

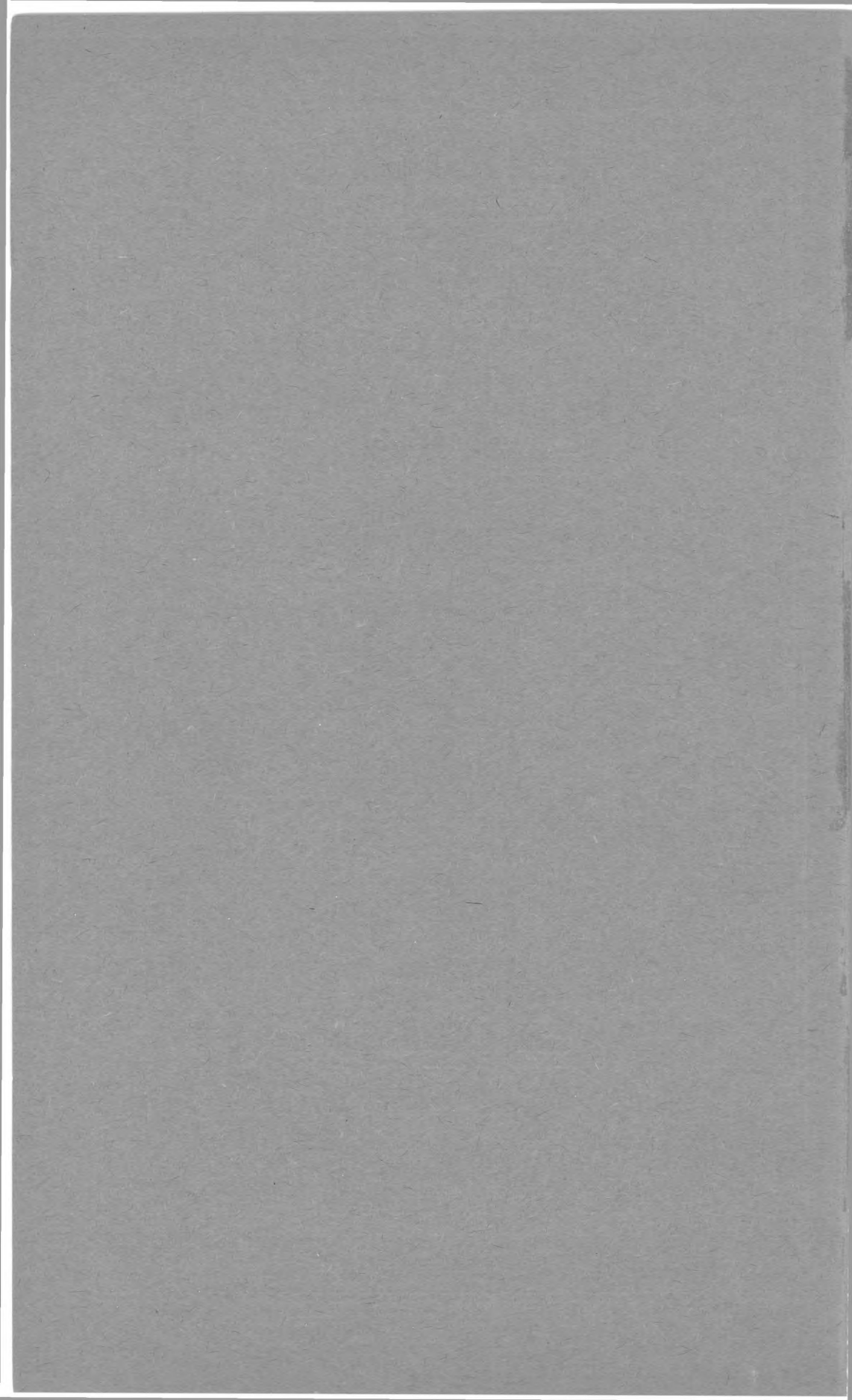
MINUTES
OF
PROCEEDINGS
OF THE
GENERAL ASSEMBLY

OF THE
Presbyterian Church of Australia



HELD IN MELBOURNE, SEPTEMBER, 1939
SESSION TWENTY-FIRST

Melbourne:
BROWN, PRIOR, ANDERSON, Pty. Ltd., Presbyterian Church Printers
Printcraft House, 430 Little Bourke Street, C.I.



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ПРИКАЗЫ КОЛЛЕЖИ ГЕНЕРАЛЬНАГО ШТАБА СЪ
ВЪСОКИМЪ БИРОМЪ ВИДЕКОНЪ ГЛАВНОГО БУХГАЛТЕРСКАГО СЧЕТА
ИЗДАНИЕ:

СЕССИОНА ПЕРВАЯ-ПЕРВАЯ
ИЗДАНИЕ ВЪ СЕНТЯБРЬСКОМЪ МЕСЯЦЕ 1880



Императорскому Корпусу Кавалерии

ОБЪЕДИНЕННЫМЪ

СЕНЕКАТЪ АССЕМБЛЕИ

ОБЪЕДИНЕННЫМЪ

ПРОЦЕДУРАМЪ

ОБЪЕДИНЕННЫМЪ

МИНУТАМЪ

MODERATORS

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General Assembly of Australia

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1933-1936	Rev. G. R. S. Reid M.A., D.D.
1936-1939	Rev. John Mackenzie M.A., D.D.
1939	Rev. John Ryan, O.B.E.

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 j.....	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, O.B.E., C.M.G., 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
Rev. John Mackenzie, M.A., D.D.....	1936-1939
Rev. John Flynn, O.B.E.....	1939-

GENERAL ASSEMBLY
OF THE
presb. >tevtan Cbuvcb of Huetralia

LIST OF OFFICERS

Right Reverend the Moderator:

Rev. JOHN FLYNN, O.B.E.

C/o Assembly Hall, Margaret Street, Sydney, N.S.W.

Box 100 CCC, G.P.O., Sydney.

Clerks of Assembly:

Rev. R. WILSON MACAULAY, B.A., 20 Waterloo Street,
Camberwell, E.6, Victoria.

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

The Procurator:

MR. BRIAN C. FULLER, B.A., LL.B, 167 Phillip Street, Sydney

The Law Agent:

Mr. ALEXANDER GERALD PROUDFOOT, 87 Queen Street,
Melbourne, C.1, Victoria.

Acting Treasurers:

THE TREASURERSHIP COMMITTEE OF THE NEW SOUTH
WALES CHURCH,

Assembly Hall, Margaret Street, Sydney, N.S.W.

GENERAL ASSEMBLY

OF THE

Presbyterian Church of Australia

THE THEOLOGICAL HALLS

1.—ST. ANDREW'S COLLEGE, SYDNEY.

Faculty of Theology:

(In co-operation with Teachers from the Congregational and Methodist Churches.)

Professor of Hebrew and Exegetical Theology of the Old Testament: Rev. W. Cumming Thom, M.A., B.D., S.T.M., Ph.D.

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

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

Associate Acting Professor of Church History and Comparative Religion: Rev. R. B. Reynolds, M.A., B.D. (Camden College).

Associate Acting Professor of Philosophy of Religion: Rev. W. E. Bennett, M.A., B.D. (Leigh College).

*"Steel" Lecturer in Pastoral Theology and the English Bible: Rev. A. C. Grieve, B.A.

Lecturer in Voice Production and Elocution: Mr. A. Bertram Flohm.

President of Faculty: Rev. Professor Angus.

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

Convener, Theological Hall Committee: Rev. A. D. Marchant.

2.—ORMOND COLLEGE, MELBOURNE.

Faculty of Theology:

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

Professor of New Testament Studies: Rev. Alexander Yule, M.A.

Professor of Systematic Theology and Church History: Rev. Norman MacLeish, M.A., B.Phil.

Lecturers—Church History: One to be appointed in 1940. Associate Minister for Practical Training (annual appointment), 1940: Rev. A. I. Davidson, M.A. Tutor: Rev. E. Jones Roberts, B.A.

Senatus:

The Professors and such other teachers in the Hall as the State Assembly may appoint from time to time, together with the Master of Ormond College (D. K. Picken, Esq., M.A.), and the Convener of the Theological Education Committee (Rev. W. Borland, M.A., D.D.).

President of Senatus: Professor Maclean.

Secretary of Senatus: Professor MacLeish.

Librarian: Professor Maclean.

3. EMMANUEL COLLEGE, BRISBANE.

Faculty of Theology:

Dean of Faculty and Principal of Emmanuel College: Rev. Mervyn Henderson, M.A.

Professor of Systematic Theology and Christian Ethics: Rev. Allan M. MacKillop, B.A., B.D.

Lecturer in Church History: Professor A. M. MacKillop.

Lecturer in Old Testament, Hebrew Language and Exegesis: Rev. H. S. R. Innes, B.A.

Lecturer in Old Testament, Theology and Exegesis: Rev. Principal Henderson. ...

Lecturers in New Testament Language, Exegesis and Theology: Revs. H. S. R. Innes, B.A., and William Meikle.

Lecturer in Christian Philosophy and Comparative Religion: Rev. Percival Watson, B.A.

Lecturer in Pastoral Theology: Rev. Jas. Gibson, M.A., D.D.

Lecturers in English Bible: Revs. Principal Henderson and Wm. Meikle.

Secretary of Faculty: Rev. Wm. Meikle.

Librarian: The Dean.

Convener, Theological Hall Committee: Rev. H. S. R. Innes, B.A.

Secretary, Theological Hall Committee: Rev. W. S. Laurie.

4.—THEOLOGICAL HALL, PERTH.

Lecturers:

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

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

Systematic Theology and Ethics: Rev. T. Gibson.

Church History: Rev. R. D. Birch, B.Sc.

Pastoral Theology and Homiletics: Rev. Geo. Tulloch.

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

Philosophy of Religion and Comparative Religion: Rev. Hector Harrison, M.A., B.D.

Librarian: Rev. John Henderson.

NOTANDA

Special attention is directed to the following:

Place and Date of Meeting of next Assembly: At Sydney, within the Assembly Hall, Margaret Street, on the second Wednesday of September, 1942, at 7.30 p.m. (i.e., September 9th, 1942).

Committees meet on preceding Tuesday, and on the Wednesday morning and afternoon (September 8th and 9th).

Instructions, etc.: See Index at end.

STANDING COMMITTEES (Min. 250)

Judicial Commission (38)

Rev. V. Clark-Duff	Rev. W. C. Radcliffe
J. Edwards	G. Tulloch
Dr. R. G. Macintyre	A. Crow
A. D. Marchant	S. Martin
Mr. J. R. B. Campbell	Mr. G. C. Ligertwood
J. Downes	Rev. H. Adams
B. C. Fuller	Sir J. Fraser
J. Ross	Rt. Rev. J. Flynn
Rev. Dr. J. Mackenzie	Rev. Princ. Dr. W. C. Thom
R. W. Macaulay	D. J. Flockhart
Prof. H. Maclean	W. D. Marshall
D. A. Cameron	K. Forster
Mr. A. G. Proudfoot	Professor K. Edward
H. R. Balfour	Hon. J. M. Hunter
W. H. Thompson	Mr. E. A. Black
D. C. Robertson	Rev. Professor J. Gillies
Rev. Princ. M. Henderson	A. C. Grieve
H. S. R. Innes	J. R. Blanchard
A. M. MacKillop	A. I. Davidson

Convener: The Moderator.

Australian Inland Mission Board (28)

New South Wales

Rev. R. C. Racklyeft (Convener)
R. Campbell
Right Rev. J. Flynn
Rev. D. J. Flockhart
A. S. McCook
G. M. Scott
G. Cameron Wood
Mr. J. R. B. Campbell

Queensland

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

Tasmania

Rev. A. E. Giles

Victoria

Rev. A. S. Houston
H. A. Buntine
C. Harland
Jas. Walker
E. G. Petherick
Dr. Geo. Simpson
Mr. H. M. Rolland
A. J. Lyne

South Australia

Right Rev. D. Chapman
Rev. S. Martin
Mr. D. B. Adam

Western Australia

Right Rev. Geo. Tulloch
Rev. John Henderson
Mr. E. A. Black

Home Missions (24)

Rev. J. A. Hunter	Rev. D. Chapman
A. M. Stevenson	G. G. Powell
Mr. R. S. Byrnes	A. E. Giles
J. Ross	R. W. Merritt
Rev. D. A. Cameron	Mr. H. M. Rolland
K. Forster	Rev. R. G. Cruickshank
E. H. McL. Shugg	D. J. Flockhart
A. T. Jones	A. S. McCook
F. W. Gresham	M. McQueen
D. A. Brown	Mr. W. Park
J. Henderson	Rev. A. R. Dean
Mr. W. Christie	H. A. Buntine

Convener: Rev. D. A. Cameron. Vice-Convener: Rev. J. A. Hunter.

Board of Missions (20)

Rev. C. E. Turnbull	Rev. D. Galloway
J. D. Walker	J. Adamson
J. A. Hunter	J. R. Blanchard
Mr. N. Chivas	R. V. Merritt
Rev. J. McMaster	Dr. C. Duguid
H. C. Matthew	Rev. T. McDougall
G. Anderson	Dr. R. R. Wettenhall
A. E. C. Collins	Rev. J. E. Owen
J. Jones	Mr. J. A. Morrison
Mr. H. R. Balfour	Rev. D. A. Brown

Convener: Rev. J. McMaster.

Board of Religious Education (20)

Rev. Principal Dr. W. C. Thom	Mr. N. F. Nelson
A. C. Grieve	Rev. T. Gibson
G. Nesbitt	D. Chapman
E. H. Vines	R. T. White
J. K. Robertson	H. Clark
K. Forster	J. C. Jamieson
R. J. Howie	F. Hanlin
J. K. Forsyth	W. H. Waters
B. Cavanough	J. B. Galloway
P. W. Pearson	S. L. McKenzie

With authority to fill casual vacancies. (See Min. 213 (8).)

Convener: Rev. W. H. Waters.

Code (20)

Rev. Dr. R. G. Macintyre	Rev. G. Tulloch
J. Edwards	S. Martin
V. Clark-Duff	H. Adams
Mr. B. C. Fuller	D. F. Brandt
Rev. W. D. Marshall	A. I. Davidson
W. H. Steele	T. Gibson
Mr. A. G. Proudfoot	F. A. Hagenauer
G. F. Pitcher	A. R. Mcvittie
Rev. H. S. R. Innes	W. C. Radcliffe
Mr. G. Johnston	Mr. D. C. Robertson

Joint Conveners: Rev. Dr. R. G. Macintyre and Mr. A. G. Proudfoot.

College (20)

Rev. A. D. Marchant	Rev. G. Cameron
J. Edwards	G. G. Powell
S. R. W. Richardson	A. E. Giles
D. J. Flockhart	J. R. Blanchard
Dr. W. Borland	A. R. Mcvittie
K. Forster	D. F. Brandt
J. Aitken	J. A. Hunter
Mr. D. K. Picken	S. Martin
Rev. P. W. Pearson	W. H. Waters
S. E. McKay	N. H. Joughin

Convener: Rev. J. Edwards.

Finance (20)

- Mr. Roland Love
- J. R. B. Campbell
- J. Downes
- R. W. Gillespie
- J. M. Balfour
- A. G. Proudfoot
- W. H. Thompson
- H. R. Balfour
- Rev. W. C. Radcliffe
- Hon. J. M. Hunter

- Mr. W. Christie
- J. A. Rinder
- C. N. Hope
- Rev. V. Clark-Duff
- Mr. W. J. Angus
- E. A. Black
- C. Brierley
- J. W. Collings
- R. A. Mcilwraith
- J. Ross

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

Reception of Ministers (20)

- Rev. A. C. Grieve
- V. Clark-Duff
- Professor S. Angus
- A. S. McCook
- Dr. W. Borland
- K. Forster
- M. McQueen
- Professor H. Maclean
- A. M. MacKillop
- A. M. Martin

- Rev. G. Tulloch
- J. R. Blanchard
- A. E. Giles
- Professor K. Edward
- J. A. Hunter
- Professor N. MacLeish
- A. D. Marchant
- T. McDougall
- W. C. Radcliffe
- Principal Dr. W. C. Thom

Convener: Rev. A. S. McCook.

Statistics (20)

- Rev. A. C. Grieve
- J. Waugh
- Mr. J. Downes
- W. Park
- Rev. E. A. Swan
- Mr. P. Forman
- R. A. Mcilwraith
- J. Anderson
- Rev. P. W. Pearson
- Mr. J. Campbell

- Mr. F. W. Berry
- Rev. S. Martin
- R. S. White
- G. D. McAlpine
- V. Clark-Duff
- W. C. Radcliffe
- Mr. N. Chivas
- W. J. Angus
- W. H. Thompson
- E. A. Black

Convener: Rev. V. Clark-Duff

Year Book (20)

- Rev. F. Hanlin
- A. C. Grieve
- J. Waugh
- Mr. R. S. Byrnes
- Rev. C. J. V. McKeown
- J. R. Fiddian
- W. Goyen
- R. A. Green
- A. M. Martin
- Mr. J. Campbell

- Mr. F. W. Berry
- Rev. S. Martin
- R. S. White
- W. F. Shannon
- J. Armour
- Dr. V. Bell
- G. W. McAlpine
- M. McQueen
- A. T. McNaughton
- Mr. G. Clark

Convener: Rev. C. J. V. McKeown.

SPECIAL COMMITTEES

A.I.M. Board.—Minute 189, Clause 7. (See also this Blue Book, page 8.)

Attitude of Church to Creed.—Minutes 41a (Clause 3), 42, 43. (See under "Church's Attitude to Creed.")

Australian Beneficiary Fund.—(See under Beneficiary Fund.)

Beneficiary Fund.—Minute 81 (Clause 5). Revs. A. M. Clark (Convener), Jas. Jones, W. Huey Steele, W. Tait, V. Clark-Duff, D. J. Flockhart, S. R. W. Richardson, Alex. Duff, W. C. Radcliffe, D. Chapman, T. Gibson, G. Tulloch, with Messrs. A. G. Proudfoot, H. T. Haynes, J. W. Collings, W. H. Thompson, G. Roland Love, A. W. Sneddon, G. Johnston, W. J. Angus, T. P. Morris, Wm. Christie, J. T. H. Bolles.

Beneficiary Fund (Special Committee re possible Australian Fund).—Minute 81, Clause 6. Convener of G.A. of A. Fund Committee (Rev. A. M. Clark) and Conveners of Victorian, New South Wales and Queensland Funds, with Mr. W. H. Thompson, General Secretary of N.S.W. Fund, and Mr. A. W. Sneddon.

Book of Common Order.—Minute 53. Revs. Dr. Borland (Convener), A. C. Grieve (Vice-Convener), J. B. Galloway, Dr. G. R. S. Reid, A. G. Macintosh Carter, D. J. Flockhart, A. J. Parker, G. Cowie, D. McDiarmid, W. Kinmont, Alan A. Dougan, Dr. Mackenzie, W. A. Alston, A. Dunn, Professor Gillies, R. J. Howie, W. W. Ingram, J. T. Lawton, W. D. Marshall, R. W. Macaulay, A. E. Macdonald, A. A. Mackenzie, C. J. V. McKeown, W. H. Steele, A. H. Stewart, Wallace Archer and W. Maclean.

"Book of Family Worship."—See under "Religion in the Home."

Business.—Minute 266. (To prepare business for next Assembly.) The Very Rev. Dr. R. G. Macintyre (Convener), the Revs. Thom MacDougall (Assistant Convener), John Edwards, V. Clark-Duff, G. W. McAlpine, < D. F. Brandt, and Messrs. H. W. Mason and John Downes, with the Clerks and Law Officers.

Canberra Executive.—Minute 32, Clause II. Rev. D. J. Flockhart, Chairman; Rev. Dr. Macintyre, Rev. Dr. G. R. S. Reid, Rev. C. E. Turnbull, Rev. V. Clark-Duff, Rev. W. A. S. Anderson, Rev. J. A. Hunter, Rev. J. B. Galloway, Rev. Dr. W. Cumming Thom, Rev. A. E. Brice, Rev. H. S. Bunn, Rev. T. McDougall, Mr. F. C. Millin, Mr. G. Clark, the Minister of Canberra, the Moderator-General, the Moderator of New South Wales, the Procurator: four to form a quorum.

Canberra Sub-Committees.—(To assist the Commissioner.) Minute 32, Clause 5. New South Wales: The Canberra Executive. Victoria: Revs. Dr. J. Mackenzie, R. J. Howie, J. Eric Owen, Hon. J. M. Balfour, M.L.C., Mr. A. A. Bolle. South Australia: Revs. J. R. Blanchard, G. G. Powell, Messrs. W. J. Angus and J. A. Rinder. Western Australia: Revs. A. Crow, Gilbert Cameron, Messrs. A. E. Black and Wm. Christie. Tasmania: Revs. A. E. Giles, R. T. White and Sir John G. Fraser. Queensland: Revs. N. L. D. Webster, F. W. Gresham and Messrs. John Campbell and M. H. Finlayson.

Christian Social Order Committee.—Minute 151, Clause 3. New South Wales: Revs. A. E. Brice, A. R. Mcvittie, F. Hanlin, A. Edmunds, J. Faulkner, H. S. Bunn, J. Stewart Lang, Mr. J. Downes. Queensland: Revs. R. Ramsay, W. S. Laurie, H. S. R. Innes, F. W. Gresham, W. McPleat, Mr. John Campbell. South Australia: Rev. D. I. Munro, Mr. T. P. Morris. Tasmania: Rev. A. E. Giles. Victoria: Revs. A. M. Dickie, J. C. Jones, J. T. Lawton, R. W. Macaulay, D. D. Munro, A. J. Porter. Western Australia: Rev. G. Cameron, Messrs. B. Morey, D. Moore. Convener: Rev. J. T. Lawton.

Church's Attitude to Creed.—Minutes 41a (Clause 3), 42, 43. General Convener: The Very Rev. Dr. John Mackenzie. New South Wales: The Rev. Professor Kenneth Edward (State Convener), and the Revs. Dr. S. Angus, D. F. Brandt, V. Clark-Duff, John Edwards, D. J. Flockhart, G. A. Gordon, A. C. Grieve, J. A. Hunter, T. H. Hunter, W. Kinmont, Dr. R. G.

Macintyre, A. D. Marchant, R. J. H. McGowan, Dr. G. R. S. Reid, Principal Cumming Thom, E. H. Vines, together with Messrs. John Downes, W. G. Geikie and Roland Love. Queensland: The Rev. Professor A. M. MacKillop (State Convener), and the Revs. R. Bardon, Dr. Jas. Gibson, W. C. Radcliffe, N. L. D. Webster, together with Messrs. J. Campbell, Hon. J. M. Hunter and J. Morris. South Australia: The Rev. S. Martin (State Convener), and the Revs. J. R. Blanchard and G. G. Powell, together with Dr. Chas. Duguid and Mr. L. V. M. Leal. Tasmania: The Rev. A. E. Giles (State Convener), and the Revs. Hugh Adams, W. Fraser, R. V. Merritt, together with Messrs. W. W. V. Briggs, Sir J. G. Fraser, E. R. Henry. Victoria: The Very Rev. Dr. J. Mackenzie (State Convener), and the Revs. Dr. Borland, C. N. Button, D. A. Cameron, H. Clark, K. Forster, Professor Gillies, F. A. Hagenauer, J. C. Jones, R. W. Macaulay, Professor H. Maclean, Professor N. MacLeish, Malcolm McQueen, Professor F. E. Ozer, J. E. Owen, Jas. Walker, Professor A. Yule, together with Messrs. I. D. Daniel, W. Gray; D. K. Picken, A. G. Proudfoot. Western Australia: The Rev. Dr. J. A. Munro Ford (State Convener), and the Revs. R. D. Birch, Gilbert Cameron, A. Crow, Geo. Tulloch, together with Messrs. F. W. Barry, W. Christie and Dr. H. R. Pearson.

Christian Unity.—Minute 48 (Clause 6). General Convener: Very Rev. Dr. John Mackenzie. New South Wales: The Rev. Dr. R. G. Macintyre, Convener; the Revs. C. A. White, D. F. Brandt, Prof. Angus, Dr. Cumming Thom, A. R. Mcvittie, Dr. K. Edward, J. H. G. Auld, Dr. G. R. S. Reid, A. S. McCook, T. McDougall; Messrs. J. H. Balfour, J. R. B. Campbell, D. Sneddon, H. W. Mason, A. G. Congreve. Queensland: The Rev. Alex. Duff, Convener; the Revs. Principal Henderson, A. M. MacKillop, W. C. Radcliffe, F. W. Gresham; Messrs. John Morris, J. C. Campbell, Alex. Mayers; Hon. J. M. Hunter. South Australia: The Rev. J. R. Blanchard, Convener; the Rev. D. Chapman. Tasmania: The Rev. A. E. Giles, Convener; Senator Fraser. Victoria: The Rev. Dr. J. Mackenzie, Convener; the Revs. R. W. Macaulay, J. Golder Burns, H. W. Waters, A. I. Davidson, Prof. N. MacLeish, E. H. McL. Shugg, Dr. W. Borland, Jas. Walker; Messrs. H. R. Balfour, A. G. Proudfoot, H. J. Ramsay, D. K. Picken. Western Australia: The Rev. J. Munro Ford, Convener; the Revs. G. Tulloch, J. Adamson; Messrs. R. Bracks, W. Christie, E. A. Black.

Churches within Empire.—Minute 107. Right Rev. John Flynn (Convener), Very Revs. Dr. J. Mackenzie, R. G. Macintyre, G. R. S. Reid, the Revs. J. R. Blanchard, S. A. Goddard, R. J. Howie, R. W. Macaulay, A. T. McNaughton, G. G. Powell, John Waugh, N. L. D. Webster.

Defence Forces Chaplaincy.—Minute 215, Clause 6. (See also G.A.A. B. B., 1933, Min. 169, Clauses 8 and 9.) Committee consists of the Chaplains in the various States, with power given (1939) to co-opt some extra members. Convener: Chaplain-General (Rev. W. Floyd Shannon, O.B.E., B.A., The Manse, Stratford, Vic.). Committee members within State wherein Chaplain-General resides is the Executive.

Ernabella (Special South Australian Sub-committee of Board of Missions).—Min. 204 (6). Dr. C. Duguid, Revs. G. G. Powell, J. E. Lloyd, S. Martin, N. Scott, Professor H. Johnston, Messrs. W. H. Hemmer, H. M. Caire, R. Williams, Mesdames W. Ternent, Cook, C. Duguid, H. Herbert, D. A. David, Misses Dromham, Helen Watt, A. M. McCaul, Olive Gray. Convener: Dr. Duguid. Treasurer: Mr. H. M. Caire.

Federal Advisory Committee.—Minute 217 (Clause 10 (a).) The Moderator, the Clerk of Assembly, the Business Convener and delegates of Standing Committees of G.A. of A., as follows: Victoria, 5; New South Wales, 5; Queensland, 3; South Australia, 2; Western Australia, 2; Tasmania, 1. (Delegates from Victoria and New South Wales to include one from each of the following Committees: College Committee, A.I.M. Board, Board of Religious Education, Board of Missions.) Moderator: Convener.

Fire Insurance.—Minute 142 (Clause 3). New South Wales: Rev. V. Clark-Duff, Messrs. John Downes and T. O. McCredie. Victoria: Messrs. J. M. Carroll, A. W. Harkness, D. C. Robertson. Queensland: Rev. W. C. Radcliffe, Messrs. A. R. Gillespie, G. Johnston. Western Australia: Rev. G. Tulloch, Messrs. Wm. Christie, J. T. H. Bolles. Tasmania: Sir John Fraser. South Australia: Mr. H. H. Richardson. The first-named is Convener in each State, and the Rev. V. Clark-Duff Convener of the whole.

Foreign Missions (Special Committee to draft scheme of Unified Control).—Minute 204 (Clause 8). Revs. C. E. Turnbull (Convener), T. McDougall, J. E. Owen, G. Anderson, D. A. Brown, D. Galloway, J. E. Lloyd, N. Scott, R. V. Merritt, R. T. White, J. A. Adamson, Geo. Tulloch.

Home Religion.—(See under "Religion in the Home.")

Immigration.—Minute 246. Revs. J. A. Crockett (Convener), Dr. Borland, D. A. Cameron, J. C. Jones, J. P. Chalinor, A. C. Karmouche, E. H. McLean Shugg, W. Simpson, D. J. Flockhart, Jas. Adamson, G. M. Scott, Alex. Duff, W. C. Radcliffe, G. Tulloch, A. E. Brice, N. H. Joughin and Hugh Adams, with Messrs. H. J. Ramsay, John Downes, H. McDermant, L. M. Veal, R. Bracks, R. Byrnes and F. W. Berry.

Joint Board of Graded Lessons.—Minute 213 (Clause 9). Revs. H. Clark, J. C. Jamieson, S. L. MacKenzie, A. T. McNaughton, J. K. Robertson and W. H. Waters (Convener).

League of Nations Union Delegate.—Minute 241. Rev. C. A. White, B.A.

Mission to the Jews.—Minute 209 (Clause 7). New South Wales and Victorian State Committees, together with the Revs. S. Martin (S.A.), and G. Tulloch (W.A.). Convener, Rev. Professor Alex. Yule. Vice-Convener: Rev. R. J. H. McGowan.

Moderator's Committee.—Minute 249, Clause 3. Committee consists of States' Moderator's Committees with Committee of New South Wales as Executive. Convener: Rev. John Edwards.

Public Questions.—Minute 148 (Clause 12). Personnel of Church Life and Work Committee of New South Wales State Assembly are the Public Questions Committee of the G.A. of A. till next Assembly (Very Rev. Dr. G. R. S. Reid, Convener).

Publication Committee for Monthly Commonwealth Supplement.—Delegate from each State Assembly newspaper or magazine (Convener: Rev. Dr. John Mackenzie). Mins. 97, 213 (6).

Religion in the Home.—Minute 193 (Clause 5). The State Moderators, the Revs. A. T. McNaughton, J. B. Galloway, E. A. Davies, J. A. Hunter, Dr. Reid and Bruce Galloway, with Messrs. J. H. Balfour, N. F. Nelson and W. Park. Convener: Rev. A. T. McNaughton. Vice-Convener: Rev. J. A. Hunter.

Social Services.—Minute 226. Revs. V. C. Bell (Convener), D. A. Cameron, Hugh Adams, W. L. Collins, G. Cowie, Dr. R. G. Macintyre, S. L. McKenzie, C. Neville, P. W. Pearson, G. Scott, G. L. Sneddon, G. Tulloch, Jas. Walker and N. L. D. Webster, with Messrs. Jas. Balfour, J. R. B. Campbell, G. Johnston, J. Banks Mitchell, D. C. Robertson and A. F. Whitehill.

