reserve in Australia sacrosanct to the native, and that is in Queensland.

The Great Central Reserve for Aborigines is certainly not inviolate. There are doggers on it every year and last year—when we were out west, a dogger, with a black woman and two half-castes, was on the job. We found the doggers disarmingly frank, and they produced their tallies of scalps for recent years and told how they worked the reserve. A comparison of these figures with the Governments on our return proved them to be correct.

Further, there is no part of the reserve that has not been thoroughly prospected for gold and other minerals, and if gold has been found in payable quantity there would be no Great Central Reserve to-day, even on paper; just as two years ago Tennant's Creek Reserve for Aborigines became the Tennant's Creek Gold Field, and the Warramunga tribe was banished from its home of thousands of years. Earlier in the year a company had a lease from the Western Australian Government to look for gold on the Western Australian part of this so-called Aboriginal Reserve. Detribalisation of the natives on the Great Central Reserve is fast taking place, and is evidenced by the fact that the natives from the Musgrave Range are bartering their most sacred ceremonial objects for the now much sought-after flour, tea and sugar.

The only hope for the natives on the Great Inland Reserve and in the dogging area of the far North West of South Australia is to be found in a Christian mission station in the vicinity of the Musgrave Ranges. It must be run on the lines of similar Christian Missions in the Australian Mandated Territory of New Guinea, the missionaries learning the language of the native and getting to understand **their** side of the clash of culture as well as ours.

It is worse than useless to attempt to civilise and Christianise them in one fell swoop. Jesus must be lived among them before they can understand what Jesus is, and the best of their own culture must be retained. But when they have seen and experienced the best that the **new** civilisation brings them they will desire it. We must be content to wait till then. The process will be slow in most cases, but it is worth while. Up to date it has never been tried by any British Christian Church in the inland.

Training and education must be given to the station natives to meet the changed conditions which the white man and the bullock have brought

into their lives. There is no end of work that the natives can be taught to do—e.g., the tending of cattle, sheep and goats and camels, attention to wells and the general work of an out-back station; preparation and tanning of the skins of the animals they are so expert in catching, viz., wild-dog and the kangaroo; the making of leather belts and watch-chains—pleated and plain; the collection and preparation of mulga and other woods and poker-work there on, and many other forms of handicraft.

Medical attention is needed, the methods of their own medicine men being of the crudest. But here again one must walk warily, and with a deep sympathy and understanding. But the love and care in serious sickness brings a trust that almost nothing else can win. And the Australian native is never false to his friend, in fact he has time and again been friend to the stricken stranger and succoured him in need.

A station run by the Church in the far North-West of South Australia would supply to the detribalised natives:

1. A spiritual prop—non-credal—to fill the gap created by us.
2. **Education and training** for the changed conditions created by our coming. Simple education would be given to the children, handicrafts and bush trades taught to the youths, and employment provided for the adults.
3. **Medical care** for their own peculiar ills and those acquired through contact with us.

With Government co-operation such a station—

1. Would control The Great Central Aboriginal Reserve, keeping the natives in and the white man out.
2. Would control the drift of natives from the Musgrave and Everard Ranges to the East-West and the South-North lines, with the inevitable clash between the in-coming natives and the station people.
3. Would control the dogging problem.
4. Would eliminate the exploitation of the native woman.

Items Incident to the Establishment of a Permanent Control Station West of Oodnadatta.

1. Site.

(1) Vicinity of Ernabella.		
(2) East of Ernabella.		
(3) Opperrina—just inside the Reserve.		
(a) Government lease.		
(b) Water storage and well sinking, 5,000 gal. tank and concrete bottom, 3 at £50	£150	00
3 Mills at £35	105	00
(c) Main House	700	00
(d) School House and Store	300	00
(e) Work shops, Carpenter, Blacksmith	200	00
(f) Out houses, Stable, Harness room	250	00
(g) Fencing, Horse paddock, 20 miles	400	00
(h) Original freights	100	00
(i) Original furnishing	200	00

2. Transport.

(a) Purchase of truck	£350	00
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3. Purchase of Stock.

(a) Sheep	£500	00
(b) Goats	200	00
(c) Horses	100	00
(d) Camels (4)	50	00
	£3605	00

Annual Cost.

(a) Manager's Salary (rn. ch. supervision)	£300 0	0
(b) Annual travelling allowance	25 0	0
(c) Head Stockman's Salary (rn. ch. supervision)	150 0	0
(d) Truck running cost, including petrol, oil, tyres	100 0	0
(e) School-teacher's salary. Govt.		
(f) Rations for Native workers. Govt.		
(g) Medical Supplies. Govt.		
(h) Clothing. Govt.		
(i) Windmill repairs	50 0	0
(j) Fencing	50 0	0
(k) Incidentals including harness, saddlery, mails, postage, erection of fixtures	50 0	0
		<hr/>
	£725 0	0
Annual Profit on Stock Increase and Wool	£500 0	0
		<hr/>
Net Annual Cost	£225 0	0

It is estimated that the Mission with efficient control would become self-supporting.

SUPPLEMENTARY STATEMENT, BY DR. C. DUGUID.

Since making the previous statement I have spent another month in the Inland accompanied by The Moderator of the South Australian Assembly, the Rev. D. D. Munro. Three weeks were spent beyond the cattle-runs and the dogging country on camels, among the unspoilt natives of the bush, 200 miles west of Alice Springs, living with them and eating their food. We found these people self-respecting, intelligent and kind. In fundamentals they are in no sense different from ourselves, but they are far removed from the natives who have lost their independence, in the vicinity of the station homesteads.

The picture is quite clear. All the country that is good for fattening bullocks is within a few miles of the mountain ranges. But it is just in these few miles skirting the mountains that the bush-tucker of the native is—his yelka, yams, wapiti, grass seeds and berries—and it is only in these few miles that the kangaroo, the wallaby, the euro and the emu live, and it is at the foot of the mountain that the springs or rock-holes are. Between the good country around each mountain range is unutterable desert that can sustain neither man, nor beast nor bird. I have crossed these plains. It is only the good land the white man wants. He gets his allotment with grazing rights along mountains still further out. What can the native, who till then has lived in that area, do?

He can go out on to the wide plains and starve, or wander into the nearest station and become a hanger-on, or beggar, in place of the fine independent man he was. He has no other choice. Bullocks and men cannot thrive on the same patch of good country, and the clause in the pastoral Act which suggests they can is inoperative. Every station man admits that freely.

So far the bullocks have ousted the native, but the time has come when we must stand by the man. The Church cannot any longer dodge the issue.

Permit me a further word on Reserves. In June of this year there were two parties on the Great Central Reserve for Aborigines—a gold-prospecting company and a holiday party that claimed to have painted the natives for cinematograph purposes!

The people I would have the world see are the healthy, happy, self-respecting men, women and children living as God made them—not caricatures daubed by thoughtless hands.

When is the Federal Government, the Western Australian Government, and the South Australian Government going to honour this Reserve and

those whom it is supposed to preserve? I am satisfied from personal investigations over the past three years that the fine fellow of the Inland beyond the stations can only be saved by the love that is born of Christ and that is prepared for sacrifice.

Perhaps the greatest work of the proposed mission in the Inland will be patrol work of native Christians moving out among the outer tribes, showing these people how much better they are out there than they ever can be in at the station homesteads. But first we must send them a teacher. There is no need for our natives to die out. They are not dying out where I visited this year. I saw everything from a few days old baby—pink as our own—to very old men and very old women. The Lutherans, by such patrols, are saving the unspoilt tribes 200 to 300 miles west of Hermansburg, and now they are working southwards. They have asked us to begin our work without delay in South Australia, and to patrol north and west, so helping them in the fine work to which they have put their hand. May God help us to answer "Yes."

This is submitted for the earnest consideration of the General Assembly and with a recommendation that such a Mission amongst the Aborigines be inaugurated.

For the Board of Missions.

(Signed) T. WATT LEGGATT
H. C. MATTHEW

Joint Conveners.

SUPPLEMENTARY REPORT OF THE BOARD OF MISSIONS.

1. Request for the Ordination of Mr. G. F. Buckley. A request was received from the J. G. Paton Fund Committee in Britain, through the Director of the Fund in Australia, the Rev. F. H. L. Paton, for the ordination of Mr. G. F. Buckley. The J. G. Paton Fund Committee works in close co-operation with the Foreign Mission Committee of the Church in Victoria, and its Missionaries in the New Hebrides are part of the Presbyterian Mission in the Group. Its ordained Missionaries, like Rev. M. Frater, the Rev. H. M. Bell, and Dr. D. Macleod, are members of Presbyteries in the Victorian Church.

Recently the Committee in Britain appointed a Missionary for South West Bay, Malekula, to replace the Rev. J. W. P. Gillan, who was appointed Principal of the Teachers' Training Institute, Tangoa. The request of the J. G. Paton Fund Committee is that Mr. Buckley should be ordained as a Missionary in the New Hebrides. The following facts have been submitted to the Board of Missions, by the Directors of the J. G. Paton Fund Committee:—

1. Mr. G. F. Buckley is now 35 years of age, and took his Theological Course in the Missionary Training Colony, Upper Norwood, England. The course lasted 2 to 2 years.

2. He also completed a Course on Missionary Tropical Diseases in King's College, London University. At the end of the course (two sessions) he obtained the highest marks in the class.

3. He was then appointed as a Missionary in the Heart of Africa Mission, where he laboured for ten years, in association with the famous Mr. C. T. Studd, a member of the Cambridge Seven. Here he did most successful work for 10 years, and built up a congregation of 1,000 natives, besides supervising seven outstations and five outposts.

4. Mr. Buckley has now been appointed by the J. G. Paton Mission Fund as Missionary to South West Bay, Malekula, New Hebrides, in succession to Rev. John Gillan. The Missionaries of the J. G. Paton Mission Fund, work under the general supervision of the Foreign Mission Committee of the State of Victoria.

5. In view of Mr. Buckley's training and ability and long service in the Mission Field, the Board of Missions requests the General Assembly

of Australia to authorise the Board of Missions to arrange for his ordination as a Missionary to the New Hebrides, with the status of a Minister only within the sphere of his work in the Islands.

Mr. G. F. Buckley is highly commended by Captain B. Godfrey Buxton, M.C., M.A., Lord Maclay, Pastor Finday, the late Mr. C. T. Studd, Rev. R. Haidle, Mr. Grabb, Secretary of the Heart of Africa Mission, and Mr. A. K. Langridge, and the Committee of the John G. Paton Mission Fund.

FOREIGN MISSIONS COMMITTEE.

(Summaries of the work of the Foreign Mission Committees of the State Assembly of New South Wales, Tasmania, South Australia, Western Australia and Victoria.)

NEW SOUTH WALES.

General.

The Committee has experienced much anxiety since making the last report. It appeared to some that we would be forced to withdraw from some of our work. We thank God that we did not have to do this. There were heavy deficits in 1933 and 1934. The credit on the year's working for 1935 was due to increased efforts of our people and to several considerable sums which came into the balance sheet, but which are not expected to be repeated. The outlook for 1936 is not reassuring. In view of the serious situation a Special Committee was appointed to examine the position and report to the 1936 Assembly.

The Rev. A. Fleming, Convener Superintendent, was unfortunately compelled to seek sick leave for six months early in 1936.

The Women's Missionary Association has made most helpful contributions and the Fellowship Union and Girls' Auxiliary desire to support missionaries when these can be appointed.

The Aborigines.

News from the various stations was distributed as opportunity offered in Church papers and otherwise. Christmas gifts were packed and sent as formerly by the W.M.A. Missionaries passing through Sydney were warmly welcomed. The reduction of our assessment for 1935 was timely because greatly needed. The givings of our people for the Aborigines were not large. The balance came from General Funds. Deputation work by one of our missionaries is much needed.

The Chinese Church.

Work was continued under the leadership of Rev. L. S. Leung till 1935, when he was called to his final reward. Mr. Peter Lee Chut has carried on since then with the help of Chinese and European friends under the direction of the Convener Superintendent. Effective work is being done among the younger people. Mr. F. Chong, B.Sc., and Mrs. Wong See have given their services in deputation work in Sydney. The Chinese raise much of the money required for the support of the work in Sydney and Newcastle by means of church collections and an annual Fair in which they are assisted by their European friends. All services are now carried on voluntarily. Endeavours are being made to appoint a full-time and paid bi-lingual pastor.

The New Hebrides.

A splendid work was carried on by Mr. Andrew Stewart in Malo and West Santo and Tutuba, but to our great sorrow it was interrupted by Mr. Stewart's death in February, 1936. The supervision of this field is in the meantime being kindly carried on by members of the New Hebrides Synod. If finance permits we shall endeavour to place another missionary in Mr. Stewart's place. A promising student has offered his services on the completion of his studies.

A cyclone caused much damage to buildings and native foods at Nogugu and Malo.

Samuel and Andrew, native teachers from Malo, have done fine deputation work at the Home Base. During the period under review the salary of the missionary was provided by a generous anonymous friend.

India.

Our work has been hampered by the altogether inadequate staff of one male and four lady missionaries, and by lack of money. Exchange on remittances is a heavy burden. When missionaries come home on furlough the task of those who remain is particularly heavy, only a great loyalty can stand the strain.

The Rev. C. S. Boyall, B.A., qualified for the full ministry during extended furlough and was ordained. Mrs. Boyall gained her B.A. degree at the same time.

Educational, medical and evangelistic work continues at Sholinghur and Pallipat. The missionaries are assisted by a native staff. The work could be extended by a greater staff of missionaries. The immediate need is for a medical and a clerical missionary, but these additions cannot be made unless finances improve.

Deficits.

Losses on the year's working were:—1933, £1853/14/1; 1934, £734/10/11. There was a surplus of £511/10/2 in 1935, at the close of which year the accumulated deficit was £1983/16/2. The surplus for 1935 was due to a legacy and other gifts amounting to over £900, which can hardly be expected to recur.

The Future.

The future does not look reassuring, but the Committee looks to God to enable the Church in N.S.W. to fulfil her obligations.

J. D. WALKER,

Acting Convenor of Foreign Missions.

The Foreign Mission Committee of the Church in New South Wales submitted to the Board the following petition for the ordination, as a Medical Missionary, of Dr. K. M. Bowden, Missionary-elect to Sholinghur. The petition was forwarded to the Board by the Clerk of the Sydney Presbytery. The petition and the letter follow.

The Board recommends that the prayer of the petition be granted that the Presbytery of Sydney be authorised to ordain Dr. Keith M. Bowden as a Medical Missionary.

“UNTO THE VENERABLE THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH OF AUSTRALIA.

The petition of the Foreign Mission Committee of the New South Wales Assembly respectfully sheweth:—

1. That Dr. K. M. Bowden of Melbourne has been appointed by this Committee as its Medical Missionary to Sholinghur, India.
2. That the Committee is desirous of having Dr. Bowden ordained as a Medical Missionary.
3. That the Committee desires that his ordination should take place in Sydney.
4. But the Committee is advised that under the rules of the Church there is no power to ordain Dr. Bowden, he being not a licentiate of the Church.
5. That the Committee therefore petitions the General Assembly to authorise the Presbytery of Sydney to ordain Dr. Bowden as a Medical Missionary.

6. Or to do otherwise as the Assembly in its wisdom may determine;
And the petitioners in duty bound will ever pray.

For the Foreign Mission Committee,

C. **A. WHITE,**
Acting Convener."

Chairman,
Board of Missions,
Church Offices,
SYDNEY.

Dear Sir,

At the meeting of the Sydney Presbytery held in St. Stephen's Church, Macquarie Street, on Tuesday, the 1st day of September, 1936,.....

Inter alia: **Foreign Mission Committee: Petition re Dr. Bowden.**

The Presbytery dealt with the enclosed Petition from the Foreign Mission Committee, addressed to the General Assembly of Australia, praying for authority to be given to the Presbytery of Sydney to ordain Dr. K. M. Bowden as a Medical Missionary.

After due consideration of the Petition it was resolved:

That the Petition be forwarded to the General Assembly of Australia, through the Board of Missions, with the recommendation that the prayer thereof be granted.

Extracted from the Records of the Presbytery of Sydney this 3rd day of September, 1936, by me.

g. w. McAlpine
Presbytery Clerk."

REPORT OF COMMITTEE ON MISSIONS TO THE ABORIGINALS, QUEENSLAND—1933-1936.

The Committee are grateful to God for the way in which they have been led, for the continued protection that has kept the Missionaries free from harm, and for many tokens of blessing that have been manifested during the period under review.

Staff.

At present the staff on the fields consists of:—

Mapoon: Rev. Roy McLelland and Mrs. McLelland, Mr. and Mrs. G. E. Wilson.

Weipa: Rev. S. E. McKay and Mrs. McKay, Mr. and Mrs. C. J. Miller.
Aurukun: Rev. W. F. MacKenzie, B.A., and Mrs. MacKenzie, B.A., Mr. and Mrs. J. Dougherty.

Mornington Island: Rev. R. H. Wilson, Mrs. Wilson, Miss Bessie Wilson, pro tem, Mr. and Mrs. F. A. Cane, Mr. and Mrs. C. D. Sydney.

Buildings and Equipment.

Weipa, now situated on Jessica point, has been completely rebuilt. It comprises residences for the Missionary and Assistant, two dormitories and 42 dwellings in the village. Here the communal life is being cultivated and the nomadic tendency quietly rooted out. A new Church was built at Musgrave (Mapoon) and also a cottage for the Teacher is in course of erection. The station on Mornington Island is being wholly reconstructed, and the estimated expenditure is £1600. The cyclone, which swept away the work of 20 years, was a great blow to the Missionaries and to the Committee.

Two motor launches, one for Mapoon and one for Aurukun, were purchased, and those already in commission have had to be thoroughly overhauled. These extraordinary expenses added considerably to our overdraft.

Contact.

There were several visitors at the Missions during the period under review. Among these were the Minister for Health and Home Affairs, the Chief Protector and the local Protector, Dr. Bevington, of the Health and Quarantine Department, the Rev. G. K. Kirke paid an official visit in 1934, and Mr. N. F. Nelson, Secretary of the Welfare of Youth Department, and Mr. J. T. Robinson, a Brisbane business man, are at present there. The Moderator-General and the Rev. J. and Mrs. Flynn paid a flying visit to Mornington Island.

Appreciations.

In addition to words of appreciation expressed by all who visited the Stations, the following is worthy of quotation:

Dr. Bevington: "I should like to congratulate the officers of these Stations on the excellent conditions prevailing there. General conditions on the whole are very good at all Stations, and the incidence of disease is much lower among the Mission people than in the bush natives. This happy state has, undoubtedly been brought about by the unremitting and excellent work of the personnel concerned."

The Home Secretary (Mr. Hanlon) commented on the happy demeanour of the people and the children, saying he was quite satisfied with the treatment. Repeatedly he referred to the number, and bright healthy looks of the babies, as speaking well for the future of the race.

Finance.

The financial position is not a very happy one for the Committee. To-day we are faced with a big overdraft, the largest we have yet faced, and this in spite of much generosity on the part of our people. A few years ago we set ourselves the task of gradually approaching the time when we would be able to take over the full responsibility of conducting these Missions which are in our own territory. This task, so far, has been too much for us and we have been compelled to ask the Board of Missions to continue its help. This help is still very urgently required, and that even in a larger measure than formerly. There are several places into which we should enter, notably the district lying around the Holroyd and Kendall Rivers, which just now receives a periodical visit from Mr. McKenzie. Here the most primitive of peoples live, and in this district and on Bentinck Island, which is close to Mornington Island, the condition of the women more particularly, is pathetic in the extreme.

J. SINCLAIR, Convener.

Summary of Receipts and Payments of the Aboriginal Mission Fund
for the three years 1933, 1934, 1935.

	Receipts.	Payments.
Dr. Balance from 1932—		£1744 0 7
1933	£2699 13	2449 17 3
1934	2385 11 2	2613 13 0
1935	2435 13 6	3146 14 7
Dr. Balance to 1936	2433 19 6	
	<hr/>	<hr/>
	£9954 5 5	£9954 5 5
	<hr/>	<hr/>

REPORT OF THE FOREIGN MISSION COMMITTEE OF SOUTH
AUSTRALIA FOR GENERAL ASSEMBLY OF AUSTRALIA,
SEPTEMBER, 1936.

Our representatives, the Rev. Geo. and Mrs. Anderson, have continued their work in the south of Korea in co-operation with the missionaries of the Victorian Church. They are in the heart of the ever-changing East whose political and racial movements are claiming the attention of the whole world. Obviously Korea is one of the strategic points in the enter-

prise which seeks to make possible the impact of Christ and his truth on the life of mankind.

The Church in Korea faces many difficulties. Not the least is the lack of means to carry out all its programme. Another is the opposition of materialistic Communism which attacks Christianity as a false basis for life. Victory in the East for the faith in Jesus Christ means something of incalculable value to all the world. The story of this Church to-day is one of persistent growth. The members sacrifice and serve. Though by no means perfect, the Church is coming to a fuller understanding of the inner meaning of the faith, and is applying itself steadily to the work of evangelising the country.

During a busy furlough in 1935, when all the churches were visited and many contacts made beyond the confines of our own denomination, our missionaries were able to tell the great story of the Gospel in Korea and were heartened greatly by the many evidences of keen interest not only in the existence and thoughts of Eastern nations but in the proclamation everywhere of the truth of Jesus as the glorious hope of peace and life. Not long after setting out again for Korea Mr. Anderson was overtaken suddenly by serious illness which necessitated his return. Following on a serious operation he has made a good recovery but is not able as yet to leave Australia.

The people in South Australia are interested keenly in the work for the aborigines. Apart from the payment of the assessment due to the Board of Missions, South Australian Presbyterians have a particular place in their thoughts and prayers for the Rev. J. R. B. and Mrs. Love, who have continued their great work at Port George IV.

Dr. Charles Duguid during his term of office as Moderator and on many other occasions has pleaded the cause of the aborigines. An effort is being made to establish a Medical Mission in the far north-west of the State.

The P.W.M.U. has continued its loyal support of all the missionary activities of the Church.

The deficit has increased from £47/1/8 in 1933 to £279/4/11 at the end of 1935. It is expected it will exceed £300 at the end of 1936, but the Committee will make strenuous efforts to reduce it.

E. W. HOGBEN, Acting Convener.

FOREIGN MISSIONS REPORT BY TASMANIAN COMMITTEE.

During the period September, 1933, to June, 1936, the work on Ambrim has steadily progressed. A manse was erected on North Ambrim. The contract price for necessary materials landed on Ambrim was £567, but the actual cost of material, erection and extras was approximately £750. A considerable amount of the work was done by the Rev. W. F. Paton, with the assistance of native boys.

The actual work of the Mission shows marked progress, which is encouraging to our missionaries and the Home Committee. At present we employ 24 native teachers, working under the supervision of Mr. Paton.

June 5th, 1935, was a red-letter day on the Mission Field, as on that day the Revs. F. Paton, J. S. Jaffray and W. F. Paton ordained James Gaum to work of the native pastorate. The service was largely attended and created a deep impression on the mind of the native church. James Gaum has rendered most valuable assistance to the cause of Christ on the island, and has been a tower of strength to his minister.

Mr. Paton has been greatly encouraged by requests from heathen villages for the appointment of native teachers, and he has availed himself of every opportunity for advancing the work of God in the midst of his people.

In 1934 the contributions from the native Christians amounted to approximately £5; in 1935 the income from the same source was approximately £17/10/-. It is the aim of our missionary to make the native church self-supporting.

III

It was with great regret that the Committee learned that the Rev. W. F. Paton was stricken with serious illness prior to boarding the steamer when leaving on furlough. In view of his state of health, the Executive refused to allow him to do deputation work in Tasmania. The period of quiet rest was beneficent to his health, and on 14th May, 1936, Mr. and Mrs. Paton and their small daughter sailed from Sydney on their return to the field.

In June, 1935, the Rev. John Aitken (Convener) obtained leave of absence to enable him to visit Scotland. In March, 1936, he tendered his resignation of St. John's, Hobart. The Rev. P. Somerville, who was Acting-Convener, was appointed Convener. The work for and in the interest of the Missions in the Tasmanian Church is steadily maintained. The P. V.M.U. and P.G.F. continue to render loyal and untiring support.

The Committee expresses its thanks to Almighty God for the missionary spirit evidenced in our congregations and for the progress of Christ's Kingdom abroad.

For and on behalf of the Foreign Missions Committee,

P. SOMERVILLE, Convener.

FOREIGN AND ABORIGINES COMMITTEE.

WESTERN AUSTRALIA.

Unto the Venerable the General Assembly of Australia your Committee respectfully reports:—

The period under review reveals steady and continued progress in the work of the Mission. A unique event was the visit of Mr. and Mrs. H. R. Balfour of Melbourne to Kunmunya. Mr. Balfour, in his report, spoke very highly of the work of the Rev. J. R. B. Love, and Mrs. Love and Mission Staff.

A bequest of £25 from the estate of the late Miss Patterson, Swan View, Midland Junction, was received.

The Rev. J. R. B. and Mrs. Love were able to be with us during the 1934 Assembly, and their addresses at various meetings were an inspiration, and later Mr. and Mrs. Love did valuable deputation work among the Church organisations.

It is gratifying to note that the report of Mr. H. D. Moseley, the special Commissioner, completely and satisfactorily cleared up the incidents connected with the transport of lepers from Broome to Darwin. The Commissioner refers to the Port George IV. Mission as "probably the most satisfactorily conducted Mission I have inspected."

During a severe willy-willy in March, 1935, the "Watt-Leggatt" Mission lugger, under the command of Alfred Brown, rescued a number of men whose boats were wrecked.

The Rev. E. W. Hogben, who has been Convener for several years, ceased to act in that capacity last December. Thanks were expressed for his valuable services during his Conventership. The Rev. James Adamson was appointed Convener following Mr. Hogben's resignation.

At the request of the Committee, the Rev. J. R. B. Love has written a popular account of the work of the Mission, with a view to having it published in pamphlet form for distribution. The Board of Missions is to be asked to undertake this task.

Mr. H. D. Moseley, Police Magistrate, addressed the Assembly this year on "Work Among the Aborigines and Half-castes."

The P.W.M.U. and other organisations of our Church continue to show their practical interest in the work.

Christmas cheer in the shape of over 50 cases of goods were received for the last three years.

Government subsidy for the last three years amounted to £268/11/6.

All of which is reported in the name of the Committee.

JAS. ADAMSON, Convener.

FOREIGN MISSION COMMITTEE OF THE PRESBYTERIAN CHURCH
OF AUSTRALIA.

Review of three year period, 1934-1936:—

1. In 1934, for the first time in the history of the Church, the Moderator visited one of the Church's Mission fields during his year of office. The Rev. R. W. Macaulay visited Korea, gave great encouragement to the missionaries and to the Korean Church, and made a full and stimulating report of his visit.

2. As a result of this visit and of the visit of other members of the Church, who, during 1933-1934 had been to Korea, an anonymous donor made a gift of £3500 for the purpose of sending out to Korea, within six months, two additional missionaries. The Church gratefully and enthusiastically accepted this generous offer and, within the specified time, found two of the young men of the Church ready to answer the Church's call. The Rev. and Mrs. E. W. New and the Rev. and Mrs. J. M. Stuckey were accepted for service in Korea under this arrangement and proceeded to Korea at once. During this year also, the Rev. Muntai Sim, a Korean minister, who was engaged in special work connected with the Sunday Schools in Korea and was supported by the Presbyterian Girls' Fellowship, visited Australia and made contacts with many congregations.

3. In 1935 the Foreign Mission Secretary, the Rev. H. C. Matthew, was reappointed for a term of five years. After forty years' service in the New Hebrides the Rev. Thomson Macmillan retired from the work to the great regret of the whole Church and the missionaries and people of the New Hebrides. Mr. Macmillan worked under the John G. Paton Fund Committee, and was succeeded by one of the licentiates of the Church, the Rev. H. M. Bell. Dr. A. S. Frater, son of the Rev. M. Frater, the honoured missionary at Paama, New Hebrides, went to Vila as Superintendent of the Paton Memorial Hospital there. At the beginning of this year also the Rev. H. W. Lane went as missionary to Korea. The Church has also given of its sons and daughters for missionary service during the three-year period: the Rev. and Mrs. Roy McLelland to Mapoon, and the Rev. and Mrs. H. L. Taylor to Kunmunya.

The Church has every reason to be proud of the missionaries at work in its four fields of labour and of the fine work they do. It rejoices in the manifest tokens of God's blessing upon their labours.

4. The receipts and expenditure for the three years under review were:

	Receipts.		Expenditure.
1933	£13,602	..	£13,511
1934	£14,431	..	£14,431
1935	£13,727	..	£16,719

5. The Presbyterian Women's Missionary Union carries through a full programme of Home and Foreign Mission work, and its annual budget averages between £9,000 and £10,000.

(Signed) J. ERIC OWEN

T. WATT LEGGATT

Joint Conveners.

REPORT OF BOARD OF RELIGIOUS EDUCATION.

The Board of Religious Education in its present form, has now been in existence for about ten years, and the present report gives both evidence and promise of the kind of progress that was anticipated when, at the request of all interested parties, the Board was constituted.

Changes in Personnel.

The passing of the years brings inevitable changes. The present Convener, Rev. Dr. John Mackenzie, who has been associated with the Assembly's Youth Work since 1916, has intimated that, on account of the

pressure of other business, he has found it necessary to table his resignation. The Board has pleasure in nominating Rev. W. H. Waters, B.A., of Essendon, Melbourne, to the vacant position. Mr. Waters has been an active member of the Board for many years, and his intimate knowledge of Queensland will be of special value when some of the major problems connected with Youth Work in the larger States are under discussion.

The Rev. Wm. Goyen retires from the service of the Board at the end of September. It is a fitting thing that the Assembly should place on record its appreciation of the services rendered to the Church in the sphere of Religious Education by the retiring Director. It was at the Brisbane Assembly in 1914 that Mr. Goyen, in the first instance, outlined the proposals which led ultimately to the establishment of the Board and the adoption of a Commonwealth-wide policy and programme of Religious Education.

Since that date, in his own State of Victoria and throughout Australia, Mr. Goyen has been the pioneer advocate of a great spiritual movement, which has not only united our Youth-workers into a real fellowship, but is also now producing the right type of leadership from the ranks of our young people. It is also due largely to Mr. Goyen's initiative and courage that the Graded Sunday School literature, which now circulates so widely in Australia and New Zealand, has been established upon so firm a basis. Abundant proof has already been given that such literature can be produced locally and adapted to the needs of our own young people. It is inconceivable that we should ever revert to the position of being dependent upon overseas publishers for our Sunday School supplies.

To Mr. Goyen is due in large measure the credit of having fostered and developed the policy that has already had such satisfactory results. He leaves the service of the Board carrying with him the esteem and gratitude of all his fellow-labourers in the wide field where he has worked so diligently and so long.

In the Rev. Allan T. McNaughton, M.A., B.D., the Board believes that it has secured for the Church a worthy successor to the retiring Director. Mr. McNaughton was appointed in terms of the resolution of the 1933 Assembly, by a special Commission of Assembly presided over by the Right Rev. Dr. G. R. S. Reid, the Moderator-General. After completing his four years' course of post-graduate study in Divinity and Religious Education at the Yale University, Mr. McNaughton spent some time visiting religious leaders and institutions in Britain and on the Continent. He also paid a brief visit to Palestine before reaching Australia at the end of 1934.

Mr. McNaughton is an educationalist with practical experience in the schools both of the State and of the Church. He has also had the advantage of several years' special study of the methods, difficulties, and objectives of religious education. His work has not been merely academic. It has been related to practice all along the line, from the needs of the youngest pupils to the problems of the University and the Theological College. The Board bespeaks for Mr. McNaughton the support and co-operation of the entire Church, for there is not one of her agencies to which his work is not related.

Without Religious Education of the right kind, inspired by the ideals of Christ, and directed to the ends for which He gave His life, the whole work of the Church is imperilled.

The impending changes in the personnel of those directing the policy of the Board, mark the present period as one of transition. Consequently, it is very important that the Assembly, and all who are about to undertake full responsibility in the Board, should be informed, or reminded, of the events which have brought Religious Education to its present phase in Australia. Such being the case, we are indeed grateful to Dr. Mackenzie Tor for his care in drawing up a personal statement regarding the origin and growth of the Board. This statement, which was presented to the full meeting of the Board on June 1, 1935, is printed herewith.

History of the Genesis and Development of the Work of the Board of Religious Education.

A personal statement by the Chairman of the Board of Religious Education, the Rev. Dr. John Mackenzie.

In May, 1914, Rev. William Goyen was appointed by the Victorian Assembly, Director of Sabbath Schools, and arrangements were made for the publication of a Sabbath School paper.

In September, 1914, the General Assembly of Australia authorised a Sabbath School Committee to confer with the Welfare of Youth Committees in the various other States with a view to completing the preparation of a scheme of Graded Lessons.

At the beginning of 1915, the "Teacher" and the "Sunday School Scholar" were issued by the Presbyterian Church of Victoria, in partnership with the Methodist Church of Victoria.

The matter of closer co-operation between the States was canvassed for several years, and after ten years' discussion, a definite forward step was **taken**.

On 18th February, 1925, Interstate representatives of the Youth Departments of Queensland, New South Wales, and Victoria met in Sydney. It was agreed that Presbyterian literature and supplies for the Presbyterian Church of Australia should be issued, and that the cost of working the scheme should be drawn from the profits of the Graded Literature. It was also understood that the officer in charge of this work should spend, say three months of his time, in developing Youth Work in South and West Australia, and conferring with the Committees and Leaders in Queensland and New South Wales. This proposal was approved by the Assembly of Victoria, and accepted by the other Departments interested.

From the Victorian Blue Book, 1926:—"Since the Assembly Sessions of last year, when New South Wales and Queensland agreed to the Victorian proposal for closer co-operation in the production of educational facilities, the work of this section has materially increased—under a new arrangement, mass-production of such necessities as Memory Books, Class Registers, Young People's League of Worship literature, Birthday Cards, Cradle Roll Certificates, etc., has been undertaken, and a considerable reduction in cost effected, to the benefit of the three States."

On May 4, 1927, the late Professor Smyth presented to the Victorian Assembly the report of the Welfare of Youth Committee. *Inter alia* the following paragraph appears:—

Partnership of Lessons.—"The terms of the partnership in the Graded Lessons for Australia and New Zealand have been revised in order to fit in with the functions of the Board of Religious Education, recently appointed by the Australian General Assembly.

Henceforth the partnership is between the Welfare of Youth Department of the Victorian Presbyterian Church, as representing the Presbyterian Church of Australia, and the Victorian Methodist, as representing the Methodist Churches of Australia. The Victorian Assembly is asked to hold the Graded Literature in trust for the General Assembly of Australia."

The resolution of the Assembly in reference to this paragraph is as follows:—

"Sanction the new terms of partnership in the Graded Lessons and agree that this Assembly shall be trustee in this partnership for the General Assembly of Australia."

G.A. Blue Book, 1928, Minute 54.

In September 1928, at Brisbane, the regulations governing the constitution and functions of the Board of Religious Education (which had been given *interim* authority by the previous meeting of the General Assembly

of Australia) were adopted and added to the Deed of Union. The governing clause is as follows:—

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

An additional clause is:—

“The income and expenditure of the Board, the appointment and duties of officers who may be employed, shall be regulated and controlled by mutual agreement between the Board and the Welfare of Youth Committees in the various States.”

It is further provided that State Committees shall report to the Board of Religious Education as well as to their own Assemblies. At the same meeting of the Assembly, Rev. William Goyen was appointed Director of the Board of Religious Education.

From the above it follows:—

(1) That the Board of Religious Education is held responsible by the Assembly of the Presbyterian Church of Australia for the development of a policy and programme of Religious Education covering the whole of the Commonwealth. In the prosecution of that work it is required to consult the wishes and to enlist the co-operation of State Departments. It is also apparent that the Board is expected to carry on the work that was already being done in 1927 by agreement between State Departments, and that, unless otherwise provided, such work would continue under the then existing conditions.

(2) That the proprietary rights in publications formerly owned by the Assembly of Victoria have been transferred to the General Assembly of Australia. The publications are the property of the General Assembly of Australia, and not of the States as individuals or as partners.

(3) That the Board of Religious Education does not consist of State representatives appointed merely in that capacity. In addition to the six members of the Board appointed directly by the General Assembly of Australia, State Assemblies nominate members who are **appointed by the General Assembly of Australia**. The Board, as a whole, is not responsible to State Departments or Assemblies, but to the General Assembly of Australia.

(4) That financial details concerning publications, officers, etc., are matters of arrangement between the Board and State Departments. (Should differences of opinion arise, the matter in question might be decided by the Board in accordance with the opinion of the majority of the Departments, or referred to the General Assembly).

(5) That by arrangement between the Board and State Departments, the latter, subject to collection by the Board of an amount sufficient to cover the overhead expenses of publications and management, and the retention of a sufficient balance to cover possible developments and losses, receive their supplies at cost price. In the case of special publications, special terms may be mutually agreed upon.

(6) That moneys paid by the Board to State Departments as profits resulting from the sale of publications, supplies, etc., are to be used in furthering Welfare of Youth Work as agreed upon by the Board and the Departments, and that the way in which such money has been expended is to be included in the Report, which is forwarded yearly to the Board.

(7) The relationship of the Board of Religious Education to New Zealand has been governed by specific agreements from time to time. New Zealand is supplied with the Graded Publications ordered by her Youth Committee, on exactly the same conditions as those obtaining in the various Australian States. Should the Presbyterian Church of New Zealand desire to enter into full partnership and responsibility with the Presbyterian Church of Australia in the matter of the production and control of the whole range of Sunday School, Bible Class, and general publications and supplies, proposals to that effect should, in the first case, come to the Board from the General Assembly of New Zealand, or from its Youth Office.

(8) Provision is also made for a review, every three years, of the Graded Scheme of Lessons, representatives being sent from each of the Youth Departments, approximately in proportion to their strength. In anticipation of the gathering, lists of suggested lessons are forwarded, and comments invited. After these comments have been considered, the list is put into form by the assembled representatives, and submitted for final approval to the Joint Board.

(9) The Joint Board, which represents the partnership between the Methodist and Presbyterian Churches, consists of six representatives from either Church. The Presbyterian representatives are appointed by the General Assembly of Australia. The function of the Board is to correlate and give effect to the decisions of both Churches concerning publications for youth, as these decisions are expressed by their respective responsible Committees.

Publications.

The appended lists will show the increasingly valuable service the Board renders to the whole Church, as a publishing centre for timely and valuable literature which is used within and also outside our own denomination. The Board has, in effect, been functioning as a Publications Committee of the Church.

Australian Presbyterian Magazine.

The Board desires to draw the attention of the Assembly to the need of there being established, at some time in the not too far distant future, an Australian Presbyterian Magazine, which shall guide and give expression to the thought of our Church throughout the Commonwealth.

Intermediate Catechism.

The 1933 Assembly instructed the Board to co-operate with the Committee on the Attitude of the Church to its Creed, as a means of preparing the draft of an Intermediate Catechism. Your Board regrets that, largely through circumstances connected with the change in its officers, this matter did not receive attention early enough to make it possible for a draft to be presented at this Assembly, though some progress has been made.

However, with a view to minimising the delay in meeting what is felt to be a pressing need, the Board asks permission to issue a limited edition of an Intermediate Catechism in experimental form, so that the next Assembly will be able to consider, not only the proposed Catechism itself, but also constructive suggestions from a number of ministers and superintendents who have actually used the booklet, for some time, under test conditions.

Recent Publications of the Presbyterian and Joint Boards.

1934.

The Supreme Quest	Rev. F. H. L. Paton.
But What Really is Christianity ?	Rev. J. C. Jamieson.
The Faith, the Church, the Life	Dr. J. Mackenzie.
Grisel Hume	Mrs. J. C. Jamieson.

Pamphlets:

Why Are You Not a Total Abstainer?	Dr. J. Mackenzie.
Christ's Presence—in the Host or in the Heart ?	Rev. W. H. Waters.
Where Romanism is Wrong	Rev. J. C. Jamieson.

*Leaflet: Mothers' Day Order of Service
(now issued annually).

1935.

Evangelism for Our Day	Rev. J. C. Jamieson.
Donald Macrae Stewart Brochure	Edited by Dr. John Mackenzie and Rev. W. Thomson.

* Sunday School and Bible Class At Work.

Temperance Pledge Books.	
Leaflet: Church Membership	Rev. J. C. Jamieson.

1936.

John Calvin and the Modern World	..	..	Revs. W. Gray Dixon and J. C. Jamieson.
Memorial Address—King George V.	..	..	Rev. W. Johnston.
Leaflet: Order of Service for Dedication of Teachers and Leaders.			
Series of 1d. Pamphlets:			
What Shall We Do With Our Sundays?	..	..	Dr. J. Mackenzie.
How the Christian Life Begins ..	..	..	Rev. J. C. Jamieson.
How To Make a Happy Home ..	..	..	Rev. W. H. Waters.
Can Christ Help Us To-day? ..	..	..	Rev. J. K. Robertson.

* Joint Board Publication.

Other Publications of the Presbyterian and Joint Boards.**For Leaders and Young People:**

- * The Book of Books in the Light of Modern Scholarship.
The Leadership of Youth.
- * Problems of Youth.
The Romance of the Catholic Presbyterian Church.
The Young Presbyterian's Manual.

Bible Study Books:

Christ's Way of Living.
The Fire in the Heart.
The First Things.
Girls on the Highway.
In the Service of the Highest.
The Inescapable Challenge.
The Meaning of the Master.
The Mission of Jesus.
Paul in His New World.
The Problem and Power of Prayer.

Booklets:

The Christian Sunday.
Gambling—Its History and Growth.
Protestantism in Italy.
Seventh Day Adventism.

Pamphlets:

The Australian Aboriginal.
Can We Do Without the Church?
Christian Science.
Faith Makes the Future.
Gambling—Why is it Wrong?
Games of Chance and Church Functions.
What Difference Has Christ Made?
What is Christian Marriage?

Annual Publications:

- Book of Memory Lessons.
- Book of Family Worship.
- * Graded Literature for pupils, teachers, and leaders from Kindergarten
(Beginners') to Junior Bible Class.
- Leaflet: Young People's Day Order of Service.
- * Syllabus of Graded Lessons.
- Year Book of the Presbyterian Church of Australia.

Additional Material for Sunday Schools and Young People:

- Class Registers.
- Junior Catechism.
- * League of Worship Albums and Pictures.
- Monthly Missionary "Record."
- O. B.B. and G.O.C. Regalia and Rituals.
- P.F.A. Badges.

Certificates: Attendance, Baptismal, Communion, Cradle Roll, League of Worship, Teachers' Dedication.

* Joint Board Publication.

Work With the Joint Board.

As in previous years, there has been very harmonious co-operation with the Methodist partners, in the work of the Joint Board.

In 1934, as indicated by our report to the last Assembly, two separate Graded Teachers and two Sunday School Scholars made their appearance, the former bearing the names "Advanced Quarterly" and "Elementary Quarterly," and the latter being called the "Junior Sunday School Scholar" and the "Intermediate Sunday School Scholar." As predicted, these new issues have been found to contribute to the efficiency of the literature, and have effected considerable economies.

Doubt was felt in some minds, whether the more clearly defined grading, emphasised by such literature, would be welcomed by many of our schools, but, judging from the response shown in the circulation, our officers and teachers are quite convinced of the value of lessons which are adapted to the intelligence and spiritual capacity of the children. The following figures confirm this statement, and show the wide use of our publications in the work of our schools. If we bear in mind the apparent decrease in enrolment, of both teachers and pupils, the following figures regarding our literature are significant:—

	1933		1935
"Teachers".....	15,950	..	16,955
"Scholars".....	67,764	..	68,035

No other new departures have been made, in the form of the Graded Lessons themselves, apart from an enlargement of the Primary Folders, and an improved arrangement of the matter contained in the Junior and Intermediate Scholars. This change in the Scholars will take effect as from September 1, 1936. It is hoped to begin issuing the Young People's Text Book with a more attractive name and cover, in 1937.

Beginning in 1934, the Joint Board has issued each year a 4-page leaflet containing an appropriate and dignified order of service to be used for morning church worship on Mothers' Day, the second Sunday in May. These services are proving themselves increasingly acceptable. Over 9,000 copies were sold in 1936, to the two Churches.

In our last report, the hope was expressed that the prices charged to our schools could be reduced. A glance at our balance-sheet will show that a measure of reduction might be made. Two reasons induced your Board to refrain from reduction:

1. The unwillingness of our partners, who have pointed out that the price of our literature is below that of competing publications, and also that the profits made by the Departments are used in the Youth work of each State.
2. The great necessity of making a resolute attempt to reach the thousands of children living too far distant from Sunday Schools to attend.

In 1935, the Joint Board began to publish the "Home Quarterly," a little journal of 16 pages, with lesson notes to aid parents in teaching their children, and also containing an article and a few notes regarding home life. Home Sunday School workers in different States have expressed their appreciation of the move, and are contributing useful suggestions as to the form, matter, and style of the journal.

No charge is made to the State Departments for their supply of copies. Although the price of 6d. is printed on the cover, it is there simply to guide parents who are anxious to contribute to the cost of the work, and not for the purpose of exacting a definite price.

The Assembly may be reminded that distant homes are often an easy prey for the advocates of various "fancy religions." No doubt realising

this, the Roman Catholic Church recently organized a correspondence-scheme by which more than 20,000 Catholic children in the different States, receive postal religious instruction once a fortnight. This example, and the needs of our own people, are leading the Joint Board to consider a monthly magazine for Methodist and Presbyterian homes in the more remote areas, to replace the existing "Home Quarterly." At the moment, this has not received enough detailed consideration by the State committees in both Churches, to enable us to make the change at the beginning of 1937. But every effort will be made to bring about the improvement for 1938.

In May of 1935, the Lesson Selection Committee held its tri-ennial sessions in Melbourne. Representatives of both Churches, from the Australian States and from New Zealand, gave the closest attention to the outlines of lessons for 1936-38. A good deal of revision had previously been made, by the different departmental sub-committees, in the light of criticisms and suggestions that were received, on the basis of the original drafts. This careful work greatly simplified the task of the large Committee, and contributed, in no small measure, to the quality of the final Syllabus, which experienced members of the Lesson Committee regard as reaching a new high level.

In 1935 there was jointly published a 1/6 book for teachers and leaders, entitled "The Sunday School at Work," containing eight chapters on the principles and practice of Religious Education, with special reference to the conditions in Australia and New Zealand. Each section is written by a person of ample experience in that particular field. The usefulness of the book may be judged from the fact that a new edition became necessary, less than a year after its first appearance. It now bears the title, "Sunday School and Bible Class At Work," which indicates more accurately the wide scope of its helpful contents.

National Council of Religious Education.

As the Assembly will be aware, the Board acts on the above Council, in representation of State Departments. A Commonwealth Convention was held at Sydney in April, 1935, at which the Board was represented by the Revs. W. Goyen, F. A. Hanlin, J. C. Jamieson, A. T. McNaughton, and Mr. C. J. R. Price.

Though the attendance was not large, it was adequately representative, and delegates returned from the Convention greatly appreciating the stimulus, encouragement, and authentic guidance that they had received.

It is hoped to have the next gathering of this kind in Brisbane next year.

Finance.

As will be seen from the Balance-sheet at the end of the White Book, the finances of the Board continue to be satisfactory. In spite of a very considerable, though temporary, increase of expenditure during the 3-year period, the amount of profit distributed among the States was £420 (an increase of about £170), while, at the same time, the accumulated surplus was built up by over £200, to £1,819/17/9. While this result is encouraging, the Board considers that the reserve fund has not yet reached the level which is considered essential to ensure complete stability, and to avoid the necessity of paying interest, from time to time.

Statistics.

Exact statistics from the different States are not available, but the reports from the various Committees indicate—with one exception—a slight or appreciable decrease in the number of children attending Sunday School.

Co-operation with New Zealand.

We must record with gratitude the cordially helpful spirit shown towards our work by the New Zealand Youth Director, Dr. J. D. Salmund, and his Committee. There is already a good measure of reciprocity in the matter of publications, and it is confidently hoped that valuable results,

for the Commonwealth and the Dominion, will come from the continuance and extension of this policy. The visit of the Revs. A. B. Kilroy and E. J. Orange, as New Zealand representatives on the 1935 Lesson Selection Committee, gave to the Board's officers many valuable opportunities for conferring regarding a number of the details of our relationship with the Dominion.

In December-January of 1935-36, the Convener of your Board was able to attend the annual N.Z. Bible Class Conference, then being held in Dunedin. His presence there was warmly appreciated, and greatly helped the co-operation to which reference has already been made. It is felt by the Board that much good might be done by systematic interchange of visits at Conference time, so that different leaders of young people's work might have opportunity to learn from, and contribute to, the methods being used outside their own country.

For some considerable time, a sub-committee of the New Zealand Youth Committee has been doing preliminary work, in the hope of publishing a collection of hymns for young people, chosen from the best available books published in Britain, Canada, and the United States. This Bible Class or Fellowship Hymnal would in no sense compete with the Church Hymnal as a devotional anthology for use in the sanctuary, but would, it is hoped, be of inestimable value, as a supplement to current hymn-books, in meeting the special needs of young people's own gatherings, rallies, camps, and conferences. That a book of this kind is required may be gauged from the fact that, quite apart from keen interest among our own young people and their leaders, we have received eager inquiries from at least two denominations outside our own Church.

The Board is seeking the authority of the Assembly to co-operate with the New Zealand Youth Committee in producing such a Bible Class or Fellowship Hymnal.

Mr. Goyen.

It was reported to the last Assembly that Mr. Goyen wished to retire from the Directorship. However, it was felt that his intimate knowledge of the Board's business affairs would be of great value to the new Director, and consequently Mr. Goyen agreed to act for a time in the position of Publications Superintendent. In this role, he has worked very helpfully and most agreeably with Mr. McNaughton. By a mutually convenient arrangement, Mr. Goyen is to retire from the Board's service at the end of September, 1936. He also intends to lay down his duties as Executive Manager of the Joint Board, at the end of this year.

The Assembly, we feel, needs no assurance from us, regarding the able, far-sighted, and unselfish service that Mr. Goyen has rendered. It is our wish and prayer that he may long be spared to continue the work of his voice and pen, in support of Christian Education.

The Convener.

The Board deeply regrets that Dr. John Mackenzie has resolved to withdraw from the Convener'ship. His statesmanlike leadership has incalculably helped in presenting to our people the challenge of "Youth for Christ." We are sure that his resignation as Convener will in no way diminish his ardent and skilled advocacy of the cause which is so dear to him.

The Director.

Mr. McNaughton's appointment was dated August 1, 1934. Before coming to Australia, he was able to spend a few weeks in Europe, two months in England and Scotland, and a week in Palestine, conferring with leaders of Youth work and making many observations that will be of great value as a background for his labours here.

Reaching Melbourne about the end of November, 1934, he made a short visit to New Zealand, and then returned in time to take an active part in the interstate P.F.A. Conference, which was held in Ballarat, Victoria, during December-January, 1934-35. From there he went to Adelaide, to assist at the annual Conference of the Australian Student Christian Movement.

At the beginning of February, 1935, he began his normal duties as Director. In that year, besides taking up editorial and administrative work, he spent approximately three weeks in each of these four States:—New South Wales, Queensland, West Australia and South Australia, becoming personally acquainted with some of their individual problems and potentialities.

During Easter of 1935, Mr. McNaughton visited four of the Fellowship Camps in N.S.W. He was of material help to the Lesson Selection Committee, especially in connection with the Senior lesson topics. New Year, 1936, found him as one of the speakers at the South Australian Fellowship Conference, in Blackwood. Easter of 1936 was spent at a Leadership Conference in Kyneton, Victoria. In May of this year, the Director made a brief stay in West and South Australia, and had the opportunity of attending and addressing the West Australian Assembly. It is proposed that he assist the inter-State Fellowship Conference in Queensland at the end of this year. An early visit to Tasmania is under consideration.

In December, 1934, Mr. McNaughton was licensed as a Presbyterian minister by the Presbytery of Dunedin, New Zealand, in his home church of St. Andrew's. In November, 1935, he was ordained to the ministry and inducted to the office of Director, by the Presbytery of Melbourne East, in Scots Church, Melbourne.

The Director wishes to acknowledge, most gratefully, the ready co-operation that he has received from all the Youth Committees, the officers and agents of Youth Work in all the States, and the editors of our State journals.

Possible Lines of Development.

It is felt that, while it is the Board's function to use constant effort towards improving the Graded Literature and our own publications, it is also very desirable that the Board, through its Director, should encourage and guide the different States in evolving a definite strategy of advance, as they tackle their own local problems of Religious Education.

In considering such possibilities, the Board would desire to affirm the desirability of the fullest possible co-operation with other denominations, so that each church may gain the advantage of collaborative progress. Here are some possible lines of development;—

1. As the minister is, and will continue to be, the Religious Education Director for almost every parish, it is significant to report, for the consideration of the Assembly, a resolution which was adopted at the Sydney Convention of the National Council of Religious Education, April, 1935:—

“This Convention of the National Council of Religious Education, realizing the great need for teaching ability in all the Sunday and week-day work of the men and women engaged in the Christian ministry desires to urge upon the various denominational Synods, Assemblies, and Conferences the fundamental importance of:—

- (a) Selecting candidates for the ministry with a due regard for their initial skill in the teaching and guidance of children and young people;
- (b) Including educational psychology and methods as essential subjects for ministerial students; and
- (c) Providing opportunities for supervised teaching, practice which shall be regular and compulsory during at least one year of the Divinity course.”

For such a line of advance, it is possible that the Board should offer its assistance to the Home Mission and College Committees, so that there might be the closest possible correlation between each individual student's practical week-by-week experience, in parish, club, Bible Class, day school, or Sunday School, and his training in the principles of Religious Education.

In this connection, the Board expresses its cordial willingness to confer with the College Committee, with a view to furthering the suggestion contained in the last clause of Minute 148, in the Blue Book for 1933.

2. The establishment of Caravan Lending Libraries, for children and adults in the more remote areas. Besides lending literature, such caravans could sell religious home magazines, and also pamphlets and study-books of a helpful sort. The A.I.M. and Home Mission Committees might be approached regarding this. With such a scheme could be combined a plan for lending to ministers, missionaries, teachers, and others, suitable books and magazines on religious education. If the larger proposal was not feasible, at once, then the last part of the suggestion might be adopted, on a postal basis, the borrowers paying one-way postage.

3. Broadcasting or teachers, leaders, and pupils. There are opportunities for this in some of the States, but in others no such facilities exist, as yet. In any case, it is beyond question that fuller use should be made of this valuable medium, through national and/or commercial stations. The "Sunday School of the Air" (3DB, Melbourne) and the "Youth Workers' Session" (2CH, Sydney) have great potentialities for reaching remote households and for raising the level of skill, knowledge, and enthusiasm among teachers and leaders.

4. Teacher-training, as part of a regular weekly class for study-preparation, and also by means of short-term lecture courses, carried out with the help of ministers and day-school teachers. In such work, inter-Church co-operation has the obvious advantage of multiplying the number of available leaders. In large cities, a lecture course of this kind may best be attempted in a de-centralised fashion, working suburb by suburb or district by district, rather than trying to bring teachers into the city itself. In smaller centres, of necessity, it will be more efficient to bring all the workers to one convenient meeting-place. It is obvious that efforts which are expended for the purpose of training ministers in religious education will make it progressively easier to staff adequately all such gatherings that seek to train teachers.

5. Extension of the Home Sunday School programme.

- (a) One obvious need is the development of suitable literature, preferably on a Commonwealth basis. It is hoped that the "Home Quarterly," when it evolves into a monthly magazine, may be at least the nucleus of such literature.
- (b) Home Mission and A.I.M. Committees might co-operate, in discovering more children and young people with whom the Church might begin helpful contact by a correspondence system. The Caravan idea, mentioned in 2 above, might fit in with this.
- (c) Perhaps once a year, district holiday camps could be run, for children and young people in these distant places, who had become part of the Church's postal education movement. Such gatherings, without being too "heavy," would give excellent chances for revising and reinforcing the lessons taught by mail. Could the A.I.M., the Home Mission Committee, and the Fellowships collaborate in staffing these camps? Especially if they coincided with the time of some school, college, or University holidays, such camps might make a strong appeal to young people of a fairly mature type, who, with suitable supervision, could be of great assistance to those in charge of the camps.

6. Examinations. It is gratifying to note that some of the States are becoming critical of their Scripture examinations, and are eager to discover some way of improvement. Some possible suggestions are:—

- (a) The use of the word "test" instead of "examination."
- (b) Considerable reduction in the time that is involved, for the taking of the test.
- (c) The holding of two such tests, perhaps in May and September. These, as against the customary single examination, would give a basis for a more adequate judgment regarding the work done.
- (d) The use, though not exclusively, of questions that are very short, and such as will rouse interest comparable with that excited by a

Bible puzzle. For example, if there had been a set of Intermediate lessons on the life of Paul, something like this might be appropriate as portion of a test, and fresh enough to be interesting:

Re-arrange the words in the two right-hand columns, so that, reading across from left to right, you will have, correctly, the person's name, his occupation, and the place where he met Paul:

Demetrius.	Tentmaker.	Troas.
Aquila.	Doctor.	Ephesus.
Luke.	Silversmith.	Corinth.

- (e) Memory Work can be tested by asking the pupils to fill in certain omissions that have been made in passages quoted from the memorised sections.

Such questions, especially if almost all the work were done on sheets multigraphed for the purpose, would make it possible for the test papers to be taken quickly by the pupils (a distinct advantage) and marked quickly, because the examining becomes largely mechanical.

- (f) For greater speed in making the results available, it is suggested that there be a combination of "internal" and "external" examining. If a local committee of three or four (minister, superintendent, one or two lay persons—not teachers in the school) tackled the work resolutely, they could present the results the following Sunday. This would make the test of great teaching helpfulness for pupils and teachers alike. Too often it happens that competitive aspects of examinations have entirely dwarfed their educational significance.

Quite rightly, it is often desired to have some competition between, various schools throughout the particular State. This could still be retained, under the system advocated here. In marking short questions of the "right or wrong" type, there is little room for subjective judgment on the part of the examiner. But, for purposes of State competition, the very best papers from each school could (and probably should) be sent away for review by some external examiner. This second check would be especially desirable where there were, as in the case of older pupils, one or more questions that involved longer answers.

- (g) Tests should always be regarded, not as ends in themselves, but as means to an end, namely, greater skill in teaching and learning. Yet this goal of greater efficiency must not prevent us from seeing, and helping our pupils to see, that is, likewise, is a means of helping us all to attain to the stature of Jesus Christ.

7. Demonstration Schools, and/or Departments. Especially in connection with the training of ministers (who are to be teachers of teachers), and indeed as part of any scheme of leadership training, there is great value in making our principles concretely visible. Consequently, it is urged that State Youth Committees consider the need for Demonstration Schools, in strategically chosen suburban and rural centres.

Even if it is not feasible to have, in any given parish, an entire school that demonstrates equipment and teaching methods at their best, it may be possible to direct trainees here or there, to observe a well-run department in which they are particularly interested. Many schools have excellent Beginners' (Kindergarten) and Primary Departments, but there is an urgent need of demonstration Junior and Intermediate Departments, and Bible Classes.

Commonwealth Youth Sunday.

While there has been considerable use of the third Sunday in October, as Young People's Day, some States have found difficulty in observing this occasion, because of local circumstances. Moreover, it seems important

that this day should be near enough to the beginning of the year's work, so that it may supply some impetus for teachers and taught. The month of October does have this effect, in Britain and other northern countries, but it is valueless for such a purpose in Australia.

Further, it appears highly desirable that such an occasion should publicly unite all the Youth organisations, and not be only for Sunday School pupils. At present, there is a partial observance of the third Sunday in July as "P.F.A. Day."

For these reasons, the Board has been taking the mind of Youth workers throughout Australia, to discover if some date could be found, near the beginning of the year, which could be known and observed as a Commonwealth Youth Sunday, giving visible and very desirable unity to all parts of the Church's programme for Youth.

The annual meeting of the P.F.A., held at Thornleigh, N.S.W., in January, 1936, decided to recommend to the Board that the second Sunday in March be the day chosen for this purpose, and that the order of worship prepared for the occasion include a programme (say, an evening service) that will be specially designed for a Fellowship gathering. It was also the desire of this annual P.F.A. meeting that "P.F.A. Day" be merged in the Commonwealth Youth Sunday.

The Youth Committees of Queensland, Victoria, and West Australia are favourable towards this change. The Youth Committee in N.S.W. is in favour, except that the second Sunday of March is considered likely to clash with Harvest Thanksgiving. The Committee in South Australia has not yet furnished its opinion.

As it is fitting that this matter be given further consideration by those concerned, the Board proposes to defer a definite decision at least until after the next annual meeting of the P.F.A. in Brisbane, at the end of this year. Assuming that this meeting will confirm the decision of a year ago, it is doubtful whether the change to March should be made until 1938. The 1937 order of worship, issued about the usual time, for use in October, would give notice to all ministers and superintendents that the Commonwealth Youth Sunday would be observed in March, beginning in 1938. It is possible that, to begin with, these leaflets issued under the new plan should not be too precisely dated, so that there might be some flexibility in their use, if local difficulties prevented their fitting in with the second Sunday of March.

Glimpses of the States at Work.

West Australia.—The Bookroom has moved into larger quarters and has thus entered upon a new era of still greater service to our Schools and Churches.

The Fellowships are another very encouraging feature of the work that is carried on under the supervision of the Youth Committee. Their Camps, Conferences, and weekly meetings are bringing many young people into vital touch with the Church's programme of worship, study, and service. The Young Men's Fellowship has a group of lay preachers who are much in demand, and give very acceptable help in supplying suburban pulpits.

The Youth Committee is at present giving considerable thought to the problem of working out, in some detail, a definite "forward move" policy.

South Australia.—The new Convener and his Committee are confronted by a serious accumulated deficit, which will delay somewhat their embarking upon any extensive scheme of development. However, now that the finances of the Committee are on a self-supporting basis, the members are feeling more encouraged. The A.I.M. Council has given valuable help by assuming responsibility for the outlay in connection with the Home Sunday School work within the State.

One problem which the Committee is considering is an extension of the Bookroom's usefulness. It is felt that the Bookroom requires more visibility than it has at present, adequately to serve the needs and command the loyalty of the Presbyterian public.

Largely through the expert help of a highly qualified Congregational leader in Youth Work, a number of city Sunday Schools have greatly improved their teaching efficiency and departmental organisation.

Victoria.—The Youth Committee co-operates with the Sunday School Council of Victoria, in maintaining a regular inter-church course of teacher-training, which lasts for three years, with two additional years by way of an honours course.

Seven day kindergartens are at work in congested city areas, greatly assisting the mothers, by caring for the pre-school children.

A group of enthusiastic ladies give very active help to the Home Sunday School work. At present, about 300 pupils are reached by this means, through the work of over 60 teachers.

The Boys' Work Committee has been carefully attacking the problem of the boys from 11-14 years. Clubs are being formed, and a special Christmas Camp is conducted.

Tasmania.—In March of this year, the Assistant to the Victorian Youth Director (Rev. G. Ross Williams) spent three weeks in visiting almost all of Tasmania, and in conferring with the leaders of youth work there, in a way that proved very stimulating and helpful. He returned with decidedly encouraging reports of the progress that is being made, particularly, though by no means exclusively, in the expansion of the Fellowship movement.

New South Wales.—The Youth Committee contributed its full share towards the conspicuous success of the "Kirk at Work" Exhibition, held during April of 1935. It is pleasing to note that the Committee's finances are now better than self-sustaining, and that there has already been a definite reduction in the deficit.

The Welfare of Youth library continues to serve, most commendably, the ministers, teachers, and leaders, not only of the metropolitan area, but also of numerous other districts within the State.

The Committee is eager to extend the scope of its Home Sunday School work, and consequently notes with concern that "another organisation has representatives visiting the public schools and enrolling crowds of the pupils who are Presbyterians and should be in touch with their own Church."

Queensland.—The Correspondence Sunday School work is steadily growing, in numbers and outreach. The Department is now regularly in touch with several hundred families, not only in Queensland, but also in Java, New Guinea, and the New Hebrides. A Book of Family Worship is also sent to each household. A quarterly "progress card" is sent to each child, and, annually, there are prizes and certificates.

Because of difficulties in making adequate arrangements for teacher and leader training classes during the year in the main cities and towns, the Committee has concentrated its leadership training into the eight-day "Summer Schools" which begin on Christmas Day. These have proved highly successful.

Presbyterian Fellowship of Australia.

To one who travels from State to State, in the interests of Youth Work, it is most apparent that our Church has a splendid asset in the Presbyterian Fellowship of Australia, which, since its inception, about five years ago, has grown to an affiliated membership of over 21,000. We are credibly informed that several States also possess a substantial group of classes which are following the methods of the movement, though they are not yet directly linked up with it.

Each State has had one or more Conferences, both at Easter and Christmas. These occasions have been greatly used of God in such a way as to present compellingly to young people the claims of a well-rounded Christian message.

Co-ordination of youth agencies is very desirable, to avoid anything that even remotely resembles conflict or overlapping. The Board recommends that the P.F.A. be the means of effecting this co-ordination within all Presbyterian Churches throughout the Commonwealth.

Where there already exists in a congregation some other youth organisation—not specifically Presbyterian, say a Christian Endeavour group—it would seem wise to examine each local situation with tact and candour, having full regard to the needs of those concerned, in order to secure, at the earliest practicable date, a whole-hearted unification. If this is achieved, then changes of minister, or removals of young men and women from place to place, will bring no loss of continuity in the work that is being done for Christian character-building.

The Leadership of Youth in a Changing Age.

Members of the Christian Church cannot shut their eyes to the fact that since the War the world has been rushing with increasing speed into a new and very different age. It is obvious that the young people of all lands are facing new problems and difficulties, and are becoming more painfully conscious of the burdens and limitations that the new age is imposing upon them. Hence the violent reactions we are witnessing everywhere against the established order of things, and the standards and traditions that were accepted without question by a past generation.

In such a situation, two things are essential. On the one hand older people should view with sympathy and understanding the problems and difficulties that the young people of to-day are facing. They have some justification for revolting against a world where they can secure no firm foothold, against national and social systems that threaten them with destruction. On the other hand if, as we believe, Christ holds the key to the solution of all our personal, national, and world problems, it is essential that the Church should provide the leaders who will make this truth plain, and also will illustrate it practically in their own daily life and business. There must begin, over the whole field, a process of re-interpretation and re-education.

Our ministers must become more familiar with the thoughts and problems of youth, and more capable of dealing with them. Our office-bearers must have something more than good advice to hand on to the next generation, and the rank and file of our Church members must interest themselves more, and take a more active part in the actual work of our congregations amongst the children and adolescents in whose hands is the future of the nation.

It was not without reason that alongside the Church, Calvin and Knox set the School and the College, with an educational system in which the study of the Bible and of the great doctrinal and ethical principles of the Faith held a central place. As a Church and a nation we break with that tradition at our peril.

JOHN MACKENZIE, Convener.

REPORT OF COMMITTEE ON A BOOK OF COMMON ORDER.

The Committee was instructed by the General Assembly of 1933 (Minute 174) "to press on with the preparation for publication of Part II of the Book of Common Order."

In correspondence with members of the Committee in other States, and in co-operation with its New South Wales section, the Executive Melbourne considered the relationship of the Committee to the book already

published by authority of the General Assembly of 1920, and revised in 1929. This publication is actually Part II of the Book of Common Order, not Part I as implied in the Minute. Negotiating with the publishers, Messrs. Angus & Robertson, through the Vice-Convenor, the Rev. J. B. Galloway, the Executive ascertained that there were in hand 536 copies of Part II, and gratefully accepted their offer to reduce the price of the present book to 4/6. It was suggested that Part I (the new part) be printed on paper somewhat thinner than that used in the 1929 edition of Part II, size 6" by 4i"; that one colour only be used in printing; and that the book be similar in form to the "Book of Common Order, 1928" published by the Oxford University Press. The readiness of the publishers to meet the wishes of the Church in this matter was acknowledged with hearty and unanimous appreciation, but nothing further was decided regarding the publication.

Concerning the Order of Service to be adopted, it was believed not to be the function of the Committee to determine one fixed Order to be in any sense mandatory upon ministers, but rather to indicate an Order or Orders the use of which (or either of which) would provide an orderly and reverent expression of Presbyterian public worship. After discussion and correspondence, two orders were provisionally agreed upon as adequate, viz.:—

Order I.—

- (1) Call to Prayer: Scripture Sentences;
- (2) Invocation, Adoration, Confession, Petition and The Lord's Prayer;
- (3) Intercession and Thanksgiving;
- (4) For illumination;
- (5) For Dedication of Alms, and Commendation;
- (6) Benediction.

Order II.—

- (1) Invocation with Scripture Sentences preceding;
- (2) Adoration, Thanksgiving, Confession and Petition;
- (3) Intercession and The Lord's Prayer;
- (4) Dedication of Offering;
- (5) Prayer after Sermon;
- (6) Benediction.

It was decided to print in each of these Orders one complete service for morning worship, one for evening worship, and one for shorter services. Those according to Order I. are printed herewith; but the material for those according to Order II. has not been sufficiently revised for submission to the Assembly.

The intention is to prepare also Special Orders for the main festivals of the Christian Year, and for Sunday School Anniversary, Children's Service, Anzac Day, Armistice Day, and other special occasions. In addition to these complete Orders, it is further intended to provide material for the construction of Sunday Services for at least a month on the same lines as those herewith submitted. Material for these purposes was asked for from members of Committee and others. The response to this request has been considerable; and the Committee is confident that sufficient and adequate material will be available. Concerning literary form and style, no specific principles have been adopted except that prayers should be suitable in content and expression for Australian use, and that brevity must be aimed at, no prayer to exceed four minutes in length. The Committee has received a number of valuable suggestions both as to the preparation of Part I. and the revision of Part II. To these it has already given some consideration, and will give more when the mind of the Assembly has been more fully expressed. It is important that there should be available much relevant constructive criticism before the Book is published in order that it may be, as far as possible, adequate to the needs of the Church.

The N.S.W. section of the Committee has asked the Executive to explain that it has experienced difficulty in making much progress with the work, but has suggested new names for appointment to the Committee.

With regard to circulation, arrangements have been suggested, and will be matured, for the purpose of getting the Book of Order into the hands not only of Ministers, but of Home Mission Agents, Lay Preachers, and interested members of the Church. The appended Orders have been carefully but not finally revised by an Editorial Committee and by the Executive.

It is recommended that the Victorian members of the Committee be re-appointed as follows:—Revs. Dr. Borland, W. A. Alston, Professor Gillies, T. W. Leggatt, R. W. Macaulay, A. E. Macdonald, A. A. Mackenzie, C. J. V. McKeown, W. H. Steele, A. H. Stewart; together with the following additions:—Rt.-Rev. Dr. J. Mackenzie, Revs. A. Dunn, R. J. Howie, W. W. Ingram and J. T. Lawton.

The N.S.W. section of the Committee recommends the following names: Revs. A. C. Grieve (Vice-Convener), J. B. Galloway, Dr. Reid, James McLeod, D. J. Flockhart, A. J. Parker, W. Kinmont, Alan A. Dougan.

W. BORLAND, Convener.

APPENDIX.

PRAYERS FOR MORNING WORSHIP.

1. **The Call to Prayer.**—Scripture Sentences.

It is a good thing to give thanks unto the Lord, to show forth His loving kindness in the morning and His faithfulness every night.

Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever.

2. **Prayer.**—(Invocation). Almighty God, Eternal Father, draw us this day, we beseech Thee, into the fellowship of worship, and accept the adoration of Thy children whom Thou hast redeemed through Thine own Son, Jesus Christ our Lord.

(Adoration). O Thou who inhabitest eternity, whose Name is holy, we bring to Thee our offering of adoration and praise. The heavens declare Thy glory, and the earth aboundeth with Thy goodness. The age-long course of human history discloses Thine eternal purpose of righteousness and love. The hearts of the faithful in all generations have proclaimed Thee Lord. For every manifestation of Thy wisdom, power, and goodness we magnify Thy Name; but above all do we adore Thee for the revelation of Thy holy love in Thy Son, in His words, His life, His passion, and His victory over sin and death. Beholding Thee in Jesus Christ, we learn to call Thee Father; and ask Thee to accept our child-like penitence.

(Confession). We are not worthy to be called Thy children. We have been angry without cause and have failed to forgive. We have shown too little sympathy for the destitute and the distressed. We have given our hearts to evil thoughts and desires; and our tongues to cruel folly; and our wills to secret sin. When we look to Jesus, we are ashamed that we have been untrue to Him, and that our aims have been so low and our love so poor.

(Petition). Confiding in Thine abounding grace, O our Father, we bring to Thee our faults and failings, seeking Thy forgiveness. Assure us now of Thy pardon, and help us ever to look to Thee, rejoicing in Thy strength and guidance. Uplift us, we beseech Thee, above all that is base and ungenerous and cowardly. Nourish within us faith and hope. Give us courage to confront the trials and temptations of life; and through all our days let our trust be in Him who hath conquered death and brought life and immortality to light, even Jesus Christ our Lord.

Our Father etc. Amen.

3. **Prayer.**— (Intercession). O God, most gracious, Who hast bound Thine own together in one body in Christ, we pray for Thy Church, divided under many names, yet one in the high calling of Christ Jesus. Teach the several members of Thy Body to work in harmony one with another. Give to Thy ministers wisdom and vision and power; and to Thy people everywhere the hearing ear and the understanding heart. We remember before Thee those who are bound to us by ties of family affection and personal friendship. For parents we ask wisdom and love unailing, for children reverence and glad obedience; for brothers and sisters mutual kindness and helpfulness. Beyond these closer ties we acknowledge the bond of community. We pray Thee to give our King and all his house Thy peace and favour; to grant wisdom and integrity to those in authority under him; and to endow all our fellow citizens with the spirit of goodwill and common service.

(Here may be introduced special intercessions suitable to the occasion.)

Encourage all who minister to the sick and needy. Rebuke all selfish pride and hardness of heart. Feed the hungry; and cheer the workless, and the homeless, and the helpless. Encourage the disappointed; open up a way for the perplexed. Comfort the sorrowful and the bereaved, and those who are drawing near to death. We remember before Thee with thankful hearts all Thy servants who have departed this life in Thy faith and fear, and especially those dear to us. . . . Grant that here we may be one with them in spirit, and hereafter share in their eternal rest; through Jesus Christ our Lord.

(Thanksgiving). Father of Mercies and God of Love, we give Thee thanks with all our heart for the countless blessings bestowed on us and ours; for the happiness Thou hast bound up with healthy human living; for the joy of loving and being loved; for the strong comfort of Thy Word in days of darkness, loss, or disappointment. Above all we render thanks to Thee for the revelation of Thyself to us in Thine own Son Jesus Christ, Who died for us, and opened the Kingdom of Heaven to all believers. Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

4. **Prayer.**—(For illumination). Let the words of our mouth and the meditation of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer; through Jesus Christ our Lord. Amen.

5. **Prayer.**—(Dedication of Alms). Our Father in Heaven, of Whose bounty are all the good things in our life; we bring these gifts to Thee in token that all we have is Thine and in expression of our gratitude and readiness in the service of Thy Church and Kingdom.

(Commendation). Grant, O Lord, that our thoughts and prayers this morning may bring light to our minds and strength to our souls. Make us obedient to every heavenly vision Thou hast given us, that in Thy strength we may be steadfast, unmovable, always abounding in the work of the Lord, and knowing that our labour is not in vain. Through Jesus Christ our Lord. Amen.

6. **Benediction.**—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

PRAYERS FOR EVENING WORSHIP.

1. **The Call to Prayer:** Scripture Sentences.

Behold, bless ye the Lord, all ye who stand by night in the house of the Lord. Lift up your hands in the sanctuary, and bless ye the Lord. The Lord that made heaven and earth bless thee out of Zion.

2. **Prayer.**—(Invocation). Almighty God, Infinite, Eternal, in the stillness of this hour and of this holy place we draw near to Thee in worship. Thou Who art ever near to us help us so to realise Thy presence that with joy we may worship Thee in spirit and in truth through Jesus Christ our Lord.

(Adoration). O Thou Who art the Father of our Lord and Saviour Jesus Christ, the God of our salvation, the giver of every good and perfect gift, we adore Thee. Thyself unmade, Thou hast made all things; unsustained, Thou sustainest all things; unseen, Thou seest all things; incomprehensible, Thou comprehendest all things in the circle of Thy knowledge, love, and care.

(Confession). Unveil to us now, we beseech Thee, the fulness of Thy compassion and tenderness, as with sorrow and contrition we confess our sin. In our frailty and folly we have wandered from Thy ways, grieving Thy Holy Spirit, and coming far short of Thy glory.

Forgive us for the sake of Jesus Christ. Create in us a clean heart, and renew a right spirit within us, that with love and joy and peace we may give ourselves wholly unto Thee in the service of Thy Church and Kingdom.

(Petition). Help us, O God, to live in charity with all men, bearing the burdens of them that are bowed down with care and want and sore temptation, and doing good to all as we have opportunity. Grant us control over our desires; strengthen us in the hour of temptation; nourish our faltering faith; make Thy love an ever-present power, and the cross of Christ an unfailing source of courage. In all our life, most gracious Father, we desire Thy prevailing grace. In success and in failure, in joy and in sorrow, while we labour and while we rest, we seek Thy sympathy and strength. Leave us not, we pray Thee, nor take Thy Holy Spirit from us. All this we ask in the name of Jesus Christ our Lord. Amen. Our Father etc. Amen.

3. Prayer.—(Intercession). Father of Mercies, Vv ho are ever ready to receive the intercessions which we offer in the name of Thy beloved Son; hear us when we pray for all of human kind. Extend to every man Thine everlasting mercy. Direct the erring; seek and save the lost; quicken the indifferent and heedless; and turn to Thee in true repentance those who have been long set in habits of selfishness and sin. Have pity, Lord, on those who, in this world's darkness, have scorned or missed Thy kindly light. So change their hearts that they may come to Thee as little children. Inspire and guide Thy Holy Church in every land. Increase her influence for good through those ordained of Thee to teach Thy truth and to promote the saving purpose of Thy love. Inform with the power of Thy creative Spirit all Thy Church's agencies, and bless her world-wide ministry of loving kindness. Encourage all who are bringing home the light and warmth of Thy Gospel to those who sit in darkness and in the shadow of death; and all who are furthering Thy Kingdom by prayer, or gift, or deed. Revive, O God, Thy Church of which we are members. Increase her zeal and enterprise for Thee at home and abroad. Uphold her witness in the lonely bush and the far inland; and make good her ministry to the outcast and the fallen. Bless her doctors and nurses, her social workers, her teachers and leaders of youth, and all her faithful members who in many ways are winning souls for Jesus Christ.

Remember, Most High God, our nation and our race. Deliver us from the sins which corrupt our common life. Fill the hearts of our beloved King, our rulers, and our people with that fear of Thee which is the beginning of wisdom, and with that love of righteousness which alone exalteth nations.

Remember, O God, all we love and all who love us; all who have sought to injure us or do us wrong; all who are inspired by hate or distressed by fear; all who are afflicted by the weariness of life or the infirmity of age; all who are burdened with sin. Draw near them, O God, this night, and enrich them with that new and real life which Thou alone canst give. Vouchsafe to all Thy needy children more than we can ask or think, for Jesus sake.

(Thanksgiving). In this tranquility of saving love, we remember, Heavenly Father, the untold blessings of Thy day of rest and gladness. We thank Thee for its quiet hours of meditation; for its privileges of

worship and of Christian Fellowship; above all for its Gospel of forgiveness and new life in Jesus Christ; grant us through the coming night rest and soul-refreshing sleep to fit us for the routine of to-morrow and the days to come with renewed strength and courage to do Thy Holy Will in the love and loyalty of Jesus Christ our Lord.

Glory be to the Father..... Amen.

4. (Dedication of Alms). What shall we render unto the Lord for all His benefits towards us Receive, we pray Thee, O God, these gifts of Thine which now we offer unto Thee. Be pleased to consecrate and use them that Thy Kingdom may be advanced and the day of Thy glory hastened, through Jesus Christ our Lord. Amen.

5. Prayer (after Sermon).—Bless, we beseech Thee O God, Thy word which we have heard, and Thy grace which we have shared this eventide. Forgive the imperfections which have marred our worship, and the flaws which have impaired our fellowship; and bring forth within us by the power of Thy Holy Spirit the fruits of all good living to the glory of Thy Name, through Jesus Christ our Lord. Amen.

Benediction.—The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. Amen.

BRIEF PRAYERS FOR MORNING OR EVENING.

The Call to Prayer: Scripture Sentences.

Draw nigh to God, and He will draw nigh to you. Humble yourselves in the sight of the Lord, and He shall lift you up. Give unto the Lord the glory due unto His Name; bring an offering and come into His courts.

Prayer.— (Invocation). Almighty God, by whose good hand upon us we are come again into Thy courts, incline Thine ear to our prayers. Accept and perfect the offering of ourselves which now we make. Illumine our minds with Thy heavenly wisdom, and set our hearts aglow with Thy redeeming love, that we may worship Thee with our whole being, and serve Thee with one accord in the loyalty of our Lord and Saviour Jesus Christ.

(Confession). Heavenly Father, we are all unworthy of Thy love revealed to us in Jesus Christ. Our minds are troubled by the world's unrest; our hearts remain unsatisfied with self-seeking and sensuous indulgence. We have not loved Thee with heart and mind and soul, nor have we loved our neighbour as ourselves. Turn us wholly unto Thee, that ours may be that peace which passeth understanding.

(Petition). We remember our daily life: make it more and more responsive to Thy saving love. We remember the common duties of the daily round; inspire us to discharge them, one and all, as unto Thee. We remember our temptations: strengthen us to control our own instincts and to resist the evil powers that threaten us from every side. We remember our joys: make us grateful to Thee, and generous to our brethren. We remember our griefs: give us courage to endure, and grace to find in Thee our help in time of need. We are Thine, O God, in strength and weakness, in joy and sorrow, in life and death; let us never cease to feel Thy hand upon us, and Thy peace abiding in us, through Him Who loved us, lived for us, died for us, and lives again, and reigns with Thee for ever in the communion of the Holy Spirit. Amen.

Our Father etc.

Prayer.—(Intercession). Eternal God and Father of mankind, extend to all Thy children the blessings of Thy Word and Spirit. Remember, we beseech Thee, Thy Holy Catholic Church, which Thou hast called in every land to minister Thy grace and truth. Quicken with the warmth of saving love the hearts of all ministers and missionaries of Thy Gospel, and of all who serve Thee faithfully in word, and thought, and deed of human kindness.

Remember this branch of Thy Church. Bless all our people, young and old, in their worship and their daily witness and work for the advancement of Thy Kingdom.

(Here may be introduced intercession for special activities and occasions.)

Remember the whole world in its present need. Turn the hearts of all nations unto Thee. Let perfect love cast out fear and hate from the hearts of men, that peace may reign on earth. Remember our Commonwealth and Empire. Bless the King and all in authority under him and over us, that we may be well governed according to Thy Will. Remove from our nation's life all misunderstanding, and envying, and vexation; revive the spirit of self-respect and social sympathy and comradeship of man with man that justice and righteousness, peace and concord may pervade our common life. Remember all who are in distress and poverty; strengthen the feeble; comfort the sad; cheer the disheartened; befriend the lonely; protect the parentless; heal the sick; and prepare the dying for their great change. Be near this day (or night) to those in need whom we name now in our hearts before Thee.

We remember, O God of the living, those now gone from this our earthly fellowship and entered into Thine eternal realm of life. Grant that we also, following our Lord Jesus Christ, may serve our generation, and in Thy good time share with our beloved what no eye hath ever seen, nor ear heard, nor heart of man conceived, but Thou hast prepared for them that love Thee, through Jesus Christ our Lord.

(Thanksgiving). Giver of all good, we uplift our hearts to Thee. We praise Thy Name for the beauty of Thy Creation, and the bounty of Thy Providence, and the abundance of Thy mercy and Thy grace in our Lord and Saviour Jesus Christ. We thank Thee for His gift of life in its fullness, and for the love and joy and peace of Thine eternal fellowship. Glory be to the Father, and to the Son, and to the Holy Spirit as it was, is now, and ever shall be, world without end. Amen.

Prayer. (Dedication of Alms). Accept, O God we pray Thee, these humble offerings which, in faith and hope and love, we dedicate to Thee for the service of Thy Church and Kingdom; and grant us ever to have grateful hearts for Christ's sake. Amen.

BENEDICTION.

The Lord bless you and keep you. The Lord make His face to shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you peace. Amen.

REPORT OF CANBERRA EXECUTIVE COMMITTEE.

At the last meeting of the Assembly, in Melbourne, September, 1933, the Canberra Executive was authorised "to open the Central Church at Canberra for Divine Worship at the earliest possible date and to furnish the church so far as was necessary for conducting service therein."

The work of furnishing was undertaken without delay. Thirty pews, of Queensland maple, handsome and comfortable, provided accommodation for 275 worshippers; carpeting for pulpit, dais and aisles was procured from Scotland; electric lighting with modern lamps and fittings, and a tubular electric heating system, were installed. A pipe organ, electrically operated, with motor, etc., was purchased from Messrs. Hill, Norman and Beard, Melbourne, at a very reasonable cost. It has been declared by competent judges to be an instrument of first class workmanship and quality, and has given every satisfaction to organist and congregation.

The thanks of the Assembly are due to the Rev. Dr. Macintyre and Mr. F. C. Millin, by whose artistic ability and taste the whole scheme of furnishing has been guided to such admirably harmonious results.

The Executive acknowledge with pleasure and gratitude many generous gifts of furnishings, all of which have been of such a nature as to enhance the beauty of the sanctuary and to strengthen its appeal to reverence and worship. The following is a complete list, up-to-date.

THE CHURCH.

1. The Organ was presented by Sir James Murdoch, of Sydney, through a total gift of £5,000.
2. The Main Window above the Apse was subscribed by the Presbyterian Women of New South Wales.
3. The Pulpit and Brass Lectern were donated by Messrs. R. W. & G. Gillespie, of Turramurra, N.S.W.
4. The Communion Table was presented by the Very Rev. John Walker, D.
5. The Communion Cups and Plates by The Scots' Church, Sydney.
6. The Baptismal Font by The Scots Church, Melbourne.
7. Two Silk Flags for the Warriors' Chapel were given by Captain Murdoch McLeod, of Manly, N.S.W.
8. The Pulpit Chair, Drape, and Vestry Table by St. Stephen's Church, Sydney.
9. The Moderator's Chair, and two Communion Chairs were presented by Mrs. A. J. Scovell, Melbourne.
10. Four Communion Chairs and the Chair in the Warriors' Chapel were donated by Mrs. John Ross, Senr., of Holbrook, N.S.W.
11. The Flower Vases, Sunday School Chairs and Seats were given by Dr. and Mrs. M. J. Holmes, of Canberra.
12. Kindergarten Chairs for the Sunday School by St. James' Church, Burwood, N.S.W.
13. The Maple Lectern by the Rev. and Mrs. W. Beck, of Albion Park, N.S.W.
14. The Hymn Board and Pedestal by Mrs. T. E. Clouston, of Sydney.
15. The Organ Hymnary by Mr. and Mrs. Geo. Clark, of Bellevue Hill, N.S.W.
16. The Pulpit Hymnary by Mrs. James Steele, of Blackheath, N.S.W.
17. The Pulpit Bible was presented by the Grandchildren of the late Rev. Robt. Steel, M.A., D.D.
18. The Visitors' Book by the Right Rev. G. R. S. Reid, D.D., of Roseville, N.S.W.
19. Collection Plates by Messrs. Simmie & Co. Pty. Ltd., Builders.
20. The Guild President's Chair in memory of the late Mrs. John Walker, and the Vestry Wardrobe were given by the Canberra Presbyterian Women's Guild.

THE MANSE.

1. The Manse was the gift of the late Mr. John Ross, of Holbrook, and his five sons, John, Donald, Neil, Alister, and David.
2. The Grandfather Chime Clock for the Manse, and the Presentation Key for the Church were given by Mr. J. M. Dempster, of Sydney.

The sum of £11/17/- has been received for the installation of a stained glass window in memory of the Scottish Covenanters. A very large addition

to this sum will be required before the proposal can be carried into effect. The suggestion will have its appeal to lovers of Scottish traditions, and it is hoped that further donations to the scheme will make the insertion of the window possible at an early date. Mrs. R. L. Saltmarsh, of Darlinghurst, Sydney, is to be thanked for her* interest and help in this matter.

Meanwhile, in conjunction with the Selection Committee appointed at last Assembly, the Presbytery of Goulburn took action in regard to the settlement of a minister in Canberra, in succession to Rev. Dr. John Walker. The Rev. C. E. Turnbull, minister of Moss Vale, was duly called, and on June 12, 1934, inducted into the pastorate.

The conditions of settlement, as indicated in the minute of Presbytery, were as follows: A manse is provided. The stipend is £450. Of this amount, £250 is provided by the local congregation, £100 from the funds of this Assembly, and £100 from the Canberra Endowment Fund. In the event of the interest from the Endowment Fund, which now stands at £2823/3/2, not reaching £100, the local Committee have agreed to make up the difference.

This amounted, in 1935, to £15/7/-. There is a car allowance of £52. The rent of telephone and costs of local calls are paid. In addition to the subsidy of £100 toward the stipend, the Assembly has met all insurance charges up-to-date.

It will be remembered that at last Assembly (B.B., 1933, page 40, minute 89) certain arrangements were made and certain conditions laid down in regard to the settlement of the minister of Canberra. The question has arisen as to whether these arrangements and conditions were to apply to the first settlement only or to be recognised as having permanent authority. In order to make the situation clear the Executive would recommend that the following arrangements and conditions be recognised, meanwhile, as of permanent authority.

1. That a Selection Committee consisting of four men, representative of the General Assembly of Australia (to be appointed by the Canberra Executive), and four representatives of the Canberra Parish (to be appointed by the congregation) be constituted when required and be empowered to nominate one or more ministers who shall be eligible for call by the Canberra congregation. The Chairman of the Canberra Executive to be Convener.

2. That the term of settlement of the minister of Canberra be recognised as five years; but may be extended, after due consideration by the Selection Committee and with the consent of the Presbytery, for a further period.

In view of the possibility that the Assembly may not meet again till September, 1939, and of the fact that the term of the present settlement shall have expired before then, (on June 12, 1939), it is necessary that some definite provision, such as is indicated above, be now made.

The Assembly will be gratified to know that the present settlement is altogether happy and fruitful. Mr. Turnbull has proved to be a worthy successor to the Rev. Dr. John Walker and is building up an increasingly large and prosperous congregation. As the population of Canberra is constantly being augmented by the settlement there of Government officials, there is every prospect that the church will speedily grow in numbers and influence.

The Annual Report of the Canberra Congregation indicates an Eldership of 7 members, and 12 managers. The number of communicants on the roll is 156, an increase of 61 since the present minister's induction. The centres and services conducted are as follows:

Church of St. Andrew, Forrest; Services each Sunday at 11 and 7.15. Braddon, each Sunday at 9.45 a.m. Westridge, Second Sunday in month, 9.45 a.m. Molonglo, third Sunday in month, 9.30 a.m.

The chief agencies at work are as follows:

Sunday School at St. Andrew, 64 on rolls, and at Braddon 102 on rolls. Fellowship Association, Women's Guild, and Women's Missionary Association.

In spite of many special expenditures which have been found necessary in the new building, financial conditions in the congregation are sound. The Assembly's subsidy of £100 will have to be continued meantime, and also the payment of the Insurances; but it is hoped that in a very short time the congregation itself will be able to meet these obligations.

The members of the Executive are fully persuaded that as the Capital City grows in importance and influence, the Church of St. Andrew will come to be regarded as the first Presbyterian Church of Australia, and through its messages, broadcasted to every State, and its spiritual influence, felt in innumerable homes, will be richly endowed by generous Presbyterians throughout the Commonwealth, and thus be placed in such a position of independence and power as will enable its office-bearers to call to its pulpit the best men in the ranks of the world-wide Presbyterian ministry. They sincerely trust that from the members of the present Assembly and their friends some generous additions may be made to the Endowment Fund of this greatest of our Australian charges.

The Church was opened on Saturday, September 22nd, 1934, by his Excellency the Governor General, Sir Isaac A. Isaacs, P.C., G.C.M.G., and dedicated to the glory of God by the Moderator General, the Right Rev. G. R. S. Reid, M.A., D.D. Representative ministers from other States were also present and took part: Rev. John MacKenzie, M.A., D.D., Victoria; Rev. W. F. Shannon, O.B.E., E.D., B.A., of South Australia; Rev. Allan McKillop, B.A., B.D., of Queensland; Rev. Alexander 'Crow, of West Australia. Four services were held, the opening, with dedication, on Saturday, and three on Sunday. The church was filled to its utmost capacity on each occasion. The life and work of the new sanctuary were thus begun under the brightest and most promising auspices.

One recollection, unhappily, cast a shadow of deepest regret over this truly historic occasion—the absence, through infirmity, of the Rev. Dr. John Walker, by whose statesmanlike vision, unflinching optimism, and sacrificing labours, this magnificent sanctuary, worthy alike of the Presbyterian Church of the Commonwealth and of the capital city of Australia, had at length come into actual being.

Some time later, to the great regret of the Executive, the resignations of the Chairman of the Executive, Mr. J. R. B. Campbell, and of Mr. Roland Love, were received. The hearty thanks of the Assembly is due to these gentlemen for the splendid services they rendered in connection with the new church. The Rev. J. B. Galloway was appointed Chairman. The resignation of Mr. W. G. Balfour was also received. The Executive being desirous of retaining so valuable a representative in Victoria were reluctant to accept the resignation, but Mr. Balfour was unable to grant their request for withdrawal. Most cordial acknowledgment should also be made here of Mr. Balfour's deep interest in the Canberra scheme and of his notable services on its behalf.

It has to be remembered that the Church of St. Andrew, though now open for worship, is not complete. It is sincerely to be hoped that ere many years are past, the whole structure will be finished in accordance with the original plan of the architect.

The immediate concern of the Assembly, however, is the problem of meeting the indebtedness which still remains on the present building.

In many ways, and with unrelenting diligence, the members of the Executive have endeavoured to stir up interest and to enlist assistance. They are under no little obligation to the Right Rev. the Moderator General, Dr. G. R. S. Reid, who in his journeyings throughout the Commonwealth, has made continuous and helpful references to the Church at Canberra, impressing upon Presbyterians everywhere their obligations toward it.

Most opportunely also, the Rev. C. E. Turnbull, minister at Canberra, has been elected Moderator of the Assembly of New South Wales. In his moderatorial tours throughout the State he will have many opportunities of informing our people in N.S.W. of their relation to Canberra and may be able in this way to secure donations toward the building and the work there.

On April 18th, 1935, a letter was sent from the Executive in Sydney to all the State Assemblies indicating the growing gravity of the financial situation and requesting the active co-operation of each State in liquidating the remaining debt.

The letter was considered at the Victorian Assembly in May of this year. An official minute states that "the Assembly approved of the recommendation of the Finance Board that the Victorian Church should contribute £1873 toward the Canberra Building Fund, and the question of how the amount should be raised was referred to the Finance Organisation Committee."

The N.S.W. Church responded by appointing a special collection to be taken up on August 25, 1935. Returns were received from 26 congregations, including Canberra. St. Stephen's, Sydney, contributed £50, Canberra £25. These with other amounts totalled £125/8/4. After deduction of expenses, the net result of the appeal was £104/10/2.

At the Assembly in May last the following resolution was passed (B.B. 1935, p. 45):

"That it be a recommendation from this State Assembly to the G.A.A. meeting in Sydney in September next, that a Commissioner or Commissioners be appointed to collect moneys on behalf of the work of the Canberra Building Fund, on such terms and conditions as may be determined by the G.A.A."

The Queensland Assembly in May last, 1936, passed the following resolution:

"The Assembly, in response to the appeal from the Canberra Executive of the G.A.A., commend that appeal to the interest and liberality of the people of our Church."

The South Australian Assembly, in April, 1936, decided "that the communication lie on the table till next Assembly."

The reply of the W.A. Assembly stated that the condition of its own finances was so serious that "the Assembly did not consider it possible to advocate any definite responsibility regarding the Canberra Church at the present time."

The financial position, at time of writing, is as follows:

Cost of Buildings and laying out of grounds.....	£55,052	10 10
Furnishings.....	1,749	14 0
Organ.....	1,809	3 8
Total Cost of Work.....	£58,611	8 6

A further amount of £1092/8/1 for Commissioners' stipend falls to be added, making a total liability of £59,703/16/7.

As against this, the total of donations received was £45,407/0/8, leaving the debit balance now due to the Church of N.S.W., at £14,798/11/11.

A further detail should also be mentioned here. Toward the end of 1932, when financial conditions were straitened, the Victorian Church paid £100 to Dr. Walker's stipend; and again, in 1933, a further £400. If this £500 is to be paid over to Victoria it will increase the indebtedness to N.S.W., by that amount.