Trustees (General Trustees under Trust Deed).—Minute 162 (Clause 1). Messrs. John Ramsay, Bruce Campbell, John Downes, G. Roland Love, D. J. Mackay Sim, F. C. Millin. (Emergency: Mr. H. H. Newell.)

Trustees (Trust Deed Schedule, Special Committee).—Minute 162 (Clause 2). Rev. R. C. Racklyeft (A.I.M.), Rev. Thos. MacDougall (Board of Missions), Mr. J. A. Morrison (Welfare of Youth).

NOTE.—THE FOLLOWING LIST OF COMMITTEE MEETINGS AND PROBABLE ENGAGEMENTS WAS ISSUED WITH THE "WHITE BOOK"

The General Assembly will begin its Session in the Assembly Hall, Collins Street Melbourne on Wednesday, September 12, 1928 at 7.30 p.m. Prior to the opening of Assembly, the following Committees will meet at the Church Offices, 150 Collins Street, Melbourne, C.T.

TUESDAY, SEPTEMBER 12, 1928.

- 11 a.m. Australian Inland Mission
- Christian Social Order
- 11.30 a.m. College Committee
- Moderator's Committee
- Board of Missions
- Board of Religious Education
- Beneficiary Fund
- Book of Common Order
- Home Mission
- Chaplaincy
- 4.30 p.m. Public Questions

NOTE.—During the sittings of the General Assembly a Prayer Meeting was held daily, the first Thursday and Sunday excepted, at 9.30 a.m.

MEMORANDUM.

The members of the Unofficial Assembly Tryst, Victoria (in which South Australia and Tasmania are included), and others in like circumstances, were asked to remember this present Assembly, in private prayer daily, during a portion of the half hour between 9.30 and 10 a.m.

The leaders of the Tryst cordially invited all members of the Assembly, both ministers and elders, who might find themselves unexpectedly prevented from attending the morning devotions of the Assembly itself, to join the members of the Tryst in their personal intercessions, during part of the half hour named above.

SATURDAY, SEPTEMBER 15, 1928.

Afternoon—Excursion to Sassafras
Night—Sacred Cantata: "Judas Maccabaeus"

ASSEMBLY SUNDAY, SEPTEMBER 17, 1928.

Official Services, Scots Church.
9 p.m.—Men's Meeting, Scots Church. Speaker: The Prime Minister.

TUESDAY, SEPTEMBER 18, 1928.

5.30 p.m.—Elders' Dinner.

NOTICES

The Assembly members who are former members of the Australian Student Christian Movement are invited to attend a reunion dinner on Monday, September 18, at 8.30 p.m. The Fellowship Secretary, the Rev. Frank Engel, will notify details later, but the offices of the Movement are at 67a Hope Street (near the old house).

Apologies for absence have been received from the Rev. T. Mathers, E. C. Innes, J. H. Rogers, Hugh Adams, Jas. Blake, R. J. Williams, Gordon Lawson and H. D. Taylor, and Messrs J. R. R. Campbell, H. Symon, Duncan Cameron Miller, Geo. Johnston, W. E. H. Ferguson, Val Lally, G. E. Gordon, J. Campbell, J. A. Morrison, A. E. Forster, R. J. W. Cop, Albert Boyd, T. J. Brown, C. G. Lisle.

NOTE.—THE FOLLOWING LIST OF COMMITTEE MEETINGS AND PROBABLE ENGAGEMENTS WAS ISSUED WITH THE "WHITE BOOK."

The General Assembly will begin its Sessions in the Assembly Hall, Collins Street, Melbourne, on Wednesday, September 13, 1939, at 7.30 p.m.

Prior to the opening of Assembly, the following Committees will meet at the Church Offices, 156 Collins Street, Melbourne, C.I.

TUESDAY, SEPTEMBER 12, 1939.

- 11 a.m. Australian Inland Mission.
 Christian Social Order.
 11.30 a.m. College Committee.
 Moderator's Committee.
 2 p.m. Board of Missions.
 Board of Religious Education.
 Beneficiary Fund.
 3 p.m. Book of Common Order.
 4 p.m. Home Mission.
 4.30 p.m. Chaplaincy.
 4.30 p.m. Public Questions.

WEDNESDAY, SEPTEMBER 13, 1939.

- 10 a.m. Church and Creed.
 Jewish Mission.
 Immigration.
 11.30 a.m. Fire Insurance.
 Christian Unity.
 Year Book.
 2 p.m. Code.
 2.30 p.m. Canberra.
 Religion in the Home.
 3.15 p.m. Finance Committee.
 4 p.m. Reception of Ministers.
 Business Committee.

N.B.—Deliverances not already published should be handed in this evening.

Committees which do not complete their business in the time specified should arrange the adjourned meeting in consultation with the Convener of the Business Committee to avoid clashing with other Committees.

The rooms in which Committees meet will be posted up at Church Office.

RONALD G. MACINTYRE,
 Convener, Business Committee.

Notanda.

THURSDAY, SEPTEMBER 14, 1939.

- 9.30 a.m.—Communion Service in Scots Church.
 7.30 p.m.—Australian Inland Mission Demonstration in Central Hall,
 Little Collins Street.

SATURDAY, SEPTEMBER 16, 1939.

- Afternoon.—Excursion to Sassafras.
 Night.—Sacred Oratorio: "Judas Maccabaeus."

ASSEMBLY SUNDAY, SEPTEMBER 17, 1939.

- Official Services, Scots Church.
 3 p.m.—Men's Meeting, Scots Church. Speaker: The Prime Minister.

TUESDAY, SEPTEMBER 19, 1939.

- 5.30 p.m.—Elders' Dinner.

NOTICES.

The Assembly members who are former members of the Australian Student Christian Movement are invited to attend a re-union dinner on Monday, September 18, at 5.30 p.m. The Travelling Secretary, the Rev. Frank Engel, will notify details later, but the Offices of the Movement are at Clyde House, 182 Collins Street (take lift to 3rd floor).

Apologies for absence have been received from the Revs. T. Mathers, R. C. Lawton, J. H. Rogers, Hugh Adams, Jas. Blake, R. J. Williams, Gavin Lawson and H. D. Fearon, and Messrs. J. R. B. Campbell, H. Symes, Duncan Cameron Miller, Geo. Johnston, W. E. H. Ferguson, Vai. Lilley, G. E. Godwin, J. Chappell, L. J. Weatherly, J. A. Morrison, A. E. Forrest, E. J. M. Cope, Albert Head, T. J. Brown, C. G. Lisle.

ROLL

(See Min. 88)

of MEMBERS ELECTED TO THE GENERAL ASSEMBLY

Appointed to Meet at

The Assembly Hall, 156 Collins Street, Melbourne, C.1, Victoria

on

The Second Wednesday in September, 1939

(September 13)

at 7.30 p.m.

Right Reverend the Moderator, Rev. John Flynn, O.B.E.

NEW SOUTH WALES.

Elected by the State Assembly.

Ministers.

Rev. Dr. S. Angus, M.A.....
 „ Dr. V. C. Bell.....
 „ D. F. Brandt.....
 „ V. Clark-Duff, B.A.....
 „ R. G. Cruikshank.....
 „ Dr. Kenneth Edward.....
 „ John Edwards, M.A.....
 „ D. J. Flockhart, M.A.....
 „ John Flynn, O.B.E.....
 „ A. C. Grieve, B.A.....
 Right Rev. A. D. Marchant, B.A., B.D.
 Rev. Dr. R. G. Macintyre, C.M.G.,
 O.B.E.....
 Rev. Dr. Cumming Thom, M.A.....
 „ C. E. Turnbull.....

Elders.

Mr. J. H. Balfour
 „ R. S. Byrnes, B.A.
 „ N. Chivas
 „ John Downes
 „ Bryan C. Fuller, K.C.
 „ R. W. Gillespie
 „ David Howell
 „ G. Roland Love
 „ William Park
 „ C. J. R. Price, M.A.
 „ John Ross
 „ H. W. Ross
 „ F. L. Thompson

Elected by Presbyteries.

BATHURST.

Rev. Alan A. Dougan, B.A..... Mr. John Reid
 „ W. A. Loftus, B.A., D.C.A..... G. J. Stone

THE CLARENCE.

Rev. J. W. Miller..... Mr. W. J. Benson

DUBBO.

Rev. William Beck ... Mr. C. J. Rowcliff [A]
 „ E. H. Vines, M.A., B.D., Dip.Ed. „ G. J. Thompson

GOULBURN.

Rev. S. Russell Scott, M.A..... Mr. J. T. Reid
 „ R. H. W. Bagot..... „ F. W. Johnson

THE HASTINGS.

Rev. William Torrance..... Mr. J. J. Gibson
 „ D. Glyn Jones, B.A.....

THE HAWKESBURY.

Rev. Robert Millar..... Mr. Fredk. Watts
 „ R. W. Wannan..... „ Fredk. J. Johnston
 „ J. P. Mortimore..... „ R. Clyde-Rowe

THE HUNTER.

Rev. A. Simms, B.A. Mr. J. F. Draffin
 „ A. R. McVitie, M.A. „ R. C. White

ILLAWARRA.

Rev. Marshall S. Campbell Mr. D. S. Hotchkiss
 „ Sydney T. Knight .. „ J. A. Scott

MONARO.

Rev. Harold Perkins, B.A..... Mr. H. M. MacDonald, B.A., LL B.

MOREE.

Rev. Colin M. Dyster, B.A., B.D. .. Mr. C. W. Rhodes [A]
 „ Arthur Edmunds..... „ G. Wilson

THE MURRUMBIDGEE.

Rev. Chas. H. Hain..... Mr. C. H. McCulloch
 „ C. E. O. Keays..... Donald Ross

NEW ENGLAND.

Rev. J. M. McDonald..... Mr. J. B. McKenzie
 „ G. N. Bensley..... „ C. C. Lisle

NORTH SYDNEY.

Rev. H. S. Bunn, B.A..... Mr. A. G. Congreve
 „ Alex. Clark..... „ A. McLachlan
 „ J. B. Galloway..... „ D. E. Murray
 „ Frank Hanlin, M.A, B.D..... „ H. H. Newell
 „ G. R. S. Reid, M.A, D.D..... „ J. B. Rae
 „ „ „ „ „ „ „ „ „ G. M. Sinclair

ORANGE.

Rev. Chas. Yuill..... Thos. J. Brown
 „ James Goudie.....

THE RICHMOND.

Rev. H. W. Deall, B.A..... Mr. M. Kunkier
 „ John Muir Woodburn..... „ W. Gollan
 „ „ „ „ „ S. Gibson
 „ „ „ „ „ W. A. Proudfoot (absent)

SCONE.

Rev. Chas. Keir [A]..... Mr. Wm. T. Seaward, B.A.

SYDNEY.

Rev. Enos Coleman..... Mr. Cecil Brierley
 „ S. A. Eastman..... „ Geo. Clark
 „ G. Trevor Hughes..... „ A. E. Forrest, O.B.E.
 „ J. A. Hunter, M.A., B.D. „ Albert Head
 „ Wm. Kinmont..... „ C. P. Hughes
 „ G. W. McAlpine..... „ H. W. Mason
 „ A. S. McCook, B.A..... „ A. J. Perry
 „ T. McDougall, B.A, B.D..... „ D. Williamson
 „ R. J. H. McGowan..... „ William Wright

WAGGA WAGGA.

Rev. H. J. Hillman, B.A..... Mr. T. H. Armour
 „ R. Maidment..... „ G. Lauder
 „ J. B. Rentoul „ K. R. Morison

YOUNG.

Rev. H. S. Michie Rev. C. T. F. Goy
 „ R. C. Russell Mr. Frank R. Dickson
 „ H. E. Thomas „ Frank Mitchell

QUEENSLAND.

Elected by the State Assembly.

Rev. Daniel A. Brown..... Mr. Malcolm H. Finlayson
 Right Rev. Andrew C. Kennedy „ Alex. Cairns
 Rev. Alan MacKillop, B.A, B.D. .. „ F. B. Common
 „ W. C. Radcliffe, B.A..... Hon. John McE. Hunter

BRISBANE.

Elected by Presbyteries.

Rev. Brian Cavanough Mr. H. W. Baker
 „ C. H. B. Douglas, B.A. „ W. J. Howe
 „ Alex. Duff..... „ J. Banks Mitchell
 „ H. S. R. Innes, B.A..... „ E. A. Parker
 „ Rowellyn Ramsay, B.Com. „ Roy W. Ralph
 „ R. L. Reid.....

MARYBOROUGH.

Rev. W. C. R. Moore..... Mr. Wm. R. Fleming
 „ Jas. McPhail..... „ Hector Dunn

ROCKHAMPTON.

Rev. Wm. McPheat Mr. Norman F., Nelson

TOOWOOMBA.

Rev. A. Hadden, B.D..... Mr. A. Ellis
 Rev. A. M. Martin..... „ J. A. Savage
 „ R. R. Martin, Killarney ... „ J. Cossart

TOWNSVILLE.

Rev. W. Wilson Smith..... Mr. G. A. Diack
 „ L. Anderson, M.A., B.D..... „ J. T. Robinson

SOUTH AUSTRALIA.

Elected by the Assembly.

Right Rev. David Chapman..... Mr. W. J. Angus
 Rev. S. Martin, M.A..... „ J. T. Hobbs

ADELAIDE.

Elected by Presbyteries.

Rev. Neil Scott..... Mr. S. Dabinett
 „ J. W. Wright..... „ T. G. Morris

BELALIE.

Rev. W. B. Howden, B.A., B.D..... Mr. H. Snow
 Rev. R. W. Macleod.....

ONKAPARINGA.

Rev. J. E. Lloyd Mr. P. T. Miller

TASMANIA.

Elected by the Assembly.

Rev. A. E. Giles, Manse, Kirklands, Mr. John Taylor

Elected by the Presbytery.

Rev. W. Fraser, B.A..... Sir John Fraser
 „ N. H. Joughin, M.A., B.D.....
 „ R. T. White, B.A., B.D.....

VICTORIA.

Elected by the State Assembly.

Rev. Dr. W. Borland, M.A..... Hon. J. M. Balfour, M.L.C.
 „ H. A. Buntine..... Mr. J. W. Collings, F.C.A.
 „ D. A. Cameron, M.A..... „ W. J. Dennis
 Right Rev. J. R. Fiddian, M.Sc..... Hon. W. F. Finlayson
 Rev. Karl Forster, M.A., B.D., Dip. Mr. Peter Forman
 Ed.
 „ R. W. Macaulay, B.A..... „ William Gray, M.Sc.
 Right Rev. Dr. John Mackenzie, M.A. „ H. Bremner Lewis, LL.B.
 Rev. W. D. Marshall, M.A..... „ G. U. Nathan, LL.B.
 „ H. C. Matthew, M.A..... „ D. K. Picken, M.A.
 „ C. J. V. McKeown, M.A..... „ G. F. Pitcher
 „ H. Maclean, M.C., M.A., M.Sc., „ W. G. Pollard
 B.D..... „ Mr. A. G. Proudfoot
 „ Walter Maclean, M.C..... „ H. J. Ramsay
 „ A. T. McNaughton, M.A., B.D. „ John Steele
 „ F. W. Rolland, M.C., M.A..... „ W. H. Thompson, J.P.
 „ W. Floyd Shannon, O.B.E., E.D., Dr. R. R. Wettenhall
 B.A.....
 „ W. H. Waters, B.A.....

BALLARAT.

Elected by Presbyteries.

Rev. Dr. Finlay Fraser, M.A..... Mr. G. Clarkson
 „ G. S. Harrison, F.R.A.S..... „ J. S. Douglas
 „ K. K. Luck, M.A., B.D..... Dr. Robert Scott

BEECHWORTH.

Rev. J. A. Finlay..... Mr. A. McVean
 „ J. H. Price..... „ R. E. Thompson

BENDIGO.

Rev. A. Banks..... Mr. T. H. Fraser
 „ C. H. Ball..... „ G. Mackay

FLINDERS.

Rev. H. E. Abbott..... Rev. D. G. Baillie
 „ A. H. Michell .. „ Mr. H. K. Lamb
 „ C. S. Petrie, B.A., B.D. .. „ A. J. Spence

GEELONG.

Rev. E. Wallace Archer .. Mr. A. Aikman
 „ W. A. Fraser .. „ G. McAdam
 „ E. L. Vertigan .. „ J. Pettitt
 „ W. E. Watkins .. „ M. Y. Venters

GIPPSLAND.

Rev. D. Dow .. Mr. David Hopkins
 „ W. J. Willis .. „ J. Lowe
 „ S. A. Goddard, M.A., B.D. .. „ T. M. Noble

GOULBURN VALLEY.

Rev. E. M. Baird..... Mr. G. Hosie
 „ A. A. Bell..... „ W. Hepworth

HAMILTON.

Rev. F. W. Rankin .. Mr. W. Templeton
 „ J. P. Gillan .. „ J. Somerville
 „ F. E. Yarnall .. „ G. F. Spencer

MACEDON.

Rev. A. M. Clark..... Mr. J. Balharrie
 „ Neil McDonald, B.A..... „ R. R. Green

MALLEE DOWNS.

Rev. W. G. Cowley..... Mr. W. Jones (Curyo)
 „ H. A. Harris..... „ Andrew McClelland
 „ K. C. Wood, Murrayville .. „ J. B. Mann

MARYBOROUGH.

Rev. A. Boag .. Mr. R. J. Barber

MELBOURNE EAST.

Rev. T. C. L. Goble .. Mr. J. Cameron
 „ R. J. Howie .. „ C. A. Dight
 „ F. A. Hagenauer .. „ W. B. House
 „ J. C. Jones, B.A. .. „ R. McClelland

MELBOURNE NORTH.

Rev. S. C. Hadley..... Mr. J. Anderson
 „ J. E. Higginbotham..... „ J. C. Burton
 „ J. T. Lawton..... „ A. Boyd
 „ Jas. Legge, B.A..... „ I. D. Daniel, M.A.
 „ J. A. Pawson..... „ D. Gordon
 „ A. Yule, M.A..... „ H. S. Richardson

MELBOURNE SOUTH.

Rev. W. Simpson..... Mr. E. G. Ritchie
 „ H. Clark, M.A..... „ R. F. Jamieson
 „ J. Alexander..... „ A. Sutcliffe
 „ J. Gray Robertson, B.A., B.D. . „ A. G. Cust

MELBOURNE WEST.

Rev. H. G. Ford..... Mr. C. W. Powell
 „ W. Evans, M.A., B.D..... „ C. McKenzie
 „ John Sinclair, B.A..... „ R. B. Mills
 „ J. T. Kelly..... „ F. W. Trethowen
 „ J. McD. Forsyth..... „ W. Brockett

MORTLAKE.

Rev. W. J. Holt, M.A., B.D..... Mr. R. F. Dennis
 „ A. W. Cooper..... „ J. Errey
 „ J. P. Hamilton..... „ M. A. Graham

PENOLA.

Rev. H. D. Fearon.....

SEYMOUR.

Rev. W. H. McCook Mr. G. A. Home
 „ F. C. Parker..... „ R. A. Leete

WESTERN PLAINS.

Rev. Andrew Dunn, B.A., B.D..... Mr. J. N. Elder
 „ E. A. Forbes..... „ A. Lang

WIMMERA.

Rev. J. J. W. Scott..... Mr. D. F. Macdonald
 „ W. Shields..... „ A. Laidlaw

WESTERN AUSTRALIA.

Elected by the Assembly.

Right Rev. G. Tulloch..... Mr. Wm. Christie
 Rev. G. Cameron..... „ E. A. Black, M.B.E., J.P.

ALBANY.

Rev. J. G. Thrum Mr. A. E. Bailey

FREMANTLE.

Rev. J. Adamson Mr. R. Bracks

PERTH.

Rev. J. A. Munro Ford, Ph.D..... Mr. J. T. H. Boles
 „ J. Henderson „ D. W. Moore
 „ R. D. Birch Dr. H. R. Pearson
 „ A. E. Jones Mr. W. F. S. Richer ds

THE GOLDFIELDS.

Rev. T. Gibson Mr. F. W. Berry

^reji >tma CEIjtirrlj of Australia

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

SESSION TWENTY-FIRST

FIRST SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street,
Melbourne, Victoria, on Wednesday, the thirteenth day of
September, 1939, at 7.30 p.m.

Assembly
Constituted.

1. The General Assembly of the Presbyterian Church of Australia convened. Public worship was conducted by the Right Reverend the Moderator, the Rev. Dr. John Mackenzie, who preached from Isaiah XXXIII, 22, "The Lord is our Judge . . . Lawgiver . . . King . . . He will save us." The Assembly was constituted with prayer.

Roll; Interim
Authority.

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. 88.)

Moderator -
Elect
Nominated.

3. The Moderator intimated that the Board of Nominators had unanimously agreed to nominate to the House the Rev. John Flynn, O.B.E., Superintendent of the Australian Inland Mission, as Moderator of this Assembly.

Moderator
Elected.

4. The Business Convener moved that the General Assembly accept the nomination and elect the Rev. John Flynn, O.B.E., as Moderator of this Assembly.

Inaugural
Address.

The motion was seconded by the Clerk and approved by acclamation.

5. Mr. Flynn was conducted to the Chair, was welcomed by the retiring Moderator, and delivered a suitable address on "Long Range Evangelism."

Thanks to
Retiring
Moderator.

6. It was moved by the Rev. A. D. Marchant (Moderator of the New South Wales State Assembly), and seconded by the Rev. A. C. Kennedy (Moderator of the Queensland Assembly), that the Assembly record its cordial thanks to the Very Rev. Dr. Mackenzie for the great services he has rendered the whole Church during his term of office.

The motion was enthusiastically approved, and conveyed by the Moderator to Dr. Mackenzie, who cordially acknowledged it.

7. The Very Rev. Dr. J. Mackenzie moved that the Assembly adopt the following address:

"The General Assembly of the Presbyterian Church of Australia, now in session in Melbourne, tenders to their Majesties the King and Queen the loyal devotion of its members and of the whole membership of the Congregations which it represents. The Assembly assures their Majesties that prayer is constantly offered for them that they and their Household may be preserved in health and safety during these days of anxiety and danger, and that wisdom and strength from above may be given to His Majesty and his advisers as they lead their people in the crisis of the present war, with all the suffering and sacrifice that it entails.

Loyal
Address.

"The Assembly recognizes with gratitude to God that the high traditions established over the last century by British Sovereigns are being so worthily maintained by their Majesties, who have won for themselves the personal affection and esteem of millions of their subjects.

"The prayer of the Assembly will ever be that the principles of justice, liberty and brotherhood may triumph over the forces of violence and lawlessness that are abroad in the world, and that the whole strength of the Empire may be devoted to the effort to put an end to the ravages of war and to establish on earth the Kingdom of the Prince of Peace."

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

The General Assembly sang the National Anthem.

8. The Rev. Dr. Macintyre intimated that the Moderator of the New Zealand Assembly (the Right Rev. T. E. Riddle) was present in the Assembly, and moved that he be made an Associate-Member. Communication No. 2 was laid on the table.

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

9. By leave of the House, the Rev. W. H. Waters made necessary intimations regarding the arrangements for hospitality.

Hospitality.

10. The Convener of the Business Committee moved that the Business Committee for this Assembly be as follows: Rev. Dr. R. G. Macintyre (Convener), Rev. T. McDougall (Assistant Convener), with Revs. J. Edwards, V. Clark-Duff, R. J. Howie, Walter McLean, Gilbert Cameron, S. Martin, and Messrs. J. T. Draffin, R. S. Byrnes, Wm. Gray, Hon. J. M. Balfour, Malcolm H. Finlayson, together with the Clerks of Assembly and the Law Officers.

Business
Committee.

The motion was seconded and approved.

11. The Convener of the Business Committee moved that the following be appointed the Selection Committee: Revs. J. A. Hunter (Convener), W. C. Radcliffe, W. Floyd Shannon, C. J. V. McKeown, and Geo. Tulloch.

Selection
Committee.

The motion was seconded and approved.

12. The Convener of the Business Committee moved that the following be appointed the Committee of Ballot: Messrs. E.

Ballot
Committee.

A. Black, A. E. Forrest, D. K. Picken (Convener), and W. J. Angus.

The motion was seconded and approved.

Junior Clerk
Nominated.

13. The Convener of the Business Committee moved that a Junior Clerk be elected to-morrow; on behalf of the Business Committee nominated Rev. W. D. Marshall, with the intimation that any other nominations would be received up to 12 o'clock to-morrow, and the election be an O.D. for 2.30 p.m.

The motion was seconded and approved.

Hours of
Meeting.

14. The Convener of the Business Committee moved that the ordinary meetings of the Assembly be from 10 a.m. till 5 p.m., with an interval at 1-2 p.m. for luncheon; evening Sederunt at 7.30 p.m.

The motion was seconded and approved.

Standing
Committees.

15. The Convener of the Business Committee moved that nominations for the Standing Committee close on Monday, at 4 p.m., and the Ballot be taken on Tuesday, at 12.45 p.m.

The motion was seconded and approved.

Lord's Supper.

16. The Convener of the Business Committee moved that the Assembly meet to-morrow (Thursday) morning at Scots Church at 9.30 for the celebration of the Holy Communion.

The motion was seconded and approved.

Business
Order.

17. The Convener of the Business Committee moved the Order of Business for to-morrow (Thursday).

The motion was seconded and approved.

N.M. (re Dr.
S. Angus, Mr.
Hagtenauer's)

19. Notices of Motion were called for.
20. The Rev. F. A. Hagenauer gave notice that, when the Petitions re Dr. Angus are before the House, and when he is removed from the Bar, he will move—

"That Dr. Angus has disobeyed the instruction of the General Assembly (1936, Min. 87), that the historic facts of the Incarnation, the Atoning Life and Death, and the Resurrection must be taught as formulated in the Subordinate Standard, but, in view of the fact that the nation is now at war in what might prove to be a life and death struggle, and of the consequent vital necessity of the peace and unity of the Church being maintained in order that all may play their part in the defence of liberty and right, no disciplinary action be taken against Dr. Angus for this disobedience, but that he is hereby most solemnly enjoined that the Laws of the Church must be kept, and that henceforth he must obey the specific instructions of the General Assembly (B.B., 1936, Min. 87), and that the House further directs that a copy of this resolution be sent by the Clerk to Dr. Angus, the Presbytery of Sydney, and the General Assembly of New South Wales."

N.M. (re Dr.
Angus, Rev.
A. R. McVittie)

21. The Rev. A. R. Mcvittie gave notice that, when the petitions re the teachings and writings of Dr. S. Angus are before the Assembly, he would move the following motion—

"That, in view of the present world crisis, and to prevent any possible division within the Church, at a time when absolute unity in the Church is supremely desirable, consideration of

these petitions and all matters anent the teaching and writings of Dr. Angus be postponed till the next meeting of this Assembly." (Mins. 71, 72.)

22. The Rev. George Tulloch gave notice that, when the questions affecting Rev. Prof. Angus are before the Court, he would move—

N.M. (re Dr. Angus: Geo. Tulloch's)

"That, in view of the proof before the Assembly that the Rev. Prof. S. Angus has defied the authority of this Supreme Court in teaching doctrines contrary to the Basis of Union and the Supreme and Subordinate Standards, and as the offence has been aggravated, in view of Minute 87, 1936, by the publication of the book 'Essential Christianity,' he be, and is hereby, suspended from office in the Church until the next meetings of this General Assembly, when application may be made for the removal of the suspension on proof being presented of a complete change of view by the professor on the vital doctrines of the Church, which he at present opposes, and the withdrawal of the two books, 'Truth and Tradition' and 'Essential Christianity,' in which the Catholic doctrines of the Christian faith are denied."

23. The Rev. Dr. G. R. S. Reid gave notice that he would move—

Notices (re War: Dr. G. R. S. Reid's)

"This General Assembly of the Presbyterian Church of Australia reaffirms its abhorrence of war as a means of attempting to settle international differences, and deeply deplores its disastrous outbreak in Europe. It views with horror and indignation cruel persecutions and brutal oppressions under the Nazi Government of Germany, and expresses its strong detestation of methods of unscrupulous diplomacy and ruthless terrorism practised by the German dictator, which are condemned by the general consent and common conscience of civilized mankind.

"The Assembly expresses its cordial sympathy with the cause of the Allied forces in defence of the rights and independence of smaller nationalities and the maintenance of the principles of order, truth, justice and freedom. It earnestly commends this cause to the support and intercessions of our ministers and congregations, and fervently hopes and prays that in the over-ruling Providence of Almighty and Merciful God, the ultimate outcome of this vital struggle may be the complete overthrow of all military despotism and the triumph of liberty and righteousness, and the restoration of an honourable and enduring peace among all nations for the advancement of Christ's Kingdom.

"The Assembly counsels our Presbyterian people, during this conflict which has been forced upon us, to refrain from such unworthy utterances and actions as might inflame and aggravate the passions and animosities engendered by racial antagonisms. It again approves and upholds the Christian efforts made by the League of Nations and other movements like the World Alliance for International Friendship through the Churches, with the object of promoting the ideals of justice, co-operation, collective security and responsibility, and international goodwill and understanding as the only basis of permanent peace and happiness among mankind.

"Copies of this resolution to be forwarded to all ministers and home missionaries of the Presbyterian Church throughout Australia by the respective State Moderators, and to be read to every congregation in order that all our people may know the mind of the Assembly on this important matter." (Mins. 150, 239.)

N.M. (re
Public Questions : L.N.U.
Mr. W. T.
Seaward's)

24. Mr. W. T. Seaward gave notice that, when the Report of the Public Questions Committee is before the Assembly, he would move—

"1. This Assembly respectfully request the Commonwealth Government to appoint specialists to study, and to make known to the public, proposals for a just peace, and to draft in advance the basic principles for a peace more durable than the last.

"2. The Assembly also recommend each State Assembly to assist the local branch of the League of Nations Union with a subsidy in order to enable it to carry out its work more efficiently.

"3. This Assembly re-affirm its loyalty to the principles of the League of Nations, continues its membership of the League of Nations Union (New South Wales branch); appoints Rev. C. A. White, B.A., as its delegate, and directs the Assembly Treasurer to continue payment of the annual subscription till next Assembly." (Mins. 150 and 241.)