As indicated in the Executive's letter to the State Assemblies, in April, 1935, the position which had arisen could scarcely be considered equitable. At the General Assembly in 1930 a scheme was launched whereby N.S.W. was to lend £15,000 and Victoria £10,000 to complete the buildings. It was found impossible to carry this out. A later arrangement arrived at in 1931 reduced these amounts to £12,000 and £6,500 respectively. Of this £6,500 Victoria had paid in £4,627 by April, 1935, and has now agreed to add to it the sum of £1873, which will complete the amount then agreed upon. But since 1931 considerable amounts have been added to the total liability (furnishings, interest, etc.) and even if £1873 were now paid up, there would still remain the sum of £12,925 due to the Treasurership Committee of N.S.W., in repayment of money advanced.

How to meet this situation and to relieve N.S.W. of this burden, is the problem of all the States, including N.S.W. itself.

After long and careful consideration the Executive have come to the conclusion that the original method adopted by the Assembly is still the best available, namely the appointment of a special Commissioner or of two Commissioners to collect the moneys required. This is also the opinion of the State Assembly of N.S.W., and thence comes to the General Assembly in the form of a recommendation.

If one Commissioner could be found who was eminently gifted for the task the single appointment would perhaps have the advantage. But in view of the steady accrument of interest, time is now an essential and urgent factor in the situation, and opinion inclines to favour the double appointment by which the work could be done more speedily, one Commissioner to be employed in N.S.W., and Queensland, the other in Victoria, S.A., W.A., and Tasmania. The following proposals will be submitted in the deliverance.

That the Executive be empowered to appoint a Commissioner or Commissioners to collect monies on behalf of the Canberra Building Fund.

That the stipend of the Commissioner or Commissioners be £500 per annum, paid monthly, with travelling expenses.

That the appointment or appointments be for twelve months, the dates to be decided by the Executive.

That in the event of the work being incomplete at the end of twelve months the Executive be authorised to continue the appointment or appointments on the same terms and conditions for such further period as may be found necessary.

That in the event of the failure of the Commissioner or Commissioners to secure sufficient monies to cover the expenses involved, the Treasurership Committee of New South Wales, acting for the General Assembly, be asked to make good each month the amount required.

That if at the end of twelve months the results do not warrant a continuance of such appointment or appointments, the Executive shall have power to take such action as may be deemed necessary in the circumstances.

That the stipend of the Commissioner or Commissioners be paid by the Assembly through the Treasurership Committee of New South Wales, to which all monies collected, or promises to subscribe, shall be forwarded as arranged.

That the Commissioner or Commissioners shall have the assistance of the following sub-committees in each State:

New South Wales: The Canberra Executive.

Victoria: Two ministers and two elders.

South Australia: Two ministers and two elders.

West Australia: Two ministers and two elders.

Tasmania: Two ministers and two elders.

Queensland: Two ministers and two elders.

With the Moderator of each State.

Before closing the report the Executive wish to put on record their appreciation of the work of the Chairman during the last two years.

J. B. GALLOWAY, Chairman.

REPORT OF CHRISTIAN UNITY COMMITTEE.

Last Assembly affirmed its previous resolution that there is no bar, in principle to union with the Methodist and Congregational Churches, but in view of the fact that the mind of the Church had not been clearly expressed in all State Assemblies, the Assembly authorised the Committee to request State Assemblies to report to the Convener, whether in their judgment, negotiations for union with the Methodist and Congregational Churches should be re-opened and further requested State Assemblies to inquire as to the mind of the Presbyteries on this subject.

The Assembly also authorised 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 the representatives of the Methodist and Congregational Churches as to the line on which union might be attained, and meantime to take every opportunity for closer co-operation with these Churches.

The replies from Assemblies are not encouragingly definite about entering on immediate negotiations.

Victoria noted with disappointment the small number of Presbyteries who had discussed the matter and called the attention of the Committee to the appeal of Rev. Dr. Stanley Jones for immediate federation of the Churches for co-operation and testimony of service.

New South Wales expressed its mind that it is anxious to accomplish union between the Presbyterian, Methodist and Congregational Churches, and is prepared to do its utmost to bring this about.

The Tasmanian Assembly expressed its mind that the time is ripe for the opening of negotiations for union.

South Australia is of opinion that the time is opportune for the opening of negotiations with the Methodist and Congregational Churches and urges meantime closer co-operation.

Queensland reaffirm their willingness, in conjunction with their brethren in other States, to enter upon negotiations for union with the Congregational and Methodist Churches; commend the cultivation of Christian Unity to all their people; and request that every endeavour be made to cultivate such mutual relations and efforts as will encourage the spirit of union.

On the whole issue and reading between the lines of varied resolutions, we can reasonably infer that our Church as a whole, while in favour of organic union with the Methodist and Congregational Churches and recognising this as a goal towards which we should strive, has not definitely made up its mind that such negotiations should be entered upon immediately.

There is clear evidence, however, that the Church believes that such union would be to the advantage of the Kingdom of God in this Commonwealth. At the same time it is recognised that a good deal of preparatory work within our Congregations is required in order that when the question is formally entered upon, we shall have behind us the great mass of our people. To that end the question of such union should be kept more prominently before our people.

We are aware that negotiations are proceeding between the Methodist and Congregational Churches, though we have no definite information as to how far these have gone. We feel that although we may not at present be prepared to take an active part as one of the negotiating bodies, that such proposals meet with the warmest sympathy of this Church and we would rejoice to see such union accomplished. This might eventually be an advantage in further proceedings on our part, in that then negotiations instead of being three-fold would be between two Churches and might thus be more easily accomplished.

As to the plea of Dr. Stanley Jones, to which our attention has been called by the Victorian Assembly, we recognise the Christian spirit of that plea, which he claims would be more than a federation, that it would be a Unity with diversity wherein each Church would remain largely itself, but would then become a branch of a recognised unity, say the Church of Christ in Australia which would have a general council dealing with larger issues applying to the Church as a whole.

We express no opinion upon Dr. Jones' article though it seems to us to have practical difficulties which he has not faced. However it is a plea for which we cannot but have the utmost sympathy. As to the conference with the representatives of the Church of England in Australia, there has been no conference meeting since last Assembly and therefore we have nothing direct to report. It may be that the negotiations in South India for Church Union which are far advanced, may act as a stimulus and a guide in further conferences with the Anglican Church in this Commonwealth.

There is a distinct difference of opinion within the Church of England as to the "apostolic episcopate" and as to the absolute necessity of episcopal ordination for ministerial office in a united Church.

For our purposes we have to consider views expressed within our own Commonwealth, and so representative a Churchman as the Rev. Dr. Micklem of Sydney, in an article in the "Sydney Morning Herald" on 21st December, 1935, said, "The episcopate not merely as a convenience of church government, but as the necessary authority for conferring orders, the priesthood deriving its ministerial functions from episcopal ordination, the altar at which they alone may celebrate the Holy Mysteries who have received priestly ordination, Confirmation as a rite necessary for full communicant status—these are one and all essential elements in the Anglican tradition"—and he prefaces this statement by saying "In this sphere the Anglican Church is committed to a definite tradition which it cannot surrender without denying itself." Owing to this diversity of opinion within the Anglican Church we feel that before going any further in such conferences we ought to know definitely what position is to be put forward from the Anglican side.

On the whole issue we feel that while our Church realises the call for closer union and co-operation with the other Churches in this land, and is heartily prepared to co-operate in all good work, the way is not yet clear for such negotiations as would lead to organic union at the present time.

RONALD G. MACINTYRE,
Convener.

Gobe,

REPORT OF THE CODE COMMITTEE.

The Code Committee beg to report that following a request from the members of the Judicial Commission complete revision has been made of the Chapter on Discipline with certain consequential modifications in the Articles of Agreement and in the Standing Orders. The revision has been made by the Convener of the Business Committee, Rev. Dr. **R. G. Macintyre**, and submitted to the Procurator, now Mr. Justice Ferguson. It was then forwarded to the Law Agent, Mr. Proudfoot, who, in consultation with the Clerk, Rev. R. W. Macaulay, made a number of useful suggestions. These have been considered by the Convener of the Business Committee and most of them incorporated in the final draft as now submitted to the Assembly.

It is suggested, if the Assembly give general approval that the Code Committee be authorised to put the whole into the form of an Overture, and also be authorised to send such Overture down to Presbyteries and Assemblies under the Barrier Act.

Serious difficulties have been repeatedly felt in the case of legacies left to organisations of the General Assembly of Australia, such as the Australian Inland Mission and the Board of Missions, and it is manifest that some Act of Incorporation is required so that there be a central body which will hold all property and funds as Trustees for the organisations of the Assembly. At the request of the Code Committee the Law Agent, Mr. Proudfoot, has drawn up a scheme to meet this situation, and the revision of the Chapter on Discipline and Mr. Proudfoot's proposals are appended herewith.

(Signed) **R. W. MACAULEY,**
A. G. PROUDFOOT,
 Joint Conveners.

Revision of Chapter on Discipline.**ARTICLES OF AGREEMENT.****V.1.**

The Judicial Commission shall hear:—

1. All appeals to the General Assembly of Australia from State Assemblies in cases where a judicial process has been proposed, whether the decision has been for or against proceeding by such process, or where a decision on the case has been arrived at by a State Assembly in the course of judicial process, and the decision of the Judicial Commission shall be final in all cases except that where appeals involve the interpretation of doctrine by the Judicial Commission an appeal to the General Assembly shall be permissible.

2. All references at any stage from a State Assembly where a judicial process has been proposed as above or entered upon. In all the above cases the Commission has authority to deal with the whole case so as to finally dispose of it, subject to the above right of appeal.

V.3.

The Chairman in each case shall be appointed by the Commission from among its own members at its first sitting, and until such appointment the Moderator or Senior Ex-Moderator present shall preside and constitute the Commission. A majority of those voting shall be decisive in every case. The Chairman shall have a deliberative but no casting vote. If the voting be equal the Chairman shall declare the motion lost. Where a point of order is raised by any member of the Commission it shall be determined by vote of the Commission.

V.4.

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

respondents is to be understood those prosecuting, or appealing or responding on their own behalf, or acting on behalf of a Lower Court.

VL

(Add the following)—The request for such assistance shall be made to the Moderator or Acting Moderator who shall appoint the assessors from among the body of assessors. The number of assessors so appointed shall not be less than three nor more than six. A certificate of appointment over the signature of the Moderator or acting Moderator shall be deemed proof of appointment.

STANDING ORDERS.

99.

Delete as at present and substitute the following:—

In dealing with References, Overtures or Petitions, parties who are members of the Court may then re-enter the House, and may move or second, debate and vote on motions and amendments. In appeal cases coming before the General Assembly of Australia those at the Bar are the Appellants and Respondents who appear on their own behalf or on behalf of a Lower Court. Members of a Lower Court, except the Appellants and Respondents, if members of the General Assembly may move or second, debate and vote on all motions and amendments.

DISCIPLINE.

Chapter 15. Procedure with regard to Discipline.

At the beginning of the Chapter insert the following:—

Since a fama against a minister or licentiate even though groundless is not easily extinguished, a Presbytery shall consider well at whose instance and by whose "information" and complaint it comes before them, and they shall not begin process unless (1) some reliable person either (a) in a writing subscribed by him or (b) orally and in presence of the Presbytery, gives in a complaint, with some account of its probability, and undertakes by sufficient evidence to make good such complaint; or (2) there is a **fama clamosa** so great that the Presbytery, for its own vindication, shall find it necessary to begin proceedings without an accuser.

If a fama has subsided and laid dormant for a period of five years, it shall not be revived or form the subject of discussion unless the party concerned be accused of later and grave wrong-doing.

231—7.

No professional counsel is permitted to plead in any case; but an accused person, persons or body of persons may ask the Court to sanction the appearance of a friend as his or her or their adviser. Such friend however must not be a member of the legal profession and must be a communicant member of the Presbyterian Church. Where the Procurator or Law Agent have advised a Court they are not to be treated as a party or parties at the Bar, but as neutral advisors.

238—14.

Parties involved in a fama or allegation are subject to the Court ordinarily having jurisdiction over such alleged offender. In the case of a Minister without charge or a Licentiate, the Presbytery having authority to deal with him shall be the Presbytery which holds or is entitled to hold his certificate of status.

If it be found more convenient by reason of residence or the place where the alleged offence is said to have been committed, the Presbytery having jurisdiction as above may without formally entering upon the case remit the whole matter to such Presbytery as it deems convenient to hear and determine the matter, and in such case and in respect of the alleged offence the jurisdiction shall pass to and be exercised by such Presbytery.

245—21.

Accusations against a settled Minister, a Minister without a Charge or a Licentiate are investigated by the Presbytery which holds or is entitled

to hold his certificate of status, but where in its opinion it be more convenient such Presbytery may remit the whole case to another Presbytery as provided for in Par. 238 (14).

248—24.

If a Session on receiving information of alleged acts on the part of a Member which appear inconsistent with a Christian profession, and resolves after due consideration that there are no justifiable grounds to take any disciplinary action, no Minute shall be made of the matter. Anonymous communications are to be disregarded.

252— 28.

In the second sentence read: "If during the case the alleged offender remove from the parish or district of which the Session has oversight, the Session shall continue the inquiry and dispose of the case notwithstanding such removal."

253— 29.

Read: "A presbytery has jurisdiction over its own members, over the Congregations within its bounds, and over Licentiates and Ministers without Charges whose certificates of status it holds or is entitled to hold."

254— 30.

Delete—(Not now necessary).

274—50.

Amend as proposed in Articles of Agreement.

276—52.

Read: "Those appointed or acting as prosecutors in any case, etc.

278—54.

"Ordinarily a matter appearing to call for the exercise of discipline" etc. ADD: "The result of such brotherly conference shall be reported in general terms, bearing in mind the nature and purpose of the conference."

285— 61.

If the Court decides that the case ought to be inquired into it shall institute a preliminary inquiry, and thereafter determine whether a formal process should be entered upon or permitted, and if it decides for a formal process the case should be proceeded with as speedily as possible.

286— 62.

Delete—(Not now required).

PRELIMINARY INQUIRY.

320—96.

Read: "and is allowed at least ten days to prepare his statement in reply."

323— 99.

Read: "Any objection taken by the alleged offender during the preliminary inquiry" etc.

324— 100.

If the Committee in its report state that the alleged offender is prepared to confess and express contrition for the alleged offences or the major portion thereof and that the offence or offences call for no more than Admonition or Rebuke, the Court, if it approve of such Report, may proceed at once or may cite him to appear at another meeting and on such confession Admonish or Rebuke him.

326— 102.

If the alleged offender, at any stage, admit the offence, and the Court is satisfied with his confession, it may proceed to decision forthwith.

327— 103.

While allowing the alleged offender reasonable opportunity of being present at the Preliminary Inquiry the Court or Committee may proceed with the inquiry his absence.

328— 104.

If the alleged offences are found to be of a frivolous nature or unsupported by trustworthy evidence the case is discharged by the Court, and intimation thereof made to the alleged offender.

328b.

At any stage of inquiry or trial the alleged offender shall have reasonable access to all documents received or proposed to be received by or on behalf of the Court.

328c.

In the Preliminary Inquiry no statements by parties appearing before the Court or Committee are taken on oath nor can they be cross-examined on the same, but any statement made is there and then or at a later stage read over to the party making it, and signed by him, and his signature witnessed by a member of the Court or Committee. He may then amend or correct any particular statement made, and such emendation or correction shall be then added to the original document and signed and witnessed as above.

No statements made at a preliminary inquiry shall be regarded as formal evidence should the Court decide to proceed further with the case, but such statements being documents in the case when such witnesses are being examined in Judicial Process may be received in evidence for the purpose of contradicting the present testimony of any witness.

329— 105.

If the Court find that the alleged offence is apparently well substantiated yet is of a nature not calling for censure, the Court may thereupon decide to admonish the alleged offender, but he shall have the right to object and to claim a formal process of trial.

329b.

If the Court find the alleged offence apparently well substantiated and the action proposed in the preceding paragraphs is not open to the Court, it shall then proceed by Judicial Process.

JUDICIAL PROCESS.

331—107.

If the Court resolve to proceed by Judicial Process:

1. The accused person may be suspended from office by the Court until the case is finally disposed of if in the general interest of the Church and having regard to the nature of the alleged offence this is deemed advisable. In the case of a Minister or Professor such suspension shall not affect the right to stipend.

2. The last sentence to read: "Such prosecutors shall not thereafter deliberate or vote in the case"—(omitting the remainder).

3. The Court shall furnish the accused with the names of the witnesses who are to give evidence against him, and the titles of books or articles or reports of speeches to be produced by the prosecutors in evidence against him. If the case deal in whole or in part with moral character a copy of the evidence against the alleged offender shall be supplied to him.

333— 109.

After the word "premiss" in line 2 add the following: "And the conclusion."

334— 110.

This libel is prepared by the prosecutors, or at their instance and at their cost by the Law Agent, etc.

338—114.

Delete.

343—119.

A formal objection by the accused against the relevancy of the libel shall not stay procedure but is to be noted and shall be included as part of any appeal taken by the accused at a later stage.

346— 122.

(10) Parties are removed from the bar and the Court proceeds to consider its decision. If the Court find the charges proven in whole or in part it determines what censure or admonition shall be imposed on the accused. Parties are recalled to the bar and the decision of the Court intimated to them, which is final and put into execution forthwith if due notice of appeal or intimation thereof is not given.

(11) An appeal by the accused or the prosecutor or prosecutors stays the execution of the judgment, but the suspension of the accused from office, if already determined on by the Court, remains in force until such appeal is disposed of, unless the Court acquits the accused on all charges when it may if it sees fit remove such suspension.

(12) Delete—(See 10 as above).

(13) If the Court decide that the charge or charges have not been proven or that the accused is not guilty, this finding is duly intimated to the parties, and if no appeal is taken by the prosecutors the case is discharged and the suspension if any is removed.

APPEALS.

347— 123.

Add at close "See also (343—119) as above."

349— 125.

Delete (See 119).

350— 126.

Omit the first sentence, and read: "If the charge or charges in whole or in part be found proven by the Appellate Court whose judgment finally disposes of the case the Court may either confirm the censure appealed against or may pronounce any other censure as it deems sufficient.

351— 127.

Delete—(not now necessary).

353—129.

Add—(See Articles of Agreement (V.I).

358—134.

If in the prosecution of an appeal new evidence is tendered which in the judgment of the Higher Court has an important bearing on the case it may either refer the whole case back to the lower originating Court or with the consent of parties receive such evidence and determine the case.

RULES OF EVIDENCE.

Insert the following preliminary statement:

"These Rules of Evidence are intended to be a guide after the Preliminary Inquiry should the case go on to trial." (See Declaratory Statement on the Spiritual Freedom of the Church. 174 f.f.)

CHURCH CENSURES.

361—137.

Delete—(No longer required).

372—148.

Suspension of a Minister from his office *sine die* involves the dissolution of the pastoral tie or ceasing to hold such office. If the suspension be for a limited period exceeding six months it shall also involve the dissolution of the pastoral tie or ceasing to hold such office unless the Court otherwise direct.

Melbourne, 5th August, 193 .

Dear Dr. Macintyre,

In connection with the informal discussions that have taken place during the past year on the subject of the appointment of Trustees or incorporation of the General Assembly of Australia and connected matters, I have prepared the following statement for consideration by the Code Committee, and if thought fit for submission to the Assembly, accompanied by a report from that Committee.

At present the General Assembly is an unincorporated association, nor has it an incorporated adjunct or an ordered system of trustees. The same disability applies to the Australian Inland Mission, the Board of which is a Committee of the General Assembly and, I believe, also to the missionary and other enterprises of the Church.

As the result of discussions with yourself, the late Procurator, Mr. Littlejohn (law agent of the Presbyterian Church of N.S.W.) and others, I formed the opinion that there are three main methods of approach to the solution of this matter.

1. The incorporation of the Presbyterian Church of Australia, by special legislation directly and specifically applicable to it. There are constitutional reasons why such legislation cannot be obtained from the Federal Parliament. The matter, however, could be satisfactorily dealt with by an act of incorporation in a single State, followed by legislation in other States, recognising and adopting the corporate body so created.

2. The incorporation of the Church under frequently applied provisions in the Companies Acts of some, perhaps all, the States. Imperial Acts, copied with amendments in Australia, provide in substance that a company about to be formed as a limited company "for promoting commerce, art, science, religion, or any other useful object," applying its profits (if any) or other income in promoting its objects, and prohibiting the payment of any dividend to its members, may obtain a leave to register as a limited company without the use of the word "limited" as part of its title. Such companies are usually called "associations not for profit," and for registration purpose, adopt the guarantee system, for instance, if the Church incorporated say fourteen of its members as trustees, each would in the event of liquidation be liable to contribute some prescribed sum, say £1, towards the payment of its debts.

When incorporated in one State the association so incorporated could, if deemed necessary, secure recognition by registration as a "foreign company" in other States.

3. The appointment of trustees without incorporation.

I have no doubt that the first method, that of incorporation by special legislation, would, if obtainable, be much the most satisfactory. Acts of this type in some of the individual States have been of immense benefit to the Church. The special act binds the whole community, and can include numerous useful provisions, for instance it can provide that a legacy left to the Church or any of its agencies may pass to the corporate body subject to the trusts imposed by the donor. Possible delay in attaining the required legislation is feared, but I think it likely that the difficulty would not be great provided agreement is reached in the Church itself. The expenses of private Parliamentary bills are heavy, but in Victoria (and probably other States) I am informed that it is the practice to treat legislation for churches and charities as "public legislation."

The Australian Inland Mission Board is dissatisfied with the present position, and is anxious that at the earliest date possible the Church, with its agencies[^] should be incorporated, or at least that trustees should be appointed. The late Procurator recommended incorporation of the Church under the second method above specified as an "association not for profit limited by guarantee." In order to direct attention to the whole matter, I have prepared the enclosed draft of a Memorandum and Articles for such an association. The first four paragraphs of the Memorandum deal with matters which, with differences in form, would have to be considered whatever method of approach is adopted, whether "special act," "association not for profit" or "ordinary trustees" working under a trust deed. The

same applies also to some of the Articles, notably those relating to the constitution of the proposed Trust (Articles 6 to 13, 29, etc.). Many of the Articles relate, however, to the corporation as a "company" and would not find a place in a special Parliamentary bill or trust deed.

In preparing this draft I have been at a disadvantage, as there is no committee with authority to give instructions on such matters as the control of the Assembly or the mode of providing the expenses incidental to the functioning of the incorporated body if formed. I look on the association not for profit as a provisional and not a final solution of the problem. Paragraph 3 (1) in the Memorandum is an attempt to facilitate the path to special legislation at a later date which, however, may not be for many years.

As regards the third method above referred to, unincorporated trustees, it has been found useful by many religious bodies, including, I believe, the United Free Church of Scotland before the union of 1929. Some think that should the Assembly not favour either of the other plans, this system might be adopted as a temporary settlement of the position perhaps as regards the Australian Inland Mission. The expense would probably be less than that connected with an association not for profit.

The name "Presbyterian Church of Australia General Trust" is only a suggestion. To make the draft intelligible, a name had to be assigned, so I chose as a model the name of "The Church of Scotland Trust" with the inclusion of the word "General." Should incorporation be sought either through Parliament or under the Companies Act, the title of the corporation would be subject to State approval.

When investigating this subject I formed the opinion that it would be advisable to include in the Articles of Agreement of our Church a clause to justify the exercise by the Assembly of the powers to which these schemes seek to give effect, particularly the second and third proposals, for the first would carry its own justification on the face of the Act of Parliament. Should the Code Committee meet to consider the whole matter, I shall submit, if desired, such a clause, the inclusion of which the late Procurator also favoured.

Yours sincerely,

A. G. PROUDFOOT, Law Agent.

Very Rev. Dr. Macintyre,
Convener, Business Committee, G.A.A.

COMPANIES ACT, 1928.

MEMORANDUM OF ASSOCIATION OF PRESBYTERIAN CHURCH OF AUSTRALIA GENERAL TRUST.

(1) The name of the Association is the Presbyterian Church of Australia General Trust.

(2) In this Memorandum unless inconsistent with the context words importing the singular shall include the plural and vice versa, and the masculine, the feminine, and words importing persons shall include bodies corporate and the following words and expressions shall have the meanings hereby assigned to them respectively unless there is something in the subject or context repugnant to such construction:—

"The Church" means the Presbyterian Church of Australia.

"The General Assembly" means the General Assembly of the Church.

"Moderator" means the Moderator of the General Assembly and includes the interim or acting Moderator thereof.

"Committee" means Committee of the General Assembly, whether consisting exclusively of members of the General Assembly or not, and includes any Committee appointed by the General Assembly.

“Property” means lands, tenements and hereditaments, houses, buildings, and all property, real or personal, including chattels, real money or securities for money, bonds, stocks, funds, debentures, and investments of every description.-

(3) The objects for which the Association is established are:—

- (a) to acquire, take over and hold, any property in trust for the Presbyterian Church of Australia, or any agency, committee, fund or scheme of the Church in trust for the Church and to receive any money which has been or shall be given or contributed by any person or persons to be applied to any of the purposes of the Church or of any agency committee fund or scheme of the Church and to take over any securities for money or investments held by any person or persons on behalf of the Church or any agency committee fund or scheme thereof and to take in the name or under the control of the Association any securities for money belonging to the Church or any such agency committee fund or scheme of the Church which shall be lent or advanced on account thereof. All property moneys, securities for money and investments hereinbefore referred to, shall be held and dealt with by the Association for the ends, uses and purposes, and to give effect to the trusts to which they shall be specially subject where expressed or defined, and failing such expression or definition as this Memorandum defines or as the General Assembly shall from time to time direct;
- (b) to invest any money acquired taken and held or lent or advanced by the Trust as aforesaid and also any moneys of the Association not immediately required for any of its objects as follows, namely—
 - (i) investments on which trustees are or shall be authorised to invest trust funds according to the law of the Commonwealth of Australia or any of the States thereof or any of the Territories or Mandated Territories or Dependencies of the said Commonwealth;
 - (ii) on deposit with any incorporated Bank or Banks carrying on business in the said Commonwealth;
 - (iii) any investment or security of any kind whatever, not included in the foregoing list, provided always that the General Assembly shall have approved or shall approve thereof by resolution, rule or regulation;
 - (iv) provided always that save so far as the General Assembly shall otherwise resolve or direct, the Association may retain and hold any property investment or security which has been or may hereafter be transferred to or vested in the Association or otherwise placed under its control under these objects, even though not included in the foregoing list. Any such property investment or security shall be included in the next succeeding report of the Association to the General Assembly and shall be held by the Association subject to the trusts thereof and the lawful directions of the General Assembly;
 - (v) Provided also that where the directions regarding the modes of investment applicable to any particular trust are not identical with or shall be wider or narrower as regards authorization than those hereinbefore specified the trust premises affected thereby shall be held in accordance with the directions applicable thereto. Any such case shall be included in the next report to the General Assembly, and the trust premises shall be held by the Association subject to such directions and to the further lawful directions of

the General Assembly or shall be disclaimed by the Association if the General Assembly shall so resolve;

- (c) to manage all and every part of the property funds, moneys, securities and investments vested in or under the control of the Association;
- (d) to sell, let, mortgage, exchange, dispose of or otherwise deal with all or any of the property transferred to or vested in the Association;
- (e) in taking over the property, real or personal, held by any trustees or other persons pursuant to the objects hereof on behalf of the Church or any agency, committee, fund, or scheme of the Church, the Association may indemnify such trustees or persons against all or any actions, suits, claims and demands in respect of all debts, liabilities or other obligations they may have properly incurred in connection with such property;
- (f) to sue and be sued on behalf of the Church or of any agency, committee, association, fund or scheme thereof as regards any matter within the scope of this Memorandum or on its own behalf;
- (g) to purchase, take on lease or otherwise acquire any real or personal estate which may be deemed necessary or convenient for any of the purposes of the Association, and to surrender and accept surrenders of leases and tenancies;
- (h) to construct, maintain and alter any houses, buildings or works necessary or convenient for the purposes of the Association or of any trust administered by it;
- (i) to take any gift of property, whether subject to any special trust or not for the Church or any agency, committee, association, fund or scheme of the Church, or for any one or more of the objects of the Association and to give full receipts, releases and discharges in respect thereof;
- (j) to subscribe or otherwise aid benevolent, charitable, national or other institutions, or objects of a public character or which have any moral or other claims to support or aid by the Association;
- (k) to print and publish any newspapers, periodicals, books or leaflets that the Association may think desirable for promotion of the interests of the Church or any agency, committee, association, fund or scheme of the Church;
- (l) if thought fit to obtain an Act or Acts of any Parliament or Parliaments having authority in the matter, dissolving the Association and re-incorporating its members or some of them with or without other persons as a new association or corporation for any of the objects specified in this Memorandum or of a like nature to those objects or for affecting any other modification in this Association's constitution or merging or uniting this Association with any such new association or corporation, or securing the creation of any new association or corporation which may more effectively perform and carry out the purposes intended to be effected by the formation of this Association. The words, "Act of Parliament," where used herein, include statute, ordinance, or any other description of authoritative enactment, whether legislative or otherwise;
- (m) to amalgamate with any other association or corporation having objects altogether or in part similar to those of this Association;

- (n) to acquire and undertake the whole or any part of the undertaking business, property and liabilities of any company, corporation, person or persons carrying on any business, object or undertaking which this Association is authorized to carry on, or possessed of property suitable for the purposes of this Association;
- (o) to procure the Association to be registered or recognized in any State or Territory or Mandated Territory of the Commonwealth or elsewhere;
- (p) to do all or any of the above things in any part of the world, and as principals, agents, contractors, trustees or otherwise, and by or through trustees, agents or otherwise and either alone or in conjunction with others;
- (q) to do all such other things as are incidental or conducive to the attainment of the above objects.

(4) The Association shall only take over the administration of such trusts and the control of such property as the General Assembly or some commission, committee or officer of the General Assembly empowered so to do, either generally or specially in the matter by rule, regulation or resolution of the General Assembly, may direct or appoint.

Where under this Memorandum or the Articles of the Association the consent of the General Assembly or any commission, committee or officer thereof, or the Moderator or other person, is expressed to be required in connection with the performance of any act, deed, matter or thing by the Association or the Council thereof or any committee or officer thereof, all persons dealing in good faith with the said Association or any officer or officers thereof shall not be concerned to inquire as to whether any such consent has been obtained.

Save where the statute, deed, will or instrument creating any trust otherwise provides the General Assembly or any such commission, committee, officer or Moderator authorized by it as aforesaid may from time to time remove any trusts from under the control or authority of the Association.

The General Assembly shall have power to prescribe model trust deeds under which any property or class of property is to be held by the Association. No addition, alteration or amendment shall be made to or in the regulations contained in the Articles of Association for the time being in force unless the same shall have been previously submitted to and approved by the General Assembly.

(5) The income and property of the Association from wheresoever derived shall be applied solely towards the promotion of the objects of the Association as set forth in this Memorandum of Association and no portion thereof shall be paid or transferred directly or indirectly by way of dividend bonus or otherwise howsoever by way of profit to the persons who at any time are or have been members of the Association or to any of them or to any person claiming through any of them provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Association or to any member thereof or other person in return for any services actually rendered to the Association nor prevent payment of interest at a rate not exceeding £ *per centum per* annum on money borrowed from any member of the Association or reasonable and proper rent for premises demised or let by any member of the Association.

(6) The fifth paragraph of this Memorandum is a condition on which a licence is granted by the Attorney General to the Association in pursuance of Section 27 of the Companies Act 1928. For the purposes of preventing any evasion of the provisions of the said paragraph the said the Attorney General may from time to time- on the application of any member of the

Association and on giving notice to the Association of his intention so to do and after affording the Association an opportunity of being heard in opposition thereto within such time as may be specified in such notice impose further conditions which shall be duly observed by the Association.

(7) The liability of the members is limited.

(8) Every member of the Association undertakes to contribute to the assets of the Association in the event of the same being wound up during the time that he is a member or within one year afterwards for payment of the debts and liabilities of the Association contracted before the time at which he ceases to be a member and of the costs charges and expenses of winding up the same and for the adjustment of the rights of the contributors among themselves such amount as may be required not exceeding one pound.

(9) If upon the winding up or dissolution of the Association there remains after the satisfaction of all its debts and liabilities any property whatsoever the same shall not be paid to or—distributed among the members of the Association but shall subject to any trusts affecting the same be given or transferred to some other institution or institutions having objects similar to the objects of the Association and which shall prohibit the distribution of its or their income and property among its or their members to an extent at least as great as is imposed upon the Association under or by virtue of the fifth paragraph hereof such institution or institutions to be—determined by the members of the Association at or before the time of dissolution and in default thereof by any judge of the Supreme Court of _____ or High Court of Australia as may have or acquire jurisdiction in the matter. We the several persons, &c., formal conclusion and signatures.

ARTICLES OF ASSOCIATION.

Preliminary.

(1) For the purpose of registration the number of members of the Trust is declared not to exceed fourteen.

(2) The Council hereinafter mentioned, shall register an increase of members whenever required so to do by resolution of the General Assembly of the Presbyterian Church of Australia.

Interpretation.

(3) In the construction of these Articles unless inconsistent with the context, words importing the singular shall include the plural, and vice versa, and the masculine the feminine, and words importing persons shall include bodies corporate, and the following words and expressions have the meaning hereby assigned to them respectively unless there is something in the context repugnant to such construction. "The Church" means the Presbyterian Church of Australia. "The General Assembly" means the General Assembly of the Church. "Moderator" means the Moderator of the General Assembly and includes the interim or acting Moderator thereof. "Committee of the General Assembly" means Committee of the General Assembly whether consisting exclusively of members of the General Assembly or not and includes any committee appointed by the General Assembly. "The Commonwealth" means the Commonwealth of Australia. "The Trust" means this incorporated Association known as the Presbyterian Church of Australia General Trust. "The Council" means the Council of the Trust.

Commencement of Business.

(4) The business of the Trust may be commenced immediately after the incorporation thereof.

Objects.

(5) The Trust is established for the purposes expressed in the Memorandum of Association and all matters and things incidental thereto.

Members of Trust.

(6) Every person shall be deemed to have agreed to become a member of the Trust,

- (a) who shall hold such an office of or under the General Assembly, as by virtue of these Articles shall entitle him to be a member of the Trust; or,
- (b) who shall be appointed as a member of the Trust by the General Assembly (or otherwise) in accordance with these Articles.

(7) The Trust shall consist of:—

- (a) the persons holding the following offices of or under the General Assembly (hereinafter referred to as "the ex officio members of the Trust") namely the Moderator, the Clerk, the Convener of the Finance Committee and the Convener of the Business Committee;
- (b) ten persons appointed by resolution of the General Assembly of which due notice shall be given in the Assembly of whom eight may be nominated by the committees of the General Assembly as follows, namely, two by the Board of Missions, two by the Board of the Australian Inland Mission, two by the Finance Committee and two by the Welfare of Youth Committee. The said ten persons so appointed by the General Assembly, are hereinafter referred to as "the appointed members of the Trust."

The General Assembly shall not be bound to appoint any member so nominated, and may make appointments irrespective of or in default of such nominations.

When more than one person holds at the same time an office, which would enable the holder to act as an ex officio member of the Trust the General Assembly shall by resolution or regulation (either generally or specially in the matter) determine which of such persons shall be entitled to be an ex officio member of the Trust or if the General Assembly shall not be in session, or failing any resolution or regulation of the General Assembly applicable to the matter, the Moderator shall determine the same in writing.

(8) The tenure of office of the members of the Trust shall be as follows:—

- (a) ex officio members of the Trust shall continue to be members thereof so long as they respectively hold the offices entitling them to such membership,
- (b) appointed members of the Trust shall hold office as follows, one half of those originally appointed by the General Assembly (whose names shall be determined by it) shall retire on the last day of September, 1939, and the other half shall retire on the last day of September, 1942. At each ordinary meeting of the General Assembly held in the years in which the term of office of any appointed members shall expire by effluxion of time the vacancies or impending vacancies, shall be filled by resolution of the General Assembly and the members so appointed shall hold office for six years expiring on the last day of September in the years 1945, 1948, 1951, and so on every three years. Appointed members shall be eligible for re-appointment.

(9) Each of the members of the Trust shall be either a minister, or an elder, or a member of the Church.

Every person becoming an ex officio member or an appointed member of the Trust shall forthwith sign the official roll of members of the Trust which shall be kept by the secretary at the registered office of the Trust.

- (10) The office of members of the Trust shall be vacated,
 - (a) by death,
 - (b) by resignation in writing, but no resignation shall take effect unless and until accepted by resolution of the General Assembly,

or of the Council of the Trust, and in the latter case only if confirmed in writing by the Moderator on the advice of a procurator or law agent of the General Assembly,

- (c) if he shall be removed by the General Assembly on the ground that he has ceased to be a minister, elder, or member of the Church, or has refused or become incapable to act by reason of bodily or mental infirmity, or has left the Commonwealth and remained absent therefrom without permission of the General Assembly the Trust or the Council, for more than six months in succession or has been adjudicated bankrupt, or has made a composition or entered into a scheme or arrangement under the Bankruptcy Acts, or has been guilty of any conduct rendering him in the opinion of the General Assembly unfit to act as a member of the Trust.

The General Assembly shall be the sole and final judge of the incapacity or unfitness to act of any member of the Trust.

(11) When a vacancy occurs as regards any appointed member of the Trust, some person may be appointed,

(a) by the General Assembly, or

(b) by the Moderator in writing if the General Assembly is not in Session or the vacancy occurs more than three months before the date appointed for the next ordinary meeting of the General Assembly after consultation with the Council, or the Executive Committee thereof. Any person so appointed to a vacancy shall hold office during the remainder of the term of the office of the member, whose place he was appointed to fill or until the next ordinary meeting of the General Assembly whichever shall be first. And should such matter come before the General Assembly it may should the necessity arise deal with the matter by further appointment under sub-clause (a) of this article for the remainder (if any) of the term of the member where office shall have been vacated.

Chairman and Vice-Chairman.

(12) From among the members of the Trust, the General Assembly shall have power to appoint a chairman and vice chairman of the Trust with or without remuneration, until the next ordinary meeting of the General Assembly in each case, and, subject to such conditions as the General Assembly shall determine and the General Assembly shall have power to renew or extend such appointments or either of them from time to time for any period not exceeding three years at one time.

(13) In the event of a vacancy occurring in the office of chairman or vice-chairman of the Trust, whether by expiry of the term of appointment, vacation of office as a member of the Trust, or otherwise the vacancy shall be filled in such manner as the resolutions or regulations of the General Assembly relative thereto shall provide and failing such regulations or resolutions and so far as the same shall not extend, the vacancy may be filled by resolution of the Council from the members of the Council, the member so appointed to hold office as chairman or vice chairman as the case requires, until the next ordinary meeting of the General Assembly.

General Meetings.

(14) A general meeting shall be held once in every year at such time (not being more than fifteen months after the holding of the last preceding general meeting) and place as may be determined by the Council or in default at such time in the month following that in which the anniversary of the Trust's incorporation occurs and at such place as the Council shall appoint. In default of a general meeting being so held, a meeting shall be held in the month next following and may be convened by any five members in the same manner as nearly as possible as that in which meetings are to be convened by the Council.

(15) The abovementioned general meetings shall be called ordinary meetings. All other general meetings of the Trust shall be called extraordinary.

(16) The Council may whenever it shall think fit convene an extraordinary general meeting. The Council or the Executive Committee of the Council, (or failing them the Moderator), shall do so forthwith on a requisition made in writing by any five or more members of the Trust.

(17) Any requisition made by the members must state, the object of the meeting proposed to be called, and must be signed by the requisitionist and deposited at the registered office of the Trust.

Proceedings at General Meetings.

(18) Seven days' notice at the least, and not more than twenty-one days' notice of every general meeting specifying the place, the day, and the hour of the meeting, and in case of special business the general nature of such business shall be given to the members in manner hereinafter mentioned, or in such other manner (if any) as may be prescribed by the Trust in general meeting, but the non-receipt of such notice by any member shall not invalidate the proceedings of any general meeting.

(19) All business shall be deemed special that is transacted at an extraordinary meeting, and all that is transacted at an ordinary meeting with the exception of the consideration of the accounts, balance sheets and ordinary report of the Trust and the report of the auditors.

(20) No business shall be transacted at any general meetings unless a quorum of members is present at the time when the meeting proceeds to business and six or more members present in person shall constitute a quorum.

(21) If within one hour from the time appointed for the meeting a quorum is not present the meeting if convened on the requisition of the members shall be dissolved, in any other case it shall stand adjourned to the same day in the following week at the same time and place and if at such adjourned meeting a quorum of members is not present it shall be adjourned sine die.

(22) The chairman and in his absence the vice-chairman of the Trust shall preside at every general meeting of the Trust.

(23) If there is no such chairman or vice-chairman or if at any meeting neither of them is present within fifteen minutes after the time appointed for holding the meeting the members present, shall before proceeding to business choose some one of their number to be chairman.

(24) The chairman may with the consent of the meeting adjourn any meeting from time to time and from place to place but no business shall be transacted at any adjourned meeting other than the business left unfinished at the meeting from which the adjournment took place.

(25) If any general meeting shall be adjourned for more than fourteen days, notice of such adjournment shall be given to the members in the same manner as of the original meeting.

(26) At any general meeting any question coming under the consideration of the meeting shall be decided by a majority of the members personally present on a show of hands each member having one vote and no more and a declaration by the chairman that a resolution has been carried and an entry to that effect in the minute book of the Trust shall be sufficient evidence of the fact.

(27) The chairman at any general meeting shall be entitled to vote and in the case of an equal number of hands being held up for and against any resolution shall be entitled to a casting vote in addition to his ordinary vote.

(28) Any ordinary resolution of the Trust determined on without any general meeting and evidenced by writing under the hand of all the members of the Trust or not less than three-fourths of the members of the Trust shall be as valid and effectual as an ordinary resolution duly passed at a general meeting of the Trust.

The Council.

(29) The Trust shall be governed by a Council consisting of all the members of the Trust for the time being. When any member of the Trust vacates his office as such member he shall automatically cease to be a member of the Council. The restriction regarding the income and property of the Trust contained in paragraph 5 of the Memorandum of Association and the benefit of the proviso thereto contained in such paragraph shall extend and apply to the members of the Council as such.

Proceedings of the Council.

(30) The Council shall meet for the despatch of business, adjourn and otherwise regulate its meetings as it may think fit providing that a meeting shall be held not less than once a year and that six members shall be a quorum.

(31) The chairman and vice-chairman of the Trust shall as such be also chairman and vice-chairman of the Council.

(32) The chairman, or in his absence the vice-chairman, or in his absence some member of the Council to be chosen by the Council—shall be the chairman of the meetings of the Council, and such chairman of meetings shall be entitled to a deliberative as well as a casting vote.

(33) The chairman shall whenever required to do so by the Moderator or by five members of the Council in writing summon an extraordinary meeting of the Council.

(34) Seven days' notice at the least and not more than twenty-one days' notice of every meeting of the Council shall be given in writing to every member thereof.

(35) A resolution determined on without any meeting of the Council or of a committee thereof and evidenced in writing under the hands of all the members of the Council or of three-fourths of the members of the Council or of all the members of the Committee (within the limits of the authority of such Committee) shall be as valid and effectual as a resolution duly passed at a meeting of the Council or of such Committee.

(36) The Council shall appoint an Executive Committee from its members which shall meet regularly and as frequently as necessary to supervise the accounts, and the business of the Trust (including any trusts under its supervision or control) and to exercise the duties of the Council under any of these articles until the Council or the Trust shall otherwise provide subject to such limitations and restrictions (if any) as the Trust or the Council appoints and to deal with any details of business not requiring a full meeting of the Council.

Powers of the Council.

(37) Subject to the Memorandum of Association and the directions of the General Assembly the Council shall have the sole control and government of the Trust and may appoint such officers, clerks and servants as they think necessary at such remuneration as they may think fit and may determine their duty and may suspend or dismiss any of them.

(38) The Council may subject to these Articles make regulations for conducting its own proceedings and also for the general management of the business of the Trust.

(39) The banking accounts of the Trust shall be kept at such bank or banks as may be decided on by the Council and all cheques thereon shall be signed by two members and countersigned by the secretary or acting secretary of the Trust.

(40) From time to time the Council may provide for the management and transaction of the affairs of the Trust or the performance and carrying into effect of its objects or any of them in any specified locality or localities whether in the Commonwealth or abroad and to establish local boards

or agencies and/or attorneys under power for such purposes or any of them.

(41) The titles certificates and all other documents of title to all lands and investments transferred or which may hereafter be transferred to or which may be acquired or held by the Trust under its Memorandum of Association as well as the titles, certificates and all other documents of title to all property and investments in which the Trust may invest funds under the powers contained in the Memorandum shall be taken in the name of the Trust unless in cases where it shall be necessary in accordance with the laws of the Commonwealth or any of the States thereof or any Territory, Mandated Territory or Dependency thereof or of the laws of Great Britain and Northern Ireland or any British Colony or Dependency, or the Empire of India or any of the States thereof or of any foreign country or state, to take such titles certificates or documents in another form.

(42) The Council may in addition to the particular powers conferred upon it in these Articles exercise all such powers of the Trust as are not by the Companies Acts or by the Regulations for the time being of the Trust or the regulations or directions of the General Assembly required to be exercised by the Trust in general meetings subject nevertheless to such regulations and provisions of the said Acts.

Common Seal.

(43) The Seal of the Trust shall be kept in the custody of the Secretary of the Trust at the registered office and there shall be 2 keys to the Seal one of which shall be kept by the Chairman or Vice-Chairman of the Trust and the other by the said Secretary and the Seal shall be affixed to documents only in pursuance of a Resolution of the Trust or of the Council or of a committee (which may be the Executive Committee aforementioned) appointed by the Council with authority to act either generally or specially in the case of which committee three trustees shall form a quorum and the affixing thereof shall be verified by two of the trustees and the Secretary (or in his absence the acting secretary) of the Trust. Provided that if the affixing of the Seal shall be duly verified as hereinbefore provided, such verification shall be sufficient evidence that the affixing thereof was duly authorised by a resolution of the Trust. The Secretary shall keep a record of all deeds and documents of the Trust to which the Seal of the Trust shall have been affixed.

Accounts.

- (44) The Trust shall cause true accounts to be kept;
- (a) of the assets and liabilities of the Trust,
 - (b) of the receipts of the Trust and of the money expended by the Trust and the matter in respect of which such receipt and expenditure take place,
 - (c) of all financial transactions of the Trust containing all necessary and usual particulars regarding the administration of all trusts, schemes, funds, agencies, and business by the Trust,
 - (d) at each of the ordinary general meetings held in each year the Council shall lay before the meeting a statement of the income and expenditure for the year or period—succeeding that embraced by the then last statement balanced up to the last day of previously together with a balance sheet showing a summary of the assets and liabilities of and under the control of the Trust.

Reports.

(45) The Trust shall prepare and through the chairman or failing the chairman through the vice-chairman, or failing either through the secretary or the Moderator shall direct lay before the next ordinary meeting of the General Assembly a report on the state and progress of the Trust showing generally its transactions and how the monies are invested. The said report shall be accompanied with such lists and abstracts of accounts

and information as may be necessary to explain the same and shall be forwarded to the proper officer of the General Assembly in time to be printed in accordance with the regulations of the General Assembly for circulation amongst the members thereof. If required by the General Assembly the Trust shall supply similar or additional particulars or explanations regarding the same to any commission, committee, or officer appointed by the General Assembly with authority to receive the same and shall carry out the lawful instructions of the General Assembly or any such commission, committee or officer in the matter.

Audit.

(46) The accounts of the Trust and of the trusts administered by it shall be examined and the correctness of the balance sheets ascertained by one or more auditors whose duties shall be to audit the books of account of the Trust and also the books of account of the various trusts administered by it; provided that where any trust fund, scheme or agency or its controlling authority does appoint its own auditor to audit its accounts administered by the Trust the auditor or auditors of the Trust may accept such audit in so far as he or they think fit. The auditor shall have access to all books and documents relating to the accounts of the Trust and to the several trust funds, schemes or agencies referred to and he shall have the right to call for and to examine the same with the accounts and vouchers pertaining thereto. When he deems it advisable the auditor may request the Law Agent to advise and if necessary to state a case for the Procurator's opinion on any matter arising in connection with the audit of a legal character and to inform the interested parties of the advice or opinion when obtained. The remuneration of the auditor shall be fixed by the Council subject to review by the General Assembly. In the event of any casual vacancy occurring in the office of auditor the Council, on failing it the Moderator, shall make a temporary appointment, which said appointment shall continue until the next ensuing annual meeting of the General Assembly or such earlier date as may be prescribed by the Rules or Regulations of the General Assembly. Any retiring auditor shall be re-eligible for appointment.

Special Provisions.

(47) Until the Trust with the consent of the General Assembly shall otherwise provide,

- (a) the General Secretary of the Presbyterian Church of the State of _____ or the Acting Secretary thereof shall be the Secretary of the Trust. He shall keep minutes of all meetings of the Trust, Council, the Executive Committee and such other meetings as shall be required;
- (b) the General Treasurer or treasurers of the Church shall ex-officio be the Treasurer or Treasurers of the Trust the Law Agent or acting law agent of the Church shall be the solicitor of the Trust, but provision may be made by the Council or the Executive Committee, in consultation with its solicitor to arrange for the representation of the Trust in different States or parts of the Commonwealth or abroad where the interests of the Trust so require or where for any other reason it is expedient so to do.

(48) Except where the contrary intention is expressed in the Statute, deed, will or instrument creating any trust no sale shall be made of any property of or under the control of the Trust where the purchase money shall exceed the sum of One thousand pounds without the consent in writing of the Moderator first being obtained.

All sales mortgages exchanges and leases (where the rent exceeds One hundred pounds per annum) made or effected by the Trust shall be reported by it to the next meeting of the General Assembly.

(49) Neither the Trust nor the Council nor any Committee or officer thereof as such shall interfere with the internal authority or management of the General Assembly or any committee or officer thereof as regards any

enterprise undertaking or responsibility of the Church under the supervision or control of the General Assembly or any such committee or officer.

(50) Any defect in the appointment of a member of the Trust may be cured by the authority of the General Assembly and any defect in the appointment of any committee of the Council or in any matter of procedure under the Memorandum or these Articles may be cured by the like authority or by the authority of the Council.

Notices.

(51) A notice may be given by the Trust to any member either personally or by sending it by post to him to his registered address. Where a notice is sent by post, service of the notice shall be deemed to be effected by properly addressing, prepaying, and posting a letter containing the notice, and unless the contrary is proved to have been effected, at the time at which the letter would be delivered in the ordinary course of post.

A meeting to confirm a special resolution may be called contingently on a resolution having been duly passed at a previous meeting and both meetings may be convened by one notice.

(Names addresses and descriptions of the prescribed number of signatories.)

COLLEGE COMMITTEE.

The College Committee begs to submit its report for the past three years and to express again gratification at the continued supply of candidates for the Ministry of the Church, especially of those qualifying through the University.

For the first time for many years all the Theological Halls have University students in training, and in all Halls Hebrew Language is being taken. Emmanuel College has made a notable advance in this respect, and is now sending University students forward for the Entrance Examinations in September, and at least two students have taken B.D. Subjects of the Melbourne College of Divinity in lieu of Exit. In Victoria there is an increasing number of students who are taking the whole of the B.D. course as alternatives to the examinations of the College Committee in Exit, and consequently these do not come under the examinations of the College Committee.

The number of candidates sitting the various examinations over the past three years is as follows:—

ENTRANCE.	1933	1934	1935
New South Wales.....	9	11	10
Victoria	10	9	15
Queensland.....	—	—	8
West Australia.....	—	—	1
			*
HOME MISSION.			
New South Wales.....	16	14	7
Victoria	17	18	15
Queensland.....	24	18	19
West Australia.....	3	5	4
EXIT.			
New South Wales.....	13	11	18
Victoria (not including those taking the B.D. Exams).....	33	34	28
Queensland.....	4	9	16
West Australia.....	1	—	2

West Australia has now four students in the Theological Hall, a large number than for many years.

The number of candidates graded in the Home Mission Course in the last three years has been: Victoria, 17; Queensland, 9; New South Wales, 2, and West Australia 4.

The Executive has held 24 meetings since last Assembly.

Owing to several members of the Faculties of two Halls being seriously ill in two successive years, at the time of the annual examinations, some difficulty was experienced in the arrangements; but with the generous help of others the work was satisfactorily carried through.

Matters Remitted to the College Committee by the G.A.A. of 1933.

Mr. J. O. C. Booth, whose petition to be exempt from Greek Language in his Theological Hall Course was granted, and whose case was referred to the Senatus of Ormond College to decide a full alternative, is now in the third year of his Course. The Senatus recommended that Mr. Booth be required to pass the examinations of the Melbourne College of Divinity in New Testament Exegesis for the 1st Diploma of Theology in 1934. The Senatus later reported that owing to a misunderstanding Mr. Booth had not attempted the examination. It was decided, on the recommendation of the Senatus, that Mr. Booth should be required to take the terminal examination for 1935, and for Exit a paper to be set especially by the Professor.

Mr. K. R. McKenzie, of Victoria, who, because of war service and defective eyesight, was by the General Assembly of Australia of 1933 admitted to the Theological Hall, and his course and Exit requirements "referred to the College Committee to be determined in conjunction with the Senatus of Ormond College," spent one year in attendance at the Theological Hall of Ormond College. The Senatus reported in the course of the year that Mr. McKenzie's sight was so impaired as to make it almost impossible for him to take notes or do any serious reading. A sub-committee was appointed to find out the capability of Mr. McKenzie to undertake study and decided that his defective eyesight made it almost impossible for him to do so. The matter was left in the hands of the Senatus to report after the close of the Session. A further report was then made that owing to Mr. McKenzie's inability to take notes, or read the text-books, or sit examinations, his position was unsatisfactory. In view of these reports, the College Committee finds that it cannot fulfil the conditions necessary for the completion of Mr. McKenzie's Theological Hall Course, and it reports accordingly to the Assembly.

Mr. R. C. Lawton, an Exit student of New South Wales, whose case was referred to the Faculty of St. Andrew's for report to the College Committee, was required to pass his remaining Exit subjects, and this he subsequently succeeded in doing.

Mr. J. Muir, of New South Wales, whom the Assembly restored as a candidate, sat for his remaining Exit examinations, and after failure was required to submit certain theses to the Faculty of St. Andrew's. On the report that these were satisfactory, the College Committee granted his Exit Certificate.

Mr. F. H. Druery, of New South Wales, whose petition to be restored as a candidate was granted by the Assembly, and whose case was referred to the College Committee after report from the Faculty of St. Andrew's, sat for certain Exit examinations as prescribed by the Faculty. He was only partly successful, and on the recommendation of the Faculty of St. Andrew's and on the ground that Mr. Druery had seen war service, of which the College Committee had not previously heard, it was decided to grant Mr. Druery his Exit Certificate.

Mr. H. V. Barratt, whose first year in St. Andrew's Theological Hall was validated by the Assembly on condition of passing the Entrance Examination in Hebrew before the end of 1933, successfully passed in that subject.

Mr. T. H. Turner, whose first year in St. Andrew's Theological Hall was validated by the General Assembly on condition of passing in Entrance

Greek before the end of 1933, failed to pass or qualify for a supplementary examination. Prior to the Exit examinations of 1934 the Faculty of St. Andrew's asked that Mr. Turner be allowed to sit for his remaining subjects in Exit *cum periculo*. It was reported that Mr. Turner suffered from defective eyesight and had done his class work well. It was left to St. Andrew's Faculty to allow Mr. Turner to sit the examinations as a private student. Mr. Turner passed his remaining Exit subjects and his Entrance Greek in 1934. The Faculty of St. Andrew's made a strong plea that Mr. Turner's course should be validated and his Exit Certificate issued. After full consideration of all the facts the College Committee agreed with some hesitation to do so.

Mr. C. S. Boyall, of New South Wales, who petitioned the Assembly in 1933 through the Foreign Missions Committee of New South Wales, asking that steps be taken to prescribe a course for his ordination, had his petition referred to the Faculty of St. Andrew's in co-operation with the College Committee. The Faculty recommended that Mr. Boyall be required to take a two years' course in the Theological Hall and pass the Exit subjects. This recommendation was adopted and Mr. Boyall has finished his Theological Course and returned to the Mission Field.

Cases Reported of Action Taken by the Committee in Exceptional Circumstances.

Mr. H. Usher, B.Sc., M.A., whose petition for ordination was not granted by the Assembly in 1933, entered the Home Mission service of the Victorian Church and was graded in the third year of the Course and was required to take Entrance Greek. This he passed. The Senatus of Ormond College, after examining the work done by Mr. Usher in America, recommended that he be graded in the third year of the Theological Hall and required to pass in Exit New Testament and Exegesis and undergo a test under the Senatus in voice production, but without attendance at Theological Hall lectures. The College Committee accepted the recommendation and graded Mr. Usher accordingly.

Mr. W. Harcourt Baird, a Home Missionary in Victoria, had his grading cancelled by the Theological Education Committee of that State owing to his failure to sit or pass examinations. He has been allowed to sit for his remaining subjects as a private student, and has yet to pass in third year Greek.

Mr. I. M. Thompson, a student of Ormond College Theological Hall, has attended four Sessions in the Hall, but owing to a nervous breakdown has not attempted to sit his three remaining Exit subjects. Mr. Thomson applied to the College Committee for exemptions and submitted doctor's certificates in regard to his nervous condition. The College Committee, after considering Mr. Thomson's unsatisfactory record of study, decided that it could not grant Mr. Thomson any concessions.

Mr. A. Boag, a student of Ormond College, applied to be exempted from further examination on the ground of defective eyesight, and asked to be given an aegrotat pass in Exit Church History, New Testament, Greek and Old Testament Alternative. A doctor's certificate advised that he should not further study. The Senatus of Ormond College reported that Mr. Boag attended the Theological Hall for three sessions with great regularity until excused from attendance; that his conduct was excellent and that he had done all the prescribed work to the satisfaction of the Professors. In view of this report, the College Committee decided to grant Mr. Boag an aegrotat pass in the subjects named and gave authority for his Exit Certificate to issue.

Mr. James Forbes, a student of Emmanuel College, was granted a pass in the subject of Church History on the grounds of war service.

Mr. A. D. M. Cook, a Home Mission student in Victoria, was granted a pass in Psychology on the grounds of war service and ill-health as certified by a doctor's certificate.

Mr. E. L. Thompson, of Queensland, made application to be granted Entrance to the Theological Hall. Testimony was forthcoming to show that Mr. Thompson had served for over three years in the military forces during the war and a doctor's certificate testified to his need for an opera-

tion to his eyes. It was reported that Mr. Thompson was a good student. The College Committee decided that Mr. Thompson be graded as having passed the Entrance Examinations on the ground of his war service and his educational record.

The Rev. T. B. Hill, B.A., was granted Entrance on the ground of the studies he had done.

The Rev. F. J. Leckenby, L.Th., was granted Entrance on the ground that he had passed the examinations for L.Th. in the Melbourne College of Divinity.

The following students have been allowed to change from the University to the Home Mission Course on the application of the Faculty in each case:—Mr. H. Taylor; Mr. J. S. Tanner, of Victoria; Mr. R. D. Birch, Bc., and Mr. B. W. Morey, of W.A.

Mr. C. W. T. Headen, who was specially ordained for the Ministry of West Australia, has entered the Ormond College Theological Hall and is now in his third year. Mr. Headen was granted a pass in Philosophy of Religion on account of war service. He had sat the subject three times and just failed to pass.

Mr. A. B. Innes, of Queensland, was graded in the Home Mission Course on evidence being adduced that he had passed the accountancy examination and done special work for the Foreign Mission Committee of the Church of Scotland in India. These were regarded as equivalents of the required intermediate subjects.

A copy of an Overture to the General Assembly from the State Assembly of Western Australia has been before the College Committee asking that the restriction placed upon ministers specially ordained for work in West Australia should be removed by the Assembly. The College Committee strongly opposes the Overture.

The College Committee would stress the importance of Presbyteries seeing that the supervision of examinations under the College Committee is conducted by supervisors who can carry out the supervision in a continuous manner.

The College Committee has had cases of candidates being rejected in one State and accepted in another. The Home Mission Committees of the States are asked to seek closer co-operation with each other that full information may be available in regard to any candidate applying for work who has been employed in another State.

The new method of setting examination papers in Exit and the system of their examination, decided on by the Assembly of 1933, has been in vogue for the past two years, and instructions and forms for results have been printed for examiners. There have been some difficulties, but the system seems likely to be more reliable than the former one.

A request from the Theological Hall Committee that the Exit Examinations for 1934 be postponed for a month in South Australia because of an outbreak of influenza amongst the students, was granted. Under the new system of examination each State has a different set of questions.

An application to take two years of the Home Mission Course at the one examination was not granted.

Some Home Mission candidates in Home Mission work got exceedingly poor results in Scripture and Catechism. These cases were reported to the States concerned, as it is felt that candidates in Home Mission work should have a good working knowledge of that subject.

The College Committee, after consultation with the other States, on the recommendation of the Senatus of Ormond College, decided that the work prescribed for Entrance and Home Mission Greek be changed to provide a smaller quantity and that greater attention be given to grammar and syntax.

The Senatus complained that many candidates entering on the Hall Course were poorly equipped in the rudiments of Greek.

It was decided that not more than twenty per cent, of marks should be given for translation of the Text set.

The work as now set is as follows:—1st year, Luke, chapters 1-8; 2nd year, chapters 9-12; 3rd year, chapters 13-19; 4th year, chapters 20-24.

Some candidates for Entrance in September, 1935, failed to give in their answers after sitting for the examination in order that they might be able to sit at the supplementary examinations in December. In view of the unfairness to those who had given in papers but had not secured the necessary marks to qualify for a supplementary examination, it was decided that all who had failed to pass should be granted a supplementary examination. It has been decided that every candidate sitting for an examination must hand in a paper.

Home Missionaries Dispensing Sacraments.

Permission has been given for 10 Home Missionaries to dispense Sacraments after passing the prescribed examination.

A request from the Home Mission Committee of New South Wales, with a recommendation from the Presbytery of Bathurst, has been received suggesting that an examination on the administration of Sacraments be made a subject of the first year of the Home Mission Course. The College Committee did not accept the suggestion, but has asked the various Home Mission Committees for their opinions. This will be further reported on along with the question of Religious Education referred to the College Committee by the Assembly of 1933 and other matters in a supplementary report.

The College Committee has been informed that petitions are being sent forward to the Assembly from Home Missionaries and others.

The College Committee has no authority to deal with these unless they be referred to it by the Assembly and the Committee asks that this be done.

WM. BORLAND, Convener.

SUPPLEMENTARY REPORT BY COLLEGE COMMITTEE.

The Full Committee had before it the replies from the various States in regard to the motion moved by Rev. E. H. Vines at the Assembly of 1933, Min. 148, "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. The Faculty of Emmanuel reported that they were not doing any special work in that direction. The Faculty of St. Andrew's reported that special lectures on the subject had been given by Rev. E. H. Vines, and also by the Steel Lecturer. The Senatus of Ormond College reported that they had sent students of the Theological Hall to take some subjects of the Diploma of Education for some years. At present special lectures are being given by the Director of the Welfare of Youth and Mr. William Gray, Principal of the Presbyterian Ladies' College, as well as other teachings on the subject by the Professors themselves. The Faculty of St. Andrew's and the Senatus of Ormond College express the opinion that it is undesirable to include Religious Education as a subject for the Exit Examination.

The Committee suggests the following alterations in the Rules of Entrance. In Rules 2 and 3, to omit the words "in Arts" to ensure that a graduate in any school may proceed to the Entrance Examination. Owing to the clashing of the times of the College Committee Examinations and University Examinations and term holidays, the Committee recommends that there be two examinations each year for entrance to the Theological Halls, and that supplementary examinations be no longer continued. The dates of the Entrance Examination suggested are the third Tuesday of September and the first Tuesday of February.

The subject of Scripture and Catechism set for the Entrance Examinations cover the whole of the Old Testament and New Testament. The Committee asks that authority be given to reduce the scope of the work.

FURTHER REPORT OF COLLEGE COMMITTEE ON PETITIONS OF STUDENTS REFERRED TO THE COMMITTEE BY MIN. 13, OF SEPT. 9th, 1936.

It recommends:—

- (1) That the petition of Mr. Ian M. Thomson be remitted to the College Committee in consultation with the Senatus of Ormond College to set Mr. Thomson an appropriate test.
- (2) That the petition of Mr. James Forbes be remitted to the College Committee in consultation with the Faculty of Emmanuel College to set Mr. Forbes an appropriate test.
- (3) Recommend that the petition of Mr. K. R. McKenzie be not granted.,
- (4) Recommend that the petition of Mr. G. F. Draffin be not granted.

REPORT OF DEFENCE FORCES CHAPLAINCY COMMITTEE.

Reports, somewhat condensed, from the Senior Chaplains of the various Military Districts, are appended as in former years.

The Chaplain General gratefully acknowledges the valuable help rendered to him during the last three years by Rev. A. Irving Davidson, Senior Chaplain of the 3rd Military District, by representing and acting for him at meetings of the Naval Board and at Military Headquarters; and also thanks Rev. R. W. Macaulay for undertaking to act in the same capacity for the year of Mr. Davidson's Moderatorship.

It is noted with satisfaction that everywhere our Chaplains have been rendering splendid service in their various spheres, and that their efforts have merited the praise of the Naval and Military authorities, who are showing increased interest in the work done, and sympathetically co-operating with the Chaplains in every possible way.

Until three years ago we had two Chaplains on Warships,—Rev. Alex. Tulloh on H.M.A.S. "Canberra," and Rev. A. O. Hardie on H.M.A.S. "Penguin." Retrenchment was then decided on; and as there were two Anglicans, two Presbyterians, and one Methodist, one Presbyterian had to be retired. The lot fell on Mr. Hardie. He joined the Navy in 1916 and saw War Service on H.M.A.S. "Melbourne," then part of the Grand Fleet. During his career in the Navy he was well liked and greatly respected and always rendered faithful service, for which he was thanked by last Assembly. He will be greatly missed. Rev. Alex. Tulloh has been in the Navy since August, 1912; and he has been on one boat, the "Canberra" (flagship) for over eight years. This, I believe, is an exceptional record. While his vessel was in Port Moresby, Papua, recently, he accepted the invitation of the Rector of the Anglican Church to preach in his Church; the ship's band volunteered to accompany him; and the service was most helpful and greatly appreciated. The Archbishop of Melbourne last November visited the "Canberra" and very graciously preached at Mr. Tulloh's official Sunday service.

The Chaplains who are situated at sea ports have been doing most useful work whenever vessels are in harbour; and their efforts are much appreciated by the Naval authorities.

Laverton and Point Cooke.

The Air Force Chaplain, Rev. P. W. Turner, in the 3rd Military District, has done very fine work at Laverton and Point Cooke; and as this branch of the service is likely to become still more important in the near future, it is very probable that other Districts will have to make similar appointments. The Senior Chaplain in each District will attend to this as opportunity offers.

Our Chaplains took their part loyally in the ceremonies connected with the funeral of our late beloved King George V., and at other functions of a

special nature throughout the Commonwealth, as well as at the ordinary-camps of training. The Chaplain General had the honor of offering the dedication prayer at the official opening of the Warriors' Chapel in St. Andrew's Church, Canberra, in September, 1934.

It is noted everywhere that the presence and work of the Chaplains has had a most beneficial effect on the morale and conduct of the trainees in camps. Their influence for good lies not merely in entertainment and social intercourse but specially in personal contact and distinctly spiritual work.

The following have been awarded the Efficiency Decoration (E.D.) after twenty years' military service:—The Chaplain General, Rev. W. Floyd Shannon, O.B.E., B.A.; Senior Chaplains Rev. A. Irving Davidson, M.A.; Rev. George Tulloch; Rev. George Cranston; Chaplains Rev. Frank Milne, M.A., B.D.; Rev. D. McKay Barnett, B.A.; Rev. J. H. G. Auld, B.A.

And the V.D. has been conferred on the Rev. F. L. A. Schloeffel, whose noteworthy influence among the naval cadets is referred to in the Report of the 2nd Military District.

A Comforts Fund, such as is provided in Victoria, might be adopted with advantage in the other States.

W. FLOYD SHANNON,

Chaplain General, and Presbyterian
Nominator on the Naval Chaplains'
Nomination Committee.

REPORTS FROM CONVENERS OF STATE COMMITTEES.

First Military District (Queensland).

We have six Chaplains on the staff and two unattached, and one port Chaplain. All have done camp duty in the period under review. They are so situated that they are easily available for service in any part of the State, their residences being in Cairns, Rockhampton, Bundaberg, Brisbane (2), and Warwick. Cairns and Warwick are 1200 miles apart.

ALLAN MacKILL P, B.D., Senior Chaplain.

Second Military District (New South Wales).

During the last three years all requests for camp duty have been met; and the work of the Chaplains has been most highly commented upon by the various Commanding Officers. The Chaplains have concentrated on individual contact with the men, and this has had very good results. The relations between the Chaplains and the Officers and men have never been more harmonious, and every facility is given to us to carry on our work.

In country camps and the Richmond Aerodrome the Chaplains have rendered good service.

Revs. J. H. G. Auld, B.A., D. McKay Barnett, B.A., and G. Cranston (Senior Chaplain), have been awarded the Efficiency Decoration.

Rev. F. L. A. Schloeffel has been awarded the V.D. He has done splendid work and has been instrumental in getting over 500 boys to join the Fellowship of our Church during his term.

GEORGE CRANSTON, Senior Chaplain.

Third Military District (Victoria).

We have twelve Military Chaplains and one Air Force Chaplain on the Active List, the full number of the authorised establishment. During the last three years, nine and seven and ten respectively have been required for duty in camps of continuous training. Reports of their work from official sources have been thoroughly satisfactory.

Chaplains H. G. Dwyer and D. E. Sprigg, transferred from South Australia, R. C. Foyster from Western Australia, and W. F. Collins from the unattached list, were appointed to the Active List. Chaplains A. E. Giles and A. C. Weber, being supernumerary, were placed on the unattached list.

The Comforts Fund provided by collections at special Anzac and Armistice Services provides Chaplains in camp with means for giving cheer to troops in their training work.

The Efficiency Decoration (E.D.) for long service has been awarded to Chaplain Frank Milne, M.A., B.D. (Boer War and Great War), and to Chaplain A. I. Davidson (Great War).

A. IRVING DAVIDSON, Senior Chaplain.

Supplementary Report.

Acting for the Chaplain General I report that the Naval Chaplains' Nominating Committee appointed the Rev. D. D. Munro, M.A., to Port Adelaide for shore duty in place of Rev. J. Leggatt, resigned; and also the Rev. N. H. Joughin, M.A., B.D., to Hobart for shore duty in place of Rev. C. Matear, M.A., B.D., resigned.

A. IRVING DAVIDSON.

Fourth Military District (South Australia).

During the last three years Chaplain General W. F. Shannon, Chaplains A. C. Weber, H. G. Dwyer, D. E. Sprigg, A. E. Giles, have been transferred to Victoria; C. M. Cox to New South Wales; while Chaplain E. W. Hogben has been transferred from Western Australia to this Military District.

Rev. D. D. Munro was appointed to Port Adelaide for shore duty in succession to Rev. J. Leggatt. Chaplain A. H. Ballinger passed to higher service.

Arrangements are in hand for new appointments to bring the numbers up to the authorised establishment. The Senior Chaplain in conjunction with those of other denominations took part in special Memorial Services in connection with the death of our late beloved King George.

Each year a Chaplain has gone into camp with the 43/48th Battalion; his presence and ministrations have been greatly appreciated by officers and men; every assistance has been accorded him.

FRANK W. RANKIN, Senior Chaplain.

Fifth Military District (Western Australia).

The camps of training have been regularly supplied by our Chaplains, and the services have been greatly appreciated. Chaplain R. C. Foyster was transferred to 3rd Military District; and Chaplain E. W. Hogben to 4th Military District; Rev. Dr. J. Munro Ford, previously a Chaplain, has been recommended for an appointment. A most impressive Memorial Service in connection with the death of the late King was held in Perth, and all the Senior Chaplains participated.

Rev. George Tulloch, Senior Chaplain, after 24 years' continuous service as a Chaplain, has been awarded the Efficiency Decoration.

Your Committee appreciates to the full the cordial relations which have always obtained between the Military authorities and this Committee, making the work most pleasant.

GEORGE TULLOCH, Senior Chaplain.

Sixth Military District (Tasmania).

Church Parades have been held whenever the troops are in camp over Sunday; both the attendance and the attention of all present have been

frequently the subject of comment by Chaplains and Officers. The Senior Chaplain has attended the camps at Mona Vale for training purposes, and supplied the troops with comforts and entertainment. The latter includes concerts, etc., each evening. At the close of these, when possible, a brief service has been held by the Chaplains of the various denominations in camp. Chaplain Hector Harrison attended the annual camp at Mona Vale last April; he also appreciated the fine spirit evinced by the troops to the Padres.

The Senior Chaplain makes it a practice to pay a courtesy call on the Commander of any Gunboat or Flotilla which may call in at Launceston Port. In his capacity as Chairman of the local Naval and Military Association he has been empowered to provide the officers and ratings with comforts, and also to organise country trips for them. These attentions have been much appreciated, and expressions of gratitude have been forthcoming from the Officer in Command.

I take this opportunity of expressing appreciation of the assistance rendered to Chaplains by the Y.M.C.A. representatives, and also the encouragement given by the Senior Officers of the Battalions in training. I am convinced that the presence of the Padres in the camps is productive of much lasting good both to the men themselves and to the Churches.

J. LEWIS HURSE, Senior Chaplain.

FINANCE COMMITTEE.

The statement of receipts and expenditure over the three year period is closed with a credit balance of £296/2/9, but it must be remembered that the costs of this Assembly, some £1,400, will put the account in debit again for over two years.

Assessment. Of the assessment levied £2,191/18/8 has been received, leaving a balance of £110/9/4 unpaid.

Travelling Expenses. The travelling expenses total £1,084/8/7. Of this amount £240/7/6 was applied to payment of travelling allowance to members of the Judicial Commission which met in Sydney in September, 1934.

The Suva Commission, requiring financial assistance to send a delegate to Fiji, applied for and received £25 for this purpose.

The George Clarke Bequest was included in the accounts of the G.A.A. in 1933. It was found, however, that the legacy was intended for the Foreign Missions Committee of the Church in New South Wales, and on the advice of the Law Officers the item has been transferred to the State Committee.

Robert Crichton Wilson Bequest. An amount of £250 was bequeathed to the Presbyterian Church of Australia by the Testator, who formerly resided in Western Australia and later in Victoria, in which State he died. No directions appear to have been made as to the application of this amount.

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 Sydney, 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, Convener.

The receipts show that Victoria has paid its assessment to 30th September, 1936. The Tasmanian Church has paid only to 31st December, 1935, and Western Australia owes one and a half year's assessment. To the credit balance should be added £51/19/- paid for the set of sails for the "Watt Leggatt." With these adjustments there would be a credit balance of £277/18/9 and a balance of £534/14/11 in the Boat Insurance Fund.

4. The Board recommends that the Annual Assessment for the next three-year period should be as follows:—

Victoria.....	£1100
New South Wales.....	800
Western Australia.....	140
South Australia.....	400
Tasmania.....	100
Estimated additional receipts for Mission in South Australia.....	200
	<u>£2740</u>

5. The Annual Budget for the next three years:—

Grant to Queensland.....	£450
Salaries.....	920
Rev. J. N. Hey.....	32
Fares and Incidentals.....	138
Boat and Station Allowance.....	500
Keeping Books.....	50
Broome Agency.....	50
General Expenses and Repairs.....	100
Mission in S.A. Territory.....	500
	<u>£2740</u>

REPORT OF FIRE INSURANCE.

The Board of the Queensland Fire Insurance Fund reports that the risks accepted numbered 406 at the end of 1935, and amounted to £309,898, of which amount £228,325 has been re-insured with a company. The investments of the fund now amount to £803. There were no losses during 1935.

The constitution of the Indemnity Fund scheme adopted by the New South Wales Assembly in May, 1934, provided *inter alia* that it is "a purely domestic fund." No legal liability is undertaken to pay compensation or allowance, the scheme being based on mutual trust and confidence. Particularly in view of these provisions the Indemnity Fund Committee has been able to secure exemption from the lodging of returns under the Fire Brigades Act and is not classed as a co-insurer by the insurance companies, as was the case with the old Insurance Committee.

Committees of Management and other local Church authorities make contributions to the Fund based upon the existing tariff rates with all ordinary deductions. Stamp duty is only required on the amount of outside insurance to be effected by the Committee of the Indemnity Fund.

A list of towns gazetted under the Fire Brigades Act and their classification by the New South Wales Fire Underwriters Association has been obtained. All properties have been divided into two classes—(1) Brick, Stone or Concrete, (2) Other Constructions.

A schedule of risks has been drawn up fixing a limit to the risk retainable by the Committee on the above classes of properties for each classified district. This schedule does not apply to any special risks or to properties where the amounts reach high figures. These are made the subject of special decision by the Committee from time to time.

The greater part of the insurance is arranged—each item being treated separately—with three preferred companies, payments being made to the companies at the tariff rates plus stamp duty. No agency commissions are received in respect of the Church's ordinary fire business (that is, properties owned by the Church), but ordinary commission is retained in respect of business handled on behalf of mortgagors or other private owners. The bulk of the fire business is so arranged as to fall due on one or the other of two common dates, viz., 30th September and 31st March, but Workers' Compensation, Mortgages and other matters handled are spread over the year.

The scheme was started with no funds, but with a guarantee of £10,000 made available by the General Trustees. This guarantee has not been required but is still available. The total business placed through the Committee amounts to £1,820,000. The gross premium receipts during 1935 were £2841/19/9. Disbursements by payments to insurance companies amounted to £1555/18/10, leaving a gross surplus of £1286/0/11. Against this the charges levied by the Treasurership Committee (£400) and other incidental expenditure amounted to £512/3/6, leaving £773/17/5 to be transferred to reserve. The Committee's reserve account at 31st July, 1936, totalled £2584/17/11. Losses in respect of the Church's property for the year 1935 reached £237/9/2, of which an amount of £4/6/1 only was chargeable (one item *ex gratia*) against the Church's Funds.

The Committee consists of four members, acting in an entirely honorary capacity. Meetings are held monthly. The main records are kept by a card system supplemented by a Register intimating total holdings, disbursements, etc. The work is under the supervision of one member of the staff as part of his duties, and one full-time typiste. All moneys are received and paid out by the General Office, the Indemnity Fund staff as such having nothing to do with cash transactions.

S. J. CARRUTHERS, Convener.

HOME MISSIONS.

Home Missions are God's command to us to found a great new Christian nation in Australia. With our present discoveries of what the country can yield in gold and base metals, and in food and clothing materials, it can support 50,000,000 people as easily as the six or seven now here. It is no use having riches and physique unless we have character. Christ alone can bestow the character that is the unshakeable foundation for a people's well-being and stability. Righteousness and truth, wisdom, and love of peace, justice and mercy, are the sure outcome of faith, faith in and fellowship with Christ. If men have these they can live well and are sure of divine protection and ability to do God's will for the neighbours nearby and the nations that make up mankind. This is the element to nation-building that the Christian Church can impart.

Every State in the Commonwealth tells the same story of more spiritual enterprise needed, and more thought demanded for fellowship, and more workers wanted to evangelise both poor and rich. No one can

be happy thinking of the problems poverty is putting before Church and State, and sin increasing both mental and bodily misery. The bush and the solitary places of Western Australia, South Australia, Queensland and Northern Territory call for more energy in supplying services, and the slums and the mansions of our large towns and cities alike call for apostolic earnestness in preaching Christ to unbelievers. To a distressing extent both show ignorance of the truth and indifference to the Gospel's call and promise.

The Australian Inland Mission has wonderfully pioneered Inland Australia as an evangelising force and a humanitarian agency. With its co-operation and generous benefactions from the strong Eastern States, there could be established double the centres administered to by ordained men in the western half of Australia, and the States situated there appeal for greater help in this direction. The Earle McCracken Fund, it was hoped, would be the beginning of a big movement, but so far other benefactors have not increased this or established other similar funds. The Earle McCracken moneys have been much appreciated by Tasmania, South Australia and Western Australia. It is recommended that the grants be continued to these three States in the same proportion as hitherto.

Appended is an abstract of the extent of Home Mission achievement in each of the States.

DONALD A. CAMERON, Convener.

•DEACONESS AND THEIR WORK—FIGURES AND FACTS.

Deaconesses work has so far been classified as part of the Home Mission work of the Church, although Deaconesses have much to do with the relief of sickness and poverty.

The Deaconesses Institute, which has been recognised by this Assembly as part of the activity of the General Assembly of Australia, has made steady advance with Deaconess Marjorie A. Kekwick as its resident head and with a competent staff of lecturers, giving trainees a three years course, the third year being mainly given to practical service assisting other Deaconesses, Ministers and Home Missionaries. There have been and are, students from New South Wales, Queensland and South Australia as well as Victoria, with also Deaconess Students from other denominations. The students are mainly for service in Australia, but some also for oversea fields.

The Deaconess Training Committee are striving to train for the continually altering social and spiritual circumstances of the present time, and wish it known that they would welcome any practical suggestions from those facing problems.

The Convener, Rev. C. Harland, of Heidelberg, will be ready to answer enquiries.

Vacant Charges in full Standing: New South Wales, 15; Queensland, 19; South Australia, —; Tasmania, —; Victoria, 13; Western Australia, 8. Total, 55.

Unattached Ministers desiring Charges: New South Wales, 15; Queensland, 9 (including Licentiate); South Australia, —; Tasmania, —; Victoria, 19; Western Australia, —. Total, 43.

Unattached Ministers available for casual work: New South Wales, 28; Queensland, 3; South Australia, 1; Tasmania, 1; Victoria, 55; Western Australia, 1. Total, 98.

Charges reduced during the last three years to Home Mission Stations: New South Wales, 2; Queensland, 3; South Australia, —; Tasmania, 1; Victoria, 7; Western Australia, —. Total, 13.

Mission Stations raised to Ministerial Charges within the last three years: New South Wales, 3; Queensland, 5; South Australia, —; Victoria, 19; Western Australia, 1. Total, 28.

Preaching Centres not attached to Home Mission Stations: Queensland, 4; South Australia, —; Victoria, 2; Western Australia, 8. Total, 14.

Sudent Home Missionaries in charge of districts and preparing for the Theological Hall: New South Wales, 6; Queensland, 29; South Australia, 4; Tasmania, 3; Victoria, 18; Western Australia, 8. Total, 68.

Students in Hall preparing for Ministry: New South Wales, 24; Queensland, 13; South Australia, —; Victoria, 36; Western Australia, 4. Total, 77.

Home Missionaries in charge of Home Mission districts not going forward to the Ministry: New South Wales, 15; Queensland, 11; South Australia, 6; Tasmania, 8; Victoria, 27; Western Australia, 1. Total, 68.

Candidates for the Ministry at the University: New South Wales, 18; Queensland, 10; South Australia, 4; Victoria, 25; Tasmania, 2; Western Australia, 1. Total, 60.

Minimum Stipend for Unmarried Home Missionaries: New South Wales, £175/10/-; Queensland, £144; South Australia, £145; Tasmania, £156; Victoria, £140; Western Australia, £140.

Minimum Stipend for Married Home Missionaries: New South Wales, £182 and Manse; Queensland, £144 and Manse; South Australia, £180; Tasmania, £180; Victoria, £180 and Manse; Western Australia, £180 and an additional £10 for each child up to £200.

Manses in Home Mission Stations: New South Wales, 24; Queensland, 19; South Australia, 5; Tasmania, 7; Victoria, 36.

Home Mission Stations with Travelling Equipment or Allowance: New South Wales, 32; Queensland, 29; South Australia, 4; Tasmania, 5; Victoria, 52; Western Australia, 6.

Number and Value of new Churches in Home Mission Stations built during the last three years: New South Wales, 3—£1600; Queensland, 5—£5150; South Australia, —; Tasmania, 1—£350; Victoria, 6 —?; Western Australia, 2 complete and 1 in course of erection—£1700. Total, 18—£?.

Number and Value of new Manses in Home Mission Stations built during the last three years: New South Wales, 2—£700; Queensland, 1—£700; South Australia, —; Tasmania, —; Victoria, 2—£?; Western Australia, 1—£1200. Total, 6—£?.

Number and Value of new Halls in Home Mission Stations built during the last three years: Queensland, 1—£120; South Australia, —; Western Australia, 1—£300. Total, —£420.

New Sites for Churches in Home Mission Charges: New South Wales, 1; Queensland, 1; South Australia, —; Tasmania, 1; Victoria, 4; Western Australia, 2. Total, 9.

New Sites for Manses in Home Mission Charges: New South Wales, 2; Queensland, 1; South Australia, —; Western Australia, 1. Total, 4.

Self-supporting Home Mission Stations: New South Wales, 6; Queensland, 18; South Australia, 3; Tasmania, 4; Victoria, 63; Western Australia, 1. Total, 95.

Home Mission Stations receiving Grants: New South Wales, 36; Queensland, 24; South Australia, 8; Tasmania, 8; Victoria, 24; Western Australia, 8. Total, 108.

Total income for the year 1935, or last financial year received by Home Mission Committee: New South Wales, £14,954; Queensland, 1933, £7661; 1934, £7664; 1935, £7679; South Australia, £1276; Tasmania, £549; Victoria, £6404; Western Australia, £2000.

Total expenditure by Home Mission Committee, including Salaries to Home Mission Agents: New South Wales, £14,082; Queensland, 1933, £7454; 1934, £7898; 1935, £7914; South Australia, £1101; Tasmania, £369; Victoria, £18,500; Western Australia, £1800.

Total given by Home Mission Stations in Self-support: New South Wales, £8295; Queensland, 1933, £5562; 1934, £5691; 1935, £5311; South Australia (stipend only), £1335; Tasmania, —; Western Australia, £1000.

IMMIGRATION REPORT.

Your Committee has to report that migration from overseas has not yet been resumed.

From Press reports there seems to be a strong desire on the part of the British Government for its resumption.

A Board has been appointed to formulate a scheme and to negotiate with the Commonwealth Government with this end in view/ No definite statement has been made public by either the Commonwealth or State Governments with regard to representations on migration made to the Prime Minister.

The Victorian Church Assembly has made known to both the Commonwealth and State Governments that, with the desire to assist unemployed city boys it had formed a Boy Farm Trainee Scheme with the Rev. William Thomson, its Immigration Agent, as organiser in February, 1931. For mutual benefit, a collaboration was formed with the Boys' Employment Movement in 1933.

From February, 1931, to August, 1935, fourteen hundred and seven inexperienced boys and trainees under the Scheme, were placed by the Presbyterian Church organiser.

In September, 1935, the number of boys fell off to such an extent that the applications greatly exceeded those offering for farm work in both Departments, so that in the year 1935, 600 boys could have been placed had they been available. This disappointing result caused the Church of Victoria to withdraw Mr. Thomson from the position of Organiser of the Boy Farm Trainee Scheme. Mr. Thomson was authorized to make known the fact that city boys were not available in sufficient numbers and that the Government could be encouraged to bring boys from overseas to supply the requirements of the farmers.

The Assembly also in May last, expressed the hope that migration of boys for farm work will be resumed.

The New South Wales Church continued its regular service of meeting incoming settlers, together with welfare work and placements until towards the end of 1931. The Welcome Club, however, a society set up by the migrants themselves with the help of the Immigration Committee, has continued to the present time and is still an active society. It meets twice monthly in the Assembly Hall buildings and has performed a great deal of useful service. All immigration matters were placed by the Assembly under the Social Service Committee, and as the Social Service work has now been incorporated in the Home Mission Department, the Home Mission Committee is studying the position with a view to taking action to revive the Church activities when migration is resumed.

The Queensland Church allowed the Immigration work to lapse owing to the suspension of Immigration, and appointed the Rev. Alexander Duff as Agent. He is absent on leave in Scotland. The Western Australian Church Immigration Committee has been discharged. Any matters relating to immigration are to be dealt with by the Public Questions Committee. There are no reports from the South Australian and Tasmanian Churches.

W. BORLAND, Convener.

REPORT OF JUDICIAL COMMISSION.

Memorandum. In September, 1933, the General Assembly met in Melbourne and had before it Appeals by 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 State Assembly, relative to the teaching of the Rev. Professor Samuel Angus, M.A., D.D.

The General Assembly decided that a case for a proper enquiry had been demonstrated and remitted the matter back to the Presbytery of Sydney, with instructions to proceed according to the Rules of the Church (Min. 106), and provided that in the event of further appeal, the Moderator be authorized to summon the Judicial Commission to "conclude matters." The Presbytery of Sydney referred the case to the State Assembly of New South Wales and thereafter the Rev. R. J. H. McGowan appealed against the finding of the State Assembly of New South Wales. In this appeal he was joined by the Revs. J. A. R. Perkins, A. J. Carter (who gave further reasons of his own), Dr. W. Gunn (who also gave further reasons), Richard Miller, W. Spence, D. McKay Barnet. There were also appeals from the Revs. Geo. Cranston, G. Cameron Wood and John Calder.

The Moderator of the General Assembly thereupon exercised his authority to summon the Judicial Commission to meet at the Assembly Hall, Sydney, on September 19th, 1934, at 2 p.m.

At this first meeting the Commission was opened by the Right Reverend the Moderator, under whose presidency the Commission elected the Rev. Alex. Crow as Chairman and the Rev. G. W. McAlpine as secretary.

The report of the Commission's decisions in the appeals named is appended for the information of the General Assembly, having been forwarded by the Secretary to the Clerk of the General Assembly.

R. W. MACAULAY, Clerk.

27th September, 1934.

Rev. R. W. Macaulay, B.A.,
Clerk, General Assembly of Australia,
The Manse, Camberwell, E.6, Victoria.

Dear Sir,

I hereby forward for the information of the General Assembly of Australia the Judgment of the Judicial Commission in the appeal against the resolution of the State Assembly of New South Wales in re Dr. Samuel Angus.

Yours faithfully,
G. W. McAlpine,
Clerk of Judicial Commission.

FINDING OF THE JUDICIAL COMMISSION.

1. The Judicial Commission has considered the appeal and reasons of the Rev. R. J. H. McGowan in which he was joined by the Rev. J. A. R. Perkins, Rev. Albert J. Carter (who gave further reasons of his own), Dr. Wm. Gunn (who also gave further reasons), Richard Miller, W. Spence, D. McKay Barnet, as also the appeals and reasons of the Rev. Geo. Cranston, the Rev. G. Cameron Wood and the Rev. John Calder.

2. The Judicial Commission took up first the appeals of the Rev. Geo. Cranston and Rev. John Calder in so far as based on the ground that "the State Assembly was in error in passing as part of a motion by the Rev. A. D. Marchant a motion that had been negatived by the Assembly at a previous sederunt." The Commission decided that the said objection be not sustained upon the following grounds:

(a) That objection was not taken at the time the State Assembly had this matter under consideration.

(b) Because it was part of a larger whole which rendered it a substantially different motion from the motion previously dealt with by the State Assembly.

Having dealt with this preliminary objection the Commission took up the main grounds raised by the appeals. The members of the Commission think it right to say that they have given close study and conscientious consideration to the material laid before them in reports, pamphlets, books

and other documents and to the arguments urged by the parties to the case, and the statements made to this Commission by the Rev. Professor Samuel Angus.

3. From the outset the Commission has been impressed with the difficulties created by the unusual nature of the case. Technically this is an appeal against procedure in a Church Court, but in fact it raises issues which are of vital importance to the whole Church and which also gravely affect the character of the Church's training of its candidates for the Holy Ministry and the usefulness and position of the Rev. Professor Angus who, nevertheless, is not technically a party to the case. The Commission is thus in much the same difficulty as that felt by the General Assembly of Australia in 1933.

On the one hand the Commission is confronted with the evident fact that the issues raised are of the gravest moment and for the sake of the whole Church ought to be determined as speedily as possible.

On the other hand it recognises (and wishes the Church to recognise) that no one has ever laid a formal charge against Dr. Angus, so that he is not now, and never has been technically, on his trial. The Commission therefore is precluded from recourse to the methods for ascertaining the facts which would have been available if a charge had been laid or a Judicial Process had been initiated in one of the lower Courts of the Church. In this perhaps unprecedented situation the Commission examined with care the varieties of action open to it. Very speedily it recognised that no bare verdict one way or the other would do justice to the parties or to the whole constituency of the Church which is so vitally concerned with the issues raised. The Commission had therefore to determine what is the central and essential element in the case, and was unanimously of opinion that this could be found neither in the interests of the parties nor in the reputation of any Professor, however distinguished, but in the place given by this Church to the Lord Jesus Christ.

4. The Presbyterian Church claims to be a part of the Holy Catholic or Universal Church and holds the Catholic Faith which is founded on and agreeable to the Word of God.

5. In the Catholic Faith concerning the Lord Jesus Christ it is no more true to say that Jesus Christ is God than to say that He is man. He is both God and man. He is God manifest in the flesh. This is the Catholic doctrine held by our Church. The members of the early Christian Church accepted what may be called this "believing estimate" of the Lord Jesus Christ. That estimate was founded on the revelation of Christ in the Gospels and their experience of His power to make them children of God. This believing estimate of the Person of Christ, based on the Gospels and on Christian experience is still held to be essential to the Christian faith. The intellectual expression of that estimate belongs to the things in which a difference of opinion may be allowed by the Church. Down the ages God has been giving His Church a wider knowledge and a larger experience, and the Church has not merely the right but the duty constantly and firmly to use these gifts of God to enable her to formulate and to proclaim with fresh power the ever living Gospel.

6. In view of these considerations, the Commission found itself bound to ask whether on the material before it a prima facie case had been made out for directing the initiation of a Judicial Process.

7. On examining the relevant books of which Dr. Angus is the author, the Commission found that he denies that the fourth-century intellectual expression of that faith is adequate to our present time. But there is also positive evidence that Dr. Angus holds the "believing estimate" itself. It is not too much to say that his spiritual expression of that estimate is impressive. But is his own intellectual expression of it adequate to conserve the essential substance of the Church's Catholic and agelong faith?

8. This was tested during the public hearing in two ways:—

(i.) Dr. Angus was asked whether he could briefly distinguish his expression of Christian doctrine from that of Unitarianism, and replied that his philosophy is such as to make the Unitarian position “absolutely impossible” to him.

(ii.) We recognise that Dr. Angus had difficulties with that expression of the Church’s faith found in its existing Subordinate Standards. Dr. Angus intimated that he accepted the following statement, which had been tentatively approved by the General Assembly of the Church of Scotland in 1934:—“The Church, knowing GOD through JESUS CHRIST His Son, and through the working of His Spirit in the lives of believers, confesses and adores one GOD—Father, Son and Holy Spirit.”

The Commission accepts Dr. Angus’s further affirmation that he holds the New Testament doctrine of our Lord JESUS CHRIST without mental reservation.

9. The Commission now reviews the whole situation set before it by the Appellants and Respondents:—

The Commission is of opinion that the difficulties of the N.S.W. State Assembly have not been generally realised. Serious difficulties are inherent in every such case. The Commission is of opinion that these have been greatly and unnecessarily increased by various factors, of which three may be named:—

(i.) There has been much publicity, continued up to the eve of the Commission’s meetings. This has been of a type calculated to aggravate feeling, and to interfere with the course of justice.

(ii.) The Commission would have welcomed some evidence that efforts had been made in the initial stages of this controversy to resort to the conciliatory methods of conference and friendly discussion which our Lord Himself has enjoyed.

(iii.) After due allowance is made for the strain unhappily unavoidable in the course of prolonged controversy, there is evidence in the published works and in the speech of Dr. Angus before the Commission that he has not realised the full effect of his utterances and publications.

His official position as an accredited and trusted teacher of the future Ministers of the Church gives him a conspicuous leadership in the Church’s counsels. His unfortunate references to the Courts of the Church would never suggest that he is referring to brethren who have entrusted to his care one of the chief positions of influence and responsibility in the gift of the Church.

The Commission recognises the difficulties inherent in the task of a teacher who feels called to show how new light breaks forth from the ancient Word, but would nevertheless say most affectionately to Dr. Angus that forms of expression which are outworn to him are not necessarily so to others, and that to describe some forms as he does in his published works is needlessly hurtful to many Christian people and that this accounts for much of the opposition and fear which in turn have hurt and surprised him.

10. Having regard to these aggravations of a position already sufficiently difficult, the Commission expresses its appreciation and gratitude on behalf of the whole Church to the New South Wales State Assembly for the patience, kindness and skill with which it has striven over years to hold brethren in the unity of the spirit and the bonds of peace.

It remains to give effect in our decision to these considerations. In view of all the facts hereinbefore set out the Commission determines as follows:—

DECISION.

The Judicial Commission:—

1. Dismisses the appeals in so far as they ask for the institution of a Judicial Process.

2. Declares that the Presbyterian Church of Australia adheres firmly to its faith in the Lord Jesus Christ the Eternal Son of God, Who for our sakes humbled Himself and became man. The Church has ever held, and holds still, the historic Catholic faith of the Christian Trinitarian Church.

3. The Commission notes the solemn statement by the Rev. Professor Samuel Angus made to it that he holds and teaches the essential substance of the Catholic Faith without mental reservation.

4. Counsels the parties to this case and Dr. Angus to take every opportunity for frank and brotherly conference on matters whereon differences of opinion arise and at all stages of discussion to avoid in public and in private wounding references to one another.

5. The Commission affectionately enjoins all the loyal members and adherents of the Church to work and pray for that unity in which we and they might "attain to the measure of the stature of the fulness of Christ."