N.M. (re
Governor-General : Dr.
G. R. S.
Reid's)

25. The Rev. G. R. S. Reid gave notice that at a later sederunt he would move that—

"This Assembly place on record its warm appreciation of the services of His Majesty's representative, Lord Gowrie, as Governor-General of Australia, and also the gracious assistance rendered by Her Excellency, Lady Gowrie: It sincerely trusts that their continued term of office in this distinguished position may be attended with every happiness and blessing."

N.M. (re
Code: Mr.
Nathan's)

26. Mr. G. U. Nathan gave notice that, when the report of the Code Committee is before the Assembly, he would move —

"That all words in Clause 5 of the Procedure in regard to Discipline be deleted, with a view to the insertion of the following words: 'An accused person may have the assistance of a Communicant member of the Presbyterian Church as his adviser.'" (Min. 33a.)

26. The House adjourned, to meet at 9.30 a.m. on Thursday, 14th September, 1939, which, having been duly intimated, the Moderator closed the Sederunt with prayer.

R. W. MACAULAY, Clerk.

W. D. MARSHALL, Acting Junior Clerk.

SECOND SEDERUNT

At Melbourne, and within the Scots Church, Collins Street, on Thursday, the 14th day of September, 1939, at 9.30 a.m.

27. According to arrangement, the Sacrament of the Lord's Supper was observed, the Moderator presiding, with the Rev. Principal Cumming Thom, D.D., the Very Rev. Dr. John Mackenzie, and the Very Rev. D. A. Cameron, M.A., and the Rev. A. S. Houston, M.A., assisting. Lord's Supper.

28. Thereafter the Assembly moved in ordered procession to the Assembly Hall and was constituted with prayer. Constitution.

29. The Minutes of the First Sederunt were laid on the table. Minutes.

30. The Right Rev. T. E. Riddle, Moderator of the New Zealand Church, addressed the House and conveyed the greetings of the New Zealand Assembly, and also of the North India United Church. Rt. Rev. T. E. Riddle (N.Z.)

The Convener of the Business Committee moved that the General Assembly record its warm appreciation of the visit of the Right Reverend the Moderator of the New Zealand Assembly, thank him for the fraternal greetings of the New Zealand Church, note the request that a delegation be sent to the centenary celebrations of the Presbyterian Church; receive also with gratitude the greetings of the North India United Church, and convey through the New Zealand Moderator the greetings of the Presbyterian Church of Australia and the assurance of the affectionate prayers of this Assembly for the Divine Blessing on the witness and labours of the New Zealand Church.

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

31. The Rev. Dr. Macintyre moved, and the Rev. T. McDougall seconded the following motion— Petition (Mr. R. C. Foyster).

“That the Petition of Mr. R. C. Foyster be laid on the table, and the following Committee appointed to consider it and report to a later Sederunt: Rev. Dr. Borland (Convener), the Rev. Prof. Cumming Thom, the Rev. A. Yule, The Procurator, and the Law Agent.”

The motion was approved. (Min. 143.)

32. The Rev. J. B. Galloway submitted the Report of the Canberra Executive and moved, and the Rev. Dr. Mackenzie seconded, the proposed Deliverance as follows— Canberra Executive.

“That the Assembly—

“1. Receive the Report.

“2. Commend the claims of the building fund and other needs of Canberra to our loyal people throughout the Commonwealth.

“3. Most heartily thank the Rev. Dr. John Mackenzie, the Rev. Dr. James Gibson, and the Rev. Dr. G. R. S. Reid for their greatly appreciated efforts on behalf of the building fund

“4. Continue the authority given to the Executive at last Assembly for the appointment of a Commissioner or Com-

missioners to collect monies for the fund (G.A.A. Blue Book, 1936, pp. 27-28, articles 10-17).

"5. Direct that the Commissioner or Commissioners shall have the assistance of the following Sub-committees in the various States:

"New South Wales: The Canberra Executive.

"Victoria: Revs. Dr. J. Mackenzie, R. J. Howie, J. Eric Owen; the Hon. J. M. Balfour, M.L.C., Mr. A. A. Bolle,

"South Australia: Revs. J. R. Blanchard, G. G. Powell; Messrs. W. J. Angus, J. A. Rinder.

"Western Australia: Revs. Alex. Crow, Gilbert Cameron; Messrs. E. A. Black, Wm. Christie.

"Tasmania: Revs. A. E. Giles, R. T. White; Sir John G. Fraser.

"Queensland: Revs. N. L. D. Webster, F. W. Gresham; Messrs. John Campbell, M. H. Finlayson.

"The Moderator, ex officio, in each State.

"Convener of whole: Rev. D. J. Flockhart.

"6. Congratulate the Rev. C. E. Turnbull on the progress and success of his ministry in Canberra, and wish him God-speed in his new sphere of labour.

"7. Continue the subsidy of £100 to the stipend and the payment of insurances, but request the Canberra Board of Management to do its utmost to relieve the Assembly of these responsibilities at the earliest possible date.

"8. Thank the Home Mission Committee of the New South Wales Church for its grant of £32/10/-, and the Home Mission Committee of the Victorian Church for the grant of £50 from the Lloyd Bequest Funds, towards the extension of the work in the Federal Territory, and specially request the continuance of the same.

"9. Authorize the special arrangement submitted by the Canberra congregation for the settlement of a minister.

"10. Approve the terms and conditions of call submitted.

"11. Appoint the Executive Committee as follows:

"Rev. D. J. Flockhart, Chairman; Rev. Dr. Macintyre, Rev. Dr. G. R. S. Reid, Rev. C. E. Turnbull, Rev. V. Clark-Duff, Rev. W. A. S. Anderson, Rev. J. A. Hunter, Rev.

J. B. Galloway, Rev. Dr. W. Cumming Thom, Rev. A. E. Brice, Rev. H. S. Bunn, Rev. T. McDougall, Mr. F. C. Millin, Mr. G. Clark, The Minister of Canberra, The Moderator-General, The Moderator of New South Wales, The Procurator: four to form a quorum.

"12. Record the thanks of the General Assembly to the retiring Convener, the Rev. J. B. Galloway, for his diligent and valuable services to the whole Church in connection with the work at Canberra."

The motion was approved, and the Moderator conveyed the thanks of the Assembly to the retiring Convener, the Rev. J. B. Galloway.

33. The Rev. Dr. Macintyre submitted the Report of the Code Committee, and moved the following Deliverance—

"1. That the Report be received.

"2. That the part of the Committee's Report entitled Revision of Chapter on Discipline (White Book, pp. 52-63), with the amendments approved by the Assembly be and the same is hereby adopted and sent down to State Assemblies and Presbyteries under the Barrier Act and for report to next Assembly.

"3. That a Committee consisting of the Joint Conveners of the Code Committee, the Clerk of this Assembly, and the Law Officers be appointed for the purpose of correcting formal and clerical errors, and incorporating any amendments made by this Assembly in the text of the Chapter on Discipline before the same is sent down to State Assemblies and Presbyteries.

"4. That the Assembly declare that, in order to ensure the effective ownership of and management and control by the Presbyterian Church of Australia of the property and funds of the said Church and of the agencies, activities, services, committees, institutions, schemes and interests thereof, it is expedient that trustees be appointed for the holding of the property and funds held or to be held in trust for or belonging to the Presbyterian Church of Australia as such, or of any agency, activity, service, committee, institution, scheme or interest thereof (except so far as it may not be competent for the General Assembly of the Presbyterian Church of Australia so to appoint in reference to the trusts applicable to any particular property or funds or so far as the said General Assembly may in its absolute discretion elect or decide not so to appoint) and that provision be made by or under the direction of the said General Assembly for the appointment from time to time of such trustees, for the vacation and removal from office of them, and filling of vacancies in the office of such trustees, the holding and disposal of such property and funds, the investment thereof, the conduct of the business and proceedings of the said trustees, the keeping and audit of their accounts, the performance of the trusts committed to them and all other matters incidental to the proper performance of the purposes aforesaid; and that the Assembly:—

"5. Approve of and ratify the proposed trust deed submitted to the Assembly by the Committee as amended by the Assembly.

"6. That five persons be appointed by the Assembly to act as trustees under the Trust Deed of the property and funds of the said General Assembly and of the premises to be specified in the schedule of the Trust Deed and of all other property and funds now or hereafter belonging to the said The Presbyterian Church of Australia and of any agency, activity, service, committee, institution, scheme, or interest thereof, which may be brought under the operation of the said Trust Deed in accordance with the trusts and provisions thereof or the Rules, Regulations and decisions of the General Assembly.

"7. That the five persons to be originally appointed by the Assembly to act as trustees under the said Trust Deed

shall be qualified persons under the said Trust Deed resident in the State of New South Wales:

Such trustees to be appointed by a later Sederunt. (Min. 162 (1).)

"8. That the settlement of the contents of the schedule to the Trust Deed before its execution be delegated to a special committee of the Assembly consisting of the trustees, the law officers and Messrs.— (three representatives :—one each of the Board of Missions, Australian Inland Mission, and Welfare of Youth Committee), and the Assembly instruct such committee to have the Trust Deed completed as regards such schedule so that it may be ready for execution, and if possible executed before December 31, 1939. (See Min. 162 (2).)

"9. Authorize the Code Committee to prepare such Rules or Regulations of the General Assembly as it considers necessary or advisable to implement and regulate the operation of the Trust Deed and submit same for consideration to the next ordinary meeting of the Assembly."

The Procurator seconded the motion.

33a. Mr. G. U. Nathan moved the amendment of which he had given notice (Min. 26), as follows—

"That all words in Clause 5 of the Procedure in regard to Discipline be deleted, with a view to the insertion of the following words: 'An accused person may have the assistance of a Communicant member of the Presbyterian Church as his adviser'."

N.M. (re
Assistance
for Accused).

The Rev. J. T. Lawton seconded the amendment.

The Moderator intimated that, in his opinion, the question had been sufficiently discussed.

The Clerk moved that the question be now put. This motion was duly seconded and approved.

The amendment was approved, and the new words substituted for the words of Clause 5 of "Procedure in Discipline."

34. The Rev. Wallace Archer moved—

"That the following words be added to Mr. Nathan's amendment, 'but such adviser shall receive no payment for his services in this respect'."

Mr. D. K. Picken seconded the amendment.

The Moderator ruled the amendment out of order.

35. The Rev. Geo. Tulloch moved, and the Rev. Dr. Ford seconded, an amendment—

"That the words 'under the Barrier Act and for report' in line 4 of Clause 2 be omitted, with a view to inserting the words 'for consideration, suggestions to be reported through the Coder Committee'."

• The amendment was disapproved.

Consideration was postponed. (Min. 37.)

36. The Order of the Day was called for. (Min. 13.)

O.D. (re
Junior Clerk).

The Clerk reported that two nominations for the position of Junior Clerk had been received, namely, the Rev. W. D. Marshall, M.A., of Sale, and the Rev. G. W. McAlpine, of Sydney.

It was agreed to take the vote on the voices.

The Rev. W. D. Marshall was elected.

Rev. W. D.
Marshall
Elected.

The Moderator informed Mr. Marshall of his election.

Mr. Marshall intimated his acceptance of the position and made the declaration *de fidei*.

37. Consideration of the Proposed Deliverance on the Code was resumed. Mr. A. G. Proudfoot spoke in detail on the Draft Trust Deed. Code.

38. Mr. Ralph moved the following as an amendment—

“That the properties be controlled by means of incorporation.”

Mr. H. S. Richardson seconded the amendment.

By leave of the House, the amendment was withdrawn.

39. The Deliverance as amended (Min. 33a) was approved.

40. The Clerk moved that the Minutes of yesterday's Sederunt be confirmed. Minutes.

The motion was seconded by the Junior Clerk and approved.

41. The Rev. Prof. F. E. Oxer submitted the Report on the Church's attitude to its Creed. Church's
attitude to
Creed.

41. The Very Rev. Dr. Mackenzie moved the Deliverance in the following form—

“That the General Assembly of Australia:

“1. Authorize the publication of, and commend to its ministers and members, the ‘Short Statement of the Church's Faith,’ issued by the Church of Scotland, as an outline of the main articles of Christian belief suitable for the instruction of learners and for the help and guidance of believers;

“2. Direct the Committee to report to next General Assembly on the Church's attitude to its Subordinate Standards;

“3. Re-appoint the Committee as follows—

“General Convener: The Rev. Professor N. MacLeish. New South Wales.—The Rev. Professor Kenneth Edward (State Convener), and the Revs. Dr. S. Angus, D. F. Brandt, V. Clark-Duff, John Edwards, D. J. Flockhart, G. A. Gordon, A. C. Grieve, J. A. Hunter, T. H. Hunter, W. Kinmont, Dr. R. G. Macintyre, A. D. Marchant, R. J. H. McGowan, Dr. G. R. S. Reid, Principal Cumming Thom, E. H. Vines, together with Messrs. John Downes, W. G. Geikie and Roland Love. Queensland.—The Rev. Professor A. M. MacKillop (State Convener), and the Revs. R. Bardon, Dr. Jas. Gibson, W. C. Radcliffe, N. L. D. Webster, together with Messrs. J. Campbell, Hon. J. M. Hunter and J. Morris. South Australia.—The Rev. S. Martin (State Convener), and the Revs. J. R. Blanchard and G. G. Powell, together with Dr. Chas. Duguid and Mr. L. V. M. Leal. Tasmania.—The Rev. A. E. Giles (State Convener), and the Revs. Hugh Adams, W. Fraser, R. V. Merritt, together with Messrs. W. W. V. Briggs, Sir J. G. Fraser, E. R. Henry. Victoria.—The Very Rev. Dr. J. Mackenzie (State Convener), and the Revs. Dr. Borland, C. N. Button, D. A. Cameron, H. Clark,

K. Forster, Professor Gillies, F. A. Hagenauer, J. C. Jones, R. W. Macaulay, Professor H. Maclean, Professor N. MacLeish, Malcolm McQueen, Professor F. E. Ozer, J. E. Owen, Jas. Walker, Professor A. Yule, together with Messrs. I. D. Daniel, W. Gray, D. K. Picken, A. G. Proudfoot. Western Australia.—The Rev. Dr. J. A. Munro Ford (State Convener), and the Revs. R. D. Birch, Gilbert Cameron, A. Crow, Geo. Tulloch, together with Messrs. F. W. Berry, W. Christie and Dr. H. R. Pearson.”

Mr. D. K. Picken seconded the motion, which was approved.

42. The name of Prof. MacLeish as Convener was withdrawn from the Deliverance by leave of the House.

Convener of
Committee.

43. The Rev. Dr. Macintyre moved that the Rev. Dr. Mackenzie's name be included in place of Prof. MacLeish, and that he act as Convener.

The Junior Clerk seconded the motion, which was approved.

Christian
Unity.

44. The Rev. Dr. Macintyre submitted the Report on Christian Unity, and moved the following Deliverance—

“That the General Assembly:

“1. Reiterate its repeated declaration that the call of God to the Churches is to a closer unity, and expresses its readiness to co-operate to the fullest extent with other Churches.

“2. Declare its conviction that the ultimate aim of the Churches concerned in movements towards closer relationships should be the uniting of all the forces of these Churches under the Headship of Christ in the service of His Kingdom.

“3. Approve of the representation of this Church on the Councils of the Faith and Order Movement and World Council of Churches, and the Conference on Inter-Communion, and authorize this Committee to appoint representatives as occasion arises.

“4. Instruct State sections of this Committee to report regularly to their own Assemblies as to any development arising from the work of the Committee.

“5. Approve generally of the procedure indicated in the Report and authorize the Committee to continue on similar lines with a view to establishing closer relationships with the Congregational and/or Methodist and other Churches and report to next Assembly.”

The Rev. Dr. Mackenzie seconded the motion, and laid on the table Communication No. 3.

45. The Rev. F. Hanlin moved the following amendment—

“That the words in Section 5, ‘authorize the Committee to continue on similar lines,’ be omitted, with a view to inserting the following, ‘instruct the Committee to pursue an active policy.’”

The amendment was seconded by the Rev. J. T. Lawton.

46. The amendment was accepted by leave of the House.

47. The motion, as amended, was approved.

48. By leave of the House, the Rev. Dr. Macintyre moved an additional clause, namely:

"6. Appoint the following as the Committee on Church Unity. Rev. Dr. J. Mackenzie, Convener.

"New South Wales—The Rev. Dr. R. G. Macintyre, Convener; the Revs. C. A. White, D. F. Brandt, Prof. Angus, Dr. Cumming Thom, A. R. Mcvittie, Dr. K. Edward, J. H. G. Auld, Dr. G. R. S. Reid, A. S. McCook, T. McDougall, Frank Hanlin, Messrs. J. H. Balfour, J. R. B. Campbell, D. Sneddon, H. W. Mason, A. G. Congreve. Queensland—the Rev. Alex. Duff, Convener, the Revs. Principal Henderson, A. M. MacKillop, W. C. Radcliffe, F. W. Gresham; Messrs. John Morris, J. C. Campbell, Alex. Mayers; Hon. J. M. Hunter. South Australia—the Rev. J. R. Blanchard, Convener; the Rev. D. Chapman. Tasmania—the Rev. A. E. Giles, Convener; Sir John Fraser. Victoria—the Rev. Dr. J. Mackenzie, Convener; the Revs. R. W. Macaulay, J. Golder Burns, W. H. Waters, A. I. Davidson, Prof. N. MacLeish, E. H. McL. Shugg, Dr. W. Borland, Jas. Walker; Messrs. H. R. Balfour, A. G. Proudfoot, H. J. Ramsay, D. K. Picken. Western Australia—the Rev. Dr. J. A. Munro Ford, Convener; the Revs. G. Tulloch, J. Adamson; Messrs. R. Bracks, W. Christie, E. A. Black."

The Rev. T. McDougall seconded the motion, which was approved.

49. The Rev. Dr. Macintyre moved the Deliverance as a whole.

The Rev. T. McDougall seconded the motion, which was approved.

50. The Rev. Dr. Mackenzie moved—

Dr. Macintyre
Thanked.

"That the Assembly thank Dr. Macintyre for his services rendered as Convener of the Committee on Church Unity."

The Rev. T. McDougall seconded the motion, which was approved.

51. The Rev. Dr. Borland submitted the Report on the Book of Common Order.

Book of
Common
Order.

By leave of the House an alteration of Clause 3 in the Deliverance was agreed to as follows—

"Instruct the Committee to continue its work with respect to Part II of the Book of Common Order in accordance with Minute 135 (3) of G.A.A. Blue Book, 1936."

It was further agreed that the final sentence of the Report be amended as follows: "In order to show the possibilities of such revision, a draft of a Baptismal Service has meantime been prepared as a basis on which the Committee will continue its work, and is herewith submitted for the information of members of the Assembly."

52. The Rev. Dr. Borland moved the following Deliverance—

"That the Assembly—

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

"2. Approve the decision to postpone the publication of the proposed Part I of the Book of Common Order (G.A.A. B.B., Minute 135 (2)).

"3. Instruct the Committee to continue its work with respect to Part II of the Book of Common Order, in accordance with Minute 135 (3) of G.A.A. Blue Book, 1936."

Mr. Grieve seconded the Deliverance, which was approved.

53. The Rev. Dr. Borland moved—

"That the following be appointed the Committee on the Book of Common Order: the Revs. Dr. Borland (Convener), A.

C. Grieve (Vice-Convener), J. B. Galloway, Dr. G. R. S. Reid, A. G. Macintosh Carter, D. J. Flockhart, A. J. Parker, G. Cowie, D. McDiarmid, W. Kinmont, Alan A. Dougan, Dr. Mackenzie, W. A. Alston, A. Dunn, Professor Gillies, R. J. Howie, W. W. Ingram, J. T. Lawton, W. D. Marshall, R. W. Macaulay, A. E. Macdonald, A. A. Mackenzie, C. J. V. McKeown, W. H. Steele, A. H. Stewart."

Mr. Grieve seconded the motion, which was approved.

54. The Rev. Harold Perkins, B.A., gave notice that, when the subject of Professor Angus' teaching is before the House, he would move—

"That, whereas there is no doubt of Professor Angus' oyalty to the faith of his Church as he interprets it;

"And whereas Dr. Angus does not stand alone in this matter, but represents a large body of devoted ministers and Church members who have made valuable contributions to the life and thought of the Church, and who would be affected by any Assembly pronouncement anent Dr. Angus' teaching;

"And whereas the matter of Creed Revision is at present prominently engaging the attention of the Church:

"The Assembly remits the Petitions and all relevant documents to the Committee on the Attitude of the Church to Her Creed, to report to next Assembly on the matters raised therein, and on the subject of Professor Angus' teaching generally."

55. The Rev. F. A. Hagenauer gave notice that, when Dr. Reid's motion on War (Minute 23) is before the House, he would move—

"That the following words be inserted after the words 'International differences,' in line 3: 'it declares that aggressive warfare is sinful, and leaves participation in national defence to the individual conscience, but in doing so points out that it is in accord with Scripture that unrighteous force may be opposed, and it also solemnly warns all its people that the national life, which is the gift of God, would be gravely imperilled in the event of invasion by an enemy force.'" (Mins. 150, 239.)

56. The House adjourned to hold an Australian Inland Mission Demonstration in the Central Hall, Little Collins Street, to-night at 7.45 o'clock, and to meet at 10 a.m. on Friday, 15th September, 1939, which, having been duly intimated, the Moderator closed the Sederunt with prayer.

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

N.M. (re Dr. Angus; Rev. H. Perkins').

N.M. (re War and re Min. 23; Rev. F. A. Hagenauer's).

THIRD SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, on Friday, the 15th day of September, 1939, at 10 a.m.

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

58. The Moderator intimated that the House would sit in private unless it otherwise determined. Private Sitting.

The Rev. R. W. Macaulay moved—

“That the House sit in private to the extent that the Press be asked not to report the proceedings.”

The Rev. W. D. Marshall seconded the motion, which was disapproved.

59. The Rev. R. C. Russell moved—

“That, although the House be sitting in private, ministers who are not members of Assembly be permitted to be present.”

This motion was seconded by the Rev. A. R. Mcvittie.

The motion was disapproved.

60. The Rev. Donald Dow moved, and Mr. W. T. Seaward seconded—

“That members of State Assemblies be allowed to attend.”
The motion was disapproved.

61. The Convener of the Business Committee asked whether anyone were present in the House who is not a member, an official or a petitioner.

Notices were posted at the doors and guards appointed.

62. Mr. G. U. Nathan raised a point of order whether it would be in order to proceed with the Petitions anent the teachings of Dr. Angus in view of an apparent conflict between Minute 87 (G.A.A. Blue Book, 1936) and the relevant clauses in the Deed of Union (III, 120). Point of Order.

The Moderator referred the point to the Procurator.

The Moderator ruled against the point of order.

63. The Business Convener intimated the order of procedure.

64. The Rev. R. J. H. McGowan submitted his petition. Petition (Rev. R. J. H. McGowan)
(Page 118.)

Questions were asked.

Mr. McGowan was removed from the Bar of the House.

65. The Rev. A. Yule was called to the Bar to appear for the petitioners whose signatures are appended to the Petition in Group II, No. III. (Page 117.) Petition III (Rev. A. Yule).

Mr. Yule submitted the Petition.

Questions were asked.

Mr. Yule was removed from the Bar.

66. The Rev. F. A. Hagenauer was called to the Bar.

Mr. Hagenauer submitted his Petition. (Page 116.) Petition (Rev. F. A. Hagenauer).

Questions were asked.

Mr. Hagenauer was removed from the Bar.

67. The Convener of the Business Committee laid on the

St. Andrew's
Students'
Petition
Irrelevant.

table the Petition from the St. Andrew's Presbyterian Theological Students' Association.

The Moderator ruled that the Petition was irrelevant to the present question.

68. The Rev. Dr. Mackenzie moved—

"That Dr. Angus be heard at this stage, without prejudice to his rights at any later stage, and without being subjected to questions, and that thereafter the House ask the guidance of God in prayer."

The motion was seconded by the Rev. A. R. Mcvittie and approved.

Dr. Angus
Heard.

69. The Rev. Professor S. Angus addressed the House, and the Moderator led the House in prayer.

70. The Rev. Dr. Macintyre moved, and the Rev. Geo. Tulloch seconded—

"That the Petitions be received."

The motion was approved.

Rev. A. F.
McVittie's
N.M.

71. Professor Maclean drew the attention of the Chair to the point that the notice of motion of the Rev. A. R. Mcvittie' (Min. 21) should take precedence of others.

The Moderator ruled accordingly.

72. In accordance with notice, the Rev. A. R. Mcvittie moved—

"That, in view of the present world crisis, and to prevent any possible division within the Church, at a time when absolute unity in the Church is supremely desirable, consideration of these Petitions and all matters anent the teaching and writings of Dr. Angus be postponed till the next meeting of this Assembly." (Min. 21.)

The Rev. Dr. V. C. Bell seconded the motion.

73. Mr. D. K. Picken moved—

"That all the words after the word 'that' in line 1, down to the word 'desirable,' be omitted."

The Rev. Wallace Archer seconded the amendment.

The amendment was approved and the words indicated were omitted.

74. The Business Convener moved—

"That all speakers on procedure be limited to five minutes each."

The motion was seconded by Mr. Congreve and approved.

75. The Moderator intimated that, in his opinion, the matter had been sufficiently discussed.

It was moved, seconded, and approved—

"That the question be now put."

76. The motion, as amended, was put.

The tellers reported that the motion was approved.

The Rev. F. A. Hagenauer and five others asked for a division, and that names be recorded.

Division
asked for.

The Revs. Ray Russell and John Edwards, G. W. McAlpine and D. F. Brandt were appointed tellers.

// The vote was taken by a division.

78. The Moderator intimated that the motion was approved.

79. The names of the voters are as follows:

Consideration
of whole
matter
Postponed.

Signatures "For" (154)

J. F. Draffin.	D. G. Baillie.	Hilton E. Thomas.
H. A. Harris.	F. H. Armour.	R. Duncan.
E. H. Vines.	H. C. Matthew.	G. Roland Love.
D. E. Murray.	C. S. Petrie.	N. H. Joughin.
Neil Macdonald.	Alex. Simms.	C. J. R. Price.
A. D. Marchant.	F. H. Fraser.	A. S. McCook.
W. Torrance.	Robt. Millar.	W. B. House.
R. Maidment.	James Goudie.	Robert Scott.
G. Cameron.	H. J. Hillman.	G. A. McAdam.
G. N. Bensley.	Marshall S. Campbell.	John Pettitt.
J. F. Robinson.	J. C. Jones.	E. Wallace Archer.
H. S. R. Innes.	W. Hepworth.	Wm. Gray.
J. M. Hunter.	George Hosie.	Wm. Beck.
D. A. Cameron.	W. T. Seaward.	R. C. Russell).
J. J. W. Scott.	K. K. Luck.	John Errey.
R. W. Macleod.	S. A. Goddard.	J. M. McDonald.
D. Glynn Jones.	John Reid.	J. B. Galloway.
John Ross.	R. W. Wannan.	A. A. Bell.
W. Carlyle Moulton.	J. P. Mortimore.	H. S. Bunn.
R. D. Birch.	R. G. Cruickshank.	W. C. Radcliffe.
Andrew Dunn.	E. A. Black.	W. Maclean.
H. Clarke.	Arthur Edmonds.	R. R. Martin.
R. S. Byrnes.	M. A. Grahame.	W. Atkins.
A. E. Bailey.	George J. Thompson.	K. C. Wood.
D. J. Flockhart.	William B. Howden.	J. W. Collings.
W. J. Howe.	W. Wilson Smith.	A. C. Congreive.
Harold Perkins.	A. T. McNaughton.	John Edwards.
F. Mitchell.	W. A. Fraser.	Dr. F. Fraser.
F. R. Dickson.	A. J. Perry.	J. G. Stone.
Alexander Cairns.	George Wilson.	A. C. Grieve.
W. J. Angus.	John T. Lawton.	S. C. Hadley.
A. R. Mcvittie.	W. H. Waters.	J. D. Walker.
David Chapman.	A. Hadden.	R. F. Dennis.
C. H. Hain.	C. M. Dyster.	J. Sinclair.
J. Alexander.	W. McPheat.	Alan Dougan.
W. G. Cowley.	Dan. A. Brown.	W. Borland.
William Shields.	C. T. F. Goy.	W. Kinmont.
J. R. Fiddian.	G. T. Hughes.	D. K. Picken.
H. G. Ford.	V. C. Bell.	H. Maclean.
J. A. Hunter.	D. Gordon.	George Clarkson.
V. McKeown.	W. H. McCook.	R. Ramsay.
T. McDougall.	J. Gray Robertson.	James F. Hobbs.
A. M. Martin.	Charles Yuill.	Frank Hanlin.
R. J. Howie.	A. H. Michell.	E. A. Parker.
S. Russell-Scott.	F. W. Rolland.	E. G. Ritchie.
R. Clyde Rowe.	W. J. Dennis.	K. Forster.
Alexander Duff.	John Taylor.	A. M. Clarke.
Sydney F. Knight.	L. Anderson.	K. Edward.
H. W. Ross.	James P. Gillan.	J. P. Morris.
R. H. W. Bagot.	H. S. Michie.	Enos Coleman.
C. E. O. Keays.	A. F. Nelson.	
J. W. Wright.	W. Brocket.	

(Signed)

DAVID F. BRANDT,
R. C. RUSSELL,

Tellers.

Signatures "Against" (100)

H. J. Ramsay.
 W. J. Willis.
 H. S. Richardson.
 J. A. Pawson.
 John S. Douglas.
 George E. Harrison.
 T. C. L. Goble.
 F. W. Rankin.
 Neil Scott.
 A. J. Spencer.
 H. Abbott.
 John E. Lloyd.
 W. Evans.
 R. T. White.
 G. F. Spencer.
 J. H. Price.
 T. V. E. Thompson.
 Wilfred J. Holt.
 Theo. Grey.
 Daniel S. Hotchkis.
 A. E. Lown.
 J. A. Finlay.
 J. T. Kelly.
 W. Floyd Shannon.
 R. R. Green.
 Alex. Clark.
 John Muir.
 Brian Cavanaugh.
 J. W. Miller.
 D. Howell.
 I. D. Daniel.
 S. Martin.
 F. W. Johnston.
 J. H. Balfour.

J. Banks Mitchell.
 W. Wright.
 Thomas Gibson.
 D. Williamson.
 W. C. R. Moore.
 F. J. Johnston.
 J. Legge.
 J. Balharrie.
 F. W. Berry.
 Dr. Munro Ford.
 Albert Ellis.
 Allan MacKillop.
 W. D. Marshall.
 W. H. Thompson.
 C. E. Turnbull.
 Donald Dow.
 John Steele.
 Frank B. Common.
 J. A. Savage.
 J. G. Thrum.
 Wm. Christie.
 C. Henderson.
 George Tulloch.
 Jas. Adamson.
 M. Finlayson.
 Robert L. Reid.
 A. C. Kennedy.
 W. F. S. Richards.
 Dr. John Mackenzie.
 J. H. Cossart.
 Robt. John McGowan.
 S. A. Eastman.
 J. E. Higginbotham.
 J. McD. Forsyth.

W. Simpson.
 A. E. Jones.
 R. W. Macaulay.
 J. Barber.
 J. T. H. Bolles.
 R. McClelland.
 F. A. Hagenauer.
 D. F. Brandt.
 R. W. Ralph.
 David Hopkins.
 F. C. Parker.
 D. W. Moore.
 J. T. Reid.
 Jas. Cameron.
 John C. Burton.
 W. G. Pollard.
 C. W. Powell.
 Sir John Fraser.
 William Park.
 W. Fraser.
 A. Boag.
 G. A. Howie.
 Robt. C. White.
 D. F. Macdonald.
 J. Lowe.
 Roland R. Wettenhall.
 P. T. Miller.
 H. W. Mason.
 M. Kunkier.
 V. Clark-Duff.
 A. Yule.
 Peter Forman.

(Signed)

JOHN EDWARDS,
 g . w . m c a l p i n e ,

Tellers.

Leave to
 Dissent.

80. The Rev. George Tulloch, for himself and others, craved leave to enter dissent for reasons to be given in by 4 p.m. on Monday, September 18.

Leave was given.

The following associated themselves with Mr. Tulloch: the Revs. R. J. H. McGowan, James Legge, F. C. Parker, M. Finlayson, Alex. Yule, J. H. Price, J. T. H. Bolles, Alex. Clarke, J. Banks Mitchell, J. Adamson, Daniel S. Hotchkis.

Beneficiary
 Fund.

81. The Moderator called for the Report on the Beneficiary Fund.

The Rev. W. Huey Steele submitted the Report.

The Rev. David Chapman moved the Deliverance as follows—

"That the Assembly—

"1. Receive the Report.

"2. Reappoint the Committee, with power to continue investigations and negotiations with the Committees in the States.

"3. Instruct the Committee to prepare and distribute to the various States copies of the scheme, tentatively adopted by the Assembly (1926), for the formation of a new Assembly Fund.

"4. Request the State Assemblies to consider it and report on the nature of the alterations they would like made, if any, and on their willingness or unwillingness to join such a Fund.

"5. Constitute the Committee as follows: the Revs. A. M. Clark (Convener), James Jones, W. Huey Steele, W. Tait, V. Clark-Duff, D. J. Flockhart, S. R. W. Richardson, Alex. Duff, W. C. Radcliffe, D. Chapman, T. Gibson, G. Tulloch; and Messrs. A. G. Proudfoot, H. T. Haynes, J. W. Collings, W. H. Thompson, G. Roland Love, A. W. Sneddon, G. Johnston, W. J. Angus, T. P. Morris, Wm. Christie, J. T. H. Bolles.

"6. Appoint a special Committee of seven to explore the whole position of an Australian Fund, namely: Conveners of the General Assembly of Australia Fund (the Rev. A. M. Clark), Victorian Fund, New South Wales and Queensland Funds, Mr. W. H. Thompson and the General Secretary of the New South Wales Fund, and Mr. A. W. Sneddon."

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

The motion was approved and the Deliverance adopted.

82. The Rev. R. J. Howie gave notice that, when the Overture from the State Assembly of Victoria is before the House, he would move (See page 113) —

N.M. re
Conscientious
Objectors
(Rev. R. J.
Howie).

"That the Assembly (1) Sustain the Overture; (2) declare that it is not contrary to the doctrine of the Presbyterian Church for bona fide members of its communion who have conscientious objections, to refuse to bear arms in the prosecution of war; (3) respectfully inform the Commonwealth Government that the Presbyterian Church of Australia claims for such bona fide members of its communion who have conscientious objections to bearing arms, the right to take advantage of such exemption as is embodied in the Commonwealth Defence Act; (4) enjoin its members to abstain from casting any aspersions or bitter reproaches on those fellow members who, for conscience sake, refuse to bear arms in the prosecution of war, and thus prevent a breach in the Christian fellowship." (Mins. 150, 234, 235.)

83. The Hon. W. F. Finlayson gave notice that, when the Report of the Public Questions Committee is before the House, he would move—

"That the General Assembly of the Presbyterian Church of Australia views with profound disapproval the growing practice of recommending the use of alcoholic liquors in radio broadcast talks.

N.M. re
Radio recom-
mendation of
Liquor (Hon.
W. F.
Finlayson).

"As it is most objectionable and offensive to many citizens to have these misleading private business advertisements associated with educational and helpful information, we appeal to the Australian Broadcasting Commission to establish a rigid censorship over such methods in the radio stations and programmes under their control.

"That a copy of this resolution be forwarded to the

FOURTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, on Friday, the 15th day of September, 1939, at 7.30 p.m.

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

86. The report of the Business Committee was submitted by the Rev. T. MacDougall, who moved that the report be adopted.

Business Committee.

The motion was seconded and approved.

87. The Clerk moved that the minutes of the previous Sederunt as amended be approved.

Minutes.

The motion was seconded and approved.

88. The Clerk moved that the Roll of Assembly with the requisite corrections be approved, and declared to be the Roll of this Assembly.

Roll Approved.

The motion was seconded and approved.

89. The Convener of the Business Committee moved that next Assembly be appointed to meet in the Assembly Hall, Sydney, at 7.30 p.m. on the second Wednesday of September, 1941.

Time and place of next Assembly.

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

90. The Rev. J. B. Galloway moved that the matter be referred to the Finance Committee to report to a later Sederunt.

Mr. G. A. Black seconded the amendment.

91. The Moderator intimated that the matter was sufficiently discussed. The Business Convener moved that the question be now put. The motion was seconded and approved.

92. The amendment accordingly was put and approved. (Min. 160.)

93. Mr. G. R. Love submitted the Report of the Finance Committee and moved the following clauses of the Deliverance:

Finance.

"That the Assembly—

"1. Receive the Report.

"2. Approve and adopt the Statement of Accounts.

"4. Authorize the payment of travelling expenses of members attending this Assembly on the scale set out in the report.

"6. Confirm the payment made by the Finance Committee on behalf of the Year Book and fix the honorarium to the Editor at £21.

"7. Authorize the payment of the sum of £25 plus exchange, £6/7/4, to the General Presbyterian Alliance, Edinburgh."

Mr. W. J. Angus seconded the motion.

These clauses were approved.

94. The proposed clauses 3, 5, 8 and 9 were deferred. (See Mins. 160, 161.)

Finance Deferred.

95. The Rev. Dr. Macintyre submitted Overture V from

Overture V,
re Sanctioned
Charges.

the Presbytery of Sydney, relative to sanctioned Charges, as follows:

"Whereas it does not seem proper or justifiable that what are really Home Mission Stations and only nominally Sanctioned Charges should be regarded as Sanctioned Charges in reckoning the number of representatives to the General Assembly, it is therefore humbly overtured by the Presbytery of Sydney to the Venerable the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and to define in the Articles of Agreement what is meant by Sanctioned Charges, and to add to Article 3 of the Articles of Agreement the following:

" 'By Sanctioned Charges for the above purposes shall be meant Charges which have not been without a settled minister for a period exceeding two years':

"or to deal otherwise with the Overture as the Assembly may see fit."

Questions were asked.

Dr. Macintyre was removed from the bar.

Referred to
Finance
Committee.

96. The Rev. Dr. Macintyre moved that the Overture be referred to the Finance Committee to report to a later Sederunt.

Mr. W. H. Thompson seconded the motion.

The motion was approved. (Mins. 163, 164.)

Religious
Education.

97. The Report of the Board of Religious Education was called for. (Page 218.)

The Rev. W. H. Waters submitted the Report and moved :

"That the Assembly—

"L Receive the Report; thank the Board; re-appoint as Convener of the Board the Rev. W. H. Waters, B.A., of Essendon ; express the Assembly's deep sense of indebtedness for his wise leadership as Convener of the Board and Chairman of the Joint Board of Graded Lessons; re-appoint as Director the Rev. A. T. McNaughton, M.A., B.D., for a period of six years, commencing January 1, 1940, the salary being fixed at £500, with a house allowance of £150; thank the Treasurer of the Presbyterian Church of Victoria, together with the accountant and assistant 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:

Rev. A. T.
McNaughton.

"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; and commend the Joint Board for the steady improvement in the range, format, and contents of its literature:

"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: authorize the Board to take any necessary action to secure the compilation of the

'Book of Family Worship,' should neither the Convener nor the Vice-Convener of the Home Religion Committee be willing to undertake the work of compilation.

"4. Express general approval of the Intermediate Catechism prepared by the Board; authorize its circulation in experimental form; and note with gratification the Board's decision to prepare a companion handbook of explanatory and supplementary material:

"5. Express appreciation of the efforts being made by State Youth Committees to meet more adequately the spiritual needs of parents, children, and young people in the remoter areas; commend the enterprise of the Joint Board in seeking to provide literature for this purpose; and urge all the State Committees, in co-operation with the Presbyterian and Joint Boards, to evolve, if possible, a more complete and more unified scheme of publications for Home Sunday School use;

"6. Express general approval of the idea of publishing a monthly Commonwealth Supplement for existing Church papers; and appoint a Committee consisting of representatives from these papers (Dr. John Mackenzie, convener), to consult together and, if possible, to begin the production of such a Supplement, at an early date:

"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. Authorize 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 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:

"10. Express grateful approval of the actions taken by the New Zealand Presbyterian Youth Committee in helping to make possible interchange visits by youth leaders of the Commonwealth and the Dominion:

"11. Authorize the Board to continue its co-operation with the New Zealand Presbyterian Youth Committee, with a view to the production of a Youth Hymnal:

"12. Convey to the Rev. T. Watt Leggatt the Assembly's thanks for his faithful and zealous work as Editor of the 'Record'; thank the Rev. Aeneas Macdonald for the able manner in which he has begun his editorial duties; and urge a far greater use of this Sunday School and Missionary magazine:

"13. Approve the Board's action in establishing a Commonwealth Youth Sunday, as a means of publicly unifying all the agencies at work for children and young people; express appreciation of the leaflets issued gratis by the Board in connection with this observance; and instruct the Board to

continue the preparation of an annual order of worship for use during March throughout the Commonwealth:

"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 organization:

"15. Approve generally of the recommendations formulated by the Board with regard to the training of theological students in religious education; refer them, along with the Board's further suggestions, to the College Committee, in consultation with the various Theological Hall Committees; and empower the College Committee, in agreement with the other Committees mentioned, to take appropriate action in giving practical effect to these proposals:

"16. Instruct the State Assembly 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. Record the thanks of the Assembly to the three delegates who represented the Presbyterian Church of Australia at the Amsterdam Christian Youth Conference; recommend to State Committees the desirability of providing, in the near future, adequate opportunities whereby these persons, and delegates representing other Australian denominations or organizations, may be able to convey to the Youth of our Churches the message of the Amsterdam Conference:

"18. Commend the action of the Board in planning to provide a book for the guidance of parents, ministers, and teachers, in matters relating to the Christian nurture of children and young people:

"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, and 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 and drew attention to the thanks due to the Convener, the Rev. W. H. Waters, B.A.

98. The Rev. Dr. Macintyre moved that in line 2 of clause 4, after the word "Board," the following words be inserted:

"Remit the proposed Intermediate Catechism to State Assemblies and Presbyteries for consideration and report; such reports to be forwarded to the Board of Religious Education by December 31, 1940, and that these reports, with any proposed amendments, be taken into consideration by the Board of Religious Education, who will report on the whole matter to the next G.A.A."

The proposed insertion was seconded by the Rev. Dr. Ford and approved.

Consideration of the Deliverance was deferred. (Min. 212.)

99. The Rev. A. E. Giles gave notice that when the A.I.M. Report is before the House, he would move that the A.I.M. Board be instructed to examine the possibilities of a patrol in Tasmania and that, if found practicable, a patrol be formed, the padre being nominated by the Presbytery of Tasmania and appointed by the Board; and that Tasmania be given an additional representative on the Board. (Min. 191.)

N.M. re
A.I.M. Patrol
in Tasmania
(Rev. A. E.
Giles.)

100. The Rev. D. F. Brandt gave notice that he would move, at a later Sederunt, as follows:

“That the matter of the revision of the Constitution of the General Assembly of Australia, as set forth in the Articles of Agreement be remitted to the Code Committee to report to next Assembly.” (Min. 192.)

N.M. re
Constitution
Revision
(Rev. D. F.
Brandt.)

101. The Rev. R. W. Macaulay gave notice that, at a later Sederunt, he would move:

“That this Assembly, having learnt of the Diamond Jubilee of the Church in Western Australia, which is to be celebrated at the beginning of October, offers heartiest congratulations to the Presbyterian people, prays that God may bestow upon them His richest blessing, and that the Church may make good progress in the future, and requests the Moderator-General to convey the greetings of the Assembly to the people of the Church in Western Australia, on his visit to the Diamond Jubilee celebrations.” (Min. 261.)

N.M. re W.A.
Diamond
Jubilee.

102. The House adjourned, to meet at 10 a.m. on Monday, 18th September, 1939, which having been duly intimated, the Moderator closed the Sederunt with prayer.

R. W. MACAULAY,
W. D. MARSHALL,

} Clerks.

Ministerial
Responsibility
Overtures

Assistant to
Speaker
1939

FIFTH SEDERUNT.

At Melbourne and within the Assembly Hall, Collins Street, on Monday, the 18th day of September, 1939, at 10 a.m.

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

104. The Rev. Dr. Macintyre moved—

“That a time limit of speeches be imposed as follows: ten minutes for movers of every motion except the Deliverance of the College Committee, and five minutes for every other speaker.”

The Rev. T. MacDougall seconded the motion, which was approved.

105. The Rev. Dr. Mackenzie took the chair and the Rt. Rev. John Flynn submitted the interim report of the Committee to investigate the possibility of strengthening relations between the various Presbyterian Churches throughout the British Commonwealth, and moved that it be received.

The Rev. T. MacDougall seconded the motion, which was approved.

106. The Communication from New Zealand was laid on the table. (No. IX: page 108.)

The Clerk moved that it be received and acknowledged.

The motion was seconded and approved.

107. The Rt. Rev. John Flynn moved the following Deliverance—

“That the Assembly re-appoint the Committee as follows: The Moderator-General (Convener), The Very Rev. Drs. J. Mackenzie, R. G. Macintyre, G. R. S. Reid, the Revs. J. R. Blanchard, S. A. Goddard, R. J. Howie, R. W. Macaulay, A. T. McNaughton, G. G. Powell, John Waugh, N. L. D. Webster; with authority to add to its number and receive any voluntary gifts.”

The motion was seconded by the Rev. T. MacDougall and approved.

108. The Right Rev. John Flynn resumed the Chair.

Overture No. III, relative to Ministerial Responsibility (from the Assembly of Western Australia) was called for. The Right Rev. Geo. Tulloch and the Rev. T. Gibson stated the Overture. Questions were asked and parties removed from the bar.

109. Mr. A. G. Proudfoot moved—

“That the Overture be sustained in so far as it brings the matter before the House, and that the Overturists be informed that the declaration is not a question in any induction formula but is simply a note of interpretation.”

Dr. Macintyre seconded the motion, which was approved.

110. The Overture No. IV, from Western Australia, anent assistance to Western Australia, was called for, and was stated by the Right Rev. Geo. Tulloch and the Rev. J. Henderson. Questions were asked and parties removed from the bar. (Min. 112.)

111. The Order of the Day for 11 o'clock was called.

Relations with
Presbyterian
Churches.

Ministerial
Responsibility
(Overture
I).

A si tanee to
W.A. (Over-
ture IV).

The Deputation from the League of Nations Union, Professor Woodruff and Miss Constance Duncan, M.A., addressed the Assembly.

L.N.U.
Deputation.

The Rev. Reginald Kirby, as delegate from the World Alliance for Friendship through the Churches, addressed the Assembly.

The Rev. T. MacDougall moved, and the Rev. R. W. Macaulay seconded—

“That the Assembly convey to Professor H. A. Woodruff and Miss Constance Duncan, M.A., representing the League of Nations Union, and to the Rev. Reginald Kirby, representing the World Alliance for International Friendship through the Churches, our sincere thanks and appreciation of their addresses on the work of their respective organizations, and reaffirm its support of the ideals and principles for which these organizations stand.”

The motion was approved and the Moderator conveyed the thanks of the House to the delegates.

112. Consideration of the Overture No. IV was resumed. (Min. 110.)

The Right Rev. Geo. Tulloch moved—

“That the Assembly sustain the Overture, and agree to the prayer thereof by:

- (1) Making Western Australia a special sphere of labour and development for the next five years.
- (2) Endeavouring to find the necessary assistance in men and money for the development of this special pressing work, and remit the matter to the Home Mission Committee of Australia together with the A.I.M. Board to put this resolution into effect at the earliest moment.”

Assistance to
W.A.

The Rev. J. Henderson seconded the motion.

113. The Clerk moved—

“That the debate be adjourned till consideration of the Reports of the A.I.M. Board, Home Mission Committee of Australia and the Finance Committee had been completed.”

The motion was seconded and approved. (Min. 190.)

114. The Report of the College Committee was called for.

College
Committee.

Rev. Dr. Borland submitted the Report, and moved that it be received.

Rev. John Edwards seconded the motion.

The motion was approved.

115. Rev. Dr. Borland moved the Deliverance as follows:—

“That the Assembly—

“1. Thank the Convener, Examiners, Supervisors and Secretaries.

“2. Express gratification at the number of candidates offering for the ministry of the Church and the large number looking to the University Course.

“3. Instruct the Faculties of the Theological Halls to see that all candidates in training be taught the history and polity of the Presbyterian Church.

"4. Request the Theological Education Committee of each State to send to the College Committee the names of all candidates accepted or rejected.

"5. Grant the Petition of the Rev. G. F. Buckley and require him to complete two Sesiions in the Theological Hall and pass the exit examinations without Hebrew.

"6. Approve the decision of the Committee in not reopening the case of Mr. G. Draffin.

"7. Delete Rule 7 from the Rules of Entrance and Clause 4 (b) of the syllabus of the entrance examination; and add to Clause 6 of this syllabus 'and *Stout's Groundwork of Psychology*,' and to Clause 9 add 'and *Mackenzie's Metaphysics*.'

"8. Determine (1) that the final examination in each subject of the Home Mission Course shall be the entrance examination in that subject, and (2) that there shall be two entrance examinations in each year, one in October and the other in February.

"9. (1) Amend Rule 1 of the Rules for the Home Mission Course of Training to read as follows: Candidates before being admitted to the Home Mission Course shall be required to pass the leaving (or matriculation) examination, of one of the States in English and History. In the case of candidates who have not been resident in Australia, but who produce certificates of educational qualifications, the College Committee shall have power to decide whether such qualifications are equivalent to those required under this Rule.

"(2) Omit from Rule 4 the words 'or its Old Testament alternative.'

"(3) Delete Rule 7 and direct that the attention of State Assemblies be drawn to this deletion; it being understood that this change, if agreed to, would leave it open to the various State Assemblies to make what arrangements they wish with the men whom they train.

"10. Direct that the changes in the Rules for Entrance and for the Home Mission Course be not applicable to normal completion of the Home Mission Course by candidates already accepted.

"11. Refer Rule 4 for the Home Mission Course to the Committee, for consequential amendment, with interim authority till next Assembly.

"12. Adopt the following method of conducting the exit examinations:

"(1) That the respective State Committees on Theological Education be authorized to conduct exit examinations with the assistance of external examiners appointed by the College Committee in each subject, and report annually to the Executive of the College Committee, and, in general, upon the work of every candidate for the exit certificate, the exit certificate to be issued by the College Committee where justified by results.

"(2) That the Committee in charge of Theological Education in each State submit for approval to the College Committee a prescribed syllabus for each specified subject.

"(3) That the external examiners shall report to the respective State Examining Committees, which in turn shall report to the College Committee—forwarding the reports of the external examiners.

"(4) That the College Committee, where in its opinion advisable, appoint the external examiners from within the respective States in order that they may be available for consultation with the several State Examining Committees.

"(5) That one of the examiners in each subject be a full-time teacher.

"(6) That the scheme now adopted be put into operation at the exit examinations in 1940.

"(7) That reasonable expenses connected with the conduct of the exit examinations in each State be a charge upon the funds of the College Committee.

"13. Delete Rule 5 of the Rules of Exit; and refer Rules 2 and 3 to the Committee for consequential amendment, with interim authority until next Assembly.

"14. Adopt the proposed syllabus of exit examinations, as follows:

"The subjects of the exit examination shall be Old Testament, including Exegesis, Introduction, Old Testament Theology, and prescribed portions of the English Bible with or without Grammar, Composition and Translation, in accordance with the decision of the Faculty or Senatus in each State; it being required that, after entrance, all students shall continue the study of Hebrew for one year, the Faculty or Senatus determining in the individual cases whether or not the study of Hebrew shall be continued thereafter.

"New Testament, including Translation and Exegesis, Introduction to prescribed books, New Testament Theology, and selected portions of the English Bible.

"Church History, including the Reformation Period and the Modern Period in alternate years.

"Theology, including (1) the Person and Work of Christ; (2) the doctrine of the Holy Spirit, of Final Destiny, and of the Church, Ministry and Sacraments in alternate years.

"Christian Ethics.

"Philosophy of Religion, including Religious Psychology, Religious Epistemology and Christian Theism.

"Comparative Religion: A comparative study of the earliest forms and institutions of Religion, and a study of a special topic.

"15. Accept the resignations of the Convener and Secretary; determine that the Executive be located in Sydney;

appoint the Rev. J. Edwards as Convener and the Rev. A. C. Grieve as Secretary; and empower the outgoing and incoming Executives to arrange a suitable time for the transfer. The Rev. John Edwards seconded the Deliverance.

116. The Rev. Wallace Archer moved and the Rev. John Edwards seconded—

“That the House go into Committee of the whole.¹ The motion was disapproved.

117. The Rev. W. C. Radcliffe moved as an amendment—

Clauses 7 to
11 referred to
State
Committees.

“That Clauses 7 to 11 inclusive be referred to the State Home Mission Committees and Theological Hall Committees for their information and consideration, with instructions to report their views regarding the said Clauses to the College Committee before December 31, 1940, and that the College Committee report to the next meeting of the Assembly.”

The amendment was seconded.

118. The Moderator intimated that in his opinion the matter had been sufficiently discussed.

It was moved, seconded, and approved—

“That the question be now put.”

119. The amendment was accordingly put to the vote and was approved.

120. Mr. D. K. Picken moved in connection with section 13, the following amendment—

Rules of Exit
referred to
State
Committees.

“That the Rules of Exit be referred to the Theological Education Committees of the several States for report to the College Committee by December 31, 1940, and that the College Committee report to the next meeting of the General Assembly.”

The amendment was seconded and approved.

121. It was agreed that Dr. Borland and his Committee re-draft the first clause of Section 14, para. (1). (See Mins. 153, 242.)

122. The Rev. T. MacDougall moved—

“That Dr. Mackenzie’s notice of motion and also the notice of motion by Mr. Innes be printed as an Assembly Paper.” (See Mins. 242, 243, 244.)

The motion was seconded and approved, and consideration of the Notices was accordingly postponed. (See Mins. 242, 243.)

123. The Rev. Mr. Flockhart moved—

Dr. Borland
Thanked.

“That the thanks of the Assembly be accorded the Rev. Dr. Borland, Convener of the College Committee, in the following terms:—Dr. Borland succeeded Dr. Mathew as Convener of the College Committee in 1920. His period of office has been marked by continuous progress and development. The dual course of training has been unified, so far as possible, and students taking the Home Mission course have been encouraged to proceed to the University. The old Home Mission course was superseded by a new course in 1930, and the standards of the Home Mission Course raised. There has been a proper formulation of the Rules of Exit, and sound relations established with the B.D. requirements of the Melbourne College of Divinity.

The system of Exit examining has been developed in such a way as to give the several Halls a much greater autonomy in the training of their students. Men trained in other Churches and received into the Presbyterian Church have been required to attend the Theological Hall of our Church for a suitable period, and to pass prescribed examinations. A greatly increased number of candidates have offered themselves for the ministry. Dr. Borland's knowledge and experience of theological training at its best in Scotland and on the Continent of Europe—and his leadership of the work of theological education in one of the States—have been invaluable. The proposals presented to this 1939 Assembly for further improvements are a fitting culmination to the Convenership in which he has served the Church so long and so faithfully. This record of development must be a source of much satisfaction to Dr. Borland, and the Assembly conveys to him its most cordial and grateful thanks."

Mr. Picken seconded the motion, which was approved.

The Moderator conveyed the thanks of the Assembly to Dr. Borland, who made suitable acknowledgment.

124. The Rev. Dr. Borland moved—

"That the Assembly record its appreciation of the 17 years' devoted service rendered by the Rev. Karl Forster, M.A., B.D., Dip.Ed., to the College Committee. During these years the work of the Committee has developed greatly, and this development would have been impossible but for the keenness and assiduity of the Secretary. His interest in, and attention to, the needs of the men in training for the ministry have been unflinching, and his colleagues on the Committee have valued highly his qualities of patience and good fellowship. He has proved himself invariably sympathetic towards proposals for improvement of the courses of study, often at very great cost of time and trouble to himself. It is indeed a deep debt of gratitude that the Church owes him for these full years of unremitting service."

Rev. .
Forster
Thanked.

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

The Moderator conveyed the thanks of the Assembly to the Rev. Karl Forster, who made suitable acknowledgment.

125. The debate on the College Committee's Deliverance was adjourned. (Mins. 242, 243, 244.)

126. The Communication from the State Assembly of Queensland, Assembly Paper No. 1, was laid on the table.

Communica-
tion
withdrawn.

Intimation was given that the matter was withdrawn.

127. The Procurator gave his opinion in reply to a question from the Rev. Mr. McVittie as follows: "That this General Assembly should affirm that, until a common beneficiary fund has been established for the Commonwealth, ministers being inducted into any State Church shall be subject to the Rules governing beneficiary funds in that State."

Interim action
re Beneficiary
Funds.

128. Dr. Macintyre moved—

"That this opinion of the Procurator be recorded in the Minutes."

The motion was seconded and approved.

Home
Missions.

129. The Rev. D. A. Cameron submitted the Report of the Home Mission Committee, and moved as follows—

“That the Assembly—

“1. Receive the Report; thank the Committee and Con-
vener; express gratification at the progress made in the
different States, but remind our people that the evangeliza-
tion of Australia is a field with the grain ripening, but the
harvesters still too few in number; acknowledge the
acceptance by the stronger States of a measure of respon-
sibility for the assistance or the weaker and more sparsely
populated States, and ask that they continue co-operating
with the weaker States in their endeavour to give Christ
to all within their boundaries.

“2. Allocate the income from the McCracken Fund as
one-sixth to Tasmania, and the remainder equally between
Western Australia and South Australia.”

By permission of the House, the Rev. D. A. Cameron added
the following clause to the Deliverance—

“3. Request the Presbyterian Trusts Corporation of
Victoria to put the administration of the C. D. Lloyd
Bequest for Home Mission work in Australia in the hands
of the Home Mission Committee of this Assembly.”

The Rev. G. Tulloch seconded the motion.

The motion was approved.

Mr. Mc-
Gowan's
Reasons for
Dissent.

130. The Rev. R. J. H. McGowan handed in his Reasons for
Dissent from the decision to postpone consideration of the
Petitions relating to Dr. Angus, as follows—

“It is submitted—

“1. That the action of the Assembly in postponing the
Petitions may shake the confidence of many of our people in the
discipline of our Church Courts. The case seems to be travelling
in an endless round from Court to Court. It was before the
Presbytery of Sydney in 1933, in 1934, twice in 1936, and in
1939. It was before the General Assembly of New South Wales
in 1933, in 1934, and in 1936. It was before the General
Assembly of Australia in 1933, in 1936, in 1939, and now it is
postponed till its next meeting. The lack of final decision by
our Supreme Court in a matter declared by it to be essential
to the Christian faith will be a cause of dissatisfaction and
division among our people.

“2. The decision to postpone consideration of the Petitions
allows the continued circulation of Dr. Angus' books, 'Truth
and Tradition' and 'Essential Christianity,' which, in the
opinion of many, should be at once withdrawn. The fact that
they are written by a Professor of our Church gives them
standing in the eyes of our people.

“3. It is very desirable that the unrest caused by the
teaching of Dr. Angus should be speedily settled, as because
of it congregations are losing faithful and earnest members and
office-bearers, desirable students are being turned aside from
our ministry, and grievous financial loss suffered by our Church.”

Mr. Tulloch's
Reasons for
Dissent.

131. The Rev. G. Tulloch handed in Reasons for Dissent
from the decision recorded in Minute 72, as given in Minute 205.
(See also Min. 207.)

132. The Rev. S. A. Eastman gave notice that, when the Public Questions Committee Report is before the House, he would move the following motion—

N.M. re liquor
restrictions
(Rev. S. A.
Eastman).

"1. That, in view of the fact that Australia is at war, this Assembly respectfully requests the Federal Cabinet, in its administrative capacity under the Defence Act, to enact restrictions on the operations of the liquor traffic by reducing the facilities for obtaining supplies on the grounds that the traffic is wasteful and destructive of our full national capacity in the present conflict.

"2. That a copy of this resolution be forwarded to the Right Honourable the Prime Minister. (Min. 147.)

133. The Rev. Dr. Mackenzie gave notice that at a later sederunt he would move—

"That the Immigration Committee be instructed to communicate with the Secretary of the World Council of Churches' Office for Refugee Work, with a view to arranging for a limited number of refugee pastors, whose educational and doctrinal standards would entitle them to apply for acceptance as ministers of this Church, to be brought to this country to engage in Home Mission work." (Min. 248.)

N.M. re
Refugee
Pastore (Dr.
Mackenzie).

134. Mr. W. T. Seaward gave notice that, when the Report of the Finance Committee is again before the Assembly, he would move—

Mr. Sea-
ward's N.M.
re Year Book.

"That this Assembly thank the Right Rev. J. R. Fiddian, M.Sc., for his valuable work in the editing of the 'Year Book,' with its wealth of information, and instruct all ministers and office-bearers to advocate its more general use by our Presbyterian people in every congregation throughout Australia." (Min. 211.)