ALEX. CROW,
Chairman of Commission.

Note:—

In the General Assembly of N.S.W. on 22nd May, 1935, the following statement from the Rev. R. J. H. McGowan was accepted by the Assembly and recorded in the Minutes as a statement of fact:—

"When the judgment of the Commission was read to the parties the Chairman intimated that seven members of the Commission had dissented from the first clause of the judgment.

"Moreover, the appellants, when the judgment had been officially intimated to them, made a protest in the following terms: 'We crave leave to protest against the decision, and we reserve all rights, civil and ecclesiastical, for the appellants and any others who may think with us in this matter.'"

REPORT OF MISSION TO THE JEWS.

The present epoch is certainly not stagnant; and the Jewish people, more than most, are being tossed about by the world-wide movement. The lamentable persecution of them by soi-disant "Christians" must surely tend to embitter the victims against "Christianity." And yet there is so strong a spirit of religious inquiry abroad amongst them that we are presented with a greater opportunity for real Christians to evangelise them than has ever before existed.

In this land also our work has not stood still. In 1934 the Rev. E. C. Etmann's health made an escape from the Victorian winter imperative. Happily, he was enabled to spend six months in a visit to Palestine and England, studying developments in mission methods there.

In Jerusalem he providentially met the Rev. A. C. Karmouche, a worker in the "Church Mission to the Jews," and in him he recognised a man eminently suitable to be his colleague here. The financial obstacle seemed at first insurmountable; but the Victorian Assembly was deeply impressed by the present-day opportunity and by the danger (due to the precarious state of Mr. Etmann's health) that doors now open would shut fast. Accordingly, it was decided to set apart, among the Budget allocations, £460 a year for the expense involved. Mr. Karmouche proved willing to adventure the transfer of himself and his family to this new sphere. He arrived in Melbourne at the end of March, and has already Avon a high place in the hearts of all who have met him.

Mr. Ettmann, to the regret of the Church, felt that the time had come for him to resign. But he was declared a Missionary Emeritus by the State Assembly, and still continues his earnest work among numerous Jewish families whom he has interested in the Gospel of Christ.

The Day of Atonement falls this year on September 26th, and we ask all our people to make Sunday, the 27th day, a special reference to and intercession for that gifted race amongst whom our Redeemer came.

ALEX YULE, Convener.

REPORT OF MODERATOR GENERAL'S COMMITTEE.

During his three years of office the Right Rev. G. R. S. Reid, D.D., visited all States and conveyed greetings from the G.A.A. to their various Assemblies and to many of their congregations and institutions. He made it his aim to remind those with smaller numbers that they were part of a larger whole and a great world-wide Church. Through closer contacts in numerous centres throughout the Commonwealth he is convinced that Presbyterianism has still a warm place in the heart and affection of our people and the Civic Receptions wherever he went gave ample proof of the good standing our Church holds in the eyes of the community both in cities and country districts. He was everywhere impressed by the loyalty and interest of our earnest Christian people. He visited all the Presbyterian Schools and Colleges, over 30 in all, stretching from Perth to Charters Towers, and in his opinion they are rendering a very real service to the cause of Christian education and good citizenship.

Among a number of new buildings dedicated during his term of office the most outstanding was that of the Church of St. Andrew at Canberra, in September, 1934, when all State Assemblies were represented and the opening ceremony was performed by the Governor General, His Excellency Sir Isaac Isaacs, and a crowd of 1,000 people gathered for the occasion. It is some indication of the friendly relations that exist between Presbyterians and Anglicans, at least in the diocese of Sydney, that Archbishop Mowll preached at the Dedication of St. Stephen's, Macquarie Street, while the Moderator General was invited to take a similar part at the opening of a new Church of England in Roseville. Dr. Reid would willingly have given more time to the visitation of more distant places, both in connection with Foreign Missions and the A.I.M., but he was unable to absent himself for longer periods from his own congregation, which showed him patient consideration in many ways. He feels much indebted to Mr. Flynn and the Flying Doctor for making arrangements for his visit to Cloncurry and conveying him by 'plane to Mornington Island, where he saw the splendid work being done among the Aborigines.

Official calls were paid on the Governor General and also the State Governors, and proper messages of sympathy and loyalty were forwarded in connection with the death of King George V and the accession of his son to the Throne.

The following is an outline of the activities of the Moderator General, omitting many other functions and engagements too numerous to be tabulated:—

Victoria.

Officiated in the following congregations at Assembly time in Melbourne (Sept. 1933):—Camberwell, Malvern, Scots, St. George's (St. Kilda), Flemington, Sandringham, South Yarra (80th Anniversary), Box Hill, Toorak, Cairns Memorial. Also gave Wireless Address.

Preached in these Churches during Centenary Celebrations (1934):—Geelong (Scots), Colac, Winchelsea, Ballarat, Bendigo, Buninyong, Portland, Bacchus Marsh, Coleraine, Hamilton.

Also attended Church meetings at Macarthur, Casterton, Mildura.

Addressed Commission of Victorian Assembly and presided at special Commission Meeting for Board of Religious Education appointment.

Preached at Sale and Maffra and visited Kilmany Farm Home, Gippsland, and Hospital of St. Andrew, Melbourne.

Addressed all Presbyterian Schools and Colleges in Melbourne, Geelong, Ballarat and Hamilton. Also Ormond and St. Andrew's and Deaconess and Missionary Training Institute.

New South Wales.

Conducted official Services in following charges:—Canberra (Federal Territory), Scots (Sydney), Ashfield (Jubilee), Artarmon, Granville (Jubilee), Haberfield, Hurstville, Mt. Druiitt (new Hall), Newtown (69th Anniversary), Parramatta, Ryde, Strathfield, Woollahra. Arncliffe (Clouston Memorial), Mosman, Northbridge, Maroubra (new Church), Randwick, Chatswood, Longueville, Palmer Street (80th Anniversary), Kogarah, Greenwich, Burwood (Anniversary), Hornsby, Hunter Baillie Memorial (Annandale), Bexley, Rockdale, Thornleigh, Roseville (Bruce Memorial Window), (Sydney and North Sydney Presbyteries).

Visited country centres:—Berry (new Church), Culcairn (Anniversary), Grenfell and Young (D'armond Jubilees), Holbrook, Queanbeyan. Blacktown, Harden (Memorial Service, late Mr. Knox Ross), Broken Hill, Goulburn (unveiling Memorial Tablet, late Rev. A. Crowther Smith), Henty (new Church), Albury, Corowa, Urana, Leeton, Narrandera.

Preached at St. Andrew's Anglican Cathedral at annual service of British and Foreign Bible Society. Also United Good Friday Service, State Theatre. Visited Schools and Colleges at Albury, Goulburn, and Sydney.

Queensland.

Attended General Assembly in Brisbane and gave addresses on Youth Night, Home Mission and Foreign Mission Demonstrations, P.W.M.U., etc. Sunday Services in St. Andrew's Church, Ann Street Church, Park and Norman Park, united Sunday School gathering.

Visits to Orphanages and Old People's Homes:—United Presbyterian and Methodist Schools (Brisbane), Girls' High School and Boys' College.

Civic Receptions in Brisbane, Toowoomba, Ipswich, Bundaberg, Rockhampton, Mackay, Bowen, Cairns, Innisfail, Charters Towers, Hughenden and Longreach.

United Presbyterian and Methodist Schools Commemoration Celebrations in Charters Towers (Thornburgh and Blackheath Colleges) and special Services. Also addressed Scots College and Girls' School at Warwick.

Church Receptions and Services at Ipswich, Gympie, Bundaberg, Rockhampton, Mt. Morgan, Mackay, Bowen, Cairns, Atherton, Gordon Vale (new Hall), Pioneer (Walkerston), Babinda, Ayr, Townsville, Charters Towers, Hughenden, Cloncurry, Mt. Isa, Longreach.

Wireless Addresses at Bundaberg, Brisbane, Townsville, Cloncurry, Longreach.

Visited Mornington Island with Mr. and Mrs. Flynn and Dr. Alberry. Inspected Aboriginal Mission. Addressed adults and children. Baptised aboriginal twins. Reported on need of support for reconstruction of buildings after cyclone.

South Australia.

Attended Presbytery of Adelaide and addressed Men's Meeting.

Conducted Sunday Services in Goodwood (Mitchell Memorial), Unley, Port Adelaide, Scots Church (including Chalmers), Hawthorn (Adelaide). Week-day Services and Church and Civic Welcomes at Strathalbyn,

Monarto, Murray-Bridge, Monteith, Tweedvale and Mount Gambier. Home Mission Rally at Spalding and informal reception at Jamestown.

Paid official calls on Governor, Premier and Lord Mayor of Adelaide.

Visited and addressed Scots College, Presbyterian Ladies' College and Parkin College. Also St. Andrew's College, affiliated with Adelaide University.

Western Australia.

Attended General Assembly in Perth and addressed special meetings on Youth Night and Home Mission Demonstration. Also W.M.A. Annual Meeting.

Sunday Services at St. Andrew's (Perth), Ross Memorial (West Perth), Leaderville (new Church), Scots (Fremantle). Also Albany and Denmark, Kalgoorlie and Border City (Gold Fields). Week-day Meetings at Northam and Katanning, and Civic Receptions at these places, and also Perth and Fremantle.

Visited Scots College and P.L.C. and addressed pupils.

Attended A.I.M. Council and gave broadcast message.

Visited Fairbridge Farm and addressed children.

Also addressed several Sunday Schools and Fellowship Associations and opened new Manse at Nedlands.

Tasmania.

Attended General Assembly at Launceston in 1934, and also Presbytery of Tasmania. Addressed P.W.M.U. and several other meetings.

Preached in St. Andrew's, Chalmers Church and New Town (Hobart). Also at Deloraine and Mole Creek. Week-night Services and Social Welcomes at Burnie, Devonport, Campbelltown, Oatlands. Opened Flower Show at Ulverston. Visited Scotch College, Launceston, and addressed boys.

Also visited Tasmania in 1936 and preached at St. Andrew's Church, Evandale, and Chalmers Church, Launceston. Sent message for Centenary Celebrations and attended Presbytery of Tasmania at Campbelltown.

As authorised by the General Assembly, the Moderator issued a Pastoral Letter to all Congregations throughout Australia and also wrote all our Missionaries on the Foreign Field, conveying greetings and encouragement. He also sent a message to Home Missionaries along with copies of leaflet entitled, "Our Presbyterian Heritage."

This Committee desires to thank all who extended such a warm welcome to the Moderator General on his official itinerary, and to thank those, especially ministers and wives in manses, who helped to entertain him. He also wishes through this Committee to express his personal gratitude to the Chaplains who gave him valuable assistance in the various States, viz., Rev. A. S. Houston, M.A. (Vic.), Rev. A. M. Stevenson, M.C., M.A. (N.S.W.), Rev. M. McQueen, M.A. (Tas.), Rev. N. D. L. Webster, B.A. (S.A.), Rev. A. E. Brice (W.A.), and Rev. P. W. Pearson, B.A. (Queensland).

J. R. B. CAMPBELL, Convener.

REPORT OF PUBLIC QUESTIONS COMMITTEE.

By resolution of last G.A.A. in 1933 this Committee was formed for the purpose of taking action on moral and public questions of a Commonwealth character and instructed to keep touch with similar Committees in the various States.

The Convener has found it difficult amid his duties as Moderator General in addition to his congregational responsibilities to give as much

attention to the matter as he would have desired. The exact scope of the Committee's operations was left undefined and it could evidently be interpreted to cover a very wide range of subjects.

It has not been the Presbyterian custom to intervene directly in politics, but our Church has in its power a great influence in the formation of public opinion through its ministers and officebearers and Christian people. Its members in many cases give their support to causes of moral reform and seek to realize proper ideals of citizenship. Literature has been circulated under the auspices of the Board of Religious Education dealing with the evils of gambling and intemperance, and instruction is frequently provided in our pulpits, Sunday Schools, and Fellowship Associations.

Co-operation has also taken place between denominations through Ministerial Fraternal and Councils of Churches in seeking the moral welfare of the Community and its protection against grave dangers connected with Sunday sport, drinking habits, etc.

Much remains to be done to raise standards of public life and thought and morality, and to create a stronger Christian conscience regarding* certain national evils. A greater number of Christian leaders are needed with vision, courage, initiative and energy to guide the destinies of this young Commonwealth and lift it to the highest levels. The open witness of earnest churchmen will materially assist in promoting that righteousness which alone exalteth a nation. Little progress will be made through passing deliverances unless they are followed by effective and continued action.

INTEMPERANCE.

While drunkenness is less common than in some previous periods it is still felt to be a real evil, leading to ruin of many characters and to misery and poverty in many homes. It is also the source of numerous crimes, accidents and divorces. The hours of the sale of liquor vary in different States and further restrictions are urgently needed and the present regulations ought to be more rigidly enforced. The principle of local option has received general approval from our Church and the system of establishing or transferring licences without the consent of the community concerned, has been condemned and must be strenuously resisted.

GAMBLING.

It is to be regretted that the vice of gambling has assumed more serious proportions through the State lotteries run by the Governments of Queensland, New South Wales, and West Australia, since it is sanctioned by Parliament and supported under the guise of charity. It seems a despicable method of exploiting a human weakness. Its demoralizing effects are to be deplored, particularly in tempting the young. Protests have been repeatedly made in our State Assemblies where this system of maintaining the Public Hospitals prevails. This Australian Assembly in 1933 condemned it as anti-social and anti-Christian, a violation of the law of honest livelihood and fair exchange, hurtful to the morale of the nation and inimical to its true well-being and ultimate prosperity. The General Assembly of Queensland, the first State to adopt the lottery system in the Golden Casket, deplored its association with the government and urged the members and adherents of the Church to refrain from patronizing it.

The New South Wales Assembly as recently as May, 1936, again expressed the earnest conviction that the State Lottery should be abolished and the Hospitals and other charitable institutions maintained by some form of tax or personal contribution from all members of the community

LORD'S DAY OBSERVANCE.

It is stated with perfect truth in Dr. Mackenzie's booklet—"What should we do with our Sundays?"—that "in our own land there are districts where the churches are attended by a mere handful of people, and where Sunday is recognised by the majority as the day for social functions of all kinds, as well as for horse-racing, cricket, and football matches." From his own experience, the Convener found organised Sunday sport especially rampant and unashamed in many quarters where Sunday fixtures are attended by thousands of people, destroying the peace and restfulness of

the day, giving unnecessary labour to large numbers in transport and catering, etc., and also leading to rowdyism, drunken brawls and revelry. The law is often openly flouted in the supply of liquor. It is very necessary that proper teaching should be given especially to our young people on the origin and value of the Day set apart for Divine and human fellowship. It cannot be too strongly emphasised that if we are to build up a Christian Commonwealth it must be on the only foundation on which we can successfully build and we must jealously guard the Lord's Day from the encroachments which threaten its usefulness as a day of rest and quiet recreation, reading and meditation, spiritual fellowship and united worship. The suggestion comes from Victoria that our Churches should inaugurate a campaign urging our people to keep Sunday as a sacred day and Presbyteries are reminded of their responsibilities as guardians of the faith and morals of the community.

INDECENT FILMS.

The matter of the admission and censorship of films was referred by the General Assembly to this Committee. Here again we can only recommend joint action on the part of the Christian community in patronising only decent pictures and using influence to eliminate those of an objectionable type, which tend to debauch the mind with scenes of crime and sensuality.

GENERAL.

The Presbyterian Church of Australia would seem fairly unanimous in its approval of the abolition of State Lotteries and of more effective control of the Liquor Traffic and the better observance of the Sabbath. Other important questions have been raised and discussed in our courts in different States. Certain pronouncements have been made, e.g., regarding the treatment of Aborigines, Unemployment, War, League of Nations, etc. We have no doubt they will receive careful consideration as they deserve the earnest attention of all who are concerned about the good name and sound development and moral welfare of the nation and Commonwealth.

G. R. S. REID
Convener.

PETITION TO THE KING FOR CONFERENCE FOR PEACE.

The Rev. M. McQueen, of Tasmania, brought before the Victorian State Assembly a Petition which he wished sent on to the King regarding the convening of a World Conference of the Sovereign States of the world with a view to readjustments and new arrangements between the various Powers which would tend to secure peace. The Victorian Assembly forwarded the proposal to its own State Public Questions Committee for consideration and transmission to this Committee for presentation to the General Assembly of Australia. It has been forwarded simpliciter by the Victorian Committee with the accompanying statement that the Petition seems to overlook the value of the work of the League of Nations, which League for this as for other purposes was called into existence and has Deceived the support of the Presbyterian Church throughout Australia.

The Committee now refers this petition to the Assembly for its consideration.

It Melbourne, and within the Assembly Hall, Collins Street, on Wednesday the 16th day of May, 1936.

PETITION TO HIS MAJESTY.

"That the Assembly adopt the following Petition as the expression of its views and wishes, and appoint a Committee to re-draft the Petition where it is thought necessary, and to bring into existence the necessary organization for bringing it before the people of the States of Victoria, Tasmania, and South Australia, obtaining the signatures of the people, and transmitting it through the proper channels to His Majesty the King":—

Petition.

"To His Most Gracious Majesty Albert Edward, etc., King of Great Britain and Ireland, etc.

ISO

“May it please Your Majesty—

“Whereas the relations between the nations of the world are to-day in a precarious condition, and the indications are that, unless some great change is made, a grouping of Powers will shortly take place which will lead to war on a vaster scale even than the Great War of 1914-1918, and which will be waged with tremendous death-dealing powers; and

“Whereas the League of Nations, as at present constituted, has proved inadequate to the task of preventing recourse to war on the part of nations desiring expansion of their activities; and

“Whereas Your Majesty has for many years given indications of your desire to maintain peace and promote happiness in the world and

“Whereas we, your loyal subjects, have great confidence in your ability and influence and power to accomplish much for the well-ruling and governing of the world and the stability of its society:

“We therefore respectfully address to Your Majesty this Petition, namely, that you will take these presents into consideration, and institute steps for the convening of a World Conference of the Sovereign States of the world, to meet in a locality to be named by Your Majesty, with a view to—

“1. Enabling each Power to lay before the Conference a statement of its own needs as a nation so far as they affect its relations with other Powers;

“2. Enabling each Power to set before the Conference the conditions which require to be fulfilled, and the readjustments that are necessary in the spheres of influence of the various Powers, in order that each State may be free to develop its culture and nationality without being irritated by a sense of injustice or fettered by lack of means of development and expansion;

“3. Instituting such new arrangements between the various Powers as will abolish the desire or necessity for recourse to war to attain these objects;

“Or that you will do otherwise as Your Majesty pleases.

“And your petitioners will ever pray, etc.”

The motion was seconded by the Rev. J. Smiley.

The Rev. R. W. Macaulay, as an amendment, moved that the proposal be sent to the Public Questions Committee for consideration and transmission to the Public Questions Committee of the General Assembly of Australia, for presentation to next General Assembly.

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

The motion, as amended, was approved.

CHRISTIAN SOCIAL ORDER.

On the eve of the Assembly a communication was received from our Queensland Committee on the Movement towards a Christian Social Order. This is now referred to the Assembly for its judgment.

Fundamentals of a Christian Social Order Movement:

1. *It is time to initiate a movement* that will make clear the bearing of the Christian message on the present distresses of Society.

2. *The dominating aim, of the movement must be Evangelization.*—It must be for ever made clear that the Kingdom of God does not come by secular uplift, but by personal conversion and rebirth. Secular uplift is a potential menace because it has no eternal standards, and is blind to the deepest wants of human nature. Only those who understand the necessity of conversion and have experienced its power would be of any value to the movement.

3. *Personal piety is not enough.*—Under a democracy the responsibility for social evils and injustice rest with the individual, since legislation

reflects most faithfully the desires of the majority whenever it cares to express them. The Christian has no right passively to acquiesce in an evil state of things, when, by uniting with other Christians, he has it in his power to build up public opinion which would issue in the necessary remedial legislation.

4. *There must be two separate points of attack:—*

- (a) Evangelism for the unconverted. To the non-churchman we must ever present the spiritual background of life. For until there is agreement on the ultimate purpose and values of life, it is impossible to agree on what kind of common social and economic life we desire to have. It is wrong to start building up the walls of the city-that-is-to-be until there is the clearest understanding that we are building Jerusalem, not Babylon.
- (b) Study circles for the converted. To the Churchman we must present the economic background of life. It is ignorance of this background that is one of the greatest obstacles to progress. For without understanding of this, it is impossible to have an enlightened Christian public opinion.

5. *Definite results should be expected from the two separate attacks:—*

- (a) The unconverted should be brought to see the emptiness of any kind of life apart from God. Even prosperity and a social gospel must be clearly demonstrated to be no substitute for the Bread of Life.
- (b) The converted when brought face to face with the too-little understood economic background of life should concur in five guiding considerations.

1. *That true democracy has yet to be achieved.*—Democracy is only just beginning to find expression. At present we have but the political form of democracy, since actually economic and financial interests of sectional groups are highly organised and dominate politics selfishly. Public opinion is so ill-informed and unorganised that it has no power to make the public welfare paramount. The opportunity and task before democracy is, by means of a growing tide of intelligent and organised public opinion, to mould these powerful economic and financial forces to serve the public welfare.

2. *That social control is inevitably and increasingly organising our social and economic life.*—It is our duty to see that such control is made wisely. Public apathy to this process will result in an unintelligent and soulless bureaucracy. This process of growing social control needs to be wisely guided, but it cannot be checked.

3. *We must more clearly understand ourselves to be fellow-workers and sharers in a common social and economic life that is organised and planned as a whole.*—The duties of individuals to the common life are just as fundamental and important as the benefits enjoyed. Economic individualism must be replaced more and more by organised co-operation in a common life.

4. *Increasing economic security must be found for each individual and nation.*—In the common and planned economic life, everyone must have their proper place and security for all their legitimate needs. Each member must be required to give his contribution to the common life and to get his share of the benefits in exchange.

5. *An organised and articulate public opinion is what democracy needs.*—Individual opinion is not sufficiently effective.

6. *The movement shall not ally itself with any existing political party.*—It should concentrate on the widest acceptance of the above fundamentals, being confident that the resulting change of outlook will so transform and clarify the industrial and political arena of thought and action that the right measures and adjustments will inevitably follow.

RECEPTION OF MINISTERS.

Petitions for Admission.

(1) REV. ERNEST WALLACE ARCHER, M.A.

Unto the Venerable the General Assembly of the Presbyterian Church of Australia, the petition of Ernest Wallace Archer, Master of Arts of the University of Melbourne and Master of Arts (Post-Graduate) of Yale University, U.S.A., a minister in full standing of the Presbyterian Church of Canada humbly sheweth—

That your Petitioner, having undergone training in the manner and to the extent set forth in the Schedule annexed, was licensed to preach by the Presbytery of Melbourne East on 30th January, 1928, and was ordained to the Office of the Holy Ministry on 4th November, 1929, by the Presbytery of Connecticut Valley of the Presbyterian Church of the United States of America;

That having exercised his gifts as a Preacher of the Gospel, and having discharged the functions of the ministry as stated in the annexed Schedule, and attended by accompanying documents;

That further, having received his academic training in the University of Melbourne, and his theological training at Ormond College, and being formerly a licentiate of the Presbyterian Church of Victoria, and having been prevented by prolonged illness and other circumstances beyond his control from returning to Australia to serve the Church there as soon as be expected and desired, he now craves to be admitted at the earliest possible date to the Status of a minister in the Presbyterian Church of Australia, with the Standards of which Church regarding doctrine, government, discipline and worship, he is acquainted and in sympathy.

May it, therefore, please your Venerable Court to grant the crave of this petition, and to admit your Petitioner to the Status of a minister of the Presbyterian Church of Australia.

And your Petitioner will ever pray.

E. WALLACE ARCHER.

23rd March, 1936.

Schedule.

Date and place of birth: 4th August, 1898, at Melbourne, Australia

Present Church membership: Minister of the Presbyterian Church of Canada. From the Presbyterian Church of Victoria, of which I was then a licentiate, I was received with similar status into the Presbyterian Church in the U.S.A. on 8th October, 1929, and on 4th November of the same year was ordained to the Holy Ministry.

At the Assembly in May, 1931, I was received as a minister in full standing into the Presbyterian Church of Canada.

In December, 1932, anticipating that circumstances would compel me to remain in Scotland for a number of years, I made application to be received as a minister into the Church of Scotland. This was approved and supported by the Presbytery of Dalkeith and recommended by the appropriate Assembly Committee for acceptance. But thereafter I withdrew my application on the receipt of certain information from Australia which made it possible to return to Australia earlier than formerly seemed likely.

My ministerial application therefore remains with the Presbytery of Saint John, Presbyterian Church of Canada.

Licence to Preach the Gospel: Licensed on 30th January, 1928, by Presbytery of Melbourne East.

Ordination: Ordained by the laying on of hands by the Presbytery of Connecticut Valley of the Presbyterian Church in the United States of America on 4th November, 1929.

Ministerial Career: Since leaving Australia in 1928 I have been almost continuously engaged in post-graduate study, whilst performing various ministerial functions:

From March to September, 1928: Preaching supply, various congregations of the Presbyterian Church of Canada.

October, 1928, to June, 1929: Preaching supply in U.S.A.

July, 1929, to June, 1930: Minister of Union Chapel, Fishers Island, New York, U.S.A. (A twelve months' appointment).

July and August, 1930: In charge of Rosedale Presbyterian Church, Toronto, Canada, during vacation of minister.

October, 1930, to September, 1931: Minister of Sackville Presbyterian Church, Sackville, New Brunswick, Canada. (A twelve months' appointment by the General Board of Missions, entitling me to a seat in the Presbytery of Saint John).

December, 1931, to October, 1935: Assistant minister of Parish of Inveresk, and Missionary in charge of St. Clement's Mission Church, Wallyfore, in the Presbytery of Dalkeith, Church of Scotland.

Course in Arts: Graduate B.A. (Honours) at Melbourne, 1925, in the combined School of English and Philosophy.

Admitted to the degree of Master of Arts, 1927.

Course in Theology: Did the full theological course at Ormond College, Melbourne, and received the Exit Certificate of the Presbyterian Church of Australia in 1927, showing passes in all subjects.

In 1931 was admitted by Yale University, U.S.A., to the degree of Master of Arts, in Theology. This is a superior degree to the Bachelor of Divinity degree.

Attended classes in the Post-Graduate School of Theology at Edinburgh University during the session 1931-1932, and have since been engaged in research work under the supervision of Professor W. P. Paterson and Norman Kemp Smith, and latterly of Professor John Baillie, who has succeeded Professor Paterson in the University Chair of Divinity.

Personal Statement.

In February, 1928, after completing my theological training in Melbourne, I set out on an extended tour abroad, with the objects of engaging in post-graduate study and of gaining as wide an experience as possible of life and religion in other lands. My expectation was to be away not more than three years.

My purpose from the outset was to fit myself more adequately for the service of the Church in Australia, and with this in mind I refused tempting offers of employment in both U.S.A. and Canada, the acceptance of which would have amounted to a deviation of my purpose.

Two factors, however, have been responsible for my unexpected long absence from Australia: one financial, the other concerned with my health. The outset of the world economic depression while I was in the United States, in 1929, dried up avenues of employment and caused a shrinkage in the remuneration of those that remained. The persistence of this state of affairs seriously affected my income and in consequence my ability to carry out the programme of study and travel I contemplated. After coming to Scotland my health began to cause me much disquiet, and to interfere seriously with my work. Matters came to a crisis at the end of 1933, necessitating an operation. Complications ensued which obliged me to spend more than ten months of 1934 in hospital, and constant medical attention has been needed ever since.

The result of all this has been disappointing delay in my return to Australia, and much hardship for my wife and child. I am therefore anxious, not only for my own sake, but for theirs, to get settled in a charge as soon as possible. This for this reason that I hope the way to permanent employment can be opened up for me without avoidable delay.

The Presbytery of Melbourne East heartily and unanimously recommended that the prayer for the petition be granted.

Documents in support:—

- (a) Certificate of status from Rev. Dr. Wardlaw Taylor, Clerk of the General Assembly of the Presbyterian Church of Canada.
 - (b) Certificate from the Presbytery of St. John, Canada.
 - (c) Diplomas, B.A. (Hons.) and M.A., Melbourne.
 - (d) Diploma, post-graduate M.A. in Theology, Yale, U.S.A.
 - (e) Exit Certificate, Presbyterian Church of Australia.
 - (f) Certificate of licence, Presbytery of Melbourne East, U.S.A.
 - (g) Certificate of Ordination, Presbytery of Connecticut Valley, U.S.A.
 - (h) Letters from Rev. Dr. T. Wardlaw Taylor; Rev. Dr. W. M. Townsend, Convener H.M. Committee, Presbytery of St. John, Canada; Rev. Dr. William Edie, M.V.O., Minister of Inveresk, Scotland; James Wilkie, Esq., Session Clerk, Inveresk.
 - (i) Extract Minute of Presbytery of Dalkeith.
- (2). REV. WILLIAM HENRY PURVIS MCKENZIE, M.C., B.A.

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

The petition sheweth—

That the petitioner is Headmaster of Hamilton and Western District College, Hamilton, Victoria; that his certificate from the Presbytery of Christchurch, New Zealand, of his full standing as a Minister of the New Zealand Church, has been presented to the Presbytery of Hamilton, and he has been welcomed as a resident within its bounds; and that he has recently become a member of the Presbytery of Hamilton, being representative elder for St. Andrew's Church, Hamilton.

That the petitioner was born at Pukerau, near Dunedin, N.Z., on 19th December, 1888, of Scottish parents. His minister, from baptism until graduation from the University, was Dr. Rutherford Waddell, of St. Andrew's Church, Dunedin, of which church his father, Mr. Alexander McKenzie, was Session Clerk for fourteen years.

That the petitioner had his primary education at the Normal School, Dunedin, and his secondary education at the Otago Boys' High School, where he held Junior and Senior Scholarships; that he relinquished his Senior Scholarship to enter the office of Messrs. Jas. Rattray & Sons, Merchants, and was Customs and Shipping Clerk, when, four years later, his health necessitated a change of climate; and that while in office work he continued his studies, and matriculated at the higher standard in 1906.

That in 1910, after two and a half years working on the land, he entered Otago University as a student for the Ministry; that he took his B.A. three years later, in English Language and Literature, Latin Language and Literature, History and Principles of Education, Economics, and Mental Science (at the Lower and Higher Standards and including Logic, Ethics, and Psychology). That he spent the following year as a Travelling Secretary of the Australasian Student Christian Movement in South Australia, Victoria, and Tasmania, meantime attending, whenever possible, Professor Mitchell's lectures in Philosophy at the University of Adelaide.

That he returned to New Zealand in March, 1914, to prepare for his M.A. in Mental Science; that in July a three years' scholarship given by Princeton Theological Seminary through the N.Z. Church to one of its graduates was offered to petitioner; and that he sailed in the first week of August to reach Princeton for the session beginning in September, 1914.

That the petitioner completed his first year at Princeton, and was placed in the first division of a class of over forty, and first in the class in Apologetics; that his first year subjects included English Bible, N.T. Greek, Hebrew, Systematic Theology, Apologetics, Church History, Pastoral Theology, Homiletics and Elocution; that he attended lectures in Philosophy at Princeton University; and that his summer vacation was spent at Round Up in the Presbytery of High River, Western Alberta, as a Student Missionary for the Canadian Presbyterian Church.

That in September, 1915, the petitioner crossed to Scotland to enlist for the War, was given a commission in the Scottish Horse, served in Egypt, Palestine and France, and was awarded the Military Cross and Bar.

That from March, 1919, to July, 1920, he was engaged in Relief work in Damascus and the Lebanon.

That he then attended a General Committee Meeting of the World Student Christian Federation in Switzerland prior to returning to Australia to be, for two years, General Secretary of the A.S.C.M.

That the petitioner in 1923 returned to New Zealand to complete his theological course; that he was set a shortened course of study by the New Zealand Church, preparatory to his being taken on trials for license; that he was licensed by the Presbytery of Dunedin on 23rd October, accepted a call to the charge of Leeston near Christchurch, was ordained by the Presbytery of Christchurch, and inducted in November, 1923.

That towards the end of 1924 the Leeston Session, by a majority vote, approached the Presbytery of Christchurch regarding the orthodoxy of the petitioner's teaching; and that a Commission of Enquiry appointed by the Presbytery found that a *prima facie* case against the petitioner had not been established.

That in March, 1925, the petitioner, who was at that time Chairman of the New Zealand Student Christian Movement resigned his charge of Leeston to become for one year the general secretary of the Student Movement, and prepare the Colleges for the visit of Dr. John R. Mott, the Chairman of the W.S.C.F.

That in February, 1926, the petitioner joined the staff of Rangiora High School, near Christchurch, N.Z.; that in February, 1928, he was appointed first assistant at Port Lincoln High School, South Australia; and that in February, 1932, he became Headmaster of Hamilton and Western District College, for some years owned by the Presbyterian Church of Victoria, but now owned by a private proprietary.

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

W. h. p. Mc Kenzie.

The Presbytery of Hamilton, Victoria, transmits this petition with its most cordial support and trusts that the prayer of the petitioner be granted.

W. HUEY STEELE.

Clerk of Hamilton Presbytery.

Coleraine,
June 5, 1936.

Documents in support:—

- (a) Certificate of Status from Presbytery of Christchurch, N.Z.
- (b) Certificate of License, Presbytery of Dunedin.
- (c) Certificate from Registrar, University of N.Z., Wellington.
- (d) Extract from Minutes of Session of St. Andrew's Church, Dunedin.
- (e) Copy of Address presented by members and adherents of Leeston congregation, N.Z.
- (f) Cuttings from "Lyttleton Times" and "Otago Daily Times."
- (g) Letters of commendation from: James Rattray & Son, Dunedin; R. M. Robertson, Esq. (Chairman) and Geo. Manning (Secretary) of Workers' Educational Association at Leeston and Christchurch respectively; J. E. Strachan, M.A., M.Sc., Principal Rangiora High School; Wm. J. Adey, Director of Education, S.A.; Prof. J. McKellar Stewart, University of Adelaide; Prof. Hector Maclean, Ormond College, Melbourne; J. W. Tulloch, Secretary and Director, Hamilton and District College; Dr. Samuel Fitzpatrick, Clerk of Session, St. Andrew's, Hamilton; Rev. F. E. Yarnall, minister, Hamilton; Rev. Dr. John Mackenzie, Toorak.

REPORT OF COMMITTEE ON RECEPTION OF MINISTERS.

Your Committee having considered the petitions from two applicants for admission, make the following recommendations to the Assembly:—

- (1) **Rev. Ernest Wallace Archer, M.A.**
That the prayer of the petition be granted and Mr. Archer be received as a minister in full standing of the Presbyterian Church of Australia.
- (2) **Rev. William Henry Purvis McKenzie, M.C., B.A.**
That the prayer of the petition be granted and that Mr. McKenzie be received as a minister in full standing of the Presbyterian Church of Australia.

The Committee have to report further that since last Assembly:—

- (a) **Mr. A. T. McNaughtan, M.A., B.D.**, licentiate of the Presbyterian Church of New Zealand, was received on July 23rd, 1935, as a licentiate of the Presbyterian Church of Australia, and that authority was given to the Presbytery of Melbourne East to ordain and induct him to the office of Director of Religious Education to which he was appointed by the Commission of Assembly.
- (b) **The Rev. J. A. Munro Ford, Ph.D.**, a minister of the Church of Scotland, formerly a minister of the Presbyterian Church of Australia, and recently resigned from St. Andrew's Church of Scotland, Colombo, having applied through the Presbytery of Sydney for re-admission to the Presbyterian Church of Australia and having been recommended by that Presbytery, the Committee on Reception of Ministers agreed that he be received as a minister in full standing from August 8th, 1934, and that his period of service already rendered in the Commonwealth be accepted in lieu of the prescribed period of twelve months' probation.
- (c) **Rev. A. Trafford Walker**, whose petition for admission was granted subject to certain conditions prescribed by the General Assembly of 1933, having complied with those requirements, has been granted his certificate of status as a minister of our Church, and has been inducted as minister in the congregation of Windsor, Queensland.

A. S. McCOOK, Convener.

REPORT OF HOME RELIGION COMMITTEE.

It is with gratification that we again present a favourable report on the publication of the "Booklet for Family Worship." No fewer than 35,000 copies of this booklet were issued this 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 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 when home religion is on the decline, and it is a serious loss to the Spiritual life of the nation. There is also weakness and slackness in parental control, and thousands of young people are growing up in ignorance of the Scripture 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 the families in the knowledge of God and faith of Christ and the service of His Church.

There are 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 highest 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 civilisation can never outgrow and outlast 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."

Attention should 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 the mission field abroad.

We again appeal to 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 and authorised by the Assembly. The "Book of Family Worship" is available at the Church Office or Bookroom in each State, at the price, 1 d each copy, 1/6 per dozen, and 12/- per hundred.

G. R. S. REID, Convener.

REPORT OF SOCIAL SERVICES COMMITTEE.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him."—1 John 4:9.

Living is not mere existence but thought and feeling and action, showing knowledge of and union with Christ and participation in the activities of His Kingdom.

The manifestation of Christianity is not in what Christian people are getting for themselves from Christ, but in what they are giving to and doing for others, and making possible to those others happiness and well-being. Herein is Christian love, not that we love God but that through that love we minister as Christ did to the ignorant, to the poor, to the greatly tempted and to the much suffering. The Church has always been on trial, and it is the same to-day as in the past. Men judge it by its bigness of heart and kindness of soul, and not solely by what it professes and preaches. To-day's generation is impatient with the continuance of what makes life so burdensome and hard for multitudes of the unfortunate and the poor. It demands from economic thinkers and political leaders and from the Christian Church too, relief.

Much has been done and is being done, but there is impatience with the slowness of reform and the limited achievements of philanthropy. There is an urgent call for the Presbyterian Church to befriend better than it has ever done in Australia, the unfortunate, whether they be infants or little children, men or women, wise or unwise.

Your Committee report that Presbyterians in all the States have joined heartily in all the public charitable movements, and in many instances have been leaders in the founding and management of these. The Institutions and Societies connected with our Church have been generously supported and the interest in them is continually widening. However, much remains to be done, and your Committee ask the aid of ministers and office-bearers in bringing before congregations what united action could easily accomplish

Appended is a summary of what is being done:—

In New South Wales the Institutional Church and Social Services have been put under the care of the Home Mission Committee. It has the Burnside Homes which last year had in residence 520, and to which has

been added The John Reginald Ross Memorial Home, increasing the capacity of the Homes to accommodation for 585; the Metropolitan Mission Hospital, the Scottish Hospital and several Hostels for boys and girls.

Queensland has amalgamated its two Committees on Homes and Hostels. In its Orphan Homes it is caring for 71 children. It 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 the Methodist Church, Archibald House, a Hostel for girls and young women.

South Australia has representations 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, Wangaratta Hostel, Abbotsford Hostel, Providence House, Rescue Mission (including the Renfrew Hostel and Downes Home for Girls and Women), the Presbyterian Girls' Home, Elsternwick, the Kilmany Park Home for Boys, the Presbyterian Sisterhood, Presbyterian Settlement and Group Mission, and has also completed and opened the first wing of the St Andrew's Presbyterian Hospital at a cost of £102,337 and with provision for 71 beds, operating theatres, and other installations for medical research and aid.

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.

DONALD A. CAMERON }
GEORGE COWIE } Joint Conveners.

STATISTICS.

It is to be regretted that the particulars available do not permit of the publication of a more complete comparison of the progress of the work of the Church within the States of New South Wales, Queensland and Victoria during the period under review. The increase in the number of scholars who are receiving religious instruction in the State Schools is very satisfactory.

S. J. CARRUTHERS, Convener.

STATISTICS SUBMITTED TO GENERAL ASSEMBLY OF AUSTRALIA, SEPTEMBER, 1936.

	N.S.W. Queensland Victoria					
	1925	1935	1925	1935	1925	1935
Churches.....	502	526	169	208	568	613
Sittings.....	80,934	84,042	23,568	29,990	104,984	—
Manses.....	177	203	57	69	249	275
School Halls.....	137	193	59	62	229	302
Other Properties	158	166	39	59	192	187
Elders.....	1,321	1,761	386	577	1,297	1,847
Deacons and Managers.....	3,558	3,500	1,133	1,284	5,568	5,898
Communicants.....	26,742	33,949	10,190	13,356	36,834	44,568
Adherents.....	71,076	68,074	33,417	43,000	99,135	100,783
Sabbath Scholars.....	28,325	26,813	10,155	11,891	34,068	34,230
Sabbath School Teachers	3,235	3,282	1,157	1,518	3,932	4,736
Religious Instruction—						
State Schools in Parish ..	1,529	1,619	439	698	922	2,212
Scholars Taught.....	39,756	47,327	10,814	16,114	122,598	205,039

REPORT OF SUVA COMMISSION.

The Commission reports:—

1. On March 1st, 1936, the scheme of co-operation with the Methodist Church of Suva terminated. By resolution of the St. Andrew's congregation, Suva, the scheme was not renewed.

2. In view of the difficulties existing in regard to correspondence and transport, owing to the distance between Victoria and Suva, the Commission asked the H.M. Committee of New Zealand to act as its Executive until this General Assembly should meet. The N.Z. Committee accepted the position subject to the approval of the N.Z. Assembly.

3. The St. Andrew's congregation asked that a minister be appointed for three years at a stipend of £350. The contributing churches to continue their subsidies towards this stipend.

4. The contributing churches promised to contribute as follows for the present year, at least:—N.Z., N.S.W., and Victoria, £25 each; and the Church of Scotland, £20.

5. The N.Z. Committee nominated the Rev. A. Hardie, of Martinborough, as the next minister. The Commission approved, and appointed Mr. Hardie for three years from the 1st of March, 1936.

6. At the request of the St. Andrew's congregation and with the approval of the N.Z. Committee, the Commission authorised the Presbytery of Melbourne South to appoint Commissioners to induct Mr. Hardie. The Rev. G. Budd and Mr. H. R. SurrIDGE, with power to add others, were appointed for this purpose.

7. Mr. Hardie was inducted as minister of St. Andrew's for three years on March 9th, 1936.

J. SMILEY, Convener.

REPORT OF YEAR BOOK COMMITTEE.

In terms of Minute 144 of last Assembly, the Executive appointed as Convener the Rev. Vernon McKeown, M.A. The Rev. J. R. Fiddian, M.Sc., was continued as Editor, and the Board of Religious Education as publisher.

In 1935 the Editor completed 21 years of continuous service, and has earned the thanks of the whole Church for the manner in which he has discharged his duties throughout that period. Year by year he maintains a high degree of accuracy, and provides interesting and valuable information on a wide range of topics. In preparing matter for publication, the Editor is forced to depend largely upon the accuracy of information supplied to him, and the Committee is desirous that steps should be taken towards ensuring that some, at least, of the most essential particulars are sent to him in good time by those best able to provide them. It proposes that the Assembly should instruct Presbytery Clerks to forward to him not later than October 31st in each year, a complete list of the ministers upon their rolls.

The Committee welcomes the Rev. A. T. McNaughton, M.A., B.D., who has taken up the duties formerly carried out by the Rev. W. Goyen in connection with the printing and publishing of the Year Book. It records its deep appreciation of Mr. Goyen's work in that department, and particularly of his success in reducing the necessary costs to a minimum.

The Convener's chief task has been to endeavour to increase the circulation of the book, and the Committee is happy to report that an encouraging degree of success has been achieved in this direction. Sales in 1934 were 940—about the same as in the two previous years; in 1935 they reached 1,388, and in 1936, 1,583. This increase has been obtained through the co-operation of State Bookrooms; and the loyal support of an increasing number of ministers and boards of management who are accepting our

offer to forward supplies of the book post free on a sale or return basis, and who, in nearly every case, are finding a ready sale for their copies when brought prominently to their people's notice.

The financial position is better than it has been for some years, but can not yet be regarded as satisfactory. The figures for the period under review are:—

	Expenditure.		Receipts.		Deficit.
1934	£73 9 7	..	£51 5 0	..	£22 4 7
1935	81 8 10	..	68 1 0	..	13 7 10
1936	100 0 0	..	75 7 3	..	24 12 9

The increased expenditure is principally due to an annual increase in the number of copies printed (viz., 1934, 1,200; 1935, 1,500; 1936, 2,000), and also to the fact that the 1936 book contained several additional pages. We expect that in the coming year we shall be able to obtain more advertisements because of our increasing circulation, and we anticipate a corresponding improvement in our finances. However, it seems clear that we can not yet dispense with the annual subsidy provided by the Assembly and we, therefore, request that it be provided again (so far as necessary) for the next three years.

VERNON McKEOWN,
Convener.

Petitions.

RE TEACHING OF DR. ANGUS.

UNTO THE VENERABLE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA.

The Petition of the undersigned being Ministers and Elders representative of all the States humbly sheweth:—

1. That deep concern exists in our minds and in the minds of our faithful people caused by the widespread publication of the teaching of Professor S. Angus, of Sydney, and particularly set out in his book "Truth and Tradition," a book which in our view is a denial of the Supreme and Subordinate Standards of this Church which every teacher is pledged to "assert, maintain, and defend."

2. The present position has created deeper concern in our minds, inasmuch as it permits Professor Angus to continue his instructions and publications without restriction.

3. To us the whole situation is inconsistent with our position as a Presbyterian Church. In view of the fact that our sister Church in New Zealand refused to allow students from that Dominion to attend St. Andrew's Theological Hall because of the teaching of Professor Angus; and because of the serious position created throughout the whole Church by his teaching, the question demands immediate attention.

Accordingly we humbly petition the Venerable the General Assembly to take such decisive action as will vindicate our position as a Church holding the common Christian faith in Jesus Christ as the Eternal Son of God who for us men and for our salvation came down from Heaven and was made man and by His death and resurrection secured forgiveness of sins and eternal life for all believers.

And your petitioners as in duty bound will ever pray:—

Queensland.

Name.	Minister or Elder.	Address.
G. M. Connor, M.A.....	Minister	Clayfield
Jno. H. King	Session Clerk	Clayfield.
E. G. Muir.....	Elder	Clayfield
Sy. Shilton.....	Elder	Clayfield
Jas. A. Milliken.....	Elder	Clayfield
E. J. Dean	Elder	Clayfield
O. S. R. Wyllie	Elder	Clayfield
Robert L. Reid.....	Minister	Sandgate
M. C. Mayes, B.A.....	Minister	Ipswich
W. Roberts	Elder	Enoggera, Brisbane

South Australia.

Albert E. Page	Minister	The Manse, Clare.
J. D. Gilchrist.....	Session Clerk	Clare
William P. Ness	Elder	Clare
A. H. McKinnon.....	Elder	Clare
G. A. Paterson	Elder	Clare
Stanley Smith	Elder	Clare
Robert Oliver	Elder	P. Pirie
Frank W. Rankin	Minister	The Manse, Goodwood
William Shields	Minister	Jamestown
James Gilfillan	Elder	Jamestown

Name.	Minister or Elder.	Address.
Thomas Piers Brown . . .	Elder	Jamestown
George McGregor	Elder	Jamestown
George Kirk	Elder	Jamestown
Ross McLennan	Session Clerk	Jamestown
P. E. Wylde	Minister	North Adelaide
R. Swanton	Minister	Blyth
H. Lyell McEwin	Elder	Hart
Harold Snow	Elder	Brinkworth
N. B. McDonald.....	Elder	Snowtown
Jas. S. McEwin	Elder	Blyth
R. R. McEwin.....	Elder	Blyth
W. O. Eime	Elder	Blyth
E. L. Hawkins	Elder	Koolunga
W. Gibson Johnstone . . .	Minister	Port Augusta
W. A. B. Litchfield . . .	Elder	Port Augusta
E. Butterfield	Elder	Koolunga
H. W. Eime.....	Elder	Hart
William Gray	Minister	Hawthorn
N. J. Robertson	Elder	Gum Creek Sth.
P. A. Gill	Elder	Spalding
M. Campbell	Elder	Spalding
A. Ross Dean	Minister	Strathalbyn
A. D. Matheson	Elder	Strathalbyn
E. H. Fischer	Elder	Langhorn's Creek
J. A. McGlennon	Elder	Strathalbyn
Charles Duguid	Elder	508 Magill Rd., Magill
Alex. McEachen.....	Elder	11 Opie St., St. Peters
Andrew D. Young	Elder	16 First Av., St. Peters
S. Martin.....	Minister	161 Payneham Road, St. Peters
J. W. Wright	Minister	Union St., Prospect
Norman H. Symes . . .	Minister	33 Elizabeth St., Norwood
David D. Munro	Minister	87 Hall St., Semaphore
A. W. Walklev	Elder	125 Parade, Norwood

Tasmania.