135. The Rev. D. A. Cameron gave notice that, when the Social Services Report is before the House, he would move—

Rev. D. A.
Cameron's
N.M. re
Social Service
Committee.

"That the following be appointed the Social Services Committee: The Revs. Dr. V. C. Bell and D. A. Cameron, Joint Conveners; Revs. H. Adams, W. L. Collins, G. Cowie, Dr. R. G. Macintyre, S. L. McKenzie, C. Neville, P. W. Pearson, G. Scott, G. L. Sneddon, G. Tulloch, James Walker, N. L. D. Webster; Messrs. James Balfour, J. R. B. Campbell, G. Johnston, J. Banks Mitchell, D. Claude Robertson, A. F. Whitehill."

136. In view of the absence of some members of the Ballot Committee, the Business Convener moved, and it was seconded and agreed—

Ballot
Committee
Reconstituted.

"That the Committee be reconstituted as follows: Messrs. W. J. Angus, E. A. Black, H. W. Mason, J. Downes, R. Bracks, R. S. Byrnes (Convener)."

137. The Assembly adjourned, to meet this evening at 7.30 p.m., which, having been duly intimated, the Sederunt was closed with prayer.

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

SIXTH SEDERUNT.

At Melbourne and within the Assembly Hall, Collins Street, on Monday, the 18th day of September, 1939, at 7.30 p.m.

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

Business.

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

140. The Rev. R. W. Macaulay gave notice that, at a later Sederunt, he would move—

N.M. re S.A.
Centenary.

“That the General Assembly offers to the South Australian Church its congratulations on the completion of one hundred years of Christian witness; assures it of the deep interest of its fellow Presbyterians throughout Australia in its continuing existence and spiritual growth, and appoints the Rev. A. D. Marchant, Moderator of the New South Wales State Assembly as its delegate, to convey these greetings and congratulations.” (Min. 259.)

141. The Rev. R. W. Macaulay gave notice that, at a later Sederunt, he would move—

N.M. re late
Rev. E. E.
Baldwin.

“That the General Assembly place on record, its sense of the loss sustained by the whole Church in the lamented death of the Rev. E. E. Baldwin, M.A., Dip.Ed. As a pioneer minister, Mr. Baldwin served his Master in the Smith of Dunesk Mission and in difficult parishes of the Church. As a thorough and efficient Tutor of Home Mission students; as Clerk of the State Assembly of Victoria and Junior Clerk of this General Assembly and in numerous other ways Mr. Baldwin toiled unwearyingly for the efficiency of the ministry and for the Courts of the Church with a single-minded devotion whose labours helped at last to shorten his life. He was a man greatly beloved, a true friend and brother to scores of young ministers. His life's work is built into the ministry and witness of those whom he helped to train, through whom he yet speaketh of Christ to Australia.

“The Assembly offers its deep sympathy to Mrs. Baldwin and her children in their sore bereavement.” (Min. 260.)

Fire
Insurance.

142. The Report of the Fire Insurance Committee was called for.

The Rev. V. Clark-Duff submitted the Report and moved the Deliverance as follows:—

“That the Assembly:—

“1. Receive the Report.

“2. Recommend the Committee to consider the¹ possibility of establishing at some future date a National Indemnity Fund. ;i;

“3. Appoint the Committee as follows:—

“N.S.W.: Rev. V. Clark-Duff, Messrs. John Downes and T. O. McCredie.

“Victoria; Messrs. J. M. Carroll, A. W. Harkness, D. G. Robertson.

“Queensland: Rev. W. C. Radcliffe, Messrs. A. R. Gillespie, G. Johnston.

"Western Australia: Rev. G. Tulloch, Messrs. Wm. Christie, J. T. H. Bolles.

"Tasmania: Sir John Fraser.

"South Australia: Mr. H. H. Richardson.

The motion was seconded and approved.

143. The Procurator submitted the Report of the Committee on Mr. R. C. Foyster's Petition and moved that it be received and adopted. (Min. 31.)

Mr. Foyster's
Petition.

Dr. Borland seconded the motion.

The motion was approved and the Report adopted.

The Report is as follows:—

"The Committee recommends that, in view of the fact that the petitioner is not now an ordained minister of this Church, but has the status of a candidate for the ministry, this Petition be referred to the Theological Education Committee of Victoria for consideration of the qualifications of character and education possessed by the applicant, and to report thereon to the Victorian Commission of Assembly or the Victorian Assembly, and request and authorize the Victorian Assembly or its Commission to determine the matter."

144. The Report on Public Questions was submitted by the Very Rev. Dr. G. R. S. Reid, who moved the Deliverance as follows:—

Public
Questions.

"That the Assembly—

"1. Receive the Report.

"2. Express regret at the prevalent disregard of the Lord's Day in many parts of the Commonwealth and the frequent violation of its sanctity by public excursions, organized sport and Sunday labour and trading: Urge upon Presbyteries, Kirk Sessions, and congregations the duty of safeguarding the religious character of the Day and its true purpose for physical rest, united worship and Christian fellowship and service.

"3. Deplore the national expenditure upon strong drink and its devastating effects: Record approval of the action of State Assemblies in co-operating in the cause of Temperance, in demanding more strict and efficient enforcement of the liquor laws and in supporting the principle of local option, in the effort to secure further reduction and limitation in the number of licensed public houses: Recommend the example of total abstinence as the most effective protest against drinking customs and advise ministers and people to help in the formation of a sound public opinion on the subject for the sake of the rising generation.

"4. Reaffirm its condemnation of gambling, especially in the shape of hospital lotteries, as anti-social, uneconomic and inimical to domestic and industrial welfare: Warn our people against participation in all forms of gambling and betting as demoralizing to national life and character and especially hurtful to our growing youth: Counsel Kirk Sessions to disallow any appeal to the gambling spirit in the methods used to raise funds for Church purposes.

"5. In view of distress caused by unemployment call upon all sections of the Church and community to recognize their Christian obligations in the relief of poverty and need and in seeking out the causes thereof, with a view to their removal: Commends the efforts of governments, employers and Church Committees in attempting to provide work and protect families from the attendant evils of idleness.

"6. In regard to juvenile delinquency, recognize the valuable work of children's courts and other departments in seeking the moral reform of young offenders and in providing wholesome interests and occupations and educational facilities through various institutions and advise co-operation in these endeavours by the Church wherever possible: Commend the study of this and kindred problems to the earnest attention of all concerned in order to realize better material, social and spiritual conditions which will help towards a solution for the prevention of poverty and crime and make for the uplift of our youth and national progress in accordance with the purpose of God in making His Kingdom a reality in the lives of men and nations.

"7. Advise corresponding Committees in the various States to watch with vigilance the production of picture films and indecent publications of a hurtful character and to co-operate with the authorities in maintaining proper standards of good taste and morality with a view to the elimination of elements of an objectionable nature."

Moved by the Convener, Dr. Reid.

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

145. By permission of the House, the following additional clause was added:—

"8. Deplore the falling birthrate in Australia through the prevention of child-birth."

146. The Hon. W. H. Finlayson moved, in the following form, the addition of a new clause of which he had given notice (Min. 83):—

"9. (a) View with profound disapproval the growing practice of recommending the use of alcoholic liquors in radio broadcast talks, as it is most objectionable and offensive to many citizens;

"(b) Direct the Clerk to forward a copy of this Resolution to the Manager of the Commission, and to the Postmaster-General."

By leave of the House the addition was accepted by the Convener.

147. According to notice (Min. 132) the Rev. S. A. Eastman moved—

"10. (a) In view of the fact that Australia is at war, respectfully request the Federal Cabinet in its administrative capacity under the Defence Act to enact restrictions on the operations of the Liquor Traffic by reducing the facilities for obtaining supplies, on the grounds that the traffic

is wasteful and destructive of our full national capacity in the present conflict.

“(b) Direct the Clerk to forward a copy of this Resolution to the Right Honourable the Prime Minister.”

By leave of the House the Convener accepted the addition.

148. By leave of the House the Convener inserted the following additions—

“11. Commend the action of the Federal and State Governments in taking measures to prevent profiteering in connection with the present war.”

“12. Appoint the ‘Church, Life and Work’ Committee of the New South Wales State Assembly to be the Public Questions Committee of this House till next Assembly.

149. The Deliverance as amended was approved.

150. The Convener of the Business Committee laid on the Table the Notices of Motion given by the Very Rev. Dr. G. R. S. Reid (Min. 23), Mr. Seaward (Min. 24), the Rev. F. A. Hagenauer (Min. 55), the Rev. R. J. Howie (Min. 82), and moved that they be referred to a Special Committee (consisting of the Revs. Dr. Mackenzie (Convener), Dr. G. R. S. Reid, F. A. Hagenauer, R. J. Howie and Mr. W. T. Seaward) to draft a comprehensive motion and report to a later Sederunt. (Mins. 184, 228, 233, 239, 241.)

The motion was seconded and approved.

151. The Rev. J. C. Jones submitted the Report of the Committee on a Christian Social Order, and moved the Deliverance as follows:—

“That the Assembly—

“1. Recognize the necessity and the urgency of the Church giving guidance with respect to the spirit and principles that should govern all human relations.

“2. Commend the activities of the State Committees.

“3. Reappoint the Committee for a Christian Social Order as follows:—

“New South Wales: Revs. A. E. Brice, A. R. Mcvittie, F. Hanlin, A. Edmunds, J. Faulkner, H. S. Bunn, J. Stewart Lang, Mr. J. Downes.

“Queensland: Revs. R. Ramsay, W. S. Laurie, H. S. R. Innes, F. W. Gresham, W. McPheat, Mr. John Campbell.

“South Australia: Rev. D. I. Munro, Mr. T. P. Morris.

“Tasmania: Rev. A. E. Giles.

“Victoria: Revs. A. M. Dickie, J. C. Jones, J. T. Lawton, R. W. Macaulay, D. D. Munro, A. J. Porter.

“Western Australia: Rev. G. Cameron, Messrs. B. W. Morey, D. W. Moore.

“Convener, Rev. J. T. Lawton.

“4. Instruct the Committee to co-ordinate and further the activities of the various State Committees, and, if practicable, to take steps, in conference with other denomi-

Notices re
War.

Christian
Social Order.

nations, to set up a Commonwealth Council for a Christian Social Order.

"5. Recommend the State Assemblies to engage in an educational programme, and to send down to Presbyteries and Sessions all relevant matter for examination and report to the Committee."

The Rev. A. R. Mcvittie seconded the Deliverance, which was approved.

Overture VII
(re Elders at
Ordinations).

152. The Overture No. VII from the Assembly of Victoria as to the part of Elders in the ordination of Ministers was stated by the Rev. R. W. Macaulay.

Questions were asked and the parties removed from the bar.

The Rev. Dr. Macintyre moved—

"That the Overture be sustained in so far as it raises the question and that the Assembly is of the opinion that at the ordination of licentiates, the Moderator and the other Ministers present are the proper persons to take part in the imposition of hands at such ordination."

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

College
Committee
(redrafted
clauses).

153. The Rev. Dr. Borland gave notice that he would move at a later Sederunt the redrafted clauses of the College Committee Deliverance as follows:—

"14. That Rule of Exit No. 2 be amended to read as follows: The Subjects of the Exit Examinations shall be: *Old Testament*, including Translation and Exegesis, Introduction to prescribed books, Old Testament Theology and selected portions of the English Bible.

New Testament, including Translation and Exegesis, Introduction to prescribed books, New Testament Theology, and selected portions of the English Bible.

Church History, including the Reformation Period and the Modern Period in alternate years.

Theology, including (1) the Person and Work of Christ; (2) the doctrine of the Holy Spirit, of Final Destiny, and of the Church, Ministry and Sacraments in alternate years.

Christian Ethics.

Philosophy of Religion, including Religious Psychology, Religious Epistemology and Christian Theism.

Comparative Religion: A comparative study of the earliest forms and institutions of Religion, and a study of a special topic.

"For candidates who have entered under Rule 3 (b) of the Rules of Entrance (i.e., by the Home Mission Course), the alternative subject 'Old Testament without Hebrew,' shall include study of the Religion of the Old Testament, Exegesis, Introduction to prescribed books, Old Testament Theology and selected portions of the English Bible.

"15. Grant an aegrotat pass to Mr. A. D. M. Cook and authorize the issue of his exit certificate." (Min. 242.)

Rev. E. W. Archer's N.M. re Elder-Moderators.

154. The Rev. E. Wallace Archer gave notice that when the Overture from the West Australian Assembly re Moderators of Presbyteries is before the House he would move—

"This Assembly sustains the Overture insofar as it brings the matter before the House and declares (1) that while it is not contrary to the constitution of this Church to appoint an Elder to be Moderator of Presbytery, the nature of the duties required of a Moderator makes it generally inexpedient to do so; (2) that an Elder, being Moderator of Presbytery, cannot preside at the ordination of a Minister, nor propose the constitutional questions, nor take part in the laying on of the hands of the Presbytery, nor make the ordaining prayer." (Min. 214.)

155. The House adjourned to meet at 10 a.m. on Tuesday, 19th September, 1939, which, having been duly intimated, the Moderator closed the Sederunt with prayer.

R. W. MACAULAY,
W. D. MARSHALL,

} Clerks.

SEVENTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, on Tuesday, the 19th day of September, 1939, at 10 a.m.

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

Chair.

157. The Rev. Dr. Macintyre took the chair.

By leave of the House the Right Rev. John Flynn moved, and the Rev. J. B. Galloway seconded, the following motion:

"That the General Assembly—

Federal Fund.

"Authorize the Finance Committee to receive contributions toward a fund, to be known as the 'Federal Fund of the General Assembly of Australia'; and

- (a) That contributions to the fund be limited to spontaneous gifts;
- (b) That the fund be available, first, as a reserve to stabilize all the activities of the G.A.A., also, in special emergencies, to provide assistance for any special activities which, in the opinion of the Assembly, are necessary to strengthen the influence of the Presbyterian Church of Australia, within and without this Commonwealth."

The motion was approved.

158. By leave of the House the Right Rev. John Flynn moved the following motion:

Proposed
Conference.

"Whereas provision was originally made in the Constitution of the G.A.A. for its committees to hold special meetings, annually;

"And whereas it is at present considered impracticable to carry out this intention.

"It is therefore agreed—

- (a) That arrangements be made for delegates from each State, to be appointed by the aggregate membership of all the Committees of the G.A.A. in their respective States, to meet in Melbourne in conference with the Moderator and Clerk in any year in which the G.A.A. is not meeting;
- (b) That the functions of this conference be to consider the interests of the G.A.A. . . . in which the several Committees are concerned, and to forward to the Executives of the respective Committees such information as may become available and recommendations for such action as may seem to them desirable;
- (c) That the Finance Committee be authorized to refund to such delegates from each State their out-of-pocket expenses/*

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

159. The Rev. Professor Maclean moved:

"That the motion be printed and circulated as an Assembly Paper."

The motion was seconded, and approved, and consideration of Mr. Flynn's motion deferred accordingly. (See Min. 217.)

160. Mr. W. J. Angus submitted the Special Report of the Finance Committee on the cost of biennial Assemblies as follows: Biennial Assemblies.

"It is the unanimous considered opinion of the Finance Committee that the General Assembly of Australia should not meet for three years; i.e., till second Wednesday in September, 1942." (See Mins. 89-92.)

Mr. Angus moved:

"That the Assembly receive the Report and appoint the next Assembly to meet in Sydney at 7.30 p.m. on the second Wednesday of September, 1942" (i.e., September 9th, 1942). Next Assembly Appointed.

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

161. Consideration of the Proposed Deliverance of the Finance Committee was resumed. (See Min. 93.) Finance.

Mr. W. J. Angus moved Clause 3 as follows:

"Authorize the assessment for General Assembly expenses as follows:

Victoria.....	£400
New South Wales.....	350
Queensland.....	90
South Australia.....	25
Western Australia.....	25
Tasmania.....	20
	£910"

The motion was seconded, and approved.

Clause 5 was passed, as follows:

"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."

Clause 8 was approved as follows:

"Authorize the payment to the Treasurers of £2 per centum upon all revenue received, with the exception of money received for capital and the income of the John Frazer Foreign Mission Endowment Fund Account."

Clause 9 was approved as follows:

"Confirm the action of the Committee in making payment of £300 towards the stipend of the minister of Canberra, and that the matter of future payments be taken up by the Executive of the Finance Committee with the New South South Wales treasurers; but that future payments be not made out of General Assembly Expenses Fund."

Consideration was adjourned. (Min. 217.)

161 . The Moderator resumed the Chair.

162. Mr. A. G. Proudfoot moved:

"1. That the following are appointed by this General Assembly to act as Presbyterian Church of Australia General Trustees Appointed.

General Trustees under the Trust Deed approved by the General Assembly in accordance with the trusts and provisions therein contained: Messrs. John Ramsay Bruce Campbell, John Downes, G. Roland Love, D. J. Mackay Sim, F. C. Millin, with, as emergency in case of any nominee being for any reason unable or unwilling to accept office, Mr. H. H. Newell.

Trust Deed
Special
Committee.

"2. That the following are appointed to the Special Committee in reference to the Schedule of the Trust Deed authorized by the Assembly: Rev. R. C. Racklyeft (A.I.M.), Rev. T. McDougall (Board of Missions), Mr. J. A. Morrison (Welfare of Youth).

Trustees
Authorised to
appoint
Officers.

"3. That the Presbyterian Church of Australia General Trustees are hereby authorized, after the execution of the Trust Deed, to appoint the Secretary of the Trustees and the Treasurer or Treasurers of Trustees with any necessary changes in such offices required from time to time until the next Assembly. In the meantime, pending the making of such appointments by the Presbyterian Church of Australia General Trustees, the Presbyterian Church (N.S.W.) Property Trust are authorized to act as Treasurers and the Secretary of that Trust is authorized to act as Secretary of the General Trustees elect."

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

Overture V
(re Sanctioned
Charges).

163. Mr. W. J. Angus reported for the Finance Committee that Overture V from the Presbytery of Sydney, relative to sanctioned charges, would make no substantial saving to the Assembly Expenses Fund. (Min. 95.)

Questions were asked and parties removed from the Bar.

164. The Rev. Dr. Macintyre moved—

"That the Overture be sustained and sent down to State Assemblies and to Presbyteries, under the Barrier Act, as a Remit."

The Rev. C. T. F. Goy seconded the motion, which was approved.

Board of
Missions.

165. The Rev. H. C. Matthew submitted the Report of the Board of Missions, and moved the proposed Deliverance as follows:—

"That the Assembly—

"1. Receive the Report, and thank the Board and the Joint Conveners; accept with regret the resignation of the Revs. T. Watt Leggatt and H. C. Matthew as Joint Conveners, and appoint the Rev. J. McMaster Convener; approve the action of the Board in co-opting Drs. R. R. Wettenhall and L. J. Balfour, and give cordial thanks to them for their great assistance in the work of the Board.

"2. Recognize, with deep thankfulness to God, the rich opportunity before the Church for missionary work amongst the aborigines; give thanks to God for His manifold mercies to the Church's missionaries in enabling them to render such signal service to the aborigines, and com-

mend this work to the heart and conscience of the whole Church.

"3. Approve that the Board of Missions for the time being be described as 'The Board of Missions—Aborigines Department.'

"4. Record its sense of the great loss sustained by the Church, and especially in its missionary operations, through the death of the Revs. F. H. L. Paton and G. M. Baird, and send its sympathy to their relatives.

"5. Congratulate the Rev. J. R. B. Love on the publication of his book, 'Stone Age Bushmen of To-day'; congratulate Mr. and Mrs. Love and Mr. and Mrs. MacDougall on the fine condition of the Kunmunya Station, and on the measure of progress attained; convey to Mr. and Mrs. MacDougall the Church's sympathy in their experience of accident and illness, and assure them of the Church's appreciation of their services in the cause of the aborigines; urge the Department for Native Affairs in Western Australia to enter into the closest co-operation with the missionaries at Kunmunya for a regular visitation by a medical officer of the aborigines of the Worora and neighbouring tribes; and, in view of the isolated situation of the Kunmunya Station, urge upon the Western Australian Government and the medical authorities to grant to the Superintendent at Kunmunya permission to give injections in necessary cases.

"6. Approve of the work that has been done in inaugurating the Mission amongst the aborigines in the northern part of South Australia at Ernabella, in the Musgrave Ranges; give warm thanks to the Rev. J. R. B. Love, Dr. L. J. Balfour, and Mr. H. R. Balfour for their work in visiting Ernabella and reporting thereon; also to the many friends who have contributed special gifts to make possible the purchase of the property, and the progress that has been made; acknowledge with gratitude the generous co-operation of the Government of South Australia in providing £1,000 for the inauguration of the Mission; warmly commend the Rev. H. L. Taylor and Mr.

L. Young for the large amount of work they have done during the initial stages of the Mission; and for the confidence they have established amongst the native tribes in the vicinity; approve of the principle of associating a Committee in South Australia as a sub-Committee of the Board of Missions to assist the Board in the administrative work of the Mission; approve that the following be the members of this sub-Committee: Dr. C. Duguid, the Revs.

G. G. Powell, J. E. Lloyd, S. Martin, N. Scott, Professor H. Johnston, Messrs. W. H. Hemmer, H. M. Caire, R. Williams, Mesdames W. Ternent, Cook, C. Duguid, H. Herbert, D. A. David, Misses Dromham, Helen Watt, A. M. McCaul and Olive Gray, with Dr. C. Duguid as Convener, and Mr. H. M. Caire as Treasurer, and record very warm thanks to this Committee, and especially its Convener and Treasurer, for their abundant labours during the past three years; acknow-

ledge with thankfulness the great services rendered by Dr. Chas. Duguid to the task of inaugurating and carrying on the work at Ernabella, and especially acknowledge the great value of the medical patrol made through the Reserve and the report thereon submitted to the Board of Missions.

"7. Approve of the action of the Board in entering into partnership with the Department of Native Affairs in Western Australia for the appointment of a Missionary Teacher at the Government Aboriginal Station at Moola Bulla, and confirm the appointment of the Rev. H. W. Hovenden at Moola Bulla on the terms specified in the report.

"8. Appoint a special Committee, consisting of two representatives from each State Foreign Mission Committee to investigate the possibility of securing closer co-operation in the Missionary work of the Churches within the Presbyterian Church of Australia.

"9. Refer Article VII of the Articles of Agreement to the Committee on the Code for an interpretation of and a report on the meaning of Rules 137 and 139 bearing upon the powers of the Board of Missions.

'10. Instruct the Board of Missions to investigate and follow up the possibility of further extension of the Church's work amongst the aborigines, and to ascertain in what directions closer co-operation with the Governments and with other Churches is possible and can be secured in the doing of this work.

"11. Authorize the Board of Missions to approach the Home Religion Committee with a view to incorporating the 'Prayer Fellowship' as part of the 'Booklet for Family Worship.'

"12. Make strong protest to the Government of Western Australia as follows, against the enactment of Regulations 68 (0), Nos. 134-139 A under the Native Administration Acts 1905-1936, Western Australia, bearing upon the control of Mission Stations on Aboriginal Reserves:

"The Presbyterian Church of Australia recognizes that the Aboriginal Reserves throughout Australia are declared such by the Governments of the Commonwealth and States within their jurisdiction, and has always shown its readiness to work in the closest co-operation with the Government of the Commonwealth and the various States for the welfare of the Aborigines.

'At the same time, it claims and asserts its sole right to appoint and dismiss all its workers on Aboriginal Mission Stations, and makes emphatic protest against the approval of regulations which give the power to a Minister of the Crown to remove from the field at will any of its workers. It considers that these regulations are an encroachment upon the rights and liberties of the Christian Church as recognized by the law of the land, in as much as they would have the effect of depriving the Church of its inherent right to appoint and dismiss its own workers on its Mission Stations. It therefore

respectfully submits its emphatic protest against the passing of these regulations or any such regulations as would infringe the liberties and rights of the Church or violate its conscience.'

"13. Adopt the Financial Statements to 30/6/39 as submitted, and approve the Annual Assessment and Budget for the next three years as follows:

Assessments.

Victoria.....	£1,400
New South Wales.....	1,090
Western Australia.....	165
Tasmania.....	130
South Australia.....	130
South Australian Group.....	300
Donations	235
	<hr/>
	£3,450

Anticipated Expenditure.

Grant to Queensland.....	£400
Salaries.....	1,380
Fares, Freights, and Incidentals.....	250
Kunmunya, Boat and Station Allowance ...	500
Ernabella, Truck and Station Allowance ...	410
Keeping Books, P.C. of Victoria.....	50
General Expenses and Deficit.....	428
Rev. J. N. Hey.....	32
	<hr/>
	£3,450

"14. Request the Moderator to express to the Rev. T.

Watt Leggatt its grateful thanks for his long and devoted services."

Ballot.
Reception of
Ministers.

The motion was seconded by the Rev. C. E. Turnbull. Consideration was deferred. (Min. 200.)

166. The Order of the Day was called for.

The Ballot was taken.

167. The Report on Reception of Ministers was called for.

The Clerk moved—

"That the House sit in private to the extent that the Press be asked not to report."

Private
Sitting.

Dr. Borland seconded the motion.

The motion was approved.

168. The Rev. A. S. McCook moved, and the Rev. Dr. Macintyre seconded, the motion—

"That the Report be received."

The Moderator indicated that, in his opinion, the question had been sufficiently discussed.

169. It was moved, seconded, and approved—

"That the question be now put."

170. The motion to receive the Report was put and was approved.

171. The Rev. A. S. McCook presented the Petition of the Rev. James Brewer Allison, and moved—

Rev. J. B.
Allison's
Petition.

"That the prayer of the petition be granted subject to attendance for one year in Ormond Theological Hall, the subjects

of study to be determined by the Senatus in consultation with the College Committee, such subjects to include the Church, Ministry and Sacraments;

"That thereafter he serve a period of probation not exceeding twelve months under the direction of the Home Mission Committee of Victoria;

"That the petitioner also submit to the College Committee a certificate of health from the medical referee of the Church in Victoria."

The Rev. J. A. Hunter seconded the motion.

172. The Rev. Dr. Macintyre moved, as an amendment—

"That all the words after 'for' . . . 'Sacraments' be omitted with a view to the insertion of the following words 'two years at Ormond Theological Hall, the subjects of study and examination to be determined by the Senatus in consultation with the College Committee'."

The Rev. R. C. Russell seconded the amendment.

The amendment was approved.

The motion, as amended, was approved.

173. The Rev. A. S. McCook submitted the petition of the Rev. Reginald Frank Peirce, B.A., L.Th., and moved—

"That the prayer of the petition be granted subject to attendance for one year in Ormond Theological Hall, the subjects of study and examination to be determined by the Senatus in consultation with the College Committee.

"That, thereafter, he serve a period of probation in accordance with Rule 219 (Section 5); namely, 'He shall serve under the Home Mission Committee of his State for a period of one year. If, however, after he has served for at least six months, the Congregation in which he has officiated is prepared to call him, and the Home Mission approves, the Reception of Ministers Committee be authorized to grant him a Certificate of Status...'

"That the petitioner also submit to the College Committee a certificate of health from the medical referee of the Church in Victoria."

The Rev. T. MacDougall seconded the motion.

174. The Rev. Geo. Tulloch moved, as an amendment—

"To insert the words 'and thereafter he serve the Church in Western Australia for a period of three years' at the close of the words 'Section 5'."

The Rev. W. Shields seconded the amendment.

The amendment was disapproved.

The motion was approved.

175. The Rev. A. S. McCook submitted the Petition of the Rev. Donovan Frederick Mitchell, B.A., B.D., and moved—

"That the prayer of the petition be granted, and that the petitioner be received as a minister in full standing after he has completed a period of probation under the direction of the Home Mission Committee of his State, such period not to exceed twelve months, and to begin on July 1st, 1939;

Petition of
Rev. R. F.
Peirce.

Petition of
Rev. D. F.
Mitchell.

"That he submit to the College Committee a certificate of health from the medical referee of the Church in Victoria."

The motion was seconded by the Rev. T. MacDougall.

Mr. Picken moved, as an amendment—

"That all the words after 'probation,' down to 'twelve months and' be omitted, and the following words be inserted, 'in accordance with Rule 219 (5)'."

The Rev. E. Wallace Archer seconded the amendment.

The amendment was disapproved.

176. The Rev. Geo. Tulloch moved—

"To omit the words 'his State' with a view to inserting the words 'of Western Australia'."

The amendment was seconded by the Rev. T. Gibson.

The amendment was disapproved.

The motion was approved.

177. The Rev. A. S. McCook submitted the Petition of the Rev. Harold W. R. Norwood, B.A., B.D., and moved—

Petition of
Rev. H. W. R.
Norwood.

"That the prayer of the petition be granted, subject to a test to be prescribed by the Rev. Professor MacLeish, of Ormond College, on the subject of the Church, Ministry and Sacraments.

"That he serve a probation not exceeding twelve months under the direction of the Home Mission Committee of his State, and to date from July 1st, 1939; but under the same provision of Rule 219 as in Minute 173.

"That he submit to the College Committee a certificate of health from the medical referee of the Church in Victoria."

The Rev. T. McDougall seconded the motion.

The Rev. E. W. Archer moved, as an amendment—

"The omission of words after 'serve' . . . 'twelve months,' with a view to inserting the words 'a period of probation in accordance with Rule 219 (5), as set out in Minute 173'."

Mr. D. K. Picken seconded the amendment.

The amendment was approved.

The Rev. E. W. Archer moved—

"The insertion of the words 'a period of probation in accordance with Rule 219 (5), as set out in Minute 173'."

Mr. D. K. Picken seconded the amendment.

The amendment was approved.

The Rev. A. S. McCook moved the motion, as amended.

The Rev. T. MacDougall seconded the motion.

The motion was approved.

178. The Rev. A. S. McCook submitted the report on the Petitions of (a) Rev. Henry O. Moore, B.S., Th.B.; (b) Rev. Claude E. Rowley, Th.B.; (c) Rev. John W. Myrose, B.A., B.D., S.T.M., and moved—

Petitions of
Revs. H. O.
Moore, C. E.
Rowley, J. W.
Myrose.

"That consideration of the Petitions of the three Presbyterian ministers from U.S.A., named above be deferred until they arrive in Australia, and that the Committee on Reception

of Ministers be empowered to receive them as ministers in full standing."

The Rev. T. MacDougall seconded the motion.

The motion was approved.

179. The Rev. A. S. McCook moved—

"That the Assembly authorize the Committee to consider a revision of the Rules for the Reception of Ministers, and to submit its recommendations by Overture to next Assembly."

The motion was seconded by the Rev. T. MacDougall.

The motion was approved.

180. The Rev. Dr. Macintyre laid on the table the Reasons for Dissent from the Rev. Geo. Tulloch and the Rev. R. H. McGowan.

The Law Agent, by permission of the House, made a brief statement on Minutes 130 and 131.

The House resumed in public.

181. The Rev. Dr. Macintyre moved—

"That the 'Reasons for Dissent' be taken at 10 a.m. tomorrow."

The Rev. W. D. Marshall seconded the motion.

The motion was approved. (Min. 205.)

182. The Clerk laid on the table the Report of the Ballot, and moved—

"That the Report be referred to the Selection Committee, with instructions to complete the list of Standing Committees, and report to a future Sederunt."

The motion was seconded and approved.

183. The Rev. Dr. Mackenzie gave notice that he would move—

"That the General Assembly of Australia express its high appreciation of the statements of the Prime Minister, the Right Hon. R. G. Menzies, to the effect that in participating in the present war Australians should keep continually before their minds the goal of a just peace and so bear themselves as to promote not the power and glory of any State, but the power and glory of God and a more real Christian citizenship." (Min. 240.)

184. On behalf of the special Sub-committee appointed to redraft the notices of Motion on the matter of war and peace, Rev. Dr. Mackenzie gave notice that he would move—

"That in order that our people may know the attitude of this Church to the question of war, and in particular to the war in which our Empire and France are at present engaged, the General Assembly approve of the following statement being sent out to all Ministers and Home Missionaries of the Church to be read in all Churches:—

"(1) The Assembly once more re-affirms its abhorrence of war as an instrument of national policy and records its condemnation of the violence and contempt for solemn promises and obligations on the part of the political leaders of Germany which have resulted

"Reception"
Rules to be
revised.

Reasons for
Dissent.

Ballot.

Standing
Committees.

Dr. Macken-
zie's N.M. re
Prime
Minister.

Motions on
War and
Peace.

in the virtual annexation by that country of Austria and Czechoslovakia; in the invasion of Poland; in the untold suffering of millions of innocent and defenceless people, and in the open challenge of which we are now conscious to the peace and liberty of mankind.

“(2) The Assembly re-affirms its conviction that only by the establishment of international law through effective agencies and the recognition of the sovereignty of God in international affairs, can differences between nations be settled peaceably, unjust or obsolete treaties revised and the legitimate needs of weak and oppressed nations recognised and satisfied.

“(3) The Assembly, realizing that there can be no reign of justice and mercy in this world until the laws of God and the spirit of Jesus are embodied in the lives and conduct of men in all their relations, calls upon her Ministers, Office-bearers and members to work for the upbuilding of Christ's Church and Kingdom amongst men, for the maintenance of an unbroken Christian fellowship even in times of war, and in obedience to Christ to pray for the spirit of forbearance and forgiveness in all circumstances, thus making possible a policy of justice and generosity in national and international affairs.

“(4) The view of this Church in reference to the possible participation of its members in war is set out in Chapter 23 of the Westminster Confession of Faith as follows:—

“(a) ‘God, the supreme Lord and King of all the world, has ordained civil magistrates to be under Him, over the people for His own glory and the public good; and to this end hath armed them with the power of the sword for the defence and encouragement of them that are good and for the punishment of evil doers.’

“(b) ‘It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; in the managing whereof as they ought, especially to maintain piety, justice and peace according to the wholesome laws of each Commonwealth so for that end they may now, under the New Testament, wage war upon just and necessary occasions.’

“But as this Church allows liberty of opinion in reference to matters which are not regarded by her as essential to the doctrine taught by her, it is obvious that in the interpretation of the above law the Church must make room within her membership for both those who, in obedience to conscience, bear arms in defence of liberty and justice, and for those who for conscience sake refuse to render military service, and therefore regards those of both classes as her children, prays for them in whatever conscientious choice they make, follows them with her ministrations, and entreats

them for Christ's sake to live in harmony and mutual respect within the membership of the one Church.

"(5) As to the present war the Assembly recognizes that its immediate causes were the apparent success of previous acts of violence by which the leaders of Germany deliberately determined to extend their frontiers and the secret bargain now brought to light by which Germany and Russia agreed to destroy the independence of Poland in face of plain warnings from Britain and France that they would wage war in defence of Poland should the need arise. On the other hand the Assembly acknowledge with humility and penitence that the victorious Powers after the Great War redrafted the map of Europe in such a way that dissatisfaction and strife on both sides of the boundaries then drawn were inevitable, and that the Church must bear its share of blame for the failure of our leaders at an early stage to deal resolutely and wisely in the dangerous tensions which, for so many years, threatened the peace of the world.

"(6) However complicated may be the issues which confront our British Commonwealth of Nations at the present hour the duty of the individual Christian is plain. He is bound by Christ's command "Render unto Caesar the things that are Caesar's and unto God the things that are God's. In peace and war the Christian citizen is bound to fulfil his obligations to the State in consistency with the principles here laid down by his Lord. In all situations he is summoned to do the Will of God as that Will is revealed in His Word and by His Spirit, but the Church cannot in advance decide in detail how her ministers, office-bearers and members should respond to the demands of the State for submission and service. She encourages them humbly and prayerfully to seek to know the Will of God as it is revealed to them that seek it without fear or doubt.

"(7) The Assembly prays that the present war which has been so violently and cruelly thrust upon the world may be brought to a speedy end; that we and our allies may prove ourselves worthy of the peace for which we pray; that our people in every sphere of duty may be brave and patient in their hour of conflict; and that when in God's good time and way peace is won, it may be used to establish Christ's law and righteousness and mercy to the ends of the earth so that international problems may be equitably solved and an impassable barrier erected against the ambitions of dictators." (Min. 228.)

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

R. W. MACAULAY, I -
W. D. MARSHALL, J^{blerks}

EIGHTH SEDERUNT.

At Melbourne, and within the Assembly Hall, Collins Street, on Tuesday, 19th day of September, 1939, at 7.30 p.m.

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

187. By leave of the House, the Rev. R. W. Macaulay moved—

“That the Assembly request the Moderator to take an early opportunity (if possible before the close of this Assembly) of calling a conference with the Chaplain-General and as many State Senior Chaplains as are available, Conveners of State Public Questions Committees, and other persons interested, with a view to discussing possible action for the social and moral welfare of men entering military camps for training throughout the Commonwealth, and, if found necessary or desirable, to report any suggestions for concerted action to a later Sederunt.” Care of Men
in Camps.

The motion was seconded by the Rev. Dr. G. R. S. Reid and approved. (Min. 216.)

188. The Report of the Business Convener was submitted and approved. Business.

189. The Report of the Australian Inland Mission was called, and the Rev. Dr. Mackenzie took the Chair. Chair.

By leave of the House, the Rev. R. C. Racklyeft submitted the Report.

The Rev. D. J. Flockhart moved the Deliverance as follows— A.I.M.

“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, patrol padres and welfare officers; the flying doctors and wireless operators, and all concerned in the carrying on of the various services, for their enthusiastic co-operation and the splendid results achieved; also all contributors to the Mission for their support during the past three years.

“4. Approve the assistance given to Western Australia through the services of the Revs. F. M. Pierce, B.A., and P. Somerville, the establishment of the Goldfields Patrol, and the subsidies provided to mission centres; the work achieved at Thursday Island and the inauguration of the Queensland Peninsula and the North Australian Patrols; the assistance provided in South Australia.

“5. Approve the establishment of the first-aid and welfare homes at Dunbar and Fitzroy Crossing.

“6. Approve the transfer of nursing work at Alice Springs to the Government Hospital, which now permits of the Adelaide Home being used for social and welfare work; the handing over of responsibility at Marble Bar and Port Hedland to the Western Australian Government; the withdrawal of our services from the Wimmera Home at Victoria

River Downs; the erection of the new nursing home at Birdsville, and the erection of suitable buildings for the nursing of aboriginals at Oodnadatta, Innamincka, and Birdsville.

"7. Approve the following to constitute the Board: New South Wales—Revs. R. C. Racklyeft, R. Campbell, Rt. Rev. J. Flynn, Revs. D. J. Flockhart, A. S. McCook, G. M. Scott, G. Cameron Wood, Dr. K. Edward, Mr. J. R. B. Campbell, D. Sneddon. Victoria—Revs. A. S. Houston, H. A. Buntine, C. Harland, J. Walker, E. G. Petherick, Dr. G. Simpson, Mr. H. M. Rolland, Mr. A. J. Lyne. Tasmania—Rev. A. E. Giles. Western Australia—Rt. Rev. G. Tulloch, Rev. J. Henderson, Mr. E. A. Black. South Australia—Rt. Rev. D. Chapman, Rev. S. Martin, Mr. D. B. Adam. Queensland—Revs. F. W. Gresham, A. Duff, Mr. A. R. Gillespie. Convener—Rev. R. C. Racklyeft.

"8. Express appreciation for the remarkable success that attended the visit of the Rev. John Flynn to New Zealand, and the generosity of the New Zealand Church in donating £200 for the home at Dunbar.

"9. Reappoint the Rev. John Flynn, O.B.E., as Superintendent for a period of seven (7) years as from September 1. 1937.

"10. Approve the transfer of the Aerial Medical and Wireless Services conducted by the Australian Inland Mission in Queensland to Australian Aerial Medical Services (Queensland section); and authorize as a gift, the transfer of the site, buildings, and plant, constituting the wireless control station at Cloncurry, to Australian Aerial Medical Services (Queensland section)."

Mr. C. P. Hughes seconded the Deliverance.

The Deliverance was approved.

189. The Acting-Moderator intimated his re-appointment to Mr. Flynn and thanked him for his services. Mr. Flynn suitably replied.

190. Consideration of the motion moved by the Right Rev. Geo. Tulloch (See Min. 112), namely—

"That the Assembly sustain the Overture, and agree to the prayer thereof by:

- (1) Making Western Australia a special sphere of labour and development for the next five years.
- (2) Endeavouring to find the necessary assistance in men and money for the development of this special pressing work, and remit the matter to the Home Mission Committee of Australia, together with the A.I.M. Board, to put this resolution into effect at the earliest moment."

was resumed.

The motion was seconded and approved.

191. The Rev. W. Fraser moved the motion of which the Rev. A. E. Giles had given notice (see Min. 99), in the following form—

"That the Assembly request the A.I.M. Board to examine, in consultation with the Home Mission Committee of Victoria,

Rev. J. Flynn
re-app inted.

Assistance to
W.A.

Tasmanian
Patrol of
A.I.M.

the possibilities of a patrol in Tasmania, and that, if found practicable, a patrol be formed and that the Assembly appoint the Rev. A. E. Giles as a member of the A.I.M. Board."

Sir John Fraser seconded the motion, which was approved.

191. The Moderator resumed the Chair.

Chair.

192. According to notice recorded in Minute 100, the Rev. D. F. Brandt moved—

"That the matter of the revision of the Constitution of the General Assembly of Australia, as set forth in the Articles of Agreement, be remitted to the Code Committee to report to next Assembly; also that, if the Committee thinks fit, it may frame appropriate Rules auxiliary to the Articles of Agreement, and submit the same to the next Assembly; and, further, that the Codes of State Assemblies be examined to discover whether there are anomalies and discrepancies in relation to the Code of this Church."

Constitution
of G.A. of A.

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

193. The Report of the Home Religion Committee was called for.

The Rev. Dr. Reid submitted the report and moved the Deliverance as follows:—

Home
Religion.

"That the Assembly—

"1. Receive the Report and thank the Convener.

"2. Express satisfaction at the continued circulation of the annual 'Book of Family Worship,' and the earnest desire that it may be more widely extended.

"3. Urge ministers and office-bearers to recommend its use throughout our congregations, and also the reading of other publications issued for the benefit of the young by the Board of Religious Education.

"4. Impress upon parents and all who have the religious training of our youth the duty of encouraging the practice of personal and family prayer and Scripture reading with the aids thus provided.

"5. Appoint the following Committee with authority to Issue the annual 'Book of Family Worship' and to increase its circulation wherever possible: The State Moderators, Revs. A. T. McNaughton, J. B. Galloway, E. A. Davies, J. A. Hunter, Dr. Reid, and Bruce Galloway; Messrs. J. H. Balfour, N. F. Nelson, W. Park. Convener, Rev. A. T. McNaughton; Vice-Convener, Rev. J. A. Hunter."

The motion was seconded and approved.

194. The Rev. D. J. Flockhart moved—

"That Dr. Reid be cordially thanked for his fine services as Convener of this Committee."

Dr. Reid
thanked.

The motion was seconded, and approved.

The Moderator conveyed the thanks of the Assembly to Rev. Dr. Reid, who suitably responded.

195. The Rev. Dr. Reid moved the motion of which he had given notice (Min. 25) —

Governor-General's Services.

"That this Assembly places on record its warm appreciation of the services of His Majesty's representative, Lord Gowrie, as Governor-General of Australia, and also the gracious assistance rendered by Her Excellency, Lady Gowrie. It sincerely trusts that their continued term of office in this distinguished position may be attended with health and blessing."

The motion was seconded and approved.

196. The Rev. R. W. Macaulay stated the Reference from Melbourne North Presbytery (Communication No. I).

The House sat in private.

Questions were asked.

The Rev. Mr. Macaulay was removed from the Bar.

The Rev. R. W. Macaulay moved—

"That the General Assembly, having reconsidered its instructions on the re-marriage of divorced persons, adds the following clause to Instruction (numbered 204 in the Victorian Edition of the Code), namely: 'Where, however, in the considered opinion of any minister licensed to perform marriages, the interests of morality, Christian nurture of children and/or good citizenship would be best served by the re-marriage of a person divorced under State laws, other than those recognized by the Standards of this Church, he may perform such marriage, but in every such case he must consult his Presbytery beforehand and report his action to the General Assembly of Australia through his Presbytery'."

The Rev. T. MacDougall seconded the motion.

The Rev. Dr. Mackenzie moved, as an amendment—

"That the reference from the Presbytery of Melbourne North be submitted to the Code Committee to consider the regulations passed by various Assemblies in their bearing upon the law of this Church, and to report (if necessary, by Over-ture) to next Assembly, and that the Committee have power to confer at their discretion with ministers and office-bearers of the Assembly."

The Rev. Dr. Bell seconded the amendment.

The amendment was approved.

The amendment was put as the motion, and approved.

197. The House adjourned, to meet at 10 a.m. on Wednesday, 20th September, 1939, which, having been duly intimated, the Moderator closed the Sederunt with prayer.

R. W. MACAULAY,
W. D. MARSHALL,

} Clerks.

Re-marriage of Divorced Persons.

NINTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, on Wednesday, the 20th day of September, 1939, at 10 a.m.

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

199. The Business Convener intimated that the re-drafted Reasons of Dissent were being typed and were not yet available. (Mins. 181, 205.) Reasons for Dissent.

200. Consideration of the Report of the Board of Missions was resumed (see Min. 165). Board of Missions.

201. Mr. J. T. Robinson moved, as an amendment to Clause 8:

“That all the words down to the word ‘Committee’ in line 2 be omitted, with a view to inserting the words ‘Instruct the Board of Missions.’”

The amendment was seconded by the Rev. D. A. Brown.

The amendment was disapproved.

Mr. J. T. Robinson moved:

“That all the words after the word ‘Australia’ in line 5 of Clause 8 be omitted.”

The Rev. D. A. Brown seconded the amendment.

The Moderator intimated that in his opinion the matter was sufficiently discussed.

The Business Convener moved:

“That the question be now put.”

The motion was seconded, and approved.

The amendment was disapproved.

Clause 8 was approved.

By leave of the House, the Convener made certain verbal alterations in Clause 12.

202. The Rev. Dr. Ford moved that Clause 12 be deleted.

Mr. E. A. Black seconded the amendment.

The amendment was approved, Clause 12 was omitted, and it was agreed that the clause should be redrafted as a substantive motion. (See Min. 257.)

203. The Deliverance, as amended, was approved.

204. The amended Deliverance is as follows:

“That the Assembly—

“1. Receive the Report, and thank the Board and the Joint Conveners; accept with regret the resignation of the Revs. T. Watt Leggatt and H. C. Matthew as Joint Conveners, and appoint the Rev. J. McMaster Convener; approve the action of the Board in co-opting Drs. R. R. Wettenhall and L. J. Balfour, and give cordial thanks to them for their great assistance in the work of the Board.

“2. Recognize, with deep thankfulness to God, the rich opportunity before the Church for missionary work amongst the aborigines; give thanks to God for His manifold mercies to the Church’s missionaries in enabling them to render such signal service to the aborigines, and commend this work to the heart and conscience of the whole Church.

"3. Approve that the Board of Missions for the time being be described as 'The Board of Missions—Aborigines Department.'

"4. Record its sense of the great loss sustained by the Church, and especially in its missionary operations, through the death of the Revs. F. H. L. Paton and G. M. Baird, and send its sympathy to their relatives.

"5. Congratulate the Rev. J. R. B. Love on the publication of his book, 'Stone Age Bushmen of To-day'; congratulate Mr. and Mrs. Love and Mr. and Mrs. MacDougall on the fine condition of the Kunmunya Station, and on the measure of progress attained; convey to Mr. and Mrs. MacDougall the Church's sympathy in their experience of accident and illness, and assure them of the Church's appreciation of their services in the cause of the aborigines; urge the Department for Native Affairs in Western Australia to enter into the closest co-operation with the missionaries at Kunmunya for a regular visitation by a medical officer, of the aborigines of the Worora and neighbouring tribes; and, in view of the isolated situation of the Kunmunya Station, urge upon the Western Australian Government and the medical authorities to grant to the Superintendent at Kunmunya permission to give injections in necessary cases.

"6. Approve of the work that has been done in inaugurating the Mission amongst the aborigines in the northern part of South Australia at Ernabella, in the Musgrave Ranges; give warm thanks to the Rev. J. R. B. Love, Dr. L. J. Balfour, and Mr. H. R. Balfour for their work in visiting Ernabella and reporting thereon; also to the many friends who have contributed special gifts to make possible the purchase of the property, and the progress that has been made; acknowledge with gratitude the generous co-operation of the Government of South Australia in providing £1,000 for the inauguration of the Mission; warmly commend the Rev. H. L. Taylor and Mr. L. Young for the large amount of work they have done during the initial stages of the Mission; and for the confidence they have established amongst the native tribes in the vicinity; approve of the principle of associating a Committee in South Australia as a sub-Committee of the Board of Missions to assist the Board in the administrative work of the Mission; approve that the following be the members of this sub-Committee: Dr. C. Duguid, the Revs. G. G. Powell, J. E. Lloyd, S. Martin, N. Scott, Professor H. Johnston, Messrs. W. H. Hemmer, H. M. Caire, R. Williams, Mesdames W. Ternent, Cook, C. Duguid, H. Herbert, D. A. David, Misses Dromham, Helen Watt, A. M. McCaul and Olive Gray, with Dr. C. Duguid as Convener, and Mr. H. M. Caire as Treasurer, and record very warm thanks to this Committee, and especially its Convener and Treasurer, for their abundant labours during the past three years; acknowledge with thankfulness the great services rendered by Dr. Chas. Duguid to the task of inaugurating and carrying on the work at Ernabella, and especially acknowledge the great value of the medical patrol made through the Reserve and the report thereon submitted to the Board of Missions.

"7. Approve of the action of the Board in entering into partnership with the Department of Native Affairs in Western Australia for the appointment of a Missionary-Teacher at the Government Aboriginal Station at Moola Bulla, and confirm the appointment of the Rev. H. W. Hovenden at Moola Bulla on the terms specified in the report.

"8. Appoint a special Committee, consisting of two representatives from each State Foreign Mission Committee to investigate the possibility of securing closer co-operation in the Missionary work of the Churches within the Presbyterian Church of Australia or of bringing under one single control the Foreign Mission work carried on by the Churches of the States; and instruct the Committee to draw up a scheme and put it into effect, subject to the approval of all the State Assemblies. The Committee is as follows: Revs.

C. E. Turnbull, T. McDougall, J. E. Owen, G. Anderson,
D. A. Brown, D. Galloway, J. E. Lloyd, N. Scott, R. V. Merritt, R. T. White, J. A. Adamson and G. Tulloch. Rev. C. E. Turnbull, Convener.

"9. Refer Article VII of the Articles of Agreement to the Committee on the Code for an interpretation of and a report on the meaning of Rules 137 and 139 bearing upon the powers of the Board of Missions.

"10. Instruct the Board of Missions to investigate and follow up the possibility of further extension of the Church's work amongst the Aborigines, and to ascertain in what directions closer co-operation with the Governments and with other Churches is possible and can be secured in the doing of this work.

"11. Authorize the Board of Missions to approach the Home Religion Committee with a view to incorporating the 'Prayer Fellowship' as part of the 'Booklet for Family Worship.'

"12. Adopt the Financial Statements to 30/6/39 as submitted, and approve the Annual Assessment and Budget for the next three years as follows:

Assessments.

Victoria.....	£1,400
New South Wales.....	1,090
Western Australia.....	165
Tasmania.....	130
South Australia.....	130
South Australian Group.....	300
Donations.....	235
	<hr/>
	£3,450

Anticipated Expenditure.

Grant to Queensland.....	£400
Salaries.....	1,380
Fares, Freights, and Incidentals.....	250
Kunmunya, Boat and Station Allowance	500
Ernabella, Truck and Station Allowance	410
Keeping Books, P.C. of Victoria.....	50
General Expenses and Deficit.....	428
Rev. J. N. Hey.....	32
	<hr/>
	£3,450

"13. Request the Moderator to express to the Rev. T. Watt Leggatt its grateful thanks for his long and devoted services."

205. Reasons of Dissent were called for. (Mins. 130, 131, 180, 199.)

Reasons for
Dissent.

Min. 130 records the Rev. R. J. H. McGowan's Reasons for Dissent.

The Reasons handed in by Rev. Geo. Tulloch are as follows:

"The Rev. G. Tulloch and others Dissent against the decision recorded in Min. 72—

"1. That the Assembly appeared to us to be confused through the way in which the question was placed before the House, the vote being taken on a point of procedure and not on the Rev. F. A. Hagenauer's motion, which it was first considered should take precedence to any other—in consequence the crux of the question, which was alleged contumacy—was never seriously considered by the House.

"2. That the decision of the Assembly to hold up the Petitions and Motions concerning the teaching and alleged contumacy of the Rev. Dr. S. Angus until next Assembly, means that he continues at St. Andrew's College as before, notwithstanding the publication this year of his book, 'Essential Christianity,' in which he challenges the vital doctrines of our faith as set forth in the Subordinate Standard, and which Dr. Angus was specifically instructed to teach in accordance with the Minute of Assembly, No. 87, 1936.

"3. In view of the fact that no 'Censure' was passed upon Dr. Angus, he is still officially regarded by this Church as an acceptable teacher of the faith which he denies in his writings, and which are in circulation throughout Australia, neither of the books, 'Truth and Tradition' and 'Essential Christianity,' having been withdrawn.

"4. The decision of the Assembly to take no action for three years was difficult to understand as it was passed after Dr. Angus, on the floor of the Assembly, frankly declared that he was in conflict with the faith of the Church in the bodily resurrection of Christ, the propitiatory work of Christ on the Cross for human sin, and the equality of Christ with God as the second person in the Trinity, as set out in the Confession of Faith; and as this Assembly took no decisive action notwithstanding its solemn instruction to Dr. Angus and every other minister to teach these doctrines in accordance with the 'Deed of Union,' this Assembly is allowing its authority to be disregarded for three years. In consequence, this act on the part of the majority of the members is a serious matter, and has already greatly disappointed many of our faithful people, who were expecting not delay but immediate action to preserve inviolate the law and authority of this Supreme Court of the Church.

"5. Unfortunately, the World Crisis (which had nothing to do with the case, but should have rather been a reason for

dealing with the war within the Church) was brought in as a reason for delay, and impassioned appeals were made on this ground as the chief reason for preserving peace in the Church. This action, we believe, although the Motion was eventually amended omitting this reference, was an important factor in the decision.

"6. Failure on the part of this Court to take immediate and decisive action in what has, over a long period of years, developed into a cause of serious division throughout the whole Church, and has led to Presbyterian people who can no longer tolerate the situation, leaving our Church for other Communion where there is no doubt on the Church's attitude to the Catholic faith.

"7. In view of the strong affirmation of this Church's belief in the Catholic faith (Min. 87, 1936), it seems to us inconsistent with that declaration that the Assembly should permit the challenge to that faith, as declared in the petitions and resolutions, to continue for three years."

(Signed) GEORGE TULLOCH.

206. Mr. Picken moved:

"That the House sit in private to the extent that the Press do not report."

The motion was seconded, and approved.

207. Rev. Dr. Macintyre moved:

"That the Reasons of Dissent presented by Revs. R. J. H. McGowan and G. Tulloch be received and recorded in the minutes; further, that the Assembly do not find it necessary to answer these Reasons of Dissent while not in any way admitting the validity of the objections taken by the dissentients to the decision of the Assembly."

Keas n3
Recorded
but not
Answered.

Rev. Dr. Ford seconded the motion.

The motion was approved.

208. The House resumed in public.

209. The Report on the Mission to the Jews was called for.

Mission to
Jews.

The Rev A. Yule submitted the Report and moved the Deliverance as follows:—

"That the Assembly—

"1. Receive the Report.

"2. Direct that special reference and prayer be made in every congregation on the Sunday nearest the Day of Atonement in each year.

"3. Express its high appreciation of the earnest and wise work of the Rev. A. C. Karmouche.

"4. Approve the proposal to approach the other Protestant denominations with a view to a joint enterprise in the evangelization of the Jews.

"5. Express deep sympathy with the Jews and non-Aryan Christians in the suffering in which recent persecution has involved them.

"6. Urge all its people to extend sympathetic help to

refugees entering the Commonwealth, and recommend each congregation to endeavour to establish friendly contact with Jews in their district."

"7. Re-appoint the Committee, as follows: New South Wales and Victorian Committees, together with the Rev. S. Martin (S.A.) and Rev. G. Tulloch (W.A.), with the Rev. Professor Yule as Convener and the Rev. R. J. H. McGowan, Vice-Convener."

The Rev. R. J. H. McGowan seconded the motion.

The Rev. A. C. Karmouche, Missioner to the Jews, addressed the House and was thanked for his address.

The Deliverance was approved.

Year Book.

210. The Report of the Committee on the Year Book was submitted by the Rev. C. J. V. McKeown, who moved the Deliverance in the following form:—

"That the Assembly—

"1. Receive the report and thank the Committee:

"2. Thank the Rev. J. R. Fiddian, M.Sc., for his work as Editor for the past 25 years; congratulate him upon his elevation to the Moderator's chair in the Victorian Assembly; and re-appoint him Editor:

"3. Continue the arrangement for publication of the Year Book by the Board of Religious Education; and thank its Director (Rev. A. T. McNaughton, M.A., B.D.) for his services:

"4. Instruct Clerks of Presbyteries to forward to the Editor, not later than October 31st in each year, a list of all ministers on their rolls:

"5. Instruct all Ministers, Home Missionaries and all Office-bearers to advocate its more general use by our Presbyterian people in every congregation throughout Australia."

Mr. W. T. Seaward seconded the motion.

The Deliverance was approved.

Motion on Year Book withdrawn.

211. By leave of the House, Mr. W. T. Seaward withdrew his notice of motion (see Minute 134).

212. The adjourned discussion on the Report of the Board of Religious Education was resumed (see Min. 97.)

The Rev. Dr. Macintyre moved the insertion of the words, "authorize its limited circulation for experimental purposes" in place of the words "circulate in experimental form."

The amendment was seconded, and approved.

213. The Deliverance, as amended, was approved.

Religious Education.

The Deliverance, as approved, is as follows—

"That the Assembly—

"1. Receive the Report; thank the Board; re-appoint as Convener of the Board the Rev. W. H. Waters, B.A., of Essendon; express the Assembly's deep sense of indebtedness for his wise leadership as Convener of the Board and Chairman of the Joint Board of Graded Lessons; re-appoint as Director

the Rev. A. T. McNaughton, M.A., B.D., for a period of six years, commencing January 1, 1940, the salary being fixed at £500, with a house allowance of £150; thank the Treasurer of the Presbyterian Church of Victoria, together with the accountant and assistant 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; and commend the Joint Board for the steady improvement in the range, format, and contents of its literature:

"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; authorize the Board to take any necessary action to secure the compilation of the 'Book of Family Worship,' should neither the Convener nor the Vice-Convener of the Home Religion Committee be willing to undertake the work of compilation:

"4. Express general approval of the Intermediate Catechism prepared by the Board; remit the proposed Intermediate Catechism to State Assemblies and Presbyteries for consideration and report; such reports to be forwarded to the Board of Religious Education by September 30, 1940, and that these reports, with any proposed amendments, be taken into consideration by the Board of Religious Education, who will report on the whole matter to the next G.A.A.; authorize its limited circulation for experimental purposes; and note with gratification the Board's decision to prepare a companion handbook of explanatory and supplementary material:

"5. Express appreciation of the efforts being made by State Youth Committees to meet more adequately the spiritual needs of parents, children, and young people in the remoter areas; commend the enterprise of the Joint Board in seeking to provide literature for this purpose; and urge all the State Committees, in co-operation with the Presbyterian and Joint Boards, to evolve, if possible, a more complete and more unified scheme of publications for Home Sunday School use:

"6. Express general approval of the idea of publishing a monthly Commonwealth Supplement for existing Church papers; and appoint a Committee consisting of representatives from these papers (Dr. John Mackenzie, Convener), to consult together and, if possible, to begin the production of such a Supplement, at an early date:

"7. Commend to our people the work of the National Council of Religious Education, stressing the urgent neces-

sity 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. Authorize 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 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:

"10. Express grateful approval of the actions taken by the New Zealand Presbyterian Youth Committee in helping to make possible interchange visits by youth leaders of the Commonwealth and the Dominion:

"11. Authorize the Board to continue its co-operation with the New Zealand Presbyterian Youth Committee, with a view to the production of a Youth Hymnal:

"12. Convey to the Rev. T. Watt Leggatt the Assembly's thanks for his faithful and zealous work as Editor of the 'Record'; thank the Rev. Aeneas Macdonald for the able manner in which he has begun his editorial duties; and urge a far greater use of his Sunday School and Missionary magazine:

"13. Approve the Board's action in establishing a Commonwealth Youth Sunday, as a means of publicly unifying all the agencies at work for children and young people; express appreciation of the leaflets issued gratis by the Board in connection with this observance; and instruct the Board to continue the preparation of an annual order of worship for use during March throughout the Commonwealth:

"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 organization:

"15. Approve generally of the recommendations formulated by the Board with regard to the training of theological students in religious education; refer them, along with the Board's further suggestions, to the College Committee, in consultation with the various Theological Hall Committees; and empower the College Committee, in agreement with the other Committees mentioned, to take appropriate action in giving practical effect to these proposals:

"16. Instruct the State Assembly 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. Record the thanks of the Assembly to the three delegates who represented the Presbyterian Church of Australia at the Amsterdam Christian Youth Conference; recommend to State Committees the desirability of providing, in the near future, adequate opportunities whereby these persons, and delegates representing other Australian denominations or organizations, may be able to convey to the Youth of our Churches the message of the Amsterdam Conference :

*18. Commend the action of the Board in planning to provide a book for the guidance of parents, ministers, and teachers, in matters relating to the Christian nurture of children and young people:

*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, and unite with them in the prayer that the leaders of the coming generation may be true and faithful followers of the Lord Jesus Christ."