P. Sommerville	Minister	Kirklands
L. A. Burbury	Elder-	Epping
Wm. Wilson, Snr.....	Elder	Seymour
David Eadie	Elder	Parattah
J. A. Finlay	Minister	Oatlands
J. Agnew	Elder-	Oatlands
Ken. G. Exton	Elder	Oatlands
Fred Burbury	Elder-	Parattah
B. D. Brain.....	Elder	Parattah
John Munday.....	Elder-	Oatlands
Lewis Clayton	Minister	Devonport
F. S. Ring.....	Elder	Devonport
A. J. Campbell.....	Elder-	Longford
Oswald Jones	Minister	Fingal
J. Heyer	Minister	Hobart
Chas. W. Hope.....	Elder-	Hobart
E. R. Herring	Elder	Hobart
J. Lewis Hurse.....	Minister-	Launceston
P. S. Cross	Elder	Launceston
A. R. Cordell	Elder-	Launceston
A. H. Harry	Elder	Launceston
Alex. Kirkcaldy.....	Elder-	Launceston
Henry R. Taylor	Elder	Launceston
J. Peters	Elder-	Launceston
W. V. Briggs	Elder	Launceston
W. Fraser.....	Minister	Evandale

Victoria.

Name.	Minister or Elder.	Address.
Hugh Adams.....	Minister	Auburn
J. K. Robertson.....	Minister	Surrey Hills
J. E. Higginbotham	Minister	Burwood
Thos. J. Riddle.....	Minister	Ringwood
J. Drayton.....	Elder	Ivanhoe
John Armour	Minister	Canterbury
George C. Tighe.....	Elder	Canterbury
H. G. Rayment.....	Elder	Canterbury
C. Berrie.....	Elder	Canterbury
Jno. H. Hands	Elder	Canterbury
W. H. D. McMeekin	Minister	Lilydale
Coleidge Harland	Minister	Heidelberg
V. J. Murray	Minister	Camberwell
James T. Robertson	Minister	Melbourne
J. R. Anderson.....	Minister	Melbourne
John Gray	Minister	Melbourne
Jas. G. Scarfe	Minister	Shepparton
John Gillies	Minister	Melbourne
William Tait.....	Minister	Murchison
Albert C. M. Lusted	Minister	Melbourne
Robert John Williams . , .	Minister	Leongatha
R. A. Green	Minister	Melbourne
William Goyen	Minister	Melbourne
Robert Boyd	Minister	Melbourne
W. L. Fenton.....	Minister	Melbourne
Wm. Robertson	Elder	Melbourne
Wm. Evans	Minister	Melbourne
J. Kennedy Paton	Minister	Melbourne
H. Kelly.....	Minister	Melbourne
Thos. V. Charlton	Minister	Campbellfield
C. A. Fraser.....	Minister	Melbourne
M. Macloy.....	Elder	Melbourne
W. D. Wilson	Elder	Melbourne
F. Tamagno	Minister	Albert and Mid. Park
S. R. Blair.....	Minister	Cororooke
H. S. Legge	Minister	Woodford
R. C. Foyster	Minister	Hopetoun
A. C. Sanderson	Minister	South Yarra
James Legge.....	Minister	Kew
Donald Dow	Minister	Maffra
R. V. Merritt	Minister	North Geelong
D. Hopkins	Elder	Sale
J. A. McPherson	Elder	Gardiner
Robert M. Fergus	Minister	Melbourne
Alex. Yule.....	Minister	Balwyn
G. L. Owens	Minister	Williamstown
H. J. Ramsay	Elder	Caulfield
Alex. Stewart	Minister	Moorabool
P. Forman.....	Elder	Camberwell
F. Milne.....	Minister	Parkville
G. Stewart	Elder	Stratford
W. S. Laity	Minister	Morwell
A. D. Brodie.....	Minister	Yallourn
G. Miarisch	Elder	N. Carlton.
E. O. Dalitz	Elder	East Melbourne
J. G. Stansfield.....	Elder	Richmond
R. J. Oehr.....	Elder	East Melbourne
H. A. Evans.....	Elder	Toorak
W. G. Lewis	Minister	East Brunswick
J. T. Kelly	Minister	Nth. Williamstown
P. W. Turner	Minister	W erribee
Hy. McCann	Elder	Melbourne
E. C. Ettmann	Minister	Melbourne
Thos. McClelland.....	Elder	Melbourne
William R. Cunningham	Minister	Blackburn

Name.	Minister or Elder.	Address.
John A. Crockett.....	Minister	Brighton
William Simpson.....	Minister	Caulfield
W. Nicholson	Elder	Caulfield
J. M. Carroll.....	Elder	Caulfield
F. H. Beresford	Elder	Caulfield
W. Fraser	Elder	Caulfield
R. F. Jamieson	Elder	Caulfield
A. M. Eston	Elder	Caulfield
S. L. McKenzie.....	Minister	St. Kilda
L. Preston.....	Elder	Sth. Yarra
W. J. A. Corrie	Elder	St. Kilda
James Mayne	Elder	St. Kilda
James Hislop	Elder	Melbourne
F. Freeland	Elder	St. Kilda
H. B. Thompson	Elder	Toorak
M. Smith	Elder	Sth. Yarra
Hugh A. Buntine . . .	Minister	Elwood
J. A. Sutcliffe	Elder	Elwood
E. McIntyre	Elder	Elwood
Arthur Rogers	Elder	Elwood
Henry Gwynne Jones .	Minister	Brighton Beach
D. Gherashe	Elder	Hampton
J. A. Howden	Elder	Hampton
A. H. Fletcher.....	Minister	Brighton
C. F. White	Elder	Brighton Nth.
A. E. Jukes	Elder	Gardenvale
J. P. Chalinor	Minister	Ormond
C. McTaggart	Elder	Ormond
Deans R. Clure.....	Elder	Ormond
H. W. Towers	Elder	Ormond
C. Drinnan	Elder	Glenhuntly
J. Flett	Elder	Glenhuntly
A. C. Bearup	Elder	Glenhuntly
M. G. McGowan	Elder	Glenhuntly
S. A. Vertigan	Minister	Glenhuntly
James C. Armstrong .	Elder	Nth. Williamstown
Robert C. Pollock . . .	Elder	Newport
Chas. Owens.....	Elder	Williamstown
R. McLaughlan	Elder	Williamstown
A. H. Marr	Elder	Williamstown
W. Turnbull	Elder	Newport
A. Gray	Elder	Newport
S. Armstrong	Elder	Williamstown
Fredk. C. Bennett	Elder	East Brunswick
John G. Linnell	Elder	East Brunswick
A. J. Rushbrook	Elder	Geelong
W. Reid	Elder	Geelong
H. E. Carey	Minister	Queenscliff
James Hutchins	Elder	Queenscliff
R. A. Mitchell	Elder	Queenscliff
D. Munro	Elder	Shelford
R. Christie	Elder	Geelong
John Pettitt	Elder	Moorabool
John Tweeddale	Elder	West Geelong
J. Ross Stewart	Elder	Geelong
S. E. Dickins	Elder	Nth. Geelong
Robert Speirs	Elder	Colac
A. J. Wickham.....	Elder	Laipent
T. S. McMillan.....	Elder	Alvie
P. W. Ward	Elder	Colac
C. Jones	Minister	East Malvern
J. Sandison Yule.....	Elder	East Malvern
E. C. Butler	Elder	Dandenong
W. Adams.....	Minister	Dromana
A. J. Spencer	Elder	Wanthagg
Harold Lamb	Elder	Berwick
A. J. Ritchie.....	Elder	Korumburra

Name.	Minister or Elder.	Address.
J. Keith Miller.....	Minister	Korumburra
C. T. McKerrow	Elder	Alberton
H. D. Mowat	Elder	Alberton
Wm. Macaulay.....	Elder	Yarram
W. J. Willis	Minister	Yarram
J. J. Officer	Elder	Sale
D. Birss	Elder	Sale
W. Floyd Shannon.....	Minister	Stratford
A. E. Jefferies	Elder	Maffra
C. Arney.....	Elder	Maffra
John Love	Elder	Maffra
A. March	Elder	Maffra
H. Millar	Elder	Newry
T. M. Noble	Elder	Maffra
Colin O. Peirce.....	Elder	Maffra
C. Abley	Elder	Nth Geelong
C. J. Wilson	Elder	Nth Geelong
P. Locke, Jnr.....	Elder	Queenscliff
Geo. Shiart.....	Elder	Werribee
August McD. Hair	Elder	West Geelong
H. R. Hornsey.....	Elder	Geelong
G. H. Elliot	Minister	Carngham
J. A. Moscript	Minister	Ballarat
C. W. Auldiss	Minister	Berriwillock
R. W. Stephens.....	Minister	Kyneton
H. Moorhead.....	Elder	Kyneton
C. W. Swanson.....	Elder	Kyneton
J. J. Bower	Elder	Kyneton
D. J. Fraser	Elder	Kyneton
Thos McCreevy.....	Elder	Malmsbury
J. P. Jones	Elder	Malmsbury
R. J. Houston	Minister	Mia Mia
R. R. Green	Elder	Baynton
G. A. Anderson	Elder	Baynton
A. A. Ferguson	Elder	Mia Mia
Benjamin Morgan	Elder	Woodforc
William Henderson	Elder	Grassmere
Edwin McCosh	Elder	Mailer's Flat
John P. Hamilton.....	Minister	Terang
Archd. T. Lawson	Minister	Koroit
Robert Nairn.....	Minister	Mortlake
Alexr. Henderson.....	Elder	Wangoom
P. H. Widmer	Minister	Camperdown
C. R. Houston	Minister	Beeac
S. J. Higginbotham	Minister	Cressy
D. Archer Reddie.....	Elder	Cressy
A. W. Cooper.....	Minister	Rokewood
Archd. Lang.....	Elder	Beeac
Alexr. G. Roy	Minister	Streatham
R. A. Leete	Elder	Murchison
Geo. Templeton.....	Elder	Murchison
Thos. Brown	Elder	Murchison
H. C. Innes.....	Elder	Rosebery
P. J. Trugway	Elder	Jeparit
John Ainslie	Elder	Jeparit
A. F. Allan	Elder	Kenmar
N. A. Innes	Elder	Rainbow
Theo. Duncan	Elder	Rainbow
William H. Johnston	Elder	Rainbow
J. H. Mitchell	Elder	Rosebery
G. F. Stuart.....	Elder	Rosebery
D. McLean	Elder	Beulah
A. G. Harrison.....	Minister	Rupanyup
T. H. Newall.....	Elder	Marnoo
J. J. Aitken	Elder	Marnoo
W. Newall.....	Elder	Marnoo
R. L. McMullan	Elder	Rupanyup

Name.	Minister or Elder	Address.
Wm. J. Cromie.....	Elder	Rupanyup
A. L. Cameron.....	Elder	Rupanyup
H. A. Erskine	Minister	Maryborough
W. G. Finch	Minister	Maryborough
J. Watson	Elder	Maryborough
T. McCann.....	Elder	Maryborough
W. O. C. Will	Elder	Maryborough
H. G. Moorhead.....	Elder	Maryborough
L. P. Arnott.....	Elder	Maryborough
H. H. Donaldson . . .	Minister	Birchip
D. Norris	Elder	Kew
Wm. T. Craighead . .	Elder	Balwyn
C. W. Jamieson.....	Elder	Balwyn
W. Joheston	Elder	Balwyn
Colin Gardner	Elder	Balwyn
C. J. Rogers.....	Elder	Canterbury
James Crow	Elder	Canterbury
Jno. Anderson	Elder	Canterbury
Richard Neill	Elder	Camberwell
Geo. W. Baldwin . . .	Elder	Camberwell
David Bain	Elder	Camberwell
John Steele	Elder	Auburn
W. H. Searle.....	Elder	Preston
C. J. Percy.....	Elder	Kew
F. R. Simms.....	Elder	Kew
William J. Harris . .	Minister	Sth. Yarra
William E. Gronow ..	Elder	Upper Ferntree Gulley
A. McPherson	Elder	Prahran
E. Hammond.....	Elder	Toorak
William Fulton.....	Elder	Prahran
D. W. Smith.....	Minister	Toorak
J. D. Arthur	Elder	Toorak
T. B. Wilson	Elder	Toorak
N. C. Lumsden . . .	Elder	Windsor
J. A. Finlay.....	Elder	Sth. Yarra
D. Taylor	Elder	Hawksburn
A. Stevenson	Elder	Carlton
John Christie	Elder	Nth. Carlton
A. Strickland	Elder	Nth. Carlton
Thos. A. Byers.....	Elder	Balwyn
Samuel E. Gale.....	Elder	Balwyn
J. P. Richardson . . .	Elder	Balwyn
W. Brown	Elder	Wheeler's Hill
G. R. Laitv	Elder	Wheeler's Hill
M. Smith	Elder	Clayton
T. Laughlin	Elder	Springvale
R. A. Hedley	Elder	Springvale
T. C. L. Goble	Minister	Springvale

Western Australia.

George Tulloch	Minister	St. Andrew's Church, Perth
J. T. H. Bolles	Elder	St. Andrew's Church, Perth -
John R. Thrum	Minister	Katanning
A. J. C. Tebbit	Minister	Narrogin
James McGowan.....	Elder	Narrogin
D. C. Mayshuson	Elder	Narrogin
J. H. Ribe	Elder	Narrogin
D. Duncan	Elder	Subiaco
Wm. Currie.....	Elder	Geraldton
Thos. Morris	Elder	Geraldton
A. E. Jones	Minister	St. Andrewes Manse, Kalgoorlie
D. Thomson	Elder	St. George's Church, Boulder
John J. Millan.....	Elder	St. George's Church, Boulder
J. C. Foyster	Minister	Leonora

Name.	Minister or Elder.	Address.
Thos. Sholl	Session Clerk (Goldfields Patrol)	Kalgoorlie
J. Henderson	Minister	Manse, Hedlands
Thomas Gibson	Minister	12, Venn St., Cottesloe
R. Y. Unsworth	Elder	2 Barsden St., Cottesloe
Jas. Adamson	Minister	St. Giles, Mt. Lawley
T. P. McEvoy	Minister	Subiaco
N. F. F. Richards	Elder	Subiaco
B. McLannan	Elder	North Perth
G. C. Barnett	Elder	North Perth
Jno. W. Eddleston	Minister	Maylands
Jno. Geo. Wilcox	Elder	Perth
T. Cuthbertson	Elder	Perth
W. Meston	Elder	Perth
W. Boyd	Elder	Perth
H. Reid	Elder	Perth
A. S. Rouden	Elder	Perth
Peter Whyte	Elder	Perth
P. S. Vernon	Elder	Maylands
R. Christie	Elder	Maylands
Donald Montgomery	Elder	Perth
Charles Thomas	Elder	Perth
T. Christie	Elder	
Alexander Christie	Elder	12 Pier St., Perth
Wm. Christie	Elder	35 Inglesby St., Perth
B. W. Morley	Elder	Northam
F. D. Runnath	Elder	Northam
J. R. Patterson	Elder	Northam

Petition of the Rev. A. J. Carter re Prof. S. Angus.

UNTO THE VENERABLE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA.

The Petition of the undersigned, Rev. Albert J. Carter, minister of Ebenezer-Pitt Town in the Presbytery of the Hawkesbury, humbly and respectfully sheweth:—

(1) That, in common, I believe, with a very large number of the Ministers, Elders and people of the Presbyterian Church of Australia, being deeply concerned in the statements of the Rev. Professor Samuel Angus, I felt in duty bound to make a direct charge against the said Professor, which I did before the Presbytery of Sydney on Tuesday, the 10th day of March, 1936, as follows:—

To the Venerable the Presbytery of Sydney.

Fathers and Brethren,—The Rev. Professor Samuel Angus at his ordination, and later on his induction to the Professorship of Exegetical Theology of the New Testament, solemnly declared that he owned and accepted the Westminster Confession of Faith, as amended by the General Assembly and read in the light of the Declaratory Statement contained in the Basis of Union adopted by this Church on the 24th day of July, 1901, as an exhibition of the sense in which he understood the Holy Scriptures, and as a confession of his own faith, and that he would in his station engage firmly and constantly to adhere thereto, and to the utmost of his power assert, maintain and defend the same. Had he not made this solemn declaration he would never have been inducted into the office which he now holds. It would appear, from certain books that he has written, and statements which he has publicly made, that he does not accept the doctrines set forth in the Westminster Confession of Faith, and more serious still, that his theological views are the same to-day as they were when he accepted his position. Two things are, therefore, manifest: First, that he obtained his position by concealing his real opinions from the N.S.W. Assembly; and secondly, that he has proven false to his ordination vows to maintain and defend the doctrines held by the Presbyterian Church.

I affirm that Dr. Angus does not hold the doctrines of the Presbyterian Church which are held to be vital to the very existence of the Church in the following instances:—

- (i.) The doctrine of the Trinity in the Godhead.
- (ii.) The Deity of our Lord.
- (iik) The pre-existence of Jesus and His sinlessness which are involved in the doctrine of His Deity.
- (iv.) The gift of salvation on the ground of Christ's all-sufficient sacrifice.
- (v.) The mediatorial work of the Lord Jesus.
- (vi.) His bodily resurrection from the grave.

Dr. Angus also attacks the honesty of the sacred writers in the accounts given of the resurrection, declaring such to be mere "haggadic" stories, told to bring out or enhance the value of Jesus.

If it can be proven that Dr. Angus has departed from the doctrines of the Church in these vital matters it is the duty of the Church to remove him from the position which he occupies in the Theological Hall of our Church.

I am prepared to undertake to produce evidence that Dr. Angus has departed from the doctrines which he solemnly declared that he held and would maintain and defend. I ask, therefore, that your Venerable Court should deal with this charge according to the laws of the Church.

(2) That the said Presbytery, before whom I appeared on the 10th day of March, 1936, refused, on the motion of the Rev. John Edwards, to hear me on the charge made.

Against that refusal I appealed to the State Assembly of N.S.W. The learned Procurator, in answer to a question, declared that my charge was in accordance with the laws of the Church, and moved that my appeal be sustained in so far as the Presbytery had failed to investigate the charge and hear your petitioner, and deal with the case in accordance with the Laws of the Church.

I appeared before the Presbytery on the 9th day of June, 1936, but felt that the Presbytery was hostile to me and my charge, and treated me more like a hostile witness than as one who had come forward to prove by clear evidence that Dr. Angus was false to his ordination vow.

I was cross-examined as if I were the party against whom the charge had been made. Some of the questions put to me, and I believe wrongly permitted by the Moderator, were questions which had no bearing upon the doctrines held by this Church, and were evidently an attempt to mitigate the charge against the Professor by failing to face the question. "Does Professor Angus hold and teach the vital doctrines of our Church or does he deny?" I was prepared to prove by direct evidence that he has proven unfaithful to his ordination vow, but the Presbytery of Sydney, notwithstanding the instruction of the State Assembly, failed to give me the opportunity of presenting the evidence. This is contrary to the Laws of the Church, and an injustice to the whole Church, and should be rectified.

In any case, the statement which I made contained in itself, I submit, ample evidence for a process as required by the General Assembly. I contend that a prima facie case for a process was amply demonstrated in my statement of the case without presenting the evidence which I was prepared to submit at the proper time.

The damage which has already been done to the faith of the Church by the teaching of Professor Angus was manifest in the attitude of the Presbytery of Sydney on this occasion..

(3) The Presbytery having passed judgment without hearing the evidence in support of the charge, and having determined, without proof, that there was no case to answer against Professor Angus, refused to

allow my appeal to this Assembly, the supreme Court on discipline. This is surely an uncalled-for action in view of the fact that the Assembly in 1933 instructed the Presbytery of Sydney to proceed with the case in accordance with the laws of the Church which the Presbytery of Sydney failed to do, and, further, our State Assembly unanimously instructed the Presbytery to proceed with the case in accordance with the said laws. I submit that if the Presbytery of Sydney had carried out its instructions it should be quite ready to explain its conduct of the case to this Venerable Court, instead of refusing to allow me the inherent rights of a Minister of the Church.

I would moreover point out to this Venerable Court that it was entirely due to the unconstitutional action of the Presbytery of Sydney in refusing me a hearing in the first instance, that the matter did not come before the State Assembly in such form as to allow of appeals in the regular way, and such unconstitutional action should not be allowed to defeat the ends of justice and debar me from my rights.

(4) In view of the fact that this case has greatly troubled our beloved Church, and its effects are so far reaching as to be causing unrest throughout the whole Commonwealth, I petition this Court which has Commonwealth-wide jurisdiction over all its members to take such decisive action as will determine whether the Church should permit such teaching as that given in the book, "Truth and Tradition," to be given by one of our Professors.

As our Church is decidedly Trinitarian surely there is a case to answer which can only be settled by a direct process.

(i) I accordingly petition this General Assembly of Australia to hear me by this petition, as I have been denied the natural justice of which our Church claims to be the embodiment.

(ii) That in view of the fact that the Presbytery of Sydney by its unconstitutional action prevented appeals coming to this Court in the regular way. That this Venerable Court will take such action, as may be in its power, to hear and determine the case, or deal with it as in its wisdom it may deem to be desirable.

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

ALBERT J. CARTER.

Petition from Rev. R. J. H. McGowan re Prof. S. Angus.

TO THE VENERABLE THE GENERAL ASSEMBLY OF AUSTRALIA.

The Petition of the undersigned respectfully sheweth:—

1. That whereas he with numbers of other people have been much troubled concerning the teaching given by Professor Angus in lectures in the Theological Hall, in addresses, and in published books and pamphlets:

2. And whereas your Petitioner and others have brought the matter up in various ways in different Church Courts:

3. And whereas up to the present no real and proper trial of the merits of the case has been held:

4. And whereas the work of the Church has been hindered and the minds of many of our people disturbed by the promulgation of Dr. Angus's views and his published attacks upon our Presbyterianism under the standing of a Professorship in our Theological Hall:

5. And whereas the matter is one that concerns not only our State but the whole of Australia:

6. And whereas the Presbytery of Sydney did not grant your Petitioner leave to appeal to the G.A.A. against its decision regarding the charges brought by the Rev. A. J. Carter:

7. And whereas the said Presbytery refused to elect your Petitioner a member of the forthcoming Assembly so that he has no voice in its deliberations and can only approach the Assembly by Petition:

Your Petitioner therefore requests your Venerable Court under the special and peculiar circumstances that exist to make arrangements for a proper and regular trial of Professor Angus and your Petitioner intimates his willingness to charge, and if it be necessary for such trial does now charge, the said Professor with teaching concerning the Deity, Mediation, and Resurrection of Christ contrary to the Holy Scriptures, the Westminster Confession of Faith read in the light of our Declaratory Statement, and the binding declaration of our Deed of Union.

And your Petitioner as in duty bound will ever pray.

ROBT. J. H. MCGOWAN.

12th August, 1936.

Convener,
Business Committee, G.A.A.,
Sydney.

At Sydney and within St. Stephen's Church, Macquarie Street, on Tuesday, the 11th day of August, 1936, which day and place the Presbytery of Sydney being duly met and constituted with prayer.

Inter alia:—

Petition to G.A.A.: Rev. R. J. H. McGowan.

The Clerk read and laid on the table the enclosed Petition from the Rev. R. J. H. McGowan to the Venerable the General Assembly of Australia.

After consideration of the Petition it was resolved: That the Petition be received.

It was further resolved: "That the Petition be forwarded to the General Assembly of Australia with intimation as follows:—"

"(1) That the Presbytery has already declared that the re-opening of this case is an unnecessary disturbance of the peace of the Church."

"(2) That the Presbytery challenges the correctness of certain assertions in the preamble."

"(3) That the Presbytery denies the implication in the prayer of the Petition that previous proceedings in the Presbytery, Assemblies and Judicial Commission have not been proper and regular."

"The Presbytery therefore recommends that the prayer of the Petition be not granted."

Extracted from the Presbytery Records this 12th day of August, 1936, by me.

g. W. McAlpine,
Presbytery Clerk.

To the Venerable the General Assembly of Australia.

The Petition of Ian M. Thomson, of The Manse, Rosedale, Gippsland, Vic., humbly sheweth:—

1. Your Petitioner is the son of the first Minister of the Charge at Unley, South Australia, and is now 34 years of age, has served the Church of Australia in the States of South Australia and Victoria for ten years, and at present is employed by the Home Mission Committee of Victoria at Rosedale:

2. Having attended three years lectures at Ormond Theological Hall, your Petitioner still had three subjects to pass, namely—Philosophy of Religion, Theology, and Ethics, carried over from the first and second years. Having sat for the Examination in these subjects he had failed, although in some of them he missed a pass by only a few marks. The Theological Education Committee of Victoria kindly allowed him to take a fourth year at Ormond with the aim of completing his course and being licensed:

3. During this fourth year he was in charge of the Home Mission station of Violet Town. Each week-end he had to travel 250 miles, take four services and superintend one Sunday School, and make sick visits before returning on Mondays:

4. After completing three months of the session your Petitioner was stopped by a severe nervous breakdown, and attributes his collapse to the strain of the study and the hard work at the week-ends. Dr. Armstrong, of Violet Town, certified to the Committee that further work would be impossible for a considerable time:

5. On leaving Violet Town your Petitioner had the satisfaction of knowing that he had opened three preaching places during his stay and was handing the Charge over to an Exit Student:

6. Your Petitioner has endeavoured to resume his studies for the prescribed examinations while working at Rosedale, but several relapses have led Dr. Gibb, of Heyfield, to certify the College Committee that further effort to combine such study with parish work is impossible. Dr. Gibb has warned the Petitioner against any further strain such as such study would impose:

7. On enquiry—through my wife owing to my illness—how to appeal to the last Commission of Assembly against the decision of the College Committee, I was informed by the Convener of the Committee that the Commission of Assembly had nothing to do with the College Committee and that the only appeal against their decision was to your venerable Court: in view of this information I did not appeal to the State Assembly.

Your Petitioner therefore, now respectfully submits this petition and request to the General Assembly of Australia that he be granted an Aegrotat Pass, so that he may proceed to License according to the rules of the Church. And your Petitioner will ever pray, etc.

(Signed) IAN M. THOMSON.

July 28th, 1936.

Transmitted by the Presbytery of Gippsland:

The Presbytery of Gippsland recommends that the prayer of the Petition be granted. Rev. W. Floyd Shannon has been appointed to support it in the G.A.A.

(Signed) W. D. MARSHALL,
Clerk of the Presbytery.

28/7/36.

TO THE VENERABLE THE GENERAL ASSEMBLY OF AUSTRALIA.

The petition re Mr. W. H. Baird, of the Rainbow Charge, humbly sheweth:—

Throughout the last 15 years we have had many vicissitudes as a charge, and it is only in this present year that the situation has been retrieved. Being desirous of continued progress in the work of God among the six congregations which now comprise this extensive charge, we wish to bring our humble petition before you, that Mr. William Harcourt Baird, student in charge, be ordained to the office of the holy ministry, with the condition that he be not eligible for a call elsewhere until he shall have completed at least the usual term of a minister in an Intermediate Charge in this district.

We have had several ordained ministers stationed here during the period under review, some of whom did excellent work, but ill-health and other difficulties eventuating, our position as a charge was brought into jeopardy.

When Mr. Baird was appointed by the Home Mission Committee to take charge, our Churches were almost empty, and we felt we could only support a single Home Missionary. The Home Mission Committee had no single Home Missionary available at the time, and sent us Mr. Baird, providing also a grant of £24 per annum to meet the difference between the stipend of the single man for whom we asked and that of Mr. Baird, who is married. Since he took charge, our empty churches have become full, and our people, who had become utterly disheartened by the events of the past, have taken fresh heart again. The low prices and bad seasons which have been experienced have added to the trials of our Presbyterian people, and these days of difficulty are the very times in which we need most of all a vigorous and effective pulpit ministry and an active pastoral work.

We feel that if Mr. Baird is transferred elsewhere, so as to be nearer Melbourne and to study in the Theological Hall, there is a very grave risk that all the ground which has been regained here will be lost once again; and that those who have been aroused to interest in the work of the Kingdom will not be sufficiently grounded and established in their renewed faith, to persevere in the face of the disappointment caused to them by the removal of their present spiritual helper. We feel that Mr. Baird has been sent to us of God. We did not want him, and complained because a married man was sent to us at all; but it has become plain to us that Mr. Baird has the message suited to our needs, and that his proclamation of the Gospel is such as to make a strong appeal to our people.

Mr. Baird is not the instigator of this petition, nor is he a party to it, but the drafting committee appointed by our Federal Board of Management has secured from him (by special request) the particulars as to his scholastic work which are summarized herewith. He is now 37 years of age, married and with two children. He attended Geelong College for three years, and was a student in Arts (with a view to Theology) during 1924 and 1925, being in residence at Ormond College. In 1926 and part of 1927 he was a non-resident student. During those years his health militated greatly against his scholastic progress, and apparently the approach of examinations had an adverse effect upon his health, for on one occasion he broke down in health just before the examinations, and on another he broke down again while they were actually in progress. Since then he has been employed by the Home Mission Committee at Glenorchy (Tas.), Lake Rowan, Myrtleford, Tottenham and Minyip charges, prior to his being sent to Rainbow. He is at present, we believe, studying Greek in preparation for the entrance examination to the Theological Hall.

Finally, we would humbly pray your honourable Court to pay due heed to the special circumstances of this charge, and to consider that the case of Rainbow charge is such as to merit the special consideration which we crave as the result of a unanimous vote of all our congregations.

And your petitioners will ever pray.

RAINBOW CONGREGATION.

Members.

William H. Johnston
 Laura W. Pfitzner
 L. W. Pfitzner
 M. A. Pfitzner
 L. Howlett
 A. P. Howlett
 D. Little
 A. Little
 And 93 others.

Adherents.

E. Etherton
 G. Mcinnes
 A. G. Merritt
 A. L. McLeod
 E. Fisher
 And 109 others.

**TO THE VENERABLE THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH OF AUSTRALIA.**

From Mr. James Forbes.

The Petition of the unde signed respectfully showeth:—

1. Your petitioner was born in the Parish of Caputh, Perthshire, Scotland, 1886, and is now 50 years of age.

2. Both father and mother were active members of the U.F. Church of Scotland. Their children therefore were all instructed in the Christian faith and brought up according to the principles of the Christian life.

3. When the late Great War broke out, he enlisted for service with the British Expeditionary Forces, and experienced Active Service conditions, with the 1st Battalion of the Black Watch (Royal Highlanders), on the Western Front.

4. At the close of the War, on being demobilised, he went to reside in the city of Edinburgh, Scotland, where he remained until his call to the work of Home Missions of the Presbyterian Church in Queensland, in the Autumn of 1922.

5. Through the kind services of Mr. Andrew Stewart, of Edinburgh, the Home Mission Field of the Queensland Church was brought to his notice, as a sphere of Christian life and service. The invitation to the work there was readily accepted by your petitioner about the end of 1922.

6. On arriving in Brisbane, Queensland, the Home Mission Committee decided to appoint him to the far north charge of Hughenden, which was then vacant.

7. In taking up the work of Home Missions in Queensland your petitioner was requested by the Committee to prepare for the regular ministry of the Church, by devoting all his available time to the prescribed studies arranged for the H.M. Course.

8. This advice or request was followed by your petitioner. Text books were procured and early in 1923 he entered upon his H.M. Course of training (Old Course) with a view to the regular ministry.

9. As a Candidate for the ministry he supplied for the Home Mission Committee in the following fields, viz.:—

- | | |
|-----------------------|----------------------------|
| (a) Hughenden Charge | (e) Tiaro Charge |
| (b) Sarina Charge | (f) Childers (Isis) Charge |
| (c) Boonah Charge | (g) Redbank Charge |
| (d) Chinchilla Charge | |

10. Owing to indifferent health and advanced age your petitioner was much longer in completing his H.M. Course than might otherwise have been the case had he been a younger man. He was severely handicapped with a "bad memory" for dates and fullness of details in preparing subjects for Examination purposes. Consequently the responsibility of carrying out the duties of a Home Missionary and also that of a student proved very strenuous.

11. Your petitioner having at last completed his H.M. Course he entered the Theological Hall, Emmanuel College, Brisbane, having passed the Entrance Examination in 1932. All prescribed subjects set for 1st, 2nd and 3rd years in Theological Hall were studied by your petitioner, in company with other Divinity students, and Passes were given for each year's subjects, except in Exit Examination.

12. Advanced years and the present state of your petitioner's health will prevent him proceeding further with Theological studies while at the same time discharging the duties and responsibilities of the ministry.

13. Your petitioner respectfully points out that his "Call to Service" with the Queensland Church, because of the circumstances associated therewith, he believes was the plan and mind and will of God for him in 1922. Subsequent events and experiences have confirmed this conviction. The work entrusted to you petitioner by the Home Mission Committee in the several Charges in Queensland prospered under his ministry. This to him seems to indicate that his life and service were acceptable to God.

14. The best years of your petitioner's life having been spent in the interests of the work of the Presbyterian Church, Queensland, and having now completed both his H.M. Course and Theological Hall terms, failing only in Exit subjects (New Testament, Greek and Exegesis, Philosophy of Religion and Comparative Religion), your Petitioner accordingly prays that the General Assembly will take these premises into consideration and grant him an aegrotat pass for the Exit Examination in order that he may proceed to license.

As your petitioner, in duty bound, will ever pray.

JAMES FORBES, Petitioner.

At Brisbane the seventh day of April, 1936, which day the Presbytery of Brisbane being duly met and constituted with prayer.

Inter alia:—

The Presbytery, having heard the Petition of Mr. James Forbes, at present labouring as a Home Missionary within the bounds of Presbytery, praying that he be granted an Aegrotat Pass in his final examination as a student in Theology, that he may present himself for license, it was resolved that they accord the Petition their support and commendation, and transmit it to the College Committee for consideration and report to the forthcoming General Assembly.

Closed with prayer.

Extracted from the records of Presbytery this eighteenth day of April, 1936, by me.

J. CAMPBELL, Acting Presbytery Clerk.

Petition of Kenneth Ross McKenzie, to be raised to the Status of a Licentiate:

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

The Petition of Kenneth Ross McKenzie humbly sheweth:—

1. In September, 1933, your Petitioner submitted a Petition to the General Assembly which met in Melbourne that month, which Petition asked that he should then be raised to the status of a Candidate for License.

2. The Executive of the College Committee recommended that the prayer of the Petition be refused, but the full Committee on reconsideration recommended "that in view of War 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." (Minute 148, p. 61). This recommendation was approved.

3. The Petitioner received an anonymous communication containing a printed copy of this decision, but no other information as to what course or Exit requirements he was asked to meet.

4. In view of the sequel it seems important to remind the Assembly that the ground of his original Petition was that war injuries had entirely destroyed the sight of one eye and so gravely impaired the other eye that he was forbidden to undertake any prolonged study, especially of fine print or foreign language such as Greek.

5. Hearing no more as to his course, the Petitioner presumed that he must begin study at Ormond College and presented himself for the Classes at the beginning of the 1934 Session. He did not attend the Greek Class, as he knew no Greek and could not read Greek print on account of his defective vision. He was admitted to the Classes and told later by Professor Gillies that he ought to attend the New Testament Class also. This he did but was strongly advised by the professor that he must not imperil his remaining sight by attempting to learn Greek or by taking notes. He was to listen and absorb as much as he could. Very gratefully he did this, and found in the New Testament and other classes much profit and inspiration, although it is true that he could not have passed many examinations. The Assembly was aware of that, however, when it gave its decision.

6. In March, 1935, the Petitioner received a letter dated March 11th which he submits in full, namely: "The College Committee at its meeting to-day had before it a report in regard to your work and position in the Theological Hall, and in view of that report, which was from the Senatus of Ormond College, find it impossible to carry out the requirements of the General Assembly and will refer back your case to the General Assembly at its next meeting."

7. This letter was a stunning blow and grievous disappointment to a man who had begun his course before he went to the war and was promised that neither his position nor his prospects would be affected adversely. Your Petitioner assumed that the letter meant that access to classes was refused to him and enquired the reason. The reply, under date April 10th, 1935, said: "I am instructed to inform you that the report of the Senatus had to do only with your disability, and not all with any lack of interest or effort on your part."

The Petitioner enquired what the Committee proposed to do in the matter and was told: "This Committee is not considering your case and it believes that it is not within the province of this Committee to do so."

8. There was still a faint hope in the Petitioner's mind that the College Committee might intend to report that the Petitioner had done his best and might be excused further attendance on lectures. What its report actually contains, of course, the Petitioner does not know, but he has ground for fearing that it will be a statement that he could not comply with the full course.

9. The Petitioner, therefore, feels compelled to anticipate that report and to bring under the notice of the Assembly the following points:—

- (a) The College Committee did not comply with the direction of last Assembly "to determine" the Petitioner's "course and Exit requirements" or, if it did so, it did not so inform the Petitioner, and to this day he does not know what he was expected to do.
- (b) The Assembly could not have meant that he is to do the whole course, inasmuch as his previous Petition was grounded on the fact of his visual inability to do that very thing and the medical order that he must not attempt it.
- (c) The Assembly gave the College Committee power to fix some reasonable course of work within the power of the Petitioner and, indeed, an absolute right to do so.
- (d) The College Committee was instructed to do this "in conjunction with the faculty" at Ormond College; but its letter to the Petitioner declares that it was impossible to carry this out.
- (e) Very respectfully, the Petitioner holds that the College Committee cannot have understood clearly the instructions given, and that it was no part of the Assembly's intention that after twenty years of service for the Church at home and abroad, he should waste two years more waiting for this next Assembly. The result is that the decision of last Assembly has been made of none effect.

10. The Petitioner summarises the major points of his first Petition:— Served in evangelical work under the Rev. J. K. Robertson at East Brunswick, entered the Home Mission service in 1913; served 1167 days abroad as an N.C.O. of the 6th Battalion, and 1807 days altogether; was danger-

ously wounded in July, 1918, when he suffered severe abdominal and other wounds and had one eye destroyed and the right eye permanently injured. Was many months in hospital after return to Australia. Returning to Home Mission service, worked at Landsborough, Maldon (became Church Extension Charge), Hagley and Longford, five years at St. George's, Collingwood (a very difficult sphere), graded fourth year student for special tuition which, however, was not available.

11. Since last Assembly he served a year at Geelong North (became part of Full Charge) and is now at the difficult station of Whittlesea. In no case has it been stated that his pastoral or preaching work has been allowed to suffer through his poor sight. He has strongly worded testimonials to the success of his work from interim Moderators and competent observers.

12. The original list includes a recommendation from the Presbytery of Melbourne East for a modified course of study (such as the last Assembly approved), recommendations to the Assembly for the success of his Petition from the Rev. D. A. Cameron, the late Rev. John Barnaby, the Revs. J. J. Spalding, T. W. Leggatt, F. H. L. Paton, J. K. Robertson (who mentions that the petitioner's war trophies included bringing the man who is now Dr. Robert Knox of the Church of Scotland Mission to Tibet, to Christ), F. E. Brown, J. G. Sharpe, J. C. Jones, Oswald Boyle (Methodist), W. E. Watkins, H. C. Kent (Methodist), Syd. A. Goddard, the Collingwood Ministers' Fraternal (of which he was president for some years), Capt. A. G. Carne (6th Battalion), Mr. F. P. Morris (Chief Magistrate, Children's Courts, ex-President of Baptist Union), Mr. Jas. Laidler, Representative Elder at Maldon, Mr. W. Webb Hodgetts (Secretary of Landsborough District Mission), Mr. A. Strang (Principal of Collingwood Technical School), Mr. E. J. Putland, Mr. W. Joyce (State Secretary of the R.S.S.I.L.A., Victorian Branch), Mr. W. Butcher (ex-Town Clerk and Magistrate at Collingwood), Session of the St. George's Church, Collingwood, Dr. J. W. O'Brien (Departmental Oculist of Repatriation Department), and Dr. E. R. Sawrey, F.R.C.S., Melbourne.

13. The Certificate of Mr. W. H. Thompson, J.P., Secretary to the Victorian Home Mission Committee, dated June 21st, 1933, is very cordial, mentioning that the Committee specially selected the Petitioner for the work at Collingwood.

14. When it was decided that the Petition should be renewed your Petitioner received a very warm letter from the Moderator of his former H.M. Station at Lara, North Shore and Little River, commending him for his most efficient practical work, energy and pulpit ministrations, as also for his fine organising gifts. (This was signed by the Rev. W. W. Ingram.)

From his present Moderator, the Rev. W. D. Anderson, the Petitioner has now received a cordial certificate and understands that the Presbytery of Geelong will add its commendation. He is hopeful that the Presbytery of Melbourne North, also, will strongly support the prayer of his Petition.

In view of all these facts and the twenty-three years of service he has now given, your Petitioner respectfully asks the General Assembly to receive this Petition and to grant its prayer that he be now excused further College study and that the Assembly direct the Presbytery of Melbourne North to take him on trials for License.

And your Petitioner will ever pray, etc.,

(Signed) KENNETH ROSS McKENZIE.

The Manse, Whittlesea, Vic.,
31/7/1936.

Transmitted by the Presbytery of Melbourne North with its strongest and unanimous approval.

Extracted from Minutes and certified by us this third day of August, 1936.

A. S. HOUSTON, Moderator,
Presbytery of Melbourne North.

ROBERT ROBERTSON, Clerk.

From Mr. G. F. Draffin (Asking to be Admitted to his Trials as a Candidate for License.)

Note by the Business Committee: This Petition was referred by the Business Committee to the Theological Education Committee so that it may advise the Assembly as to the merit of the Petition.

To the Venerable the State Assembly of the Presbyterian Church of Victoria.

This Petition from George Francy Draffin humbly showeth:—

1. That petitioner is in his 58th year, having been born on 22nd July, 1878, at Burrumbeet, Ballarat. Parents both Presbyterian. Mother was a daughter of the manse, being brought up by her uncle, Rev. Smyth, said to be the first minister to Miner's Rest. Grandfather, David Draffin, donated the land on which the Burrumbeet Church now stands.

2. That he first had a State School education, obtaining merit certificate in N.S.W. A local preacher for three years, while occupied in sheep farming. After which he was trained for the mission field at Angas College, North Adelaide, where the course included English, Grammar, Moule's "Outlines of Christian Doctrine," the Old Testament and Its Contents, New Testament and Its Writers, Landmarks of Church History, and a History of Missions. Then on the mission field, a course in Chinese, including Chinese Classics and practically the whole Mandarin Bible. Was granted the Senior Missionary Certificate of the China Inland Mission for the work done.

3. That he was accepted by the China Inland Mission in 1903, and for 30 years worked in connection with that Mission. Was appointed to Changteh, Hunan, Central China, in 1904. Was asked to take charge of Nanchow in 1907, and two years later became Missionary-in-Charge of that district, with eight out-stations, which position he held till his furlough in 1913. Returned to Nanchow in 1914 and after a year was transferred to Changteh. A little later took charge of the two districts. Married in 1917, his wife formerly working for five years in connection with the Christian and Missionary Alliance. Returned to Nanchow in 1919 and was labouring there till furlough at the end of 1922. Was in the U.S.A. for nine months doing quite a little deputation work; then returned to Australia in 1923 and at the request of the Mission authorities engaged in deputation for another nine months. Returned to China in 1924 and for over eight years, for most of the time, had charge of the Changteh and Nanchow districts, having under his supervision eight Chinese Evangelists, three Biblewomen, and latterly, three junior missionaries. In 1926 he and his family were rioted, a Bolshevik crowd smashing up the church and two-residences, and while suffering the loss of most of their earthly goods, through the Lord's protecting care, escaped bodily harm. They again passed through the Hankow riots early in 1927, when the British Concession was taken by force. They were amongst the first batch of refugees to reach Shanghai, where a little trouble again broke out, the situation only being saved by the British soldiers. After a long time of waiting, most of which was spent at Chefoo, where the children were going to school, towards the end of 1928, leaving the family there he returned inland to investigate the possibility of missionaries returning to their work. A strenuous and perilous time for the next six months, keeping the soldiers from occupying the Mission premises, at the same time putting in repairs. His wife and other missionaries were able to join him in 1929. They all narrowly escaped falling into the hands of Ho Lung's bandits in the summer of 1930, again suffering the loss of most of their earthly possessions. Three months later petitioner had another narrow escape while investigating conditions in the Nanchow district, having to flee for thirteen days before the bandits and lost his third outfit. Riot and bandit experiences shook his wife's nerves and she was ordered home to America for a prolonged rest in 1931, while he returned to Central China for another nineteen months. For the last year of this time he was Chairman of the Changteh Missionary Famine Relief Committee, which handled \$20,000 and gave relief to 10,400 people, some for a period of five months. At the end of 1932 joined his wife and youngest boy in America, and after four months there, went to Vancouver to take charge of the C.I.M. centre there for two months,

during the absence of the Secretary and his wife. Returned to Australia in 1933 and as the doctor flatly refused to pass Mrs. Draffin to return to Inland China, while petitioner himself was in poor health, application was made for a position in the Home Mission. Appointed to Lake Boga at the beginning of 1934 and in May of the same year was transferred to Bothwell. Changteh and Nanchow constitutes one of the three Presbyterian districts under the C.I.M.

4. That the reason for not returning to China was the doctor's refusal to pass Mrs. Draffin because of her nervous condition, together with the fact that petitioner was in poor health at the time. Further, he was in no way under censure or liability on any moral or doctrinal grounds. The C.I.M., being over-staffed owing to the number of missionaries detained at home, had no position in Australia to offer him.

5. That he desires to be accepted as a candidate for a license and herein makes definite application for the same. To this end he requests the Venerable the State Assembly of Victoria to transmit his Petition to the General Assembly of Australia with its cordial recommendation that the petitioner be taken on trial for license as if he had taken the full curriculum and passed the Exit Examination. He believes this would be conducive of more efficient service. It would save the authorities from the adverse criticism of those who do not understand why a man who has been privileged to share many years' experience in the mission field should be restricted by rules framed for young untried students. It would remove the disadvantage in which he is placed in relation to ministers of other denominations. Moreover, he is assured that he had the Lord's call to His service in the mission field, and now just as surely to the ministry in the homeland. Therefore, he craves the recognition of the Church authorities by granting the same.

6. That he is willing to take a modified course should his education and experience be considered insufficient to qualify him for the ministry.

7. That he is ready to sign an undertaking to make no demands to become a participant in the Beneficiary Fund.

Your petitioner prays that the Assembly, taking all the facts into consideration, will grant his Petition, or do otherwise, as in its wisdom it may deem fit.

And your petitioner will ever pray, etc.,

G. F. DRAFFIN.

Dated this 21st day of February, 1936, at Bothwell, Tasmania.

Transmitted simpliciter to the General Assembly of Australia by the Assembly of Victoria.

J. SMILEY, Acting Clerk of Assembly.

appeals.

Appeal from Presbytery of Sydney by Rev. A. J. Carter and Rev. R. J. H. McGowan.

The Reasons of Appeal of the Rev. A. J. Carter and the Rev. R. J. H. McGowan against the refusal of the Presbytery of Sydney to allow the appeal direct to the General Assembly of Australia against the Presbytery's finding in connection with the charges made against the Rev. Prof. Samuel Angus by the Rev. A. J. Carter were received, and the Clerk instructed to forward the same to the General Assembly of Australia.

It was further resolved: "That the Rev. John Edwards, M.A., and the Rev. A. C. Grieve, B.A., be appointed to act as Respondents on behalf of the Presbytery of Sydney before the Appellate Court."

Extracted from the said Presbytery's Records this 27th day of July, 1936, by me.

g. W. McAlpine,
Presbytery Clerk.

At Sydney and within St. Stephen's Church, Macquarie Street, on Tuesday, the 14th day of April, 1936, which day and place the Presbytery of Sydney being duly met and constituted with prayer.

Inter alia:—

Reasons of Appeal: Rev. A. J. Carter and Rev. R. J. H. McGowan.

The Clerk read and laid on the table the following reasons of the Rev. A. J. Carter and Rev. R. J. H. McGowan:—

"Reasons of Appeal of the Rev. A. J. Carter against the refusal of the Presbytery of Sydney to allow his appeal to the General Assembly of Australia, against its finding re the Charges made against the Rev. Professor Angus."

"(1) The General Assembly of N.S.W. upheld the appeals of the Revs. A. J. Carter and R. J. H. McGowan in as much as the Presbytery failed to investigate the charge and to hear the complainant and directed the Presbytery to deal with the charge in accordance with the laws of the Church as to discipline. Motion carried unanimously. The mere hearing of an opening statement, which was made to establish a prima facie case could not be said to be an investigation, neither were the prescribed rules regarding cases of discipline followed. I submit that the Court could not determine whether or no I had proven the charges until the whole matter had been dealt with according to the laws of the Church relating to cases of discipline and afforded no opportunity of such proof."

"(2) The manner in which the Presbytery dealt with the motion and the motion itself made it impossible for the Court to give a just decision, inasmuch as the charge rested on the ground that Dr. Angus had not been loyal to his ordination vow, to adhere to and to uphold, maintain and defend the doctrines of the Church as set forth in its official standards and did not judge the case on its merits."

"(3) The only Court that can give a final verdict is the General Assembly of Australia, the matter therefore should be brought before that Court, and my endeavour was to approach the Assembly for such verdict. I assert therefore that the importance of the issue required that I should be allowed to carry the matter before the highest Court of the Church."

"(4) In the interest of the peace of the Church it is highly desirable that a final verdict should be given as soon as possible. An appeal to the State Assembly means that the controversy will continue for another three years, which is surely most undesirable."

(Signed) Albert J. Carter,

Appellant.

"Reasons of appeal by the Rev. R. J. H. McGowan against the refusal of the Presbytery of Sydney to allow his appeal to the G.A.A. against its decision to proceed no further in the Angus case."

"(1) That the decision of the Presbytery to proceed no further was against the evidence which was sufficient to establish a prima facie case."

"(2) That the Presbytery of Sydney has failed to carry out the definite instructions given to it":

"(a) The G.A.A. in September, 1933, said that a case for a proper enquiry had been demonstrated and gave the Presbytery instructions to proceed according to the rules of the Church. The farthest the Presbytery went was to receive and discuss the report of its Committee of Preliminary Enquiry which said "that in our opinion the matter must be carried further. And that being so, the course which seems to be indicated in the Rules governing such matters is that the Presbytery should proceed against Dr. Angus by Judicial Process."

"The Presbytery at this stage referred the matter to the State-Assembly."

"(b) The State Assembly of N.S.W. in May, 1936, received appeals from the Rev. A. J. Carter and Rev. R. J. H. McGowan against the decision of the Presbytery of Sydney on 10th March, 1936, and carried the following resolution moved by Mr. J. A. Ferguson:—

"That the Appeals be sustained, in so far as the Presbytery failed to investigate the charge made by Rev. A. J. Carter and in so far as it refused him the opportunity to present evidence in support of the said charge. That the matter be referred to the Presbytery with a direction that the charge be dealt with in accordance with the laws as to discipline of the Church."

"I endeavoured to move in the Presbytery on 23rd June, 1936, as an amendment to the motion of the Rev. John Edwards: "That the Presbytery accepting as sufficient for the purpose the report of the Preliminary Enquiry already made by the Committee of the Presbytery of Sydney and the evidence now produced by the Rev. A. J. Carter in support of his charge—resolve to proceed against the Rev. Prof. Angus by Judicial Process."

"The Moderator ruled the first part of this amendment out of order,, saying that the case must be begun de novo."

"I then moved as an amendment:

"That a Commission be appointed to confer with Dr. Angus in accordance with Rule 278 (page 105) of our code."

"This was seconded and the amendment on being put was lost."

"At a later stage I moved (on June 30th, 1936) a second amendment which was duly seconded by the Rev. George Edwards:"

"That the Presbytery proceed against the Rev. Professor Samuel Angus by Judicial Process."

"This was lost.

"I submit that the Presbytery disobeyed the instructions of the State-Assembly and lamentably failed to do its duty. The expressed views of the Rev. Prof. Angus on the Deity of Christ, His office as Mediator, and other vital doctrines are such that they should have been carefully investigated. They have never really been tried by any Church Court as a charge."

"(3) That the Presbytery of Sydney, by failing to proceed to a proper trial, is perpetuating grave unrest and discontent among our faithful people and some communicants and elders are leaving the Presbyterian."

Church and becoming members of other communions which they consider are more loyal to the Christian Faith.”

“(4) That the settlement of questions raised by the statements and writings of Prof. Angus upon the vital doctrines of the Faith should not be delayed a day longer than is necessary.”

“8th July, 1936.”

ROBT. J. H. MCGOWAN.

Answer to Rev. A. J. Carter’s Reasons of Appeal.

If Mr. Carter were appealing against the Presbytery’s decision on his charges against Dr. Angus his reasons (1) and (2) would be relevant, we do not say cogent; but they are quite irrelevant to the appeal which is presented, which is against the Presbytery’s refusal to forward the former appeal direct to the General Assembly of Australia instead of the next superior Court, the State Assembly.

The accused party did not consent to the appeal going direct to the G.A.A. Without his consent it would have been *ultra vires* for the Presbytery to send the appeal to the G.A.A., even if there had been, as there was not, a majority in favour of doing so. And even with the consent of the accused it would not have been compulsory for the Presbytery to do so. (See Procedure and Practice, I. 353.) This statement is also a complete answer, though not the only answer, to reasons (3) and (4).

JOHN EDWARDS,
A. C. GRIEVE,
Respondents.

Answer to Rev. R. J. H. McGowan’s Reasons of Appeal.

Apart from any question regarding inaccuracies of statement in Mr. McGowan’s Reasons of Appeal it is sufficient to say that the “reasons” are all utterly irrelevant to the appeal presented, which is not an appeal against the Presbytery’s judgment on the Rev. A. J. Carter’s charges against Dr. Angus, but against the Presbytery’s refusal to send on such an appeal direct to the G.A.A. instead of the next superior Court. (See answer to Mr. Carter’s reasons for his appeal on the same issue.)

Without the consent of the accused party the Presbytery had no option according to the law of the Church but to take the course which it did take.

JOHN EDWARDS,
A. C. GRIEVE,
Respondents.

Overtures

Overture from Presbytery of Brisbane re Judicial Commission.

At Brisbane, and within Ann Street Church, the Seventh day (a.m.) of July, 1936, which day the Presbytery of Brisbane (a.m.) being duly constituted.

Inter alia: The Presbytery called for the Overture notice of which had been given at a previous meeting of Presbytery by the Reverend Norman Stuart Millar, B.A., and copies of which had been circulated among the members.

Mr. Millar submitted the Overture being called to the bar and was heard in support thereof. Questions were asked. The Overturist was removed from the bar.

Mr. Millar moved, and it was duly seconded that the Presbytery adopt the Overture and transmit it to the General Assembly of the Presbyterian Church of Australia.

The motion was carried by a majority on a vote being taken by show of hands.

The Overture is as follows:—

WHEREAS there exists amongst Ministers, Elders and Members of the Presbyterian Church of Australia a large measure of uncertainty and confusion concerning the functions, authority and status of the Judicial Commission AND WHEREAS this uncertainty and confusion have been aggravated rather than clarified by numerous newspaper references to the Judicial Commission as the "Privy Council" of the Presbyterian Church,, suggesting thereby either that the General Assembly is a subordinate court or that a member of the Church may by the operation of the Commission be denied his right of appeal to the General Assembly in a case of life or doctrine AND WHEREAS there exists in the report and findings of the Judicial Commission (September, 1934), evidence that the members of the Commission take such a view of the functions, authority and status of the Commission as may not be sustained either by the text of "the articles of agreement" or by the General Assembly's authoritative interpretation thereof, AND WHEREAS the continuance of this uncertainty and confusion cannot be in the interests of the good order and peace of the Church IT IS THEREFORE HUMBLY OVERTURED to the Venerable the General Assembly of the Presbyterian Church of Australia by the Presbytery of Brisbane that the General Assembly taking these premises into consideration will declare that the Assembly exercises supreme authority with regard to the doctrine, worship and discipline of the Church and that the powers delegated to the Judicial Commission are determined and limited to two only specified cases (vide articles of Agreement, Section V, Article 1) these being briefly, first by deciding on appeal whether judicial process is or is not the appropriate and prescribed method of dealing with the case presented, to secure the courts of the Church against abuse of process, and second, where in such case evidence has been taken in the lower court and thereafter the case has been referred to the Commission to decide whether the case shall or shall not proceed further by such a process or do otherwise as the Assembly may determine.

The Presbytery appointed the Rev. N. S. Millar to support the Overture¹ before the General Assembly.

Extracted from the records of the Brisbane Presbytery by me..

ALLAN MacKILLOP, B.D.
Clerk..

Overture re Judicial Commission from Western Australia.

At Perth, and within the McNess Hall, on Thursday, the 14th day of May, 1936, at 9.30 a.m., the Assembly met pursuant to adjournment and was constituted with reading of Scripture and prayer, the Moderator presiding.

Inter alia:—The Overture to the G.A.A. anent alteration of the Constitution of the Church of Australia re Judicial Commission was called for, as follows:—

UNTO THE VENERABLE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA.

WHEREAS it is in accordance with the Constitution of the Presbyterian Church of Australia of which this Church forms a part, that all matters of discipline shall be appealable to the Judicial Commission consisting of 38 members of Assembly appointed from the various States and that the judgment of said Judicial Commission is final on all matters brought before it on appeal. That in the Code of all the States it is clearly set forth that every appeal places all the members of the lower court at the bar of the higher so that they cannot vote in the case. See Rule N.S.W. 193: "Appeals place all the members of the inferior court, together with the appellants, at the bar of the superior court and prevents them from voting in the case."

In the Church of Scotland "Laws of the Church," it is laid down at page 420, "Appeal." 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. The appeal, if conducted in the regular manner which the laws of the Church prescribe, stops the final execution of the judgment, brings the whole proceedings of the court which had pronounced judgment, under review and sists the members at the bar of the superior court: that is, they are not entitled to deliberate and vote in the review of their own judgment; but they are called to state, in such manner as they think proper, the reasons upon which their judgments proceeded, so that the sentence appealed from is commonly defended before the superior court, both by the party who considered it to be favourable to his interest and also by the members who concurred in pronouncing it."

Mair at page 54 of the "Laws of the Church of Scotland" states: "Every party and all members of the court appealed from are legally at the bar. If the Moderator or Clerk of the appeal court is one of them, he cannot act in that capacity because he is at the bar. Even if he should not be one of them, but only a Commissioner of the General Assembly from their court, it is seemly and customary that he should leave his chair of office."

That it is contrary to precedent in any Presbyterian Church in the world, or in any other system of law under the British Constitution, for judges to be permitted to review their judgment in the lower court by becoming judges for a second time in the higher court.

That such a system is subversive of the foundation principles of justice and should not be part of the Constitution of the Presbyterian Church of Australia.

That it is contrary to the Standing Orders, which apply to every Court of the Church (93, G.A.A.), "parties in appeals shall take their places at the bar when called by the Moderator and they shall not leave the bar until they are formally dismissed from it by the Moderator," and Rule 99 "**Except in judicial and appeal cases parties who are members of the Court may then re-enter the House,**" etc.

That it is inconsistent with the practice of the General Assembly of Australia, for in 1933 that Assembly placed all the Members of the Assembly of New South Wales at the bar in an appeal against said Assembly's decision; whereas in 1934 an appeal against the decision of said General Assembly of New South Wales did not place the members of the Judicial Commission from said Assembly at the bar of the Judicial Commission, but

enabled them to judge their own General Assembly's decision which they did, and which is quite inconsistent with the practice of this Church.

Accordingly it is hereby overtured by the General Assembly of Western Australia that these premises be taken into consideration, and that the Constitution of this Church be altered in the following directions:

- (1) It shall be plainly and clearly stated that in every appeal taken to the Judicial Commission the Lower Court shall be at the bar through its representatives on the Judicial Commission, and shall not be permitted to take part or vote on any case on the Appeal, but shall only be heard by the Commission through the representatives duly appointed by the Lower Court to state the grounds of the Appeal, or to defend the judgment of the Court.
- (2) That in future in all matters of discipline the Judicial Commission shall not be the final court of appeal, but that shall be the General Assembly of Australia, and the Deed of Union shall be altered to make this possible.

SIGNED this sixteenth day of April, 1936.

GEORGE TULLOCH.

The Overture was supported by the Rt. Rev. G. Tulloch, who was placed at the bar of the House, the Ex-Moderator, Rev. A. E. Jones, presiding.

Questions were asked and answered.

The Overturist was removed from the bar.

Mr. Tulloch moved, it was seconded by Mr. E. A. Black, that the Overture be sustained and forwarded to the General Assembly of Australia with the approval of this Assembly, and that the mover of the Overture and the Clerk of Assembly be appointed to support the Overture in the G.A.A.

A vote was called for and it was agreed that the Clerk and Deputy-Clerk act as tellers.

The result of the voting showed that eighteen voted for the motion and ten against it.

The motion was declared to be carried.

The following members recorded their dissent, viz.:—Rev. A. E. Brice, Rev. A. Crow, Rev. F. M. Peirce, B.A., Rev. J. H. G. Archibald, Rev. G. Cameron, B.A., Mr. A. E. Bailey.

Extracted from the minutes of the General Assembly in Western Australia by me on this, the 9th day of July, 1936.

THOMAS GIBSON,

Clerk of Assembly.

From Rev. F. A. Hagenauer re Judicial Commission.

TO THE VENERABLE THE GENERAL ASSEMBLY OF AUSTRALIA.

Whereas Standing Order 99 provides that parties in Judicial and Appeal cases shall not be judged in their own Causes; and

Whereas this injunction is repeated only in part as to Appellants, in section 132(4) of the Constitution of the Judicial Commission; and

Whereas this appears to give rights to Respondents which are refused to Appellants;

It is hereby humbly overtured the Venerable the General Assembly of Australia to take these premises into consideration and so amend section 132 (4) as to bring it into conformity with Standing Order 99.

And whereas it is expedient that the General Assembly of Australia alone and not any Commission delegated by it should be the final interpreter of the doctrines of the Church; and

Whereas at present no appeal whatever is allowed from a finding of the Judicial Commission, even when it is based on a doctrinal interpretation;

It is hereby further overtured the General Assembly to amend Section 130 (2) of the Constitution of the Judicial Commission so as to provide that in cases where the judgment of the Judicial Commission rests upon an interpretation of doctrine, an appeal shall be allowed to the next meeting of the General Assembly of Australia, on the ground of that interpretation.

It is also overtured that when such Appeal is dealt with by the Assembly, the parties at the Bar, when removed from it, shall, if they are members of the House, be permitted to re-enter the House, and may debate, move or second a motion, and vote on motion or amendment dealing with the Appeal;

Or that the Assembly do otherwise as, in its wisdom, it may deem best.

F. A. HAGENAUER.

Transmitted simpliciter to the G.A. of A. by the Assembly of Victoria. The Rev. F. A. Hagenauer was appointed to state the Overture.

J. SMILEY.
Acting Clerk.

Overture from Presbytery of Mortlake anent Professional Counsel, Rule 231 Procedure Regarding Discipline.

At Terang, and within the Presbyterian Church there, on Thursday, 11th June, 1936, which place and time the Presbytery of Mortlake being duly met and constituted with prayer.

Inter alia:—It was agreed that the following Overture be submitted to the General Assembly of Australia at its meeting in Sydney in September next:

Whereas Rule 231 in the Rules and Forms of Procedure of the Presbyterian Church of Australia, being Clause 7 of the Section relating to Procedure in regard to Discipline, is ambiguous, in that it leaves the question uncertain whether or not an Elder of the Church who is also Professional Counsel may appear in Church Courts as the adviser of an accused person, and

Whereas Church Courts are bound by rules and forms of procedure different from those of the Civil Courts; and

Whereas in most cases Professional Counsel in Church Courts naturally finds it difficult to dissociate himself from the legal atmosphere of the Civil Courts; and

Whereas Professional Counsel is usually by his training drawn to special pleading for the person he is defending rather than to consideration of the wise judgment of the Court as a whole,

It is hereby humbly overtured by the Presbytery of Mortlake to the Venerable the General Assembly of Australia to take these premises into consideration and to amend the above rule by the insertion of the words "not being professional counsel" after the word "Church"; or otherwise to deal with the matter as the Assembly in its wisdom may deem fit.

The Revs. J. P. Hamilton and J. F. Forrest were appointed to support the Overture.

Extracted from the records of the Presbytery of Mortlake this 16th day of June, 1936, by me,

JOHN P. HAMILTON,
Clerk of Presbytery.

Overture re Financial Assistance to Western Australia.

At Perth, and within the McNess Hall, on Thursday, the 14th day of May, 1936, at 9.30 a.m., the Assembly met pursuant to adjournment and was duly constituted.

Inter alia:—The Overture to the G.A.A. anent the special appeal for financial assistance was called for as follows:—

UNTO THE VENERABLE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA.

The General Assembly of the Presbyterian Church in Western Australia humbly overtures the General Assembly of Australia as follows:—

Whereas the Australian Church is legally a Union of State Churches, having been so constituted in 1901 by the formation of the General Assembly of Australia with a view to the making of better provision for the carrying out of the work of the whole Church throughout the Commonwealth.

And whereas it is a fundamental principle of our polity that the strong shall assist the weak as far as possible particularly in the work of Home Missions and Church extension.

And whereas Western Australia may be regarded as virgin soil and the last of the Australian States to be opened up by our Church and in many respects the weakest of the States financially, it seems imperative that the whole Church of Australia should consider the special circumstances of our Home Mission Field in the hope that it may be possible to continue the present work and also enter the open doors that are to be seen on every hand.

If the "Year Book" is examined, it will be seen that the whole Church in the West with all its Charges and Stations represents less than a fair sized Presbytery in New South Wales or Victoria. Almost every Congregation has been compelled to borrow in order to enable them to erect modest buildings for Church purposes, and year by year the interest has to be met and efforts made to reduce the debt. This has not only hampered the various Congregations, but has hindered them all in their efforts to raise funds for the general work of the Church. In addition, the General Assembly has a debt on the Assembly Hall of about £10,000 and is quite unable to raise the necessary interest on this debt out of lettings and is going back on this account by some hundreds of pounds every year. In past years the Home Churches assisted us in our Home Mission work. Through the good services of the Rev. A. Crow, large sums were received as a result of his advocacy of our needs in the Homeland, but since the depression, help of that nature has been impossible and our ordinary grant from the Church of Scotland has been reduced by half, as that Church has a large deficit on its Colonial Mission Account of over £3000 and, in consequence, has been compelled to reduce the grant.

All our Congregations are assessed for Missions from £100 downwards and are making strenuous efforts to raise their quota, but the burden is too heavy, and without assistance we are in danger of losing some of our Mission Fields, by reason of our inability to pay, out of our slender resources, the small and inadequate salaries now paid. We have practically no legacies, trust funds, or other sources from which to draw. If only funds were available, several Home Mission Fields could be raised to fully sanctioned Charges and set on the road to an assured career with ordained ministers over them, but at present they must remain under the Home Mission Committee. There are also a number of new districts which could be opened up at once if men and money could be found. The last census reveals the fact that the Presbyterian population in this State has increased from 28,377 in 1921 to 32,694 in 1933, an increase of 4,317. In that period, however, whilst we have made some advance in opening Station and building Churches, the present position finds us in the unfortunate state of being unable to cope with the constant demand made upon us, and, unless assistance is speedily forthcoming, we shall be compelled to withdraw from some of our fields. The advance made when funds were available indicates

what could be done at present if assistance were possible. In order to save expense, we decided not to continue a Superintendent of Home Missions, and have no paid General Secretary as in other States. Last year the Assembly, in view of the state of the accounts, instituted a 25,000 Shilling Fund from which the sum of only £268 was obtained. Our Women's Missionary Union have assisted us most nobly for many years, as has also the Girls' Fellowship and the Boys' Fellowship, but in spite of all our efforts, we have reached the point where it is impossible to carry on our work and extend its operations without help.

And whereas the States of Tasmania and South Australia have been assisted by the Church of Victoria to enable them to carry on the work, and as the Church of New South Wales has no such liability as Victoria, we humbly overture the General Assembly of Australia to take all these premises into serious consideration and request the Church of New South Wales to render such assistance as may be possible in the interests of the whole Church of Australia, but without interfering with the autonomy of the West Australian Church, owing to the distance and expense; or to do otherwise as the General Assembly in its wisdom may devise.

And your Overturists will, in duty bound, ever pray.

The Rt. Rev. G. Tulloch supported the Overture who moved, it was seconded by Mr. A. A. Barr:—

“That the Overture be sustained and transmitted to the General Assembly of Australia with the cordial approval of this Assembly, and that the Moderator and Mr. E. A. Black be appointed to support the Overture in the G.A.A.

1 The motion was carried.

Extracted from the minutes of the General Assembly in Western Australia.

THOMAS GIBSON,
Clerk of Assembly.

Overture from Presbytery of Melbourne North re Federal Association of Churches.

“That the Presbytery of Melbourne North respectfully submits to the Venerable the General Assembly of Australia the following premises with the request that the General Assembly will take them into consideration, namely:—

That the Presbytery is deeply impressed with the possibility of a world catastrophe being precipitated by the revival of a separating racial consciousness in the spiritual life of many nations;

The Presbytery is equally impressed with the double challenge now presented to Christianity by the materialism which has in many forms denied the supremacy and the validity of spiritual values, as well as by the menace of a social and economic system which compels poverty in the midst of plenty;

The Presbytery is further aware that, in the face of these great and urgent challenges to a world witness for Christ and the Christian way, the Church is hampered and partially paralysed by the divided witness of the separated Churches of God.

The Presbytery, therefore, respectfully requests that the General Assembly, because of the urgency of re-creating so far as possible a common Christian witness, and in view of the above premises, will open negotiations with such other Churches as may be willing, for some form of federal association that may make possible a common witness as to our Lord's will for the reclamation of mankind.”

To be supported by Rev. R. W. Macaulay and Mr. G. F. Pitcher.

From the Rev. S. J. Hill re a Federal Church.

To the Venerable the State Assembly.

Whereas the G.A. of A. has affirmed that there is no bar in principle to union with the Methodist and Congregational Churches, and has asked State Assemblies and Presbyteries to report whether, in their judgment, negotiations for union should not be re-opened; and

Whereas our Presbyteries declared generally that there was no bar in conscience or principle to closer co-operation with a view to union; and our State Assembly has, for a quarter of a century, almost unanimously urged more co-operation; and the Assembly's Committee on Co-operation reported that progress of a satisfactory kind will come only in co-operation with a view to union; and

Whereas this static condition appears to be due to (1) repressive fear that the Church of our fathers will be split over a union attempted without sufficient unanimity on our part, and (2) the absence of such facilities for growth in co-operation as a Creed, polity, and ministerial supply suited to a federation of Churches;

It is hereby humbly Overtured the Venerable the State Assembly to take these premises into consideration and declare that the time is opportune for negotiating with other Churches, especially the Methodist and Congregational, with a view to providing for:

1. The constitution of a Federal Church for the supervision of such charges, ministers, officers or institutions as all parties concerned may, from time to time, agree to leave to Federal oversight.

2. Rules of the nature of a Barrier Act stipulating what proportion of affirmative votes shall be necessary to validate each step toward the admission of Federal supervision over any of our congregations, properties, or institutions; or toward varying our Credal Standards or Polity;

Or deal otherwise with the matter as the Assembly, in its wisdom, may deem fit.

S. J. HILL.

Transmitted simpliciter to the General Assembly of Australia by the Assembly of Victoria.

The Revs. S. J. Hill and J. E. Owen were appointed to state the Overture.

J. SMILEY.
Acting Clerk.

Overture from Presbytery of Mortlake anent Stipends of Missionaries to the Aborigines (Queensland).

At Terang, and within the Presbyterian Church there, on Thursday, 11th June, 1936, which place and time the Presbytery of Mortlake being duly met and constituted with prayer.

Inter alia:—It was agreed that the following Overture be submitted to the General Assembly of Australia at its meeting in Sydney in September next:

Whereas the Mission to the Aborigines of Australia has a special claim upon the Church in Australia, and its Missionaries make great sacrifices for the Gospel's sake; and

Whereas some of them receive an annual stipend of £240 less 10%, a sum much less than that received by other Missionaries of our Church and quite inadequate for their special needs and circumstances; and

Whereas the Queensland General Assembly receives financial assistance from other State Assemblies for these purposes,

Now therefore the Presbytery of Mortlake humbly overtures the Venerable Assembly of Australia to take this matter into consideration and

to approach the State Assembly of Queensland with a view to the provision of a more adequate stipend for its Missionaries to the Aborigines, or deal otherwise with the matter as in its wisdom it deems fit.

The Revs. R. Nairn and J. F. Forrest were appointed to support the Overture.

Extracted from the Records of the Presbytery of Mortlake, this 16th day of June, 1936, by me

JOHN P. HAMILTON,
Clerk of Presbytery.

Overture from Australian Inland Mission.

TO THE VENERABLE THE GENERAL ASSEMBLY OF AUSTRALIA:

Whereas:—

1. For a considerable time after the inception of the work of the "Australian Inland Mission," in 1912, its operations were carried on under the Assembly's Home Mission Committee:

2. The General Assembly resolved, in 1924, "that the Home Mission Committee be reconstituted and given general oversight of the work of the Church, and serve as an instrument to provide help for the weaker States," etc., and "that the Australian Inland Mission Committee confine itself to the work of the Inland Mission" (G.A.A., B.B., 1924, Min. 99);

3. From 1924 the Australian Inland Mission Committee is designated as the "Australian Inland Mission Board";

4. In 1930 the General Assembly determined that the Board should consist of twenty-four members, of whom State Assemblies should nominate a proportion, as follows:

N.S.W.....	4	Victoria	4	Queensland	2
S.A.....	2	Tasmania	2	W.A.....	2

and the remaining eight (8) should be elected by the General Assembly by ballot, after nomination in writing, without reference to the State Assemblies to which they belong;

5. These changes have been shown by experience of the last six years to limit the size of the Committee too severely in view of the nature of its work and of the necessity of maintaining both efficient executives in the State capitals and also of providing sufficient membership in all the States to ensure widespread interest and adequate supervision of the work.

6. These changes would normally have appeared as additions to the Articles of Agreement and been printed as VIII B. in these Articles (and in fact are so printed provisionally in the Codes issued by some of the State Assemblies, e.g., Victorian Edition, Rule 152 b.):

7. Nevertheless, these changes are not additions to the Articles of Agreement, inasmuch as the Assembly of 1930 approved of them as part of the Deliverance of the Australian Inland Mission Board without sending them down to the State Assemblies and to Presbyteries:

8. The procedure thus adopted has proved wise, as it allows further change in the light of experience:—

Now therefore, the Board of the Australian Inland Mission respectfully **Overtures** the Venerable the General Assembly to take these premises into consideration and to resolve that the words "And the Australian Inland Mission Board" be deleted where they have been inserted in the various paragraphs of the Chapter VIII B. or Chapter IX (Constitution and Election of Standing Committees), according as they may be printed in various Editions, and to direct that the Australian Inland Mission Board hence-

forth shall be a Special Committee elected by each Assembly as circumstances shall from time to time require, or do otherwise as to this General Assembly may seem best.

Signed on behalf of The Australian Inland Mission Board.

R. C. RACKLYEFT,
Convener.

Dated 8th July, 1936.

Transmitted by the Presbytery of Sydney this 23rd day of July, 1936.

g. w. Mcalpine,
Presbytery Clerk.

At Sydney and within St. Stephen's Church, Macquarie Street, on Tuesday, the 14th day of July, 1936, which day and place the Presbytery of Sydney being duly met and constituted with prayer.

Inter alia:—

Re Overture A.I.M. Board.

The Presbytery dealt with an Overture from The Australian Inland Mission Board, addressed to the General Assembly of Australia praying. . . . "that the Australian Inland Mission Board henceforth shall be a Special Committee elected by each Assembly as circumstances shall from time to time require, or do otherwise as. to this General Assembly may seem best."

After consideration of the Overture it was resolved: "That the Overture be forwarded to the General Assembly of Australia with the recommendation that the prayer thereof be granted."

Extracted from the Records of the Presbytery of Sydney this 23rd day of July, 1936, by me.

g. w. Mcalpine,
Presbytery Clerk.

Overture anent G.A.A. Beneficiary Fund from General Assembly of South Australia.

At Adelaide and within the Church Office there, on Wednesday, 18th March, 1936, at 10 a.m., the State Assembly being met and constituted with prayer.

Inter alia: The Assembly resolved to overture the General Assembly of Australia as follows:—

OVERTURE.

Anent G.A.A. Beneficiary Fund.

To the Venerable the General Assembly of Australia.

Whereas the matter of a G.A.A. Beneficiary Fund has been before the G.A.A. for a great many years; and

Whereas the lack of such a Fund is deemed to be detrimental to the interests of the smaller Assemblies; and

Whereas at the meeting of the G.A.A. Committee held on October 10th last it was recommended that a Fund should be started;

It is humbly overtured by the State Assembly of South Australia that the General Assembly of Australia take these premises into consideration, and approve of the formation of a G.A.A. Beneficiary Fund based on the following scheme:—

1. That all new ministers after a given date must join the G.A.A. Fund, the State Funds being closed to new ministers.

2. The amount of minister's annuity to be £150 p.a. Widows and/or orphans under 17 years, £75; or minister's annuity £115, with £1 added for every completed year of service. Widows and orphans as above.

3. **Funds:** Revenue to be derived from interest on capital, ministers' rates, congregational rates. When the State Funds work out, the capital to be transferred to the G.A.A. Fund, and in the meantime any surplus which may exist in the State Funds will be transferred to the G.A.A. Fund as the actuary may deem advisable. Ministers' rates to be based on age, the stipend not to be taken into consideration as in some of the existing funds. Congregational rates to be a percentage on ordinary revenue to be graduated by the actuary according to the amount of capital per ratepayer of each of the State Funds existing at the commencement of the G.A.A. Fund and to continue at that rate till the capital per ratepayer provided by each State shall be equal.

4. The retiring age for ministers to be 65 years, and that no minister can become an annuitant while he continues to hold his position as minister in full charge of a congregation after reaching the age of 65.

5. That the Fund provides for a minister becoming an annuitant on account of any disability which necessitates his retiring from active service as a minister in full charge of a congregation as certified by the medical officer of the Fund.

6. That an independent Actuary be employed to advise on this scheme, and, if required by the Committee, to compile tables of rates, etc., and that the expenses be met by the existing State Funds in proportion to the number of ratepayers on their Funds.

7. Every facility to be offered to ministers to transfer from State Funds to the G.A.A. Fund if they wish to do so.

8. Until the G.A.A. Fund is established and comes into operation the voting at committee meetings to be by States and not by the representatives present at any particular meeting, each State having one vote; or to do otherwise as the General Assembly in its wisdom may deem fit. (Min. 89).

The Sederunt was closed with prayer.

At Adelaide and within the Church Office there, on Friday, 20th March, 1936, the State Assembly being met and constituted with prayer:—

Inter alia: Mr. W. J. Angus and Dr. C. Duguid were appointed to present to the General Assembly of Australia in September the Overture anent a G.A.A. Beneficiary Fund.

The Assembly was closed with prayer.

Extracted from the records of the State Assembly of South Australia, this 31st day of July, 1936, by me.

S. MARTIN, Clerk of Assembly, S.A.

Overture re Ordained Home Missionaries in Western Australia.

At Perth, and within the McNess Hall, on Thursday, the 14th day of May, 1936, at 9.30 a.m., the Assembly met, pursuant to adjournment, and was duly constituted.

Inter alia:—The Overture to the G.A.A. anent Amendment of Regulations in relation to Ordination of Ministers under special decree was called for, as follows:—

UNTO THE VENERABLE THE GENERAL ASSEMBLY OF THE
PRESBYTERIAN CHURCH OF AUSTRALIA.

The Overture of the General Assembly of Western Australia.

WHEREAS owing to the lack of Ordained Ministers in Western Australia, and the urgency of raising a number of congregations to the status of sanctioned charges the General Assembly of Australia in 1928 (Min. Blue Book 77, 1928) agreed to permit certain selected Home Mission-

aries to be admitted to the full status of the ministry but with the restriction that such ministry must be confined to the Church in Western Australia alone, and on no condition could they exercise their ministry as Ordained Ministers of the Church of Australia in the other States should the opportunity arise.

And whereas this arrangement has been of much benefit to the Church in Western Australia in that a number of congregations have had the opportunity of calling ministers who are rendering most efficient service; nevertheless this Assembly feels that the time has arrived for a review of the prohibition imposed upon such ministers.

Accordingly, the State Assembly of Western Australia humbly overtures the General Assembly of Australia to amend the regulations as follows:

- (1) That where any Minister ordained under the above restrictions has served the Church in Western Australia for the full period of seven (7) years from the date of his ordination, the restriction be removed and he be placed in the position of every other minister of the Church of Australia entitled to be called to any State in the Commonwealth.
- (2) That in every case the certificate of the Clerk of the General Assembly of the Church of Western Australia shall be produced as proof of the fulfilment of the seven years period.

Or to do otherwise, as in its wisdom, the General Assembly may deem best.

GEORGE TULLOCH.

The Overture was supported by the Rt. Rev. G. Tulloch, who was placed at the bar of the House, the Ex-Moderator presiding.

Questions were asked and answered.

The Overturist was removed from the bar.

Mr. Tulloch then moved, it was seconded by Mr. C. R. James:—

“That the Overture be sustained and transmitted to the General Assembly of Australia with the cordial approval of this Assembly, and that the mover and the Rev. F. M. Peirce, B.A., be appointed to support the Overture in the G.A.A.”
The motion was carried.

Extracted from the minutes of the General Assembly in Western Australia.

THOMAS GIBSON,
Clerk of Assembly.

Returns to Remits

ADMINISTRATION OF SACRAMENTS BY HOME MISSIONARIES.

Assemblies approve: New South Wales; Western Australia; Tasmania.

Presbyteries Approve:

N.S.W.: Wagga Wagga (Draw attention to the omission of any provision requiring that such Home Missionaries should be Elders of the Church); Richmond; Illawarra; North Sydney; Murrumbidgee.

South Australia: Adelaide.

Western Australia: Fremantle; Perth.

Victoria: Western Plains, Hamilton, with exception of 35.

Presbyteries Disapprove: Victoria.

Communications.

I.—Communication from the Assembly of Victoria.

At Melbourne, and within the Assembly Hall, Collins Street, the Assembly met and was constituted.

Inter alia:—

The Report of the Christian Social Order Committee was presented by the Rev. J. C. Jones, who moved:—

“That the Assembly refer the report to the General Assembly of Australia, with the request that the matters dealt with in it be brought before the General Assembly for its consideration.”

The motion was seconded by the Rev. J. T. Lawton and approved.

Christian Social Order.

1. Your representatives have been in close touch with the activities of the Council of the movement towards a Christian Social Order.

(a) **Publications.**—Following on the issue of the Manifesto, the Council concentrated on the question of Unemployment. Much time and thought were given to the problem. The Council's conclusions are embodied in the “Memorandum on Unemployment,” which is issued by the Council at 5/- per 100 copies, and which was presented to the Commission of Assembly, November, 1935.

(b) A Conference of Metropolitan Ministers of all Protestant Denominations was held in the Chapter House on December 5, 1935. For this Conference, a symposium of authoritative opinions was prepared, under the general title of “The Call to the Church.” The challenge was presented under eight heads, viz.:—

1. The Triumph of Science.
2. The Incompetence of Capitalism.
3. The Menace of Nationalism.
4. The Challenge of Communism.
5. The Problem of Unemployment.
6. The Domination of Finance.
7. The Weakness of Divided Witness.
8. The Imperatives of a New Age.

Representative speakers introduced each subject. The Conference requested the Council of the C.S.O. to arrange a further gathering at a suitable date, when the issues raised could be further considered. Meantime, “The Call to the Church” has been reprinted, and is available at 20/- per 100, or 3d. a single copy.

It is not too much to say that “The Manifesto,” “The Memorandum on Unemployment,” and “The Call to the Church,” together contain truths that the Christian citizen cannot afford to neglect. The time has come for their contents to be carefully examined by the whole Church.

(c) During the year “The Manifesto” has been approved for study by the Anglican Synod, while the work and publications of the Council have been commended by the Methodist Conference of Australia and the Methodist Conference of Victoria and Tasmania.

Movements are afoot in Queensland, South Australia, and New South Wales to bring together Councils similar to the one in Victoria, for the study of the social implications of Christianity. The Presbyterian Congregation at Portland has decided to prepare for a week's study on this

subject. It is significant that the first settled district of Victoria should be the one to resolve that its second century should begin by facing the social implications of the religion we profess.

The time has come for the message of the Movement to be wholeheartedly incorporated in the life and work of the Church, and to this end not only should the publications be most carefully studied by the rank and file of our people, but arrangements should be made for a series of inspirational meetings that the whole of life might be evangelized.

2. At the time of the preparation of this report no Conference had been held with the Evangelistic Committee and the Forward Movement Executive on the subject of a "full-orbed Evangelism," but it is hoped that a report will be presented to the Assembly.

JACK C. JONES, Convener.

Extracted from the Minutes of Assembly.

J. SMILEY, Acting Clerk.

II.—Communication from Victorian Assembly re Faith and Order Movement.

At Melbourne, and within the Assembly Hall, Collins Street, on Friday, the 15th of May, 1936.

The Assembly met and was constituted.

Inter alia:—

The Report of the Committee on the "Faith and Order Movement" was presented by the Rev. H. M. Burns, who moved:—

"That this Assembly of the Presbyterian Church of Victoria, at the instance of its representatives on the Regional Committee for Victoria of the Faith and Order Movement, request the General Assembly of the Presbyterian Church of Australia to nominate three representatives, the quota permitted, to attend the Conference of the Movement in Edinburgh, August, 1937, in order that our Church in Australia may have its share in the important deliberations then to be held."

The motion was seconded by the Rev. F. H. L. Paton and approved.

Extracted from the Minutes of Assembly.

J. SMILEY, Acting Clerk.

I.—From the World Conference on Faith and Order Continuation Committee.

Cheyney Court,
Winchester, England.

111, Fifth Avenue,
New York City, U.S.A.

July 1st, 1936.

To Very Rev. R. G. Macintyre, C.M.G., O.B.E., M.A., D.D.

Will you be kind enough to lay before the Presbyterian Church in Australia the special financial needs of the World Conference to be held in Edinburgh next year?

We are dependent for the ordinary current expenses of the Faith and Order Movement on the response of the Churches to our annual statement of financial requirements which is sent out each November. But the holding of the Conference will necessarily involve heavy additional expenditure for which we are making this request for extra help over and above the contributions of normal years.

(i) We would ask your Church first to consider the financing of its own delegation to the Conference. The success of the Conference will largely depend on the extent to which it is truly representative of the Churches of Christendom, and each Church is asked to do all it can to ensure the presence at Edinburgh of the delegates best qualified to represent it.

(ii) It will also be necessary for us to have a central fund from which to pay for the organisation and management of the Conference, and to make whatever grants are possible to help the delegations from far distant or impoverished Churches. How much help can be given to the Churches which most need it will depend on the response made to this request by those in more fortunate circumstances.

We ask you kindly to remind the financial authority of your Church that the Continuation Committee was set up by the Lausanne Conference on Faith and Order, 1927, which was not a voluntary gathering of individuals, but, with a few exceptions, of a body of delegates who were present as official representatives of their Churches. In requesting funds we are doing so in order to carry on the work delegated to us by the Churches. We estimate that the cost of the Conference, plus grants to Churches far off or in countries seriously depressed economically will be between £3,000 and £3,500.

Contributions to the Central Conference Fund should be sent to the Financial Secretary of the Conference, the Rev. Canon Tatlow, Annandale North End Road, London, N.W. 11, England.

WILLIAM EBOR (Archbishop of York), Chairman.

ALFRED E. GARVIE, Vice-Chairman.

LEONARD HODGSON, Theological and General Secretary.

IV.—Report of the Alliance of Reformed Churches Holding the Presbyterian System. (Eastern Section) 1935-36.

The Eastern Section of the Executive Commission of the General Presbyterian Alliance has pleasure in submitting to your Church its annual report of the year's work, with the usual request that it be formally presented at a session of your Supreme Court and a suitable minute adopted and forwarded to the General Secretary, at 44, Queen Street, Edinburgh, Scotland.

The half-yearly meetings of the Section and the Executive have been held as usual in Edinburgh since our last report.

With sorrowful reverence and gratitude we commemorate the following members of our Eastern Section whose earthly course has ended since a year ago:—Mr. W. L. McKerrow, Glasgow; Mr. F. A. Brown Douglas, Edinburgh; M. le Pasteur Léonard Hoyois, Mons, Belgium; Mr. George Angus, Tynemouth; the Very Rev. Dr. Thomas A. Smyth, Belfast.

With gratitude and pride we acknowledge the loyalty of all the churches to the Alliance amid the difficult circumstances of the past year and report that, separately and independently, each has again decided that its share in maintaining our witness and organisation shall be unabated. To all our sympathy is extended, with the prayer that more prosperous days may speedily come, and with the confidence that each will stand fast and overcome these trials in faithfulness and courage and the comradeship denoted by common membership of the Alliance.

During 1936 the Alliance has held two important and valuable conferences. In April our second conference of Younger Presbyterians met at Pitcorthie, Fifeshire, Scotland, when about fifty young men and women belonging to nine nations and to seventeen different churches of our order attended and gained useful impressions of each others' church life and heard powerful addresses on topics of deepest interest from eminent leaders, which each would doubtless pass on to others in their several homes. It is hoped that our third Youth Conference may be held in 1938—if possible in Ireland.

A somewhat larger conference was our Eighth Continental Group gathering which took place in Czechoslovakia last September, in the beautiful historic town of Poděbrady and in the great capital city of the Republic. In many respects this was the most effective conference the Alliance has been privileged to convene. Tribute must be paid to the excellent arrangements made and carried out by our hosts, the Evangelical

Church of the Czech Brethren. We had with us representatives of seventeen nations, including, for the first time, two Indian pastors, Dr. Raila Ram from the United Church of Northern India, and Rev. J. A. Jacob from the South India United Church. Magnificent addresses were given on most vital themes—historical, doctrinal, practical—and intimate reports were submitted or read from almost every country of Europe. The brave, temperate, but resolute address of our German members concerning their own perplexing and difficult situation inspired the conference with deep emotion and admiration; as did also a courageous letter from the Waldensian Church in Italy.

Affairs among the churches on the Continent of Europe have again bulked largely in our proceedings during the by-gone year. In June the General Secretary visited the synods of our Belgian churches, after all the supreme courts of the British churches had been visited, and found our brethren bravely carrying on a great work under most daunting financial conditions, fortified by the interest manifested in them by their fellow members in our great world-wide Alliance. He took occasion then also to visit the officers of our churches in France, in Paris, bearing the respects of the Alliance, and learned with much happiness of the hopeful union movement that is proceeding among the separate branches of our membership in France.

On his way to the conference in Czechoslovakia the General Secretary along with the President and Vice-President, visited Germany and Austria, attending in Vienna the annual meeting of Dr. Adolf Keller's Inter-Church Aid Bureau. The continued suffering of many of our European churches warrants our very earnest recommendation of the Bureau's work to your continued large-hearted sympathy. We believe it to be the best agency in existence for the discriminating distribution of relief and assistance.

After our conference, similarly, the General Secretary proceeded along with Professor Zilka, of Prague, and Rev. T. Hunter Boyd, to Kolomyja in Ukrainian Poland, to join in celebration of the tenth anniversary of the evangelical movement there and to represent the Alliance at the installation of Dr. Basil Kusiw as superintendent of the movement. He was deeply impressed by the spontaneity and fervour of this amazing revival on the very frontiers of Soviet Russia, and not less troubled by his sense of the precariousness and insufficiency of its financial resources, concerning which Dr. Keller makes an earnest appeal to all our churches not to be outdone in sacrifice by our Lutheran brethren who co-operate with us in a work that began under our auspices. In Austria, in Spain, and in Ukraina, events are happening to-day as wonderful as anything recorded in the Acts of the Apostles; but the lack of teachers, equipment and resources jeopardises these hopeful spiritual movements and leaves them at the mercy of sectarian adventurers, and they become liable to confusion and even to corruption. Dr. Keller's devotion merits more than all the support we can give to him for succour and sustenance of the churches in such lands, to say nothing of refugees from Russia and other countries.

Circumstances were observed in Europe that encourage us to perseverance and confidence. At the same time, we ought not to hide the fact that we are aware of many very delicate and dangerous elements in the political and social atmosphere, and we confess ourselves not indeed dismayed but certainly oppressed by thoughts of their possible reaction on religion and on our churches.

The peculiarly trying situation of our people in some regions of South-Eastern Europe has likewise been engaging our grave attention for some time, and these parts will shortly be visited by careful and friendly representatives.

During the past year the General Secretary has had the privilege of addressing an unusually large number of congregations, clubs and societies on "The Plight of the Reformed Churches on the Continent of Europe."

We have received cheering reports (despite the pressure of many circumstances) from our churches in Australia, New Zealand, South Africa, India and China; and during the period under survey we have rejoiced

with the church in Wales in the celebration of its bi-centenary, as now we congratulate the Presbyterian Church of England on completing the first hundred years of a history compact of devoted evangelistic energy and much fine scholarship. The year 1936 witnesses also the four hundredth anniversary of the first edition of John Calvin's most momentous work, and we hope as an Alliance to share in the homage to be accorded to the reformer at Geneva in the month of June, mindful of our debt to so staunch a protagonist of trust, so fearless an upholder of the sole Sovereignty of Almighty God, perhaps the greatest of all the sons of France.

Our Fifteenth General Council is appointed to be held at Montreal, Canada, from June 23 to June 30, 1937. A hearty welcome is promised by both our constituent churches in that Dominion and by our Western Section. Invitations have been sent to the churches to appoint delegates, and we plead that, in spite of the various difficulties and anxieties of these times, each church may once again heartily give its best energy to make the quadrennial assembly of our world-wide Presbyterian parliament a pronounced and auspicious success.

We desire to make a special appeal for a wider circulation of our quarterly *Presbyterian Register* (2s. per annum, from 44, Queen Street, Edinburgh) among the various churches. We receive many welcome tributes to its worth and interest, but the subscriptions received barely pay one-fourth of its cost. In Australia and New Zealand enthusiastic readers in each church have made themselves responsible for organising this matter with considerable effect, and we should be happy if in other churches also one and another should be inspired to imitate these brethren in this friendly and helpful office. Reports and literary contributions to the magazines are also welcomed, and we especially solicit regular supplies of news concerning their outstanding events from our churches on the Continent of Europe.

We respectfully request all the churches to renew their appeal to congregations to observe "Reformation Day" on the last Sunday in October, or a contiguous Sunday, as an occasion of thanksgiving for our Protestant inheritance and of remembrance of our sister churches in other lands, especially those in which evangelical liberty is still denied or restricted. We also commend the annual holding of a special week of prayer for the world-wide brotherhood of the churches of our order.

It remains to thank the churches for their faithful support in the past, to invoke their prayers for the officials and committees of the Alliance, and to seek, through the good offices of the supreme courts, a yet larger place for it in the direct daily interest of all the congregations, believing as we do that the Alliance—though little advertised and working too widely to attract the attention of the casual—is an indispensable agent in many fields of crisis and endeavour, where it serves as the instrument, and sometimes as the voice, of all its honoured constituent churches.

W. A. CURTIS, President of the Alliance.

F. J. PAUL, Vice-President.

W. H. HAMILTON, General Secretary.

V.—Communication from the General Presbyterian Alliance.

The General Secretary of The Alliance of Reformed Churches throughout the World holding the Presbyterian System begs to intimate that the Fifteenth General Council of the Alliance will meet in Montreal, Canada, from 23rd to 30th June, 1937; and, in the name of the Alliance, respectfully invites the Presbyterian Church of Australia to appoint members to be its Delegates through its appropriate Committee or Court, and to forward the names and addresses of these to the office of the Alliance at an early date.

The Presbyterian Church of Australia is entitled to representation by two members.

Churches are reminded of the *provisional* decision of the 14th Council anent the Place of Women in the Alliance (Belfast Volume, pp. 118-192 and 324).

44 Queen Street, Edinburgh, Scotland,
March, 1936.

R.S.V.P. before 1st September, 1936.

VI.—Communication from the General Presbyterian Alliance.

The General Secretary presents his compliments and begs to intimate that, by decisions of the General Councils of the Alliance held in 1929 and 1933, the Constituent Churches of the Alliance in its Eastern Section have now the right to elect directly the greater proportion of their own representatives in the membership of the Alliance for each Quadrennium.

Under the scheme devised to carry out this decision the Presbyterian Church of Australia is now invited to appoint four representatives for the Quadrennium, 1937-1941, i.e., the period between the 15th and 16th General Councils. The 15th Council will meet in Montreal, Canada, from 23rd to 30th June, 1937.

It is respectfully suggested that in order to give continuity to the work of the Alliance, and at the same time to secure a due proportion of younger members qualified to be its future leaders, the Churches should confer with their Committees on Inter-Church Relationships in making these appointments, and give special consideration to those who have served most actively on their behalf in the Alliance in time past. Churches are reminded of the *provisional* decision of the 14th Council anent the Place of Women in the Alliance (Belfast Volume, pp. 188-192 and 324).

The names and addresses of the representatives appointed should be sent at the earliest date possible, to the General Secretary of the Presbyterian Alliance, 44 Queen Street, Edinburgh, Scotland.

R.S.V.P. before 30th September, 1936.

VII.—From the Presbyterian Church of New Zealand.

The General Assembly again convened and was constituted.