214. The Overture from Western Australia (No. I, on Moderators of Presbyteries) was laid on the table by the Business Convener, and parties were called to the Bar. Overture I
(re
Moderators of
Presbyteries).

The Overture was stated by the Rev. Geo. Tulloch.

Questions were asked and parties were removed from the Bar.

By leave of the House, the Rev. E. Wallace Archer moved the motion of which he had given notice (Min. 154), in the following form—

"That this Assembly sustains the Overture insofar as it brings the matter before the House, and declares:

"1. That the appointment of an Elder as Moderator of Presbytery is not contrary to the Constitution of the Church.

"2. That an Elder holding office as Moderator of a Presbytery has no authority to preside at the ordination of a minister, to propose the constitutional questions, to take part in the laying on of the hands of the Presbytery, or to offer the ordaining prayer. In such cases the Presbytery should empower an ordained minister to conduct the ordination on behalf of the Presbytery.

"3. That an Elder holding office as Moderator of a Presbytery should not induct to any spiritual office on behalf of the Presbytery any minister already ordained. In such cases the Presbytery should adopt the practice specified in paragraph 2.

"4. That the Code Committee be instructed to draft a positive Rule governing these matters and to submit it to the next meeting of the Assembly."

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

215. The Report of the Defence Forces Chaplaincy Committee was submitted by the Chaplain-General, who moved the Deliverance as follows:— Defence
Forces
Chaplains.

"That the Assembly—

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

"2. Gratefully acknowledge the valuable assistance to the Chaplain-General by the Rev. A. Irving Davidson since last Assembly.

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

"4. Appreciate the spirit of mutual co-operation between the military of all ranks and the Chaplains.

"5. Request the General Assembly of New South Wales to allocate the Rev. Norman H. Symes to a suitable Presbytery as Chaplain to the Navy, giving him a seat in that Presbytery.

"6. Thank and re-appoint the committee with power to co-opt some extra members."

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

216. The Report of the Special Conference on Camps of Military Training was submitted by the Chaplain-General, who moved as follows (See Min. 187) :—

"That the Assembly declare that it is the duty of the Church, through its Defence Force Chaplains and any means that can be devised by the State Assemblies or their relevant Committees, to secure that everything possible should be done for the spiritual, moral and social welfare of the men in training camps or any defence forces in connection with the present war;

"And in particular advise that Welfare Huts or Tents should be set up in connection with training camps wherever possible for the purpose of assisting the Chaplains in their work, and that whatever equipment in literature or facilities for conducting religious ordinances may be needed by Chaplains, should be provided;

"And that to furnish these various requirements the State Chaplaincy Committees be urged to arrange for financial appeal to the people of the Church.

"Further, the Assembly declare that when Chaplains are required to absent themselves from their Charges for Defence duties, suitable arrangements should be made by State Assemblies and/or Presbyteries for the carrying on of the parish work in their absence and provision secured so that their wives and families may continue to occupy their Manses if they so desire. These arrangements should be such that the Chaplain shall be under no financial disadvantage through his military service."

The motion was seconded by the Rev. Geo. Tulloch, and approved, and it was ordered that a copy of this resolution be forwarded to the Clerk of each State Assembly.

217. Consideration of the Report of the Finance Committee was resumed. (Mins. 93, 161.)

Finance
(Conference
between
Assemblies).

By leave of the House, the Right Rev. John Flynn moved his motion (Min. 158), in the following form—

“10. Agree that, Whereas provision was originally made in the Constitution of the G.A.A. for its committees to hold special meetings annually;

“And whereas it is at present considered impracticable to carry out this intention;

“Therefore:—(a) Arrangements be made for delegates from each State, who shall be appointed by the aggregate of all the members of Standing Committees of the General Assembly of Australia in their respective States, in the following proportions: Victoria, 5; New South Wales, 5; Queensland, 3; South Australia, 2; Western Australia, 2; Tasmania, 1; to meet in Melbourne in the years 1940 and 1941, with the Moderator, the Clerk of Assembly, and the Convener of the Business Committee; the delegates from Victoria and New South Wales to include one representative from each of the following Committees:—College Committee, A.I.M. Board, Board of Religious Education, and Board of Missions. (b) The functions of this Federal Advisory Committee's Conference be to consider the interests of the G.A.A., in which the several Committees are concerned, and to forward to the Executives of the respective Committees such information as may become available, and recommendations for such action as may seem to them desirable. (c) The Finance Committee be authorized to refund to such delegates from each State their travelling fares, (d) The Moderator-General be Convener of the meetings, and that the meeting of the 'aggregate of all members' in each State be convened by the Moderator of the State Assembly.”

The motion was seconded by Mr. W. J. Angus and approved.

The whole Deliverance, as amended, was approved.

218. The Overture (No. II) from Western Australia on Home Mission ordained ministers was laid on the table.

Finance
Deliverance
Approved.

Parties were called to the Bar, and the Overture was stated by the Revs. Geo. Tulloch and T. Gibson.

Overture II
(re H.M.
Ordained
Ministers).

Questions were asked and parties were removed from the Bar.

The Rev. G. Tulloch moved—

“That the General Assembly sustain the Overture, and declare in the terms thereof, removing the prohibitions so soon as evidence shall be furnished to the Clerk of this Assembly of the completion of the ten years' period, and instruct the said Clerk to notify the Clerk of Assembly in Western Australia that the ministers are released on the production of the proof required.”

Mr. W. Christie seconded the motion.

The Rev. R. W. Macaulay moved the following addition to the motion, which was accepted—

“But that the General Assembly, in granting this request, records its decision that neither the original grants of ordination

under special permission from the General Assembly in Brisbane, 1928, nor the lifting of the limitation on the spheres of service of the ministers specially ordained, shall be used as a precedent."

The Moderator indicated that, in his opinion, the question had been sufficiently discussed.

It was moved, seconded, and disapproved—

"That the question be now put."

219. The Rev. W. Shields moved, as an amendment—

"That, after passing a test prescribed by the College Committee, they be released from the limitation on the sphere of their ministerial activity."

Mr. D. K. Picken seconded the amendment.

The amendment was disapproved.

220. The motion, with the addition, was approved.

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

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

TENTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, on Wednesday, the 20th day of September, 1939, at 7 p.m.

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

223. The Business Convener submitted a Communication from the Chairman of the Congregational Union, conveying greetings to the Moderator and the Assembly, and moved: Congrega-
tional Union.

“That the House receive the Communication and gratefully acknowledge the same.”

The Clerk seconded the motion, which was approved.

224. The Rev. J. A. Pawson moved:

“That the motion of the Committee re Peace and War be an Order of the Day for 8.15 p.m.” (Mins. 184, 228.) Business.

The motion was seconded.

225. Mr. D. K. Picken moved as an amendment:

“That it be taken immediately after the Report on Social Services.”

The amendment was seconded and approved.

The motion as amended was approved.

226. The Rev. D. A. Cameron submitted the Report on Social Services and moved: Social
Services.

“That the Assembly—

“Receive the Report; thank the Committee and Conveners ; express gratification at the advance made in general social work and the warm interest being shown by our people throughout the Church in ministering to the wants of those in suffering or in need; commend to their consideration what is being done by the Presbyterian Church in all its branches throughout the world, and emphasize the importance of witnessing to Christ’s example of loving kindness and tender mercy.

“Appoint the following as the Social Services Committee: Revs. Dr. V. C. Bell (Convener), and D. A. Cameron, H. Adams, W. L. Collins, G. Cowie, Dr. R. G. Macintyre, S. L. McKenzie, C. Neville, P. W. Pearson, G. Scott, G. L. Sneddon, G. Tulloch, James Walker, N. L. D. Webster; Messrs. James Balfour, J. R. B. Campbell, G. Johnston, J. Banks Mitchell, D. Claude Robertson, A. F. Whitehill.”

227. The motion was seconded by the Rev. V. Clark Duff, who drew attention to the services of the retiring Convener.

The motion was approved, and the Moderator conveyed the thanks of the Assembly to the Rev. D. A. Cameron. Rev. D. A.
Cameron
thanked.

228. The Rev. Dr. Mackenzie submitted the motion of which he had given notice (Mins. 184, 224, 225), in the following form—

“That in order that our people may know the attitude of this Church to the question of war, and in particular to the war in which our Empire, together with France, is at present engaged, the General Assembly approve of the Dr. Macken-
zie’s N.M. on
War.

following statement being sent out to all Ministers and Home Missionaries of the Church to be read in all Churches:

- “(1) The Assembly once more re-affirm its abhorrence of war as an instrument of national policy and record its condemnation of the violence and contempt for solemn promises and obligations on the part of the political leaders of Germany which have resulted in the virtual annexation by that country of Austria and Czecho-Slovakia; in the invasion of Poland; in the untold suffering of millions of innocent and defenceless people, and in the open challenge of which we are now conscious to the peace and liberty of mankind.
- “(2) The Assembly re-affirm its conviction that only by the establishment of international law through effective agencies and the recognition of the sovereignty of God in international affairs, can differences between nations be settled peaceably, unjust or obsolete treaties revised and the legitimate needs of weak and oppressed nations recognized and satisfied.
- “(3) The Assembly, realizing that there can be no reign of justice and mercy in this world until the laws of God and the Spirit of Christ are embodied in the lives and conduct of men in all their relations, call upon her Ministers, Office-bearers and members to work for the upbuilding of Christ's Church and Kingdom amongst men, for the maintenance of an unbroken Christian fellowship even in times of war and in obedience to Christ to pray for the spirit of forbearance and forgiveness in all circumstances, thus making possible a policy of justice and generosity in national and international affairs.
- “(4) The view of this Church in reference to the possible participation of its members in war is set out in Chapter 23 of the Westminster Confession of Faith as follows:—

“(a) ‘God, the supreme Lord and King of all the world, has ordained civil magistrates to be, under Him, over the people for His own glory and the public good; and to this end hath armed them with the power of the sword for the defence and encouragement of them that are good and for the punishment of evil doers.’

“(b) ‘It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; in the managing whereof as they ought, especially to maintain piety, justice and peace according to the wholesome laws of each Commonwealth so for that end they may now, under the New Testament, wage war upon just and necessary occasions.’

“But, as this Church allows liberty of opinion in reference to matters which are not regarded by her

as essential to the doctrine taught by her, it is obvious that in the interpretation of the above law the Church must make room within her membership both for those who, in obedience to conscience, bear arms in defence of liberty and justice, and for those who for conscience sake refuse to render military service. The Church regards those of both classes as her children, prays for them in whatever conscientious choice they make, follows them with her ministrations, and entreats them for Christ's sake to live in harmony and mutual respect within the membership of the one Fellowship.

"(5) As to the present war, the Assembly recognize that its immediate causes were the apparent success of previous acts of violence by which the leaders of Germany deliberately determined to extend the frontiers of their country by effecting an arrangement with Russia which encouraged them to make the attempt, and agreed to destroy the independence of Poland in face of plain warnings from Britain and France that they would wage war in defence of Poland should the need arise. On the other hand the Assembly acknowledge with humility and penitence that the victorious Powers after the Great War redrafted the map of Europe in such a way that dissatisfaction and strife on both sides of the boundaries then drawn were inevitable, and that the Church must bear its share of blame for the failure of our leaders at an early stage to deal resolutely and wisely with the dangerous tensions which, for so many years, threatened the peace of the world.

"(6) However complicated may be the issues which confront our British Commonwealth of Nations at the present hour, the duty of the individual Christian is plain. He is bound by Christ's injunction, 'Render unto Caesar the things that are Caesar's and unto God the things that are God's.' In peace and war the Christian citizen is bound to fulfil his obligations to the State in consistency with the principles laid down by his Lord. In all situations he is summoned to do the Will of God as that Will is revealed in His Word and by His Spirit. The Church cannot in advance decide in detail how her ministers, office-bearers and members should respond to the demands of the State for submission and service. She encourages them humbly and prayerfully to seek to know the Will of God as it is revealed to them that seek it without fear or doubt.

"(7) The Assembly pray that in the present war which has been so violently and cruelly thrust upon the world we and our allies may prove ourselves worthy of the peace for which we pray; that our people in every sphere of duty may be brave and patient in the hour of conflict and when in God's good time and way peace is achieved, it may be used to estab-

lish Christ's law of righteousness and mercy to the ends of the earth so that international problems may be equitably solved and an impassable barrier erected against the ambitions of dictators and other enemies of peace."

The Rev. F. A. Hagenauer seconded the motion.

229. The Rev. A. M. Clark moved the omission of all the words after "that" in line 11 down to "inevitable" in line 14.

The amendment was seconded by the Rev. A. S. McCook. By leave of the House, the amendment was withdrawn.

230. The Rev. R. W. Macaulay moved the omission of Clause 5.

The Rev. W. D. Marshall seconded the amendment.

The amendment was approved.

231. The Rev. S. A. Eastman moved the omission of the words from "He is bound," down to "God's."

The Rev. K. Forster seconded the amendment.

The amendment was approved.

232. The Rev. Harold Perkins moved the omission of the words "in God's good time and way".

The amendment was seconded.

The amendment was disapproved.

233. The Rev. Dr. Mackenzie moved that the motion as amended be approved.

The Rev. F. A. Hagenauer seconded the motion.

The motion was approved, and it was ordered that a copy be sent to the Clerks of State Assemblies and to each Minister and Home Missionary.

The amended Deliverance is as follows:

"That, in order that our people may know the attitude of this Church to the question of war, and in particular to the war in which our Empire, together with France, is at present engaged, the General Assembly approves of the following statement being sent out to all Ministers and Home Missionaries of the Church to be read in all Churches:

"(1) The Assembly once more re-affirm its abhorrence of war as an instrument of national policy and record its condemnation of the violence and contempt for solemn promises and obligations on the part of the political leaders of Germany which have resulted in the virtual annexation by that country of Austria and Czecho-Slovakia; in the invasion of Poland; in the untold suffering of millions of innocent and defenceless people, and in the open challenge of which we are now conscious to the peace and liberty of mankind.

"(2) The Assembly re-affirm its conviction that only by the establishment of international law through effective agencies and the recognition of the sovereignty of God in international affairs, can dif-

ferences between nations be settled peaceably, unjust or obsolete treaties revised and the legitimate needs of weak and oppressed nations recognized and satisfied.

“(3) The Assembly, realizing that there can be no reign of justice and mercy in this world until the laws of God and the Spirit of Christ are embodied in the lives and conduct of men in all their relations, call upon her ministers, office-bearers and members to work for the upbuilding of Christ’s Church and Kingdom amongst men, for the maintenance of an unbroken Christian fellowship even in times of war and in obedience to Christ to pray for the spirit of forbearance and forgiveness in all circumstances, thus making possible a policy of justice and generosity in national and international affairs.

“(4) The view of this Church in reference to the possible participation of its members in war is set out in Chapter 23 of the Westminster Confession of Faith as follows:—

“(a) ‘God, the supreme Lord and King of all the world, has ordained civil magistrates to be under Him, over the people for His own glory and the public good; and to this end hath armed them with the power of the sword for the defence and encouragement of them that are good and for the punishment of evil doers.’

“(b) ‘It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice and peace according to the wholesome laws of each Commonwealth, so for that end they may now, under the New Testament, wage war upon just and necessary occasion.’

“But as this Church allows liberty of opinion in reference to matters which are not regarded by her as essential to the doctrine taught by her, it is obvious that in the interpretation of the above law the Church must make room within her membership both for those who, in obedience to conscience, bear arms in defence of liberty and justice, and for those who for conscience’ sake refuse to render military service. The Church regards those of both classes as her children, prays for them in whatever conscientious choice they make, follows them with her ministrations, and entreats them for Christ’s sake to live in harmony and mutual respect within the membership of the one Fellowship.

“(5) However complicated may be the issues which confront our British Commonwealth of Nations at the present hour, the duty of the individual Christian is plain. In peace and war the Christian citizen is bound to fulfil his obligations to the State in consistency with the principles laid down by his

Lord. In all situations he is summoned to do the Will of God as that Will is revealed in His Word and by His Spirit. The Church cannot in advance decide in detail how her ministers, office-bearers and members should respond to the demands of the State for submission and service. She encourages them humbly and prayerfully to seek to know the Will of God as it is revealed to them that seek it without fear or doubt.

“(6) The Assembly pray that in the present war which has been so violently and cruelly thrust upon the world, we and our allies may prove ourselves worthy of the peace for which we pray; that our people in every sphere of duty may be brave and patient in the hour of conflict and when in God's good time and way peace is achieved, it may be used to establish Christ's law of righteousness and mercy to the ends of the earth so that international problems may be equitably solved and an impassable barrier erected against the ambitions of dictators and other enemies of peace.”

Overture VI
(re
Conscientious
Objectors).

234. The Overture No. VI was laid on the table and the Overturists called to the Bar.

The Rev. R. J. Howie and the Rev. F. A. Hagenauer stated the Overture.

No questions were asked.

The parties were removed from the Bar.

235. In accordance with Notice (Min. 82), the Rev. R. J. Howie moved:

“That the Assembly (1) Sustain the Overture; (2) declare that it is not contrary to the doctrine of the Presbyterian Church for *bona fide* members of its communion who have conscientious objections, to refuse to bear arms in the prosecution of war; (3) respectfully inform the Commonwealth Government that the Presbyterian Church of Australia claims for such *bona fide* members of its communion who have conscientious objections to bearing arms, the right to take advantage of such exemption as is embodied in the Commonwealth Defence Act; (4) enjoin its members to abstain from casting any aspersions or bitter reproaches on those members who, for conscience sake, refuse to bear arms in the prosecution of war, and thus prevent a breach in the Christian fellowship.”

The Rev. T. MacDougall seconded the motion.

236. The Rev. V. Clark-Duff moved as an amendment:

“That the Overture be sustained insofar as it raises the issue and the Assembly declare that the issues raised are completely and definitely answered in the Declaration carried, approved and recorded in clause 4 (Min. 233).”

The amendment was seconded by the Rev. S. T. Knight.

237. By leave of the House the amendment was withdrawn.

238. The Rev. Dr. Borland moved to omit all the words after the word “declare” with a view of inserting other words,

namely, "the issues raised are sufficiently covered by the Declaration approved in clause 4 of the motion recorded in Minute 2337"

The amendment was seconded by Mr. Congreve.

The amendment was approved and the words inserted.

The motion as amended was approved.

239. The Rev. T. MacDougall moved:

"That the notices of motion in Minutes No. 23 and 55 be discharged from the Business Paper."

The Rev. W. D. Marshall seconded the motion.

The motion was approved.

240. The Rev. Dr. Mackenzie moved, according to notice in Minute 183:

"That the General Assembly of Australia express its high appreciation of the statements of the Prime Minister, the Right Hon. R. G. Menzies, to the effect that in participating in the present war Australians should keep continually before their minds the goal of a just peace and so bear themselves as to promote not the power and glory of any State, but the power and glory of God and a more real Christian citizenship."

Prime
Minister's
View on the
War.

The motion was seconded and approved.

241. Mr. T. Seaward moved, according to notice in Min. 24:

"That this Assembly re-affirm its loyalty to the principles of the League of Nations, continue its membership of the League of Nations Union (New South Wales branch); appoint the Rev. C. A. White, B.A., as its delegate, and direct the Assembly Treasurer to continue payment of the annual subscription till next Assembly."

League of
Nations
Union.

The Rev. R. W. Macaulay seconded the motion, which was approved.

242. Consideration of the College Committee's Report was resumed (Mips. 115-125).

College.

The Rev. Dr. Borland moved the motion of which he had given notice in Minute 153.

"14. That Rule of Exit No. 2 be amended to read as follows: The subjects of the Exit Examinations shall be:

"Old Testament, including Translation and Exegesis, Introduction to prescribed books, Old Testament Theology and selected portions of the English Bible.

"New Testament, including Translation and Exegesis, Introduction to prescribed books, New Testament Theology, and selected portions of the English Bible.

"Church History, including the Reformation Period and the Modern Period in alternate years.

"Theology, including (1) the Person and Work of Christ; (2) the doctrine of the Holy Spirit, of Final Destiny, and of the Church, Ministry and Sacraments in alternate years.

"Christian Ethics."

"Philosophy of Religion, including Religious Psychology, Religious Epistemology and Christian Theism.

"Comparative Religion'. A comparative study of the earliest forms and institutions of Religion, and a study of a special topic.

"For candidates who have entered under Rule 3 (b) of the Rules of Entrance (i.e., by the Home Mission Course), the alternative subject 'Old Testament without Hebrew,' shall include study of the Religion of the Old Testament, Exegesis, Introduction to prescribed books, Old Testament Theology and selected portions of the English Bible.

"15. Grant an aegrotat pass to Mr. A. D. M. Cook and authorize the issue of his Exit Certificate."

The motion was seconded and approved.

243. By leave of the House Rev. Dr. Borland moved the following additional clauses:

"16. Direct that, for the years 1940, 1941, 1942, the Entrance Examination be held in October and February.

"17. Refer the proposals of the State Assembly of Queensland (in regard to a Conference on Theological Education) to the Federal Advisory Committee with favourable recommendation, and also refer Dr. Mackenzie's notice of motion to the same Committee for consideration, and report to the College Committee."

The Rev. Dr. Mackenzie seconded the motion, which was approved.

The Deliverance, as amended, was approved.

243 . The amended Deliverance is as follows—

"That the Assembly—

"1. Receive the Report, and thank the Convener, Examiners, Supervisors and Secretaries.

"2. Express gratification at the number of candidates offering for the ministry of the Church and the large number looking to the University Course.

"3. Instruct the Faculties of the Theological Halls to see that all candidates in training be taught the history and polity of the Presbyterian Church.

"4. Request the Theological Education Committee of each State to send to the College Committee the names of all candidates accepted or rejected.

"5. Grant the Petition of the Rev. G. F. Buckley and require him to complete two Sessions in the Theological Hall and pass the Exit Examinations without Hebrew.

"6. Approve the decision of the Committee in not reopening the case of Mr. G. Draffin.

"7 to 11. Refer the proposed Clauses 7 to 11 (as set out in Minute 115) to the State Home Mission Committees and Theological Hall Committees for their information and consideration with instructions to report their views regarding the said Clauses to the College Committee before December 31, 1940, and direct the College Committee to report on the matter to next General Assembly:

"12. Adopt the following method of conducting the Exit Examinations:

- "(1) That the respective State Committees on Theological Education be authorized to conduct Exit Examinations with the assistance of external examiners appointed by the College Committee in each subject, and report annually to the Executive of the College Committee, and, in general, upon the work of every candidate for the Exit Certificate: the Exit Certificate to be issued by the College Committee where justified by results.
- "(2) That the Committee in charge of Theological Education in each State submit for approval to the College Committee a prescribed syllabus for each specified subject.
- "(3) That the external examiners shall report to the respective State Examining Committees, which in turn shall report to the College Committee—forwarding the reports of the external examiners.
- "(4) That the College Committee, where in its opinion advisable, appoint the external examiners from within the respective States in order that they may be available for consultation with the several State Examining Committees.
- "(5) That one of the examiners in each subject be a full-time teacher.
- "(6) That the scheme now adopted be put into operation at the Exit Examinations in 1940.
- "(7) That reasonable expenses connected with the conduct of the Exit Examinations in each State be a charge upon the funds of the College Committee.

"13. Refer the 'Rules of Exit' to the Theological Education Committees of the several States for report to the College Committee by December 31, 1940; and direct the College Committee to report thereon to the next General Assembly:

"14. That Rule of Exit No. 2 be amended to read as follows: The subjects of the Exit Examination shall be:

"Old Testament, including Translation and Exegesis, Introduction to prescribed books, Old Testament Theology and selected portions of the English Bible.

"New Testament, including Translation and Exegesis, Introduction to prescribed books, New Testament Theology, and selected portions of the English Bible.

"Church History, including the Reformation Period and the Modern Period in alternate years.

"Theology, including (1) the Person and Work of Christ; (2) the doctrine of the Holy Spirit, of Final Destiny, and of the Church, Ministry and Sacraments in alternate years.

"Christian Ethics.

"Philosophy of Religion, including Religious Psychology, Religious Epistemology and Christian Theism.

Comparative Religion: A comparative study of the earliest forms and institutions of Religion, and a study of a special topic.

"For candidates who have entered under Rule 3 (b) of the Rules of Entrance (i.e., by the Home Mission Course), the alternative subject 'Old Testament without Hebrew,' shall include study of the Religion of the Old Testament, Exegesis, Introduction to prescribed books, Old Testament Theology and selected portions of the English Bible.

"15. Accept the resignations of the Convener and Secretary; determine that the Executive be located in Sydney; appoint the Rev. J. Edwards as Convener and the Rev. A. C. Grieve as Secretary; and empower the outgoing and incoming Executives to arrange a suitable time for the transfer: Grant an aegrotat pass to Mr. A. D. M. Cook and authorize the issue of his Exit Certificate.

"16. Direct that for the years 1940, 1941, 1942, the Entrance Examinations be held in October and February.

"17. Refer the proposals of the State Assembly of Queensland (in regard to a Conference on Theological Education) to the Federal Advisory Committee with a favourable recommendation, and also refer Dr. Mackenzie's notice of motion through the same Committee to the proposed Conference for consideration and report to the College Committee."

244. The Proposals referred to the Federal Advisory Committee are as follows:

(1) Queensland B.B., 1939, p. 38, Min. 94 (4). Report of Theological Hall Committee:—"Recommend to the G.A.A. that because of changing conditions, a Conference of those responsible for the theological education of our students be arranged at a convenient date with a view to improving the curriculum."

(2) The Rev. John Mackenzie gave notice that when the Deliverance of the College Committee is under consideration he would move that the following be inserted between Clauses 14 and 15:—"Direct the Committee to make the necessary enquiries and to report to next Assembly as to the following, viz.:

"1. The provision considered necessary for the training of students in the theory and practice of Religious Education.

"2. The desirability of providing in the chief centres, Residential Colleges for Theological students of all types especially in the last years of their course, and for the linking of their practical training to definite pastoral work under direction.

"3. The place that the linguistic study of Greek and Hebrew should have in the curriculum, particularly in view of the wide divergencies between students in their preliminary training.

"4. The possibility, without loss, of broadening the course and of making of provision for optional subjects.

"5. Steps that might be taken to provide additional opportunities for students, either in their course or immediately after their exit examinations, to serve as assistants in suitable parishes.

"6. The feasibility of arranging regular 'refresher courses' particularly for young ministers in their first charges."

245. Communication No. X from the Queensland Home Missionaries' Association was withdrawn by leave of the House.

Communication X with
drawn.

246. The Rev. Dr. Borland submitted the report of the Immigration Committee and moved:

Immigration.

"That the Assembly—

"1. Receive the Report, and express satisfaction that the Commonwealth Government is now granting assisted passages for migrants from the United Kingdom to Australia.

"2. Recommend the Committees in the various States to welcome and assist those who belong to the Presbyterian Church.

"3. Record appreciation of the great services rendered to the Church and the community by the late Rev. W. Thomson.

"4. Express its deepest sympathy with Jewish and other refugees who are arriving in Australia, and urge our people to do their utmost to find work for all so that they may be absorbed into the population of Australia.

"5. Re-appoint the Committee as follows: Revs. J. A. Crockett (Convener), Dr. Borland, D. A. Cameron, J. C. Jones, J. P. Chaliner, A. C. Karmouche, E. H. McLean Shugg, W. Simpson, D. J. Flockhart, James Adamson, G. M. Scott, Alex. Duff, W. C. Radcliffe, G. Tulloch, A. E. Brice, N. H. Joughin, H. Adams, and Messrs. H. J. Ramsay, J. Downes, H. McDermant, L. M. Veal, R. Bracks, R. Byrnes, and F. W. Berry."

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

247. A letter from the Victorian Scottish Union was laid on the table and referred to the Victorian Immigration Committee.

Vic. Scottish
Union.

248. The Rev. Dr. Mackenzie moved the motion of which he had given notice (Min. 133):

"That the Immigration Committee be instructed to communicate with the Secretary of the World Council of Churches' Office for Refugee Work, with a view to arranging for a limited number of refugee pastors, whose educational and doctrinal standards would entitle them to apply for acceptance as ministers of this Church, to be brought to this country to engage in Home Mission work."

Refugee
Pastors.

The motion was seconded and approved.

249. The Rev. John Edwards submitted the Report of the Moderator's Committee, and moved the following deliverance:

Moderator's
Committee.

"That the Assembly—

"1. Receive the Report:

"2. Thank the ex-Moderator-General, Dr. John Mackenzie, for his splendid service to the Church during his term of office:

"3. Re-appoint the Committee, consisting of the State

Moderators' Committees with the Committee of New South Wales as the Executive.

The Rev. T. MacDougall seconded the motion which was approved.

Standing
Committees
Elected.

250. The Clerk laid on the table the Report of the Selection Committee and moved that the Standing Committees be declared elected according to the terms thereof.

The Rev. J. A. Hunter seconded the motion.

The motion was approved. (See pages 9-11.)

251. The Rev. V. Clark-Duff submitted the Report of the Committee on Statistics, and moved:

"That the Assembly—

"1. Receive the Report.

"2. Refer the suggestion that the Committee consist of a Convener and the Conveners of the State Committees on Statistics to the Committee on Statistics."

Statistics.

The motion was seconded by Mr. Seaward and approved.

Suva.

252. The Rev. K. Forster submitted the Report of the Suva Commission, and moved:

"That the Assembly—

"1. Receive the Report;

"2. Thank and discharge the Commission."