Inter alia:—

Mr. Macky moved and it was seconded and carried: "Invite the Presbyterian Churches of Australia and Canada to unite with us in asking the Church of Scotland to seek the co-operation of the Church of England, the Church of Rome and all other Churches in making an urgent and united appeal to the nations of the world to stand by their solemn obligations as defined by the League of Nations and the Pact of Paris."

Extracted from the Assembly records by

J. H. MACKENZIE, Assembly Clerk.

VIII.—From the Judicial Commission to the General Assembly of the Presbyterian Church of Australia.

To Rev. R. W. Macaulay, B.A., Clerk, G.A. of Australia,
Church Offices, Melbourne.

At Sydney and within the Assembly Hall, Margaret and York Streets, on Friday, the 21st day of September, 1934, which day and place the Judicial Commission being duly met and constituted with prayer.

Inter alia:—

On the motion of Mr. John Downes, duly seconded, it was resolved:—

"That the attention of the General Assembly of Australia be called to the unsatisfactory nature of the regulations governing the conduct of a case such as the present one (the Angus Case) and respectfully request it to undertake a thorough revision of the regulations and rules concerning discipline and the functions of the Judicial Commission in the light of the present experience of the Judicial Commission."

"That the Clerk be instructed to forward this finding to the General Assembly of Australia."

Extracted from the Records of the Judicial Commission this 6th day of March, 1936, by me.

G. W. McAlpine,
Clerk to Judicial Commission.

IX.—From the Presbyterian Church in Canada.

Toronto.

To the Presbyterian Church of Australia.

Dear Brethren,

It is our happy privilege to convey to you on behalf of the Presbyterian Church in Canada most cordial greetings with assurance of esteem and affection as brethren in the Lord Jesus and members of the great Presbyterian family, and to express our desire for sustained fellowship and co-operation in every way possible in the great work of extending the Kingdom of our Lord and Saviour Jesus Christ.

We are pleased to state that in the character of our people and their devotion to the Church, together with the year's progress in our undertakings, there is evidence that the blessing of God has rested upon us in our fellowship and in our service.

Notwithstanding the heavy strain upon our resources, inevitable in such deep and widespread experience of unemployment and business depression, our congregations in the main have been able to meet their local obligations and to come very close to the requirements of our missionary and benevolent work at home and abroad. Though our contributions to our Missionary Budget were \$45,000 less than last year, this has been offset by special contributions of over \$70,000.

Sore distress from successive years of drought in certain parts of the agricultural areas in the West has made an additional demand upon those of our people in a position to render succour in this time of trial. So gratifying has been the response that the Secretary of our General Mission Board reports that, following the appeal for Western relief, we were able to supply all food, clothing, and money required, including the payment of salaries of all missionaries in the desolated areas until next harvest.

We are consequently grateful for the help of God in this emergency and the loyalty of our people in difficult circumstances.

We would assure you that we follow with interest the work of your Church in its every aspect and of our earnest prayer on your behalf that prosperity may attend all your endeavours.

J. W. MACNAMARA,

Clerk of General Assembly.

M. W. ROCHESTER,

Secretary of Committee on Correspondence.

May, 1934.

X.—From the Presbytery of Tasmania.

The Clerk of the Presbytery of Tasmania presented the following report:—

In November, 1835, the Rev. John Dunmore Lang of Sydney visited Van Dieman's Land, now called Tasmania, and by commission from the Church of Scotland and with the approval of the Presbyterian Church of New South Wales, constituted a Presbytery composed of himself and two ministers settled in the island. The Centenary of the formation of the Presbytery was celebrated in Tasmania in November, 1935. The celebrations included special services and a forward movement throughout the whole State, and were graced by the presence of the Right Rev. W. Huey Steele, Moderator of the Victorian Church, and the Very Rev. John White, C.H., D.D., LL.D., of Barony Church, Glasgow, who was present as a Commissioner from the Church of Scotland, and brought greetings from that Church's General Assembly, and the Colonial Committee.

A special feature of the celebrations was the presentation of a "Pageant of Presbyterianism," which was based on a similar Pageant recently presented in Belfast. The outstanding feature of the Centenary was the publication of a volume entitled "Presbyterian Pioneers of Van Dieman's Land," written by the Rev. J. Heyer, M.A., of Hobart, a volume worthy of the occasion, containing a general history of the church in Tasmania, and a short history of each individual congregation, with photos, of Ministers and Elders who have been leaders of church work in the Island State.

PRESBYTERIAN CHURCH OF AUSTRALIA, EXPENSES ACCOUNT.

FROM 1st JULY, 1933, TO 30th JUNE, 1936.

	£ s. d.	£ s. d.
To Meeting in Melbourne, September, 1933—		
Advertising.....	12 7 7	
Communion Wine.....	1 13 9	
Postages on White Books, etc. ..	23 2 6	
Clerk's Stationery, etc.....	10 0	
Organists.....	9 9 0	
	<hr/>	47 12 10
„ College Committee—		
Secretary's Honorarium—Rev. K. Forster—3 years.....	120 0 0	
Examiner's Fees—3 years ...	53 11 0	
	<hr/>	173 11 0
„ Loss on Year Book (including honorarium to Editor of £21 per annum) —		
1933	31 1 8	
1934	23 2 8	
1935	13 8 10	
1936	24 13 11	
	<hr/>	92 7 1
„ Honorariums —		
Moderator-General—2 years ..	250 0 0	
Senior Clerk of Assembly ..	30 0 0	
Junior Clerk of Assembly ...	20 0 0	
	<hr/>	300 0 0
„ General Presbyterian Alliance—		
London	25 0 0	
Exchange	6 7 1	
	<hr/>	31 7 1
Carried forward.....		£644 18 0

	£ s. d.	£ s. d.
By Balance brought forward 1st July, 1933		326 3 1
„ Assessment of Expenses for 1933—		
Western Australian Church		46 7 4
„ Assessment of Expenses for 1934—		
Victorian Church	272 15 8	
New South Wales Church	273 15 8	
Queensland Church	80 16 0	
South Australian Church	25 0 0	
Western Australian Church	46 7 4	
Tasmanian Church	46 7 4	
	<hr/>	746 2 0
„ Assessment of Expenses for 1935—		
Victorian Church.....	273 15 8	
New South Wales Church.....	273 15 8	
Queensland Church.....	80 16 0	
South Australian Church.....	25 0 0	
Western Australian Church	46 7 4	
Tasmanian Church.....	46 7 4	
	<hr/>	746 2 0
„ Assessment of Expenses for 1936—		
Victorian Church.....	273 15 8	
New South Wales Church	273 15 8	
Queensland Church.....	80 16 0	
South Australian Church.....	25 0 0	
Tasmanian Church.....	46 7 4	
	<hr/>	699 14 8
Carried forward.....		£2,564 9 1

	£	s.	d.
Brought forward.....	644	18	0
To League of Nations Union.....	1	1	0
" Audit Fee.....	7	7	0
" Blue Book and Minutes.....	204	15	0
" Moderator-General's Expenses	2	0	0
" Postages, Telegrams and Exchange	11	0	3
" Sundry Expenses	1	1	9
" Canberra Stipend as per Blue Book, 1933, Minute 89	205	1	10
" Expenses of Delegate to Suva	25	0	0
" Appeal against New South Wales— Dr. Angus' Book, typing reports, services of Clerk.....	56	11	3
" Printing and Stationery.....	13	1	2
" Address to Governor General	7	7	0
" 2% on Revenue—3 years.....	60	17	2
" Travelling Expenses.....	1,084	9	7
" Balance carried forward 30th June, 1936	296	2	9
	<u>£2,620</u>	<u>13</u>	<u>9</u>

	£	b.	d.
Brought forward.....	2,564	9	1
By Printing Petitions and Appeals . .	5	11	6
„ Interest	50	13	2
	<u>£2,620</u>	<u>13</u>	<u>9</u>

Examined and found correct,

S. J. CARRUTHERS, F.C.A. (Aust.),

Official Auditor to the Presbyterian Church of Australia in the State of New South Wales.

SYDNEY, 17th July, 1936.

Alexander Earle McCracken bequest.
FROM 1st JULY, 1933, TO 30th JUNE, 1936.

	Interest.	Principal.		Interest.	Principal.
	£ s. d.	£ s. d.		£ s. d.	£ s. d.
To Payments as per Blue Book, 1933, Page 55, Minute 127—			By Balance brought forward, 1st July, 1933	1 15 2	4,000 0 0
Presbyterian Church of Tasmania:			„ Interest Received.....	599 12 9	
Home Mission.....	98	2 7	„ Insurance	10 2	
Presbyterian Church of South Australia:					
Home Mission.....	245	3 0			
Presbyterian Church of Western Australia:					
Home Mission.....	245	3 1			
	588	8 8			
„ 2% on Revenue.....	13	12 3			
„ Stamp Duty.....	0	7 2			
„ Balance carried forward, 30th June, 1936		4,000 0 0			
	£602 8 1	£4,000 0 0		£602 8 1	£4,000 0 0

ROBERT CRICHTON WILSON ESTATE.

To Balance carried forward.....	£	s.	d.		£	s.	d.
	252	2	3	By Perpetual Trustee Co. Ltd.....	250	0	0
				„ Interest	2	2	3
	£252	2	3		£252	2	3

Examined and found correct, S. J. CARRUTHERS, F.C.A. (Aust.),
Official Auditor to the Presbyterian Church of Australia in the State of New South Wales.
SYDNEY, 17th July, 1936.

CHURCH OF ST. ANDREW, CANBERRA, ACCOUNT.

FROM 1st JULY, 1933, TO 30th JUNE, 1936.

	£	s.	d.		£	s.	d.
To Delegate's Expenses to Conferences, £ s. d.							
etc.....	26	3	0				
„ Dr. Walker's Expenses in Victoria ..	12	17	2				
„ Insurances—							
1933, Church and Cottage.....	17	1	4				
1934, Church, Manse, Cottage and Organ.....	31	41	0				
1935, Church, Manse, Cottage and Organ.....	23	3	0				
1936, Organ.....	2	14	0				
	-----	74	32				
„ Telegrams, Postages, Stamp Duty, etc.	18	9	6				
„ Printing and Stationery.....	24	17	3				
„ Kindergarten Equipment donated by Burwood Congregation.....	2	15	1				
„ Interest Charged—							
1933	788	31	0				
1934	685	5	2				
1935	631	16	0				
1936—6 months.....	336	9	3				
	-----	2,441	14	3			
„ Department of Interior—water con- sumed, 1932			211				
„ Motor Car—written off.....	120	0	0				
„ Balance carried forward, 30/6/36 ..	45,407	0	8				
	-----	£48,130	1	2			
					-----	£48,130	1 2
					-----	£48,130	1 2

	£	s.	d.		£	s.	d.
By Balance brought forward, 1/7/33 ..					40,507	2	2
„ Transfer of undermentioned Credits—							
Assistant Minister's Cottage—							
Furnishing Donations.....	111	0	9				
Church Furnishing Donations . .	313	19	10				
Manse Furnishing Donations ..	34	17	6				
Church Grounds Donations	66	13	6				
Amount raised by N.S.W. Women for Church Windows.....	502	2	7				
Donation to cover cost of Car . .	120	0	0				
Interest Guarantee A/c.....	1,162	13	9				
					-----	2,311	7 11
„ Receipts for 3 years ended 30/6/36—							
Sir James Murdoch	5,000	0	0				
Donations.....	246	11	1				
„ Canberra Collection Box	45	12	10				
Presbyterian Church of Victoria	19	7	2				
					-----	5,311	11 1

CHURCH OF ST. ANDREW, CANBERRA.
BALANCE SHEET AT 30th JUNE, 1936.

LIABILITIES.		£	s.	d.		£	s.	d.	ASSETS.		£	s.	d.		£	s.	d.
Donations, Collections, etc., received on Account of Church and Manse Properties (Less Interest, Insurance and Sundry Charges)						45,407		0 8	Church and Manse Properties (at Cost)-								
Parish Endowment.....						2,823		3 2	Church Building.....	46,008		5 4					
Presbyterian Church of New South Wales.....	14,798								" Grounds.....	122		10 1					
Less Funds held on account of Parish Endowment.....		2,823							" Furnishing.....	1,468		9 9					
						11,975		8 9	N.S.W. Women's Gift Windows ..	501		16 0					
									Manse (Gift of John Ross Family, Holbrook).....	6,655		0 8					
									" Grounds.....	229		10 6					
									" Roadway.....	80		2 3					
									" Furnishing.....	170		3 6					
									Ass'tant Minister's Cottage ..	1,957		2 0					
									do. do. do. Furn.	111		0 9					
														57,304		0 10	
									Organ (at Cost).....					1,809		3 8	
									Commissioner's Stipend Account ..					1,092		8 1	
														£60,205		12 7	

I certify that I have compared the above Balance Sheet and attached accounts of The Church of St. Andrew, Canberra, with the records relating to the Church contained in the books of the Presbyterian Church of Australia in the State of New South Wales, and find same to be correct and in accordance therewith.

S. J. CARRUTHERS, F.C.A. (Aust.),
Official Auditor to the Presbyterian Church of Australia in the State of New South Wales. " 1

Sydney, 17th July, 1936.

CHURCH OF ST. ANDREW, CANBERRA.
CHURCH FURNISHING ACCOUNT.
 FROM 1st JULY, 1933, TO 30th JUNE, 1936.

	£	s.	d.	£	s.	d.		£	s.	d.
To Seating.....				700	16	0				
" Carpets.....				199	10	4				
" Lamps and Fittings.....				162	14	5				
" Tubular Heating.....				143	18	3				
" Installing Motor.....				18	5	0				
" Lectern.....				20	0	0				
" Model Case and Tablet.....				4	16	6				
" Freight.....				6	4	3				
" Architect's Fee.....				102	0	0				
				£1,358	4	9				
To Balance brought down.....				1,154	9	11				
" Transfer to Canberra Church Dona- tions Account—										
Donations, etc., received to 30/6/33	113	9	8							
,, as per contra	200	10	2							
				313	19	10				
				£1,468	9	9				
								£1,358	4	9
										11
										2
										9
										11
										11
										1

CANBERRA COMMISSIONER'S STIPEND ACCOUNT.

FROM 1st JULY, 1933, TO 30th JUNE, 1936.

To Balance brought forward, 1/7/33 ..				£	s.	d.				
" Dr. Walker.....	200	00		1,164	11	10				
" Beneficiary Rates	7	10	0							
" Stamp Duty.....	0	28								
" Interest.....	64	16								
				271	14	2				
				£1,436	6	0				
								200	0	0
								143	17	11
								1,092	8	1

100

**CHURCH OF ST. ANDREW, CANBERRA.
CANBERRA PARISH ENDOWMENT ACCOUNT.**

FROM 1st JULY, 1933, TO 30th JUNE, 1936.

<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%;"></td> <td style="text-align: right; font-size: small;">£ s. d.</td> </tr> <tr> <td>To Commissioner's Stipend Account.....</td> <td style="text-align: right;">143 17 11</td> </tr> <tr> <td>„ Canberra Minister's Stipend.....</td> <td style="text-align: right;">183 10 1</td> </tr> <tr> <td>„ Balance carried forward, 30/6/36</td> <td style="text-align: right;">2,823 3 2</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black; border-bottom: 3px double black;">£3,150 11 2</td> </tr> </table>		£ s. d.	To Commissioner's Stipend Account.....	143 17 11	„ Canberra Minister's Stipend.....	183 10 1	„ Balance carried forward, 30/6/36	2,823 3 2		£3,150 11 2	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%;"></td> <td style="text-align: right; font-size: small;">£ s. d. £ s. d.</td> </tr> <tr> <td>By Balance brought forward, 1/7/33</td> <td style="text-align: right;">2,823 3 2</td> </tr> <tr> <td>„ Interest—</td> <td></td> </tr> <tr> <td> 1933</td> <td style="text-align: right;">84 139</td> </tr> <tr> <td> 1934</td> <td style="text-align: right;">84 139</td> </tr> <tr> <td> 1935</td> <td style="text-align: right;">108 160</td> </tr> <tr> <td> 1936—6 months.....</td> <td style="text-align: right;">49 46</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black; border-bottom: 3px double black;">----- 327 8 0</td> </tr> <tr> <td></td> <td style="text-align: right; border-bottom: 3px double black;">£3,150 11 2</td> </tr> </table>		£ s. d. £ s. d.	By Balance brought forward, 1/7/33	2,823 3 2	„ Interest—		1933	84 139	1934	84 139	1935	108 160	1936—6 months.....	49 46		----- 327 8 0		£3,150 11 2
	£ s. d.																												
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	£3,150 11 2																												
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1933	84 139																												
1934	84 139																												
1935	108 160																												
1936—6 months.....	49 46																												
	----- 327 8 0																												
	£3,150 11 2																												

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INTEREST GUARANTEE ACCOUNT.

<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%;"></td> <td style="text-align: right; font-size: small;">£ s. d.</td> </tr> <tr> <td>To Transfer to Church of St. Andrew Account ..</td> <td style="text-align: right;">1,162 13 9</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black; border-bottom: 3px double black;">£1,162 13 9</td> </tr> </table>		£ s. d.	To Transfer to Church of St. Andrew Account ..	1,162 13 9		£1,162 13 9	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 80%;"></td> <td style="text-align: right; font-size: small;">£ s. d. £ s. d.</td> </tr> <tr> <td>By Balance brought forward, 1/7/33 ..</td> <td style="text-align: right;">479 5 1</td> </tr> <tr> <td>„ Donations.....</td> <td style="text-align: right;">663 16 7</td> </tr> <tr> <td>„ Interest</td> <td style="text-align: right;">19 12 1</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black; border-bottom: 3px double black;">683 8 8</td> </tr> <tr> <td></td> <td style="text-align: right; border-bottom: 3px double black;">£1,162 13 9</td> </tr> </table>		£ s. d. £ s. d.	By Balance brought forward, 1/7/33 ..	479 5 1	„ Donations.....	663 16 7	„ Interest	19 12 1		683 8 8		£1,162 13 9
	£ s. d.																		
To Transfer to Church of St. Andrew Account ..	1,162 13 9																		
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By Balance brought forward, 1/7/33 ..	479 5 1																		
„ Donations.....	663 16 7																		
„ Interest	19 12 1																		
	683 8 8																		
	£1,162 13 9																		

NEW SOUTH WALES WOMEN'S GIFT—WINDOW TO CHURCH OF ST. ANDREW.

	£ s. d.	£ s. d.		2 11 3
To John Ashwin & Co.....		40 0 0	By Balance brought forward, 1/7/33 ..	
„ Advertising and Cartage.....		1 16 0	„ Donations	39 11 4
„ Balance.....		0 6 1'		<u>£42 2 7</u>
		<u>£42 2 7</u>	By Balance brought down.....	<u>0 6 7</u>
To Transfer to Canberra Donations A/c—			„ Transfer to Church and Manse	
Amount raised to 30/6/33	462 11 3		Property A/c—	
Donations as per contra.....	39 11 4		Cost of Window to 30/6/33	460 0 0
		502 2 7	Additional cost as per contra ..	41 16 0
		<u>£502 2 7</u>		501 16 0
				<u>£502 2 7</u>

CANBERRA MANSE FURNISHING ACCOUNT TO 30th JUNE, 1936.

	£ s. d.	£ s. d.		£ s. d.
To Beard Watson Ltd.—Carpets.....		20 3 6	By Donations and Interest to 30/6/33	34 9 1
„ Rev. Dr. Walker—Furniture, etc.....		150 0 0	„ Interest, December, 1933	0 8 5
		<u>£170 3 6</u>	„ Balance carried down.....	135 6 0
To Balance brought down.....		135 6 0		<u>£170 3 6</u>
„ Transfer to Canberra Donations A/c—			By Transfer to Church and Manse Property A/c—	
Donations, etc. as per contra.....		34 17 6	Cost of Furnishings as per contra.....	170 3 6
		<u>£170 3 6</u>		<u>£170 3 6</u>

AUSTRALIAN INLAND MISSION—GENERAL FUND.

BALANCE SHEET AT 31st MARCH, 1936.

LIABILITIES.				ASSETS.			
	£	s.	d.		£	s.	d.
Trust Funds—							
Birdsville Building Fund.....	2,126	5	2	Current Funds—			
Fitzroy Crossing Fund.....	1,707	18	9	Board Cash Balances—			
Felix Holmes Memorial.....	1,087	7	5	Presbyterian Church of N.S.W.	369	9	1
Property Fund.....	600	17	7	Bank of N.S.W., Sydney ..	229	10	1
Estate C. G. Abbott.....	100	0	0	„ Melbourne	12	5	
„ J. A. Busby.....	302	7	4	Petty Cash.....	20	0	0
„ M. Mathieson.....	60	0	0				620 1 7
„ W. Martin.....	2,750	0	0	Council Cash Balances—			
„ A. Phillips.....	386	7	11	Queensland	268	0	6
„ W. Richardson.....	500	0	0	Victoria	125	9	4
Eleanor Symons Endowment ..	100	0	0	South Australia.....	370	18	10
Tennant Creek Appeal.....	33	4	10	Western Australia	324	15	
			9,754 9 0				1,088 10 1
Reserve Funds—				Total Current Funds ..			1,708 11 8 £
Estate G. M. Buchanan.....	3,251	7	11	Reserve Funds—			
„ Christina Campbell.....	4,500	0	0	(Available in case of emergency)			
„ J. French.....	100	0	0	Held by Presbyterian Church of			
„ A. R. Hamilton.....	100	0	0	N.S.W.....	10,955	18	2
„ E. M. Horn.....	140	9	2	Held by Presbyterian Church of			
„ M. I. Inverarity.....	500	0	0	Victoria.....	1,000	0	0
„ A. Lang.....	2,991	11					
„ A. Mackie.....	50	0	0	Total Reserve Funds ..			11,955 18 2
„ M. B. Mair.....	500	0	0	Trust Funds—			
„ D. York Syme.....	5,141	2		Cash and Bonds held by-			
Donation, Mrs. A. M. White	2,000	0	0	Presbyterian Church of N.S.W.	4,005	17	2
			11,955 18 2	Presbyterian Church of			
				Victoria.....	3,136	7	11
				Presbyterian Church of			
				South Australia.....	600	0	0
				Presbyterian Church of			
				Western Australia ..	1,996	3	11
				Presbyterian Church of			
				Queensland.....	16	0	0
Carried forward			£21,710 7 2	Carried forward	9,754	9	0
							13,664 9 10

	£	s.	d.	£	s.	d.	£	s.	d.
Brought forward.....				21,710	7	2			
Accumulated Funds—									
Balance at 1/7/33	42,631	5	2						
Add Bequest of shares and sundry adjustments	524	6	4						
				43,155	11	6			
Less Transfer of A.M.S. Funds	3,423	10	2						
Transfers to separate Trust									
Accounts	7,128	16	4						
Adjustment of Property									
Valuations.....	3,699	8	0						
				14,251	14	6			
				28,903	17	0			
Less Excess of Expenditure over									
Revenue (General Account)									
for Triennial Period . . .	4,880	8	2						
Deduct Excess of Revenue									
over Expenditure (Local									
Committees Accounts) for									
Triennial Period	664	6	11						
				4,216	1	3			
				24,687	15	9			
Carried forward	46,398	2	11						

	£	s.	d.	£	s.	d.	£	s.	d.
Brought forward	9,754	9	0				13,664	9	10
Shares held by—									
Presbyterian Church of N.'S.W.—									
Imperial Tobacco Co.	1,872	0	0						
Qantas Ltd.....	10	0	0						
Pindimar, Port Stephens . .	450	0	0						
Scotts Ltd.	250	0	0						
				2,582	0	0			
Presbyterian Church of									
Victoria—									
Herald and Weekly Times	100	0	0						
Presbyterian Church of									
Queensland—									
Brisbane Gas Co.....	1,250	0	0						
				3,932	0	0			
Total Trust Funds ..							13,686	9	0
Properties—									
(Including equities in various Nursing Homes,									
Churches, Manses, etc.).									
Alice Springs.....	4,820	0	0						
Birdsville.....	309	5	11						
Beltana.....			00						
Broome.....	850	0	00						
Carnarvon.....	1,250	0	00						
Hall's Creek.....	1,100	0	00						
Innamincka.....	4,500	0	00						
Mt. Isa.....	40	0	00						
Marbel Bar.....	107	2	10						
Oodnadatta.....	1,650	0	00						
Port Hedland.....	64	1	5						
Victoria River Downs.....	225	0	00						
Carnarvon Building A/c.....	414	9	10						
Tennant Creek Building A/c.....	824	4	6						
Church on Gascoyne Building A/c.....	44	0	00						
							17,098	4	6
Carried forward.....	44,449	3	4						

Brought forward £ s. d. £ s. d. £ s. d.
 46,398 2 11

	£ s. d.	£ s. d.	£ s. d.
Brought forward.....			44,449 3 4
Motor Cars—			
Central Patrol.....	250 0 0		
Southern Patrol.....	175 0 0		
Western Patrol.....	300 0 0		
			<u>725 0 0</u>
Office Furniture and Fittings			238 8 3
Sundry Debtors—			
Deposit A/c, Wave Hill.....	5 0 0		
Advances to Padres.....	90 0 0		
			<u>95 0 0</u>
Funds in Hands of Local Committees—			
Beltana.....	35 8 7		
Birdsville.....	137 1 4		
Broome.....	52 9 1		
Carnarvon	5 1*0 3		
Hall's Creek.....	10 4 10		
Innamincka.....	240 6 0		
Marbel Bar.....	110 19 9		
Oodnadatta	132 6 1		
Port Hedland.....	28 8 10		
Victoria River Downs.....	92 5 11		
			<u>845 0 8</u>
<i>Less Overdrawn, Alice Springs</i>		1 6 2	
			<u>843 14 6</u>
South Australian Children's Camp	46 16 10		
			<u>890 11 4</u>
			<u><u>£46,398 2 11</u></u>

to

I certify that I have compared the above Balance Sheet of the Australian Inland Mission with the vouchers and books of account of the Mission which have been produced to me, and find same to be in accordance therewith. In my opinion such Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the affairs of the Mission according to the best of my information and the explanations given me and as shown by the books of account of the Mission.

Sydney, 7th July, 1936.

S. J. CARRUTHERS, F.C.A.,
 Chartered Accountant (Australia!).

AUSTRALIAN INLAND MISSION—NURSING HOMES AND WELFARE CENTRES.

**STATEMENT OF RECEIPTS AND PAYMENTS OF LOCAL COMMITTEES FOR
PERIOD FROM 1st JULY, 1933, TO 31st MARCH, 1936.**

EXPENDITURE.

	9 months to 31/3/34.			12 months to 31/3/35.			12 months to 31/3/36.			Total.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
To Bank Chares.....	5	6	1	4	16	9	4	14	4	14	17	2
" Fuel, Light and Water	223	10	6	218	6	7	229	19	6	671	16	7
" Freight and Cartage.....	60	10	7	30	15	4	32	14	3	124	0	2
" General Expenses.....	211	15	10	158	14	11	195	16	3	566	7	0
" Household Expenses.....	1,301	5	6	1,655	9	2	1,357	5	4	4,314	0	0
" Hospital Supplies.....	298	3	6	219	16	10	96	17	5	614	17	9
" Insurance	14	7	6	48	8	7	50	8	8	113	4	9
" Printing and Stationery	10	2	4	13	6	6	3	18	10	27	7	8
" Rent, Rates and Taxes	86	12	0	76	16	0	92	7	0	255	15	0
" Repairs and Maintenance ..	55	3	2	34	2	4	47	8	5	136	13	11
" Stamps, Telegrams and Telephones.....	38	5	10	33	8	6	38	2	2	109	16	6
" Salaries.....	181	18	5	164	7	0	195	9	7	541	15	0
" Travelling Expenses.....	42	1	5	21	7	11	14	13	10	78	3	2
	<u>2,529</u>	<u>2</u>	<u>8</u>	<u>2,679</u>	<u>16</u>	<u>5</u>	<u>2,359</u>	<u>15</u>	<u>7</u>	<u>7,568</u>	<u>14</u>	<u>8</u>
" Transfer to Accumulated Funds Deficiency—9 months ended 31/3/34	82	2	7	—	—	—	—	—	—	—	—	—
Surplus—year ended 31/3/35	—	—	—	168	13	1	—	—	—	—	—	—
Surplus—year ended 31/3/36	—	—	—	—	—	—	577	16	5	—	—	—
Net Surplus.....	—	—	—	—	—	—	—	—	—	664	6	11
	<u>£2,447</u>	<u>0</u>	<u>1</u>	<u>£2,848</u>	<u>9</u>	<u>6</u>	<u>£2,937</u>	<u>12</u>	<u>0</u>	<u>£8,233</u>	<u>1</u>	<u>7</u>

REVENUE.

	9 months to 31/3/34.			12 months to 31/3/35.			12 months to 31/3/36.			Total..		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
By Bequest.....	25	0	0	—	—	—	—	—	—	25	0	0
" Donations, Collections and Special Efforts, etc.....	1,122	16	5	1,420	8	8	1,018	7	0	3,561	12	1
" Fees.....	794	16	1	1,167	2	5	1,312	5	4	3,274	3	10
" Grants.....	20	0	0	10	0	0	45	0	0	75	0	0
" Interest.....	7	16	8	—	—	—	20	15	8	28	12	4
" Subsidies.....	476	10	11	250	18	5	493	14	0	1,221	3	4
" Rent.....	—	—	—	—	—	—	47	10	0	47	10	0
	<u>£2,447</u>	<u>0</u>	<u>1</u>	<u>£2,848</u>	<u>9</u>	<u>6</u>	<u>£2,937</u>	<u>12</u>	<u>0</u>	<u>£8,233</u>	<u>1</u>	<u>7</u>

AUSTRALIAN INLAND MISSION—AERIAL MEDICAL SERVICE AND WIRELESS.

REVENUE ACCOUNT FOR PERIOD FROM 1st JULY, 1933, TO 31st MARCH, 1936.

EXPENDITURE.

	9 months to			12 months to			12 months to			Total.		
	31/3/34.			31/3/35.			31/3/36.					
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
To Advertising and Publicity . .	8	0	2	3	17	0	—	—	—	11	17	2
" Bank Charges	8	2	5	13	1	9	19	9	11	40	14	1
" Freight and Cartage	—	—	—	5	0	4	11	17	5	16	17	9
" General Expenses	34	5	4	56	16	1	73	2	8	164	4	1
" Insurance	3	2	3	78	3	2	10	8	9	91	14	2
V Printing and Stationery	15	10	6	23	12	5	17	16	5	56	19	4
" Aerial Transport	828	10	11	974	6	6	1,699	3	0	3,502	0	5
" Repairs and Maintenance . .	—	—	—	12	4	0	—	—	—	12	4	0
" Salaries	1,207	16	4	1,598	16	6	1,680	6	6	4,486	19	4
" Stamps, Telegrams and Tele- phones (including Outpost A/cs.)	341	9	5	477	14	8	548	8	1	1,367	12	2
" Travelling Expenses	179	9	3	64	17	1	151	18	10	396	5	2
" Wireless Expenses	96	2	11	286	10	7	345	5	4	727	18	10
" Transfer to General Fund for Overhead Charges	—	—	—	400	0	0	—	—	—	400	0	0
" Depreciation— Wireless Station and Furniture Transceivers	—	—	—	—	—	—	81	5	11	—	—	—
	—	—	—	—	—	—	914	1	5	995	7	4
	£2,722	9	6	£3,995	0	1	£5,553	4	3	£12,270	13	19

REVENUE.

	9 months to			12 months to			12 months to			Total.		
	31/3/34.			31/3/35.			31/3/36.					
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
By Donations, Special Efforts, etc.	1,478	9	9	840	7	11	1,545	1	7	3,863	19	3
" Subsidies	2,010	16	2	1,934	15	3	1,781	18	7	5,727	10	0
" Outpost Telegrams and Equipment	283	1	9	705	11	8	678	7	3	1,667	0	8
" Interest	—	—	—	8	18	7	10	5	2	19	3	9
" Transfer from Reserve Fund	—	—	—	—	—	—	500	0	0	500	0	0
	3,772	7	8	3,489	13	5	4,515	12	7	11,777	13	8
" Transfer to Accumulated Funds:												
Surplus—9 months ended 31/3/34	1,049	18	2	—	—	—	—	—	—	—	—	—
Deficiency—year ended 31/3/35	—	—	—	505	6	8	—	—	—	—	—	—
Deficiency—year ended 31/3/36	—	—	—	—	—	—	1,037	11	8	—	—	—
Net Deficiency	—	—	—	—	—	—	—	—	—	493	0	2
	£2,722	9	6	£3,995	0	1	£5,553	4	3	£12,270	13	10

AUSTRALIAN INLAND MISSION—GENERAL FUND.

REVENUE ACCOUNT FOR PERIOD FROM 1st JULY, 1933, TO 31st MARCH, 1936.
HEADQUARTERS.

EXPENDITURE.

	9 months to 31/3/34.			12 months to 31/3/35.			12 months to 31/3/36.			Total.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
To Advertising and Publicity ..	195	10	4	423	8	1	285	14	2	904	12	7
99 Allowances.....	516	13	4	700	0	0	664	3	0	1,880	16	4
99 Beneficiary Fund.....	16	5	0	20	0	0	74	3	4	110	8	4
99 Bank Charges.....	35	16	7	37	14	4	45	18	6	119	9	5
99 Books and Maps.....	1	7	2	—	—	—	—	—	—	1	7	2
99 Freight and Cartage	20	0	4	94	15	7	74	19	8	189	15	7
99 Fuel, Light and Water ..	8	17	0	14	8	6	44	14	7	68	0	1
99 General Expenses.....	201	0	6	150	8	3	252	1	10	603	10	7
99 Grants	285	11	3	355	0	0	330	0	0	970	11	3
99 Hospital Supplies.....	55	9	0	178	0	4	232	15	1	466	4	5
99 Household Expenses	82	6	10	282	1	10	414	2	8	778	11	4
99 Insurance	168	4	10	115	11	1	168	15	8	452	11	7
99 Printing and Stationery ..	118	16	6	122	12	4	124	19	0	366	7	10
99 Rent and Church Office Charges	474	5	11	603	17	9	832	3	8	1,910	7	4
99 Repairs and Maintenance ..	42	13	7	109	6	1	8	11	11	160	11	7
99 Salaries.....	3,816	8	11	5,478	5	11	5,500	10	5	14,795	5	3
99 Stamps Telegrams and Telephones.....	259	18	10	353	15	8	291	6	1	905	0	7
99 Travelling Expenses	1,202	8	5	1,437	11	4	1,127	1	2	3,767	0	11
99 Children's Camp, S.A.	—	—	—	—	—	—	485	2	9	485	2	9
99 Cost of printing "Beyond the Furthest Fences"	—	—	—	—	—	—	216	6	10	216	6	10
99 Depreciation for 3 years on Motor Cars, Office Furni- ture, etc.....	—	—	—	—	—	—	822	16	4	822	16	4
	£7,501	14	4	£10,476	17	1	£11,996	6	81	£29,974	18	1

REVENUE.

	9 months to 31/3/34.			12 months to 31/3/35.			12 months to 31/3/36.			Total.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
By Donations, etc.....	3,974	15	7	4,766	0	9	7,442	9	6	16,183	5	10
99 Dividends.....	126	12	8	208	18	9	220	17	1	556	8	6
99 Interest	581	14	2	221	17	11	296	10	7	1,100	2	8
99 Legacies (under £50).....	346	13	4	176	3	11	140	0	0	662	17	3
99 Subsidies.....	1,488	11	7	1,349	12	3	1,500	16	2	4,339	0	0
99 Books and Maps.....	—	—	—	15	17	1	3	15	1	19	12	2
99 Children's Camp, S.A.....	—	—	—	—	—	—	531	19	7	531	19	7
99 Sales of "Beyond the Furthest Fences"	—	—	—	—	—	—	125	7	2	125	7	2
99 Allowance for Overhead Expenses transferred from A.M.S. and Wireless A/c	—	—	—	400	0	0	—	—	—	400	0	0
99 Transfer of Legacies from Reserve A/c.....	—	—	—	—	—	—	1,175	16	9	1,175	16	9
99 Transfer to Accumulated Funds- Excess of Expenditure over Revenue	983	7	0	3,338	6	5	558	14	9	4,880	8	2
	£7,501	14	4	£10,476	17	1	£11,996	6	8	£29,974	18	1

The Financial Statement to 30th June, 1936, is as follows:—

GENERAL ASSEMBLY'S FOREIGN MISSIONS BOARD.

STATEMENT OF RECEIPTS AND PAYMENTS FOR PERIOD 1st AUGUST, 1933, TO 30th JUNE, 1936.

RECEIPTS.		£	s.	d.	£	s.	d.	PAYMENTS.		£	s.	d.	£	s.	d.
Balance Brought Forward, 1/8/33—									Salaries—						
Aurukun.....		£6	7	6				Rev. J. R. B. Love.....	£924	10	5				
General Account.....		10	14	1				Rev. J. R. B. Love, Children.....	131	5	0				
					17	1	7	Mr. W. M. MacDougall.....	728	9	4				
Victoria to 30/9/36		2813	0	0				Rev. H. L. Taylor.....	30	16	8				
New South Wales to 30/6/36		2391	0	0				Rev. N. Hey.....	96	0	0				
South Australia to 30/6/36		370	0	0								1911	1	5	
Tasmania to 31/12/35.....		284	12	6				South Australia Provident Fund Rates for Rev. J. R. B. Love				15	0	0	
Western Australia approx, to 31/12/34		393	0	0				Grant to Queensland Executive.....				1500	0	0	
					6251	12	6	Mission Maintenance				1230	0	0	
Collection at F.M. Demonstration G.A.A.		30	4	8				Boat Renewal Fund (Paid into Savings Bank A/c.) ..				120	0	0	
Outback Exhibition—Share of Profit		22	0	0				Broome Agency.....				150	0	0	
					52	4	8	Fares and Incidental Expenses.....				443	0	1	
Special Donations—								Keeping Accounts.....				150	0	0	
For Rev. J. R. B. Love's Oil Engine—								Queensland Church—Part Collection at G.A.A. F.M. Demonstration.....				25	0	0	
"Anonymous".....	£25	0	0					Herd of Cattle—Kunmunya.....				175	0	0	
South Australian Church	17	14	6					Diesel Engine—Kunmunya.....				142	3	8	
South Australian P.W.M.U. . . .	3	12	0					Tank and Fittings—Kunmunya.....				10	0	0	
					46	6	6	Set of Sails for "T. Watt Leggatt".....				51	19	0	
For Rev. Love's Herd of Cattle—								Hospital Expenses.....				9	17	0	
Elsterwick St. Johns.....		11	0	0				Insurance Premiums.....				45	0	3	
For Kunmunya Mission Work—								Printing.....				117	11	10	
Nyan West S.S.....	1	0	0					Typewriter Repairs.....				2	10	0	
Ballarat St. Andrew's.....	1	0	0					Outfit Allowance, H. L. Taylor.....				40	0	0	
Somers S.S.....	0	8	2					Lantern Slides.....				5	6	4	
Boys of Geelong College	1	1	0					Freight.....				22	15	3	
Merino P.W.M.U.	3	0	0												
Murrumbena Church.....	0	7	6												
Carried forward.....	£6	16	8		£57	6	6	Carried forward.....				£6166	4	10	
					£6320	18	9								

to
35

	£	s.	d.	£	s.	d.	£	s.	d.
Brought forward.....	6	16	8	57	6	6	6320	18	9
“K.R.B.”.....	0	10	0						
Corrinal.....	0	13	0						
St. Kilda S.S.....	1	0	0						
Sundries.....	14	1	3						
	<hr/>			23	0	11			
For Aurukun Mission—									
St. Kilda S.S.....	1	0	0						
Miss Young.....	0	5	0						
	<hr/>			1	5	0			
				81	12	5			
Legacy, Miss May Ewin.....				50	0	0			
Sundries.....				4	6	8			
				<hr/>			<hr/>		
				£6456	17	10			

	£	s.	d.
Brought forward.....	6166	4	10
Aurukun Mission Account—Balance.....	67	6	
Petty Cash, Exchange on Drafts, Cables, etc.....	68	5	9
Balance as at 30th June, 1936.....	215	19	9
	<hr/>		
	£6456	17	10

Melbourne.
25th July, 1936.

(Sgd.) W. H. THOMPSON, Treasurer.

Audited and found correct.
(Sgd.) MORTON, WATSON & YOUNG,
Chartered Accountants (Aust.).

JOHN FRASER FOREIGN MISSIONS SCHOLARSHIP FUND.

STATEMENT OF RECEIPTS AND PAYMENTS FROM 1st AUGUST, 1933, TO 30th JUNE, 1936,

RECEIPTS.			PAYMENTS.							
	£	s.	d.		£	s.	d.	£	s.	d.
Balance Brought Forward, 1/8/33.....	£80	18	3	Scholarships—						
New South Wales Scholarship Committee—				Mr. K. Tong Way.....	£10	0	0			
Interest on Endowment.....	120	3	9	Mr. O. Spence.....	62	10	0			
Refund Miss E. G. Robertson.....	25	0	0	Mr. P. Hendry.....	37	10	0			
				Mr. F. Macrae.....	40	0	0			
								150	0	0
				Grant, Rev. H. L. Taylor.....				20	0	0
				Allowance—Miss Hastings.....				12	10	0
				Balance, 30/6/36				43	12	0
	£226	2	0					£226	2	0

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BOAT INSURANCE ACCOUNT.

	£	s.	d.		£	s.	d.		£	s.	d.
Balance, 5/7/33.....	£510	0	4	Repairs to "Rolland" and "T. Watt Leggatt" ...					77	9	6
Transferred from General Assembly's Foreign				Balance in Savings Bank at 30/6/36					586	13	11
Mission Board Account.....	120	0	0								
State Savings Bank Interest.....	34	3	1								
	£664	3	5						£664	3	5

Melbourne.
24th July, 1936.

(Sgd.) W. H. THOMPSON, Treasurer.

Audited and found correct.
(Sgd.) MORTON, WATSON & YOUNG,
Chartered Accountants (Aust.).

TRADING AND PROFIT AND LOSS ACCOUNT FOR THE THREE YEARS ENDED 30th JUNE, 1936.

	Year Ended 30/6/34	Year Ended 30/6/35	Year Ended 30/6/36	Total
To Stock on Hand	£895 19 8	£754 19 7	£777 12 7	£895 19 8
„ Purchases . . .	4,043 10 2	3,899 10 2	4,000 5 10	11,943 6 2
„ Editorial Record	50 0 0	50 0 0	50 0 0	150 0 0
„ do. General	78 14 10	50 10 10	59 11 1	188 16 9
„ Gross Profit ..	1,503 1 8	1,441 19 6	1,411 16 4	4,356 17 6
	<u>£6,571 6 4</u>	<u>£6,197 0 1</u>	<u>£6,299 5 10</u>	<u>£17,535 0 1</u>
To Salaries	£670 6 8	£1,066 10 0	£845 10 0	£2,582 6 8
„ Rent	105 2 0	108 3 8	112 12 0	325 17 8
„ Telephone ..	14 8 7	17 8 11	18 6 8	50 4 2
„ Discount	4 1 1	4 12 4	2 12 3	11 5 8
„ Advertising ..	23 8 0	17 16 0	15 14 0	56 18 0
„ General Expenses ..	86 18 9	126 19 0	133 1 2	346 18 11
„ Travelling Expenses ..	75 10 0	197 17 3	78 0 2	351 7 5
„ Depreciation ..	1 9 3	1 9 3	3 1 6	6 0 0
„ Anniversary Hymn Fees	16 5 6	—	—	16 5 6
„ Bad Debts ..	—	—	5 9 5	5 9 5
„ Net Profit ..	534 8 1	—	220 17 11	687 14 2
	<u>£1,531 17 11</u>	<u>£1,540 16 5</u>	<u>£1,435 5 1</u>	<u>£4,440 7 7</u>

	Year Ended 30/6/34	Year Ended 30/6/35	Year Ended 30/6/36	Total
By Sales.....	£5,816 6 9	£5,419 7 6	£5,441 15 8	£16,677 9 11
„ Stock on Hand	754 19 7	777 12 7	857 10 2	857 10 2
	<u>£6,571 6 4</u>	<u>£6,197 0 1</u>	<u>£6,299 5 10</u>	<u>£17,535 0 1</u>
By Gross Profit ..	£1,503 1 8	£1,441 19 6	£1,411 16 4	£4,356 17 6
„ Interest	7 13 9	9 0 1	4 18 9	21 12 7
„ Advertising Receipts ..	21 2 6	22 5 0	18 10 0	61 17 6
„ Net Loss ...	—	67 11 10	—	—
	<u>£1,531 17 11</u>	<u>£1,540 16 5</u>	<u>£1,435 5 1</u>	<u>£4,440 7 7</u>

We certify that we have audited the books and accounts of the Board of Religious Education for the three years ended 30th June, 1936, and that the Balance Sheet and Trading and Profit and Loss Account are correct and in accordance therewith.

Melbourne, 18th July, 1936.

MORTON, WATSON & YOUNG,
Chartered Accountants (Aust.).

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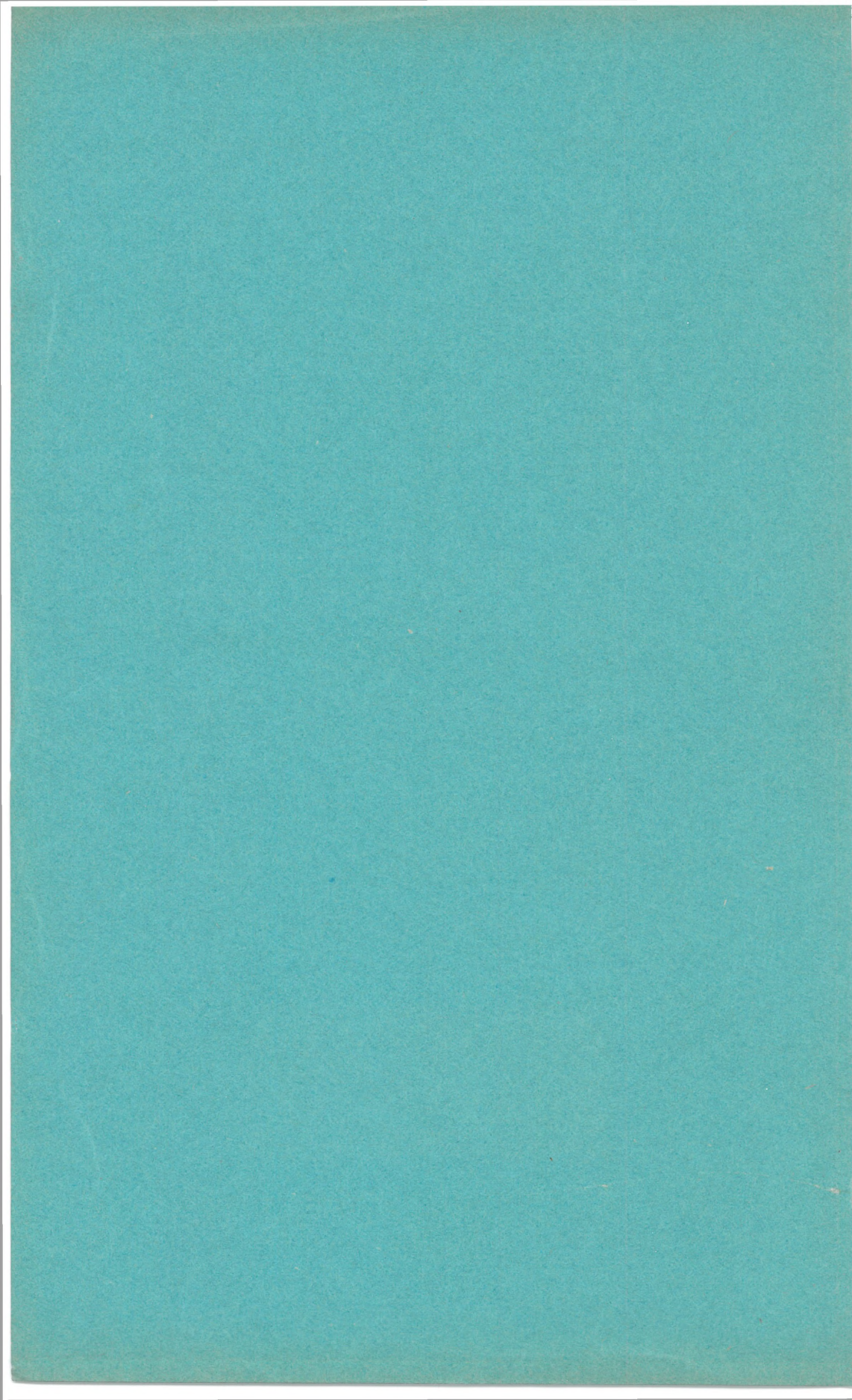
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