The motion was seconded and approved.

253. The Rev. Dr. Mackenzie laid on the table the Communication from the New Zealand Church, and moved:

N.Z. Invited.

"That the New Zealand Assembly be invited to send a delegation to the meeting of the General Assembly in 1942, and that the Moderator and Clerk be authorized to commission to the centenary meeting of the New Zealand Assembly in 1940 any ministers or elders of this Church who may be able to be present at that meeting."

The Rev. H. C. Matthew seconded the motion, which was approved.

General
Presbyterian
Alliance.

254. The Business Convener laid on the table Communication No. V from the Eastern Section of the General Presbyterian Alliance, and moved—

"That it be received and acknowledged."

The Clerk seconded the motion, which was approved.

Victorian
Council of
Churches.

255. The Business Convener laid on the table Communication No. VIII, from the Council of Churches in Victoria, and moved—

"That it be received and acknowledged."

The Rev. S. A. Eastman seconded the motion, which was approved.

Ebenezer and
Pitt Town
Congregation.

256. The Business Convener laid on the table the Communication No. XI from Ebenezer and Pitt Town congregation.

The Rev. Robert Miller moved—

"That the Assembly grant the request, and declare that the

annual commemoration day of Ebenezer and Pitt Town congregation be an official function of this Assembly."

The Rev. R. W. Wannan seconded the motion, which was approved.

257. The Rev. Dr. Mackenzie reported on behalf of a special Sub-committee (Mins. 165 (12) and 202), as follows—

Statement re
Aborigines in
W.A.

1. The Presbyterian Church of Australia recognizes that the Aboriginal Reserves throughout Australia are declared such by the Governments of the Commonwealth and States within their jurisdiction, and has always shown its readiness to work in the closest co-operation with the Government of the Commonwealth and the various States for the welfare of the Aborigines.

2. The General Assembly records its opposition to the adoption of any regulations that would restrict the inherent rights enjoyed by the Christian Churches of this Commonwealth in reference to the engagement and control of their missionaries as agents of the Church, and to the establishment and continuance of their mission stations.

The Assembly relies upon the Government of Western Australia not to transgress the inherent rights and liberties enjoyed by the Presbyterian Church in reference to its religious work.

3. That a copy of this resolution be sent to the Premier of Western Australia.

The motion was seconded and approved.

258. By leave of the House the Rev. R. W. Macaulay drew attention to the fact that the patrol ministers of the A.I.M. (who are in a special sense the representatives of the whole Australian Church) are in a peculiarly unfortunate position in that no special provision is made for them to become members of the General Assembly and, in the ordinary way, they are not usually selected by State Assemblies and Presbyteries, and refers the difficulty and the question of ex-officio members to the Code Committee for consideration and report to next Assembly.

A.I.M.
"Padres"
seldom in
G.A.A.

The Rev. E. Wallace Archer seconded the motion.

The motion was approved.

259. The Rev. R. W. Macaulay moved, in accordance with notice given (Min. 140):

"That the General Assembly offer to the South Australian Church its congratulations on the completion of one hundred years of Christian witness; assure it of the deep interest of its fellow Presbyterians throughout Australia in its continuing existence and spiritual growth, and appoint the Rev. A. D. Marchant, Moderator of the New South Wales State Assembly as its delegate, to convey these greetings and congratulations."

South Aus-
tralian
Centenary.

The Rev. T. MacDougall seconded the motion, which was approved.

260. The Rev. R. W. Macaulay moved, in accordance with notice given in Min. 141:

"That the General Assembly place on record its sense of the loss sustained by the whole Church in the lamented death of the Rev. E. E. Baldwin, M.A., Dip.Ed. As a pioneer minister he served

Late Rev. E.
E. Baldwin.

his Master in the Smith of Dunesk Mission and in difficult parishes of the Church. As a thorough and efficient Tutor of Home Mission students, as Clerk of the State Assembly of Victoria and Junior Clerk of this General Assembly and in numerous other ways Mr. Baldwin toiled unwearyingly for the efficiency of the Ministry; and for the Courts of the Church with a single-minded devotion. His labours helped at last to shorten his life. He was a man greatly beloved, a true friend and brother to scores of young ministers. His life's work is built into the ministry and witness of those whom he helped to train, through whom he yet speaketh of Christ to Australia.

"The Assembly offer its deep sympathy to Mrs. Baldwin and her children in their sore bereavement."

The motion was seconded by the Rev. W. D. Marshall, and approved by a standing vote in silence.

261. The Rev. R. W. Macaulay moved, in accordance with notice given in Min. 101:

"That this Assembly, having learnt of the Diamond Jubilee of the Church in Western Australia which is to be celebrated at the beginning of October, offers heartiest congratulations to the Presbyterian people, prays that God may bestow upon them His richest blessing, and that the Church may make good progress in the future, and request the Moderator-General to convey the greetings of the Assembly to the people of the Church in Western Australia on his visit to the Diamond Jubilee celebrations."

The Rev. T. MacDougall seconded the motion, which was approved.

262. The Business Convener laid on the table the Returns to Remits on the Administration of Sacraments by Home Missionaries.

The Rev. Karl Forster moved—

"That the Remit be sent down again to be returned to the Business Convener by September 1, 1940."

The motion was seconded and approved.

263. The Minutes of Sederunts 5, 6, 7 and 8 were laid on the table and the Clerk moved—

"That the Minutes, as corrected, be approved."

The motion was seconded and approved.

264. Mr. G. U. Nathan moved:

"That the Moderator, ex-Moderator, the Clerks and Business Conveners be appointed a Commission to peruse and confirm the Minutes of the 9th and 10th Sederunts."

The motion was seconded and approved.

265. The Rev. T. McDougall moved, and the Rev. D. F. Brandt seconded the motion:

"That the Assembly convey its thanks to the Hospitality Committee, especially the Convener (the Rev. W. H. Waters), the ladies, and the Manager of the Information Bureau (the Rev. F. Tamagno), to all who extended hospitality in their homes, and entertained the delegates in other ways, to the

W.A.
Diamond
Jubilee.

Returns to
Remits (re
Sacraments).

Minutes
Confirmed.

Thanks.

authorities of the Presbyterian Church of Victoria, and of the Scots Church, Melbourne, to the Assembly officers, the Revs. J. B. Galloway and D. W. Smith (organists), to the Assembly printers, and to the press."

The motion was enthusiastically approved.

266. The Rev. R. W. Macaulay moved:

"That the Business Committee to prepare the business for next Assembly consist of the Rev. Dr. R. G. Macintyre (Convener), the Revs. T. MacDougall (Assistant Convener), John Edwards, V. Clark Duff, G. W. McAlpine, D. F. Brandt, and Messrs. H. W. Mason, and John Downes, and Clerks and Law Officers." New Business Committee.

The Rev. J. A. Hunter seconded the motion, which was approved.

267. The Rev. A. S. McCook moved:

"That letters of cordial greeting be sent to the Very Rev. P. J. Murdoch, the Very Rev. Dr. John Walker, and the Very Rev. Alex. Crow, conveying cordial greetings from this Assembly, and expressing the prayer that a double portion of God's Holy Spirit may be theirs in the eventide of their long and devoted ministries; Greetings to ex-Moderators.

"That the Moderator convey this resolution to them as opportunity offers."

The motion was seconded and approved.

268. The Business of the Assembly being now concluded, the Moderator delivered a brief address. Conclusion.

269. The Assembly joined in singing the last verse of Ps. 122, after which the Moderator, having intimated that, in pursuance of the General Assembly's appointment, the next General Assembly would be held in the Assembly Hall, Sydney, on 2nd Wednesday of September, 1942, at 7.30 p.m., the session was closed with the Benediction.

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

Certificate

The Minutes of Sederunts 9 and 10 have been carefully perused and confirmed, as instructed in Minute 264.

On behalf of the Commission:

JOHN FLYNN, Moderator.

REPORTS OF COMMITTEES

AND OTHER PAPERS

PRESENTED TO

THE GENERAL ASSEMBLY OF AUSTRALIA



MELBOURNE, SEPTEMBER, 1939

Communications

I.—From the Presbytery of Melbourne North (Re Regulations on Re-marriage of Divorced Persons).

The Convener, Business Committee,
General Assembly of Australia.

Dear Dr. Macintyre,—

As there is some doubt in the minds of the members of the Presbytery regarding the re-marriage of divorced persons, I have been instructed to forward to you, for submission to the General Assembly of Australia in September next, the following requests:

"1. The Presbytery of Melbourne North respectfully requests the Venerable the General Assembly of Australia, either itself to publish its directions in regard to the re-marriage of divorced persons, or to take such steps as it may deem most effective to make the contents of their regulations known and available to the ministers of the Church.

"2. The Presbytery further respectfully requests the General Assembly to reconsider its Instruction (numbered 204, in the Victorian Edition of the Code) with a view to deciding whether the following clause should be added: namely,

"Where, however, in the considered opinion of any minister, licensed to perform marriages, the interests of morality, Christian nurture of children and/or good citizenship would be best served by the re-marriage of a person divorced under State laws other than those recognized by the Standards of this Church, he may perform such marriage, but in every such case he must consult some court of the Church beforehand, and report his action to the General Assembly of Australia through his Presbytery."

The Rev. R. W. Macaulay has been appointed to state the reference.

Yours sincerely,

THOS. J. RIDDLE, Clerk.

II.—From the Moderator (re Moderator of the Church in New Zealand).

A Commission has been received from the General Assembly of the Presbyterian Church of New Zealand authorizing the Right Rev. T. J. Riddle, the Moderator of the New Zealand Assembly, to represent that Church at the September meeting of the General Assembly of the Presbyterian Church of Australia.

JOHN MACKENZIE, D.D.,

Moderator.

III.—From the Moderator (re Conferences on Inter-Communion).

In Sydney an informal conference, representing particularly the Churches, viz.: Anglican, Methodist and Congregationalist, that are concerned with mission work in a specific area in the Pacific, has been at work during the past year on the problem of Inter-Communion. In spite of obvious difficulties, definite progress towards agreement has been made. The matter has not yet reached the stage at which proposals can be formally reported to Church Courts. As, however, the Sydney conference is in communication with the Victorian Devotional Committee on Faith and Order, on which the General Assembly of that State is officially represented, any proposals for the solution of this problem of Inter-Communion will receive careful consideration and will be referred in due course to the proper authorities. In this connection it will be noted with interest that the Episcopal and Presbyterian Churches in U.S.A. have entered into a concordat with a view to ultimate union, and that proposals for an exchange of commissions by the laying on of hands are under consideration.

JOHN MACKENZIE, D.D.

Moderator.

IV.—From the Presbyterian Church of New Zealand.

To the General Assembly of the Presbyterian Church
of Australia.

On behalf of the Presbyterian Church of New Zealand we send you greetings.

It is our duty and privilege to inform your Venerable Assembly that the year 1940 is a Centenary for our Church in this land, as well as for our Dominion. February of that year will see the one hundredth anniversary of the holding of the first Presbyterian services in New Zealand.

Our General Assembly is anxious to secure as much inspiration as possible from so notable an occasion in our history, and is planning somewhat extensive Centennial celebrations. Of greatest importance will be the Centenary General Assembly, which will commence on February 20, 1940, in Wellington, and be continued for several days.

In the name of the Presbyterian Church of New Zealand, we hereby invite members of your Court to visit this Centenary Assembly. It would be of assistance in arranging our programme if our Assembly Clerk could be informed, as early as possible, of the names and addresses of those whom you will commission to represent you. We would also be grateful if we were advised when they will arrive in New Zealand, and how long they are likely to remain with us.

We would respectfully request your prayers for our Church and country, and also for our Centennial celebrations.

May the blessing of Almighty God rest abundantly upon all your labours for the Church of our Lord and Saviour, Jesus Christ.

F. W. ROBERTSON, Clerk.
T. E. RIDDLE, Moderator.

V.—From the General Presbyterian Alliance (Eastern Section).

44 Queen Street,
Edinburgh,
23rd June, 1939.

Reverend and Dear Sir,

We have received a request from our Dutch Reformed Church in the Cape Province, South Africa, that this Alliance should organize a world-wide Day of Prayer for Peace during this summer. We have given the request respectful attention, but the very general response given by our Churches to the wider ecumenical appeal for just such a day of special intercessions for peace so recently as Whitsunday last makes us doubt if it would be opportune meanwhile to ask the Churches of our Presbyterian family again to make universal observance of a similar occasion formally so soon. On the other hand, we desire all our Churches to pray without ceasing, and in concert, for this great gift of God with all due preparation; and we think it meet and right to inform each Church on our roll of membership of our South African brethren's intention and desire, and to suggest that, wherever it is found possible, we should all join with them in such devout and seemly petition to Almighty God on the first Sunday in September of this year.

We shall, therefore, be greatly beholden to you if you can make this message widely known to the pastors and people of all your congregations; and we shall be thankful to learn of the response that may be made.

We are, reverend and dear sir,

Yours most truly,

J. HUTCHISON COCKBURN, Chairman of Eastern Section.
W. H. HAMILTON, General Secretary.

VI.—From the World Council of Churches
(In Process of Formation).

41, Avenue de Champel, Geneva,
15th November, 1938.

Dr. John Mackenzie,
The Manse,
Toorak, Victoria.

Dear Sir,—I have been instructed to forward the enclosed official invitation which has been duly signed by the following members of the Committee of Fourteen:

Most Rev. William Temple, D.D., Archbishop of York, Chairman,
Rev. William Adams Brown, D.D., Vice-Chairman,

Rev. M. E. Aubrey,
 Dr. G. F. Barbour,
 Rt. Rev. George Bell, Bishop of Chichester,
 Rev. Dr. Marc Boegner,
 Rt. Rev. H. Fuglsang-Damgaard, D.D., Bishop of Copenhagen,
 Most Rev. Erling Eidem, D.D., Archbishop of Upsala,
 Rev. Prof. G. Florovsky,
 Most Rev. Metropolitan Germanos, D.D., Archbishop of Thyateira,
 Dr. John R. Mott,
 Rev. Prof. Dr. S. F. H. J. Berkelbach van der Sprenkel,
 Rev. J. Ross Stevenson, D.D.
 Rt. Rev. Bishop G. Craig Stewart, D.D.

Yours sincerely,

W. A. VISSER 't HOOFT.

Secretary.

To the Moderator of the General Assembly of Australia,

Right Rev. Dr. John Mackenzie.

Dear Brother in Christ,—We write this letter on behalf of the Constituent Committee of Fourteen, set up by the two World Conferences held at Oxford and Edinburgh in the summer of 1937, in order to convey through you to the Presbyterian Church of Australia the invitation to become a member of the proposed World Council of Churches.

We forward this invitation to take part in the establishment of a World Council of Churches, at a time of critical importance. The whole Christian Church finds itself face to face with problems, needs, and forces which constitute a challenge to its principles and even a menace to its life. Often before in its long history the Church has found in such a challenge the occasion for exhibiting afresh to the world its character and unity.

The proposal now made to establish a consultative body representing all Churches which accept its basis and approve its aims, and to which each should bring its own distinctive witness, arises by an inevitable process from the development of various movements since 1910—and especially of those movements commonly called "Life and Work" and "Faith and Order." But it comes before us at a moment when the need for a presentation of the unity of Christian people in face of un-Christian and anti-Christian tendencies in the world is of peculiar importance. We hope that it may be considered in relation to the special tasks of the world-wide Church in the world to-day.

Yet it is not only or chiefly because it may be of practical convenience and utility that we recommend this scheme. Rather it is because the very nature of the Church demands that it shall make manifest to the world the unity in Christ of all who believe in Him. The full unity of the Church is something for which we must still work and pray. But there exists a unity in allegiance to Our Lord for the manifestation of which we are responsible. We may not pretend that the existing unity among Christians is greater than in fact it is; but we should act upon it so far as it is already a reality. We can do this both by frank discussion of our differences on the basis of our common allegiance, which is the task of the Faith and Order Movement, and by combining to think out our witness in face of the needs of the world, which is the task of the Life and Work Movement. But much may be gained by drawing these together, for already the two Movements have been led, by the logic of their own principles, to occupy the same ground. And both will gain by seeing these special problems against the background of the Church's primary task of World Evangelization.

We are under no delusions with regard to the scope of our suggestions. We do not for a moment suppose that merely by acting upon them we can secure the triumph of Christian principles. The remedy for those evils which afflict or threaten the world is with God and not with us. As we put forward these proposals, which afford, as we think, the possibility of making a real advance, we would also call ourselves and all our fellow-Christians to cast all their care on God in deeper repentance, and in more trustful prayer for strength which He alone can give.

Christians can never be dismayed as they face the challenge of the world. Looking to the Risen Christ they find in that challenge a call to go forward in His Name.

Yours faithfully,

M. E. Aubrey,
G. F. Barbour,
Marc Boegner,
William Adams Brown,
George Cicestr,
H. Fuglsang-Damgaard.
William Ebor,
Erling Eidem,
G. Florovsky,
Germanos, Archbishop of Thyateira,
John R. Mott,
S. F. H. J. Berkelbach van der Sprenkel,
J. Ross Stevenson,
George Craig Stewart.

Notes.—The Invitation is accompanied by an Explanatory Memorandum and a copy of the Draft Constitution. In virtue of resolutions of last Assembly the Moderator replied giving a tentative acceptance until this Assembly could meet.

VII.—From the State Assembly of Queensland.

EXTRACT MINUTE.

At Brisbane, and within Ann Street Church, the Twelfth day of May, 1939, which day the General Assembly being duly constituted.

inter alia:

The Assembly called for notices of motion. The Rev. Wilfred Roberts gave notice of the following motion:

“That this Assembly expresses its regrets at the continued laxity of the College Committee of the G.A.A. in carrying out the Home Missionaries Examinations in Queensland; such laxity being very much in evidence in the late arrival of question papers, the frequent losing of worked examination papers, the lack of co-ordination with Supervisors and the gradual and the delayed release of results; and urges the delegates from this Assembly to the General Assembly to endeavour to secure more encouraging conditions for our students in their examinations.”

—Min. 68.

At Brisbane, 16th May, 1939:

The Assembly called upon the Rev. Wilfred Roberts to move the resolution of which he had given notice at the Fifth Sederunt (Min. 68). Mr. Roberts moved the adoption of the motion. This was duly seconded. The Assembly adopted the motion. Mr. Radcliffe moved, and the Rev. Dr. Gibson seconded:

“That a copy of this resolution be sent to the Clerk of Assembly, and that the Revs. D. A. Brown and H. G. R. Innes be appointed to speak on this matter before the General Assembly of the Presbyterian Church of Australia.”

The Assembly adopted the motion.

—Min. 95.

Closed with prayer.

Extracted from the records of the General Assembly by me,

ALLAN D. MACKILLOP, B.D., Clerk.

VIII.—From the Chairman and Secretary of the Council of Churches of Victoria.

On behalf of the Victorian Council of Churches, we are commissioned to convey its fraternal greetings to the General Assembly of the Presbyterian Church of Australia, and to wish its members the blessing of God on its deliberations.

If five or ten minutes can be spared to receive a deputation, we should be glad to put some matters of spiritual importance before the Assembly.

JOHN ARMOUR, Chairman.
G. A. JUDKINS, Secretary.

IX.—From the Presbyterian Church of New Zealand.

Waipawa, New Zealand,
19th August, 1939.

The Rev. R. W. Macaulay, B.A.,

Clerk of the General Assembly of the Presbyterian Church of
Australia.

Dear Mr. Macaulay,—Our General Assembly in November last passed the following resolutions:

“That the Life and Work Committee be empowered to take what steps are possible and desirable to bring about a closer association of our Church with the Presbyterian Church of Australia.”

“That the Assembly give general approval to the proposal to establish (possibly in conjunction with the Presbyterian Church of Australia) fellowships for the purpose of enabling ministers and students to enlarge their experience.”

I enclose a section of the report of the Life and Work Committee relative to the above resolutions.

The Life and Work Committee is asking me to find out the Committee or Committees, with the names and addresses of Conveners, that contact can be made with in respect to these matters. I should be much obliged if you could give me this information.

With best wishes,

Yours sincerely,

F. W. ROBERTSON.

ADDENDUM TO COMMUNICATION IX.

Section of Report of the Life and Work Committee adopted by the General Assembly of New Zealand in November, 1938.

The Committee has decided to inform the Assembly that in its judgment our Church would be strengthened and benefited by a closer association with the Presbyterian Church of Australia. We consider that arrangements should be made whereby an interchange of official visitors at the Assemblies of the respective Churches could take place. We are also of the opinion that occasional exchange of pulpits should be arranged for short terms, and that on our side the Life and Work Committee should be responsible for negotiating. The Committee agreed to ask the Assembly to give general approval to the proposal to establish (possibly in conjunction with the Presbyterian Church of Australia) fellowships for the purpose of enabling ministers and students to enlarge their experience.

X.—From the Queensland Presbyterian Home Missionaries Association

(Transmitted by the College Committee.)

Mearns Street, Fairfield, S.3, Brisbane,
5th September, 1939.

The Clerk of the Assembly,
Melbourne.

Sir,—At the annual meeting of the Queensland Presbyterian Home-Missionaries Association held on May 9, 1939, the following motion was passed, together with the instruction that it should be forwarded to the General Assembly of Australia at its meeting in 1939.

The motion is as follows:

“That the Queensland Presbyterian Home Missionaries Association Conference send a protest to the General Assembly of Australia as follows: ‘The Queensland Presbyterian Home Missionaries Association Conference solemnly petitions the General Assembly of Australia and hereby lodges a protest against the general supervision and conduct of Home Missionary Examinations by the College Committee, and requests that a speedy and satisfactory remedy be provided.’”

We beg of you, therefore, that you present this petition at the Bar of the House during the forthcoming Session.

Yours faithfully,

D. H. HENRY, President.
A. W. LAURIE, Secretary.

XI.—From Ebenezer and Pitt Town Congregation (re Annual Commemoration)

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

The Petition of the undersigned, being Communicants and adherents of the said Church respectfully sheweth:

That as a duly constituted meeting of the congregation of Ebenezer-Pitt Town held in the Church, Ebenezer, on the twenty-third day of July, 1939, it was resolved as follows: "That this congregation respectfully petition the General Assembly to make the Annual Commemoration Service of the Church of Ebenezer on or about Anniversary Day, a function of the Assembly, or do otherwise as the Assembly in its wisdom may deem fit."

And your Petitioners as in duty bound will ever pray,

F. R. CHARMAN,
Minister.

R. M. Amdell,
F. J. Johnston,
Ron F. Johnston,
K. W. Johnston,
J. McKenzie,
A. Tuckerman,
E. R. Brown,
L. M. Hendren,
M. E. Tuckerman,
T. M. Mitchell,
K. Mitchell.

Presbytery of the Hawkesbury,
The Manse, Parramatta,
September 7, 1939.

Convener Business Committee,
General Assembly of Australia,
Melbourne, Victoria.

Dear Dr. Macintyre,

Herewith Presbytery Extract Minute which covers the Ebenezer Overture:

"At Parramatta, and within the St. Andrew's Church, on Wednesday, the 6th day of September, 1939, at 9.30 a.m., which time and place the Presbytery of the Hawkesbury met and was constituted with Scripture reading and prayer.

Inter alia.—The Clerk laid on the table an Overture from Ebenezer congregation. The Overture was received. The Moderator called upon Rev. F. R. Charman, B.A., to speak to the Overture. Questions were asked.

"It was moved, seconded, and agreed (1) that the Overture be approved, and forwarded to the Convener of the Business Committee of the General Assembly of Australia, and (2) that the Moderator of Presbytery, Rev. Robert Millar, and the Rev. R. W. Wannan be asked to support the Overture at the General Assembly of Australia."

Certified a correct copy of Presbytery Minute.

7/9/39.

H. ALEXANDER SHAW,
Presbytery Clerk.

Overtures

I.—From W.A. on Moderators of Presbyteries.

At Perth, and within St. Andrew's Church, on Wednesday, the 17th day of May, 1939, at 10 a.m., the Assembly met, pursuant to adjournment, and was constituted.

Inter alia.—The Moderator asked for and received permission from the House to introduce an overture anent Moderators of Presbyteries, whereupon he called upon the ex-Moderator to preside. Dr. J. A. Munro Ford assumed the chair.

The Rt. Rev. G. Tulloch was placed at the bar of the House and introduced and supported the overture, which read as follows:

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

"The State Assembly of the Presbyterian Church in Western Australia humbly overtures the General Assembly as follows:

"Whereas it is not definitely laid down in the Constitution of the

Church as to what offices are open to ministers and elders of the Church as Teaching Elders and Ruling Elders respectively.

"And whereas the practice has been in operation in two Presbyteries of the Church in Western Australia and that elders have held office as Moderator of Presbytery, and in that office have ordained ministers, acting as Moderator of Presbytery, and inducted same into office.

"And whereas there is serious doubt in the minds of many as to whether, in view of the duties imposed upon Moderators of Presbytery, elders are eligible for such office.

"Accordingly, the State Assembly of Western Australia humbly overtures the General Assembly to declare:

- "1. Whether the election of a Ruling Elder as Moderator of Presbytery is in accordance with the Constitution of this Church, and
- "2. Whether elders can legally perform the function as stated in this premise.

"Or to do otherwise as the General Assembly in its wisdom may determine."

Questions were asked and answered. The overturist was removed from the bar.

Mr. Tulloch then moved, and the motion was seconded:

"That this Assembly sustain the overture and transmit it to the General Assembly of Australia."

Further discussion then ensued, and the debate was adjourned.

The debate on the overture was resumed, and after some consideration the motion:

"That this Assembly sustain the overture and transmit it to the General Assembly of Australia"

was declared to be carried.

The opinion of the Moderator being challenged, a vote was called for, tellers were appointed, and the result of the vote taken was handed to the Moderator by the tellers. The Moderator declared the motion carried.

It was further agreed that the overture be supported in the General Assembly of Australia by the Rt. Rev. G. Tulloch and the Rev. T. Gibson.

Extracted from the records of the General Assembly of the Church in Western Australia by me on this, the 6th day of July, 1939.

THOMAS GIBSON, Clerk of Assembly.

II.—From W.A. on H.M. Ordained Ministers.

At Perth, and within St. Andrew's Church, on Tuesday, the 16th day of May, 1939, at 10 a.m., the Assembly met, pursuant to adjournment, and was constituted.

Inter alia.—The Overture anent removal of restrictions on ministers specially ordained in Western Australia was called for and was supported by the Rt. Rev. G. Tulloch.

Mr. Tulloch was placed at the bar and addressed the Court. Questions were asked and answered. The Overturist was removed from the bar, whereupon the Rev. A. Crow moved, the motion was seconded by Mr. R. Bracks:

"That the Overture be sustained and transmitted to the General Assembly of Australia with the unanimous approval of this House."

The motion was carried with applause.

Overture.

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

The General Assembly of the Church in Western Australia humbly overtures the General Assembly of the Church of Australia as follows:

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 in 1928 (see Minute 77, Blue Book, 1928) agreed to permit certain selected Home Missionaries to be admitted to the full status of the Ministry, but with the restriction that such Ministry be confined to the Church in Western Australia, and on no account could be exercised in any other State in the Commonwealth.

And whereas this arrangement was essential at the time, and the system has been of 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 come for a review of the prohibition imposed upon such ministers.

Furthermore, it does not appear to be contemplated under the constitution of the Presbyterian Church of Australia that there shall be more than one order of the Ministry in Australia, but that all who have been ordained shall have equality of privilege and shall be entitled to serve the Church without restriction in any State to which they may be called.

Accordingly, the State Assembly of Western Australia 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 ten (10) years, from the date of his ordination, the prohibition be removed and he be recognized as in the same position as every other minister of the Church.
2. That in every case the certificate of the Clerk of the General Assembly of Western Australia shall be proof of the fulfilment of the ten years' period.

Or to do otherwise as the General Assembly, in its wisdom, may determine.

To be supported in the General Assembly by the Rt. Rev. G. Tulloch and the Rev. T. Gibson.

Extracted from the records of the General Assembly of Western Australia by me on this, the 6th day of July, 1939.

THOMAS GIBSON, Clerk of Assembly.

III.—From W.A. on Ministerial Responsibility.

At Perth, and within St. Andrew's Church, on Wednesday, the 17th day of May, 1939, at 10 a.m., the Assembly met, pursuant to adjournment, and was constituted.

Inter alia.—By leave of the House, an Overture was introduced by the Rt. Rev. G. Tulloch anent the responsibility of a minister to his Presbytery. Mr. Tulloch was placed at the bar of the Court and spoke in support of the Overture, which reads as follows:

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

"The State Assembly of Western Australia, through its Code Committee, humbly overtures the General Assembly as follows:

"That whereas in Minute 161, Blue Book, 1933, relative to powers of Sessions, it was determined: 'Declare that an ordained and inducted minister is directly responsible to his Presbytery and not to the Session for the discharge of all the duties of his office.'

"And whereas this minute has been regarded by some Presbyteries of the Church as making it compulsory upon Presbyteries at the induction of all ministers to make this a condition of settlement as implied in an inserted slip in Blue Book, 1933: 'Chapter III—Formula and Questions—Add this footnote after questions at the ordination or induction of ministers.'

"And whereas the minute (161) does not make it clear that this declaration of the relation of ministers to the Kirk Session is to be promulgated and declared at every induction of a minister."

"This General Assembly humbly overtures the General Assembly to take these premises into consideration and declare—

"1. Whether the declaration is now a part of the Code and included in the questions to ministers at their induction; or

"2. Is it optional for Presbyteries throughout the Church to use the additional words when inducting ministers, as aforesaid?"

"Or to do otherwise as the General Assembly in its wisdom may determine."

Questions were asked and answered. The overture was removed from the bar of the House.

The Rt. Rev. G. Tulloch then moved, it was seconded and agreed:

"That the Overture be sustained and transmitted to the General Assembly of Australia, to be supported therein by the Rt. Rev. G. Tulloch and the Rev. T. Gibson."

Extracted from the records of the General Assembly of the Church in Western Australia by me on this, the 6th day of July, 1939.

THOMAS GIBSON, Clerk of Assembly.

IV.—From W.A. anent Assistance to Western Australia.

At Perth, and within St. Andrew's Church, on Tuesday, the 16th day of May, 1939, at 10 a.m., the Assembly met, pursuant to adjournment, and was constituted with praise, Scripture reading and prayer, the Moderator presiding.

Inter alia.—The Overture anent financial and ministerial assistance from the General Assembly of Australia was called for.

The Overture was supported by the Rt. Rev. G. Tulloch and the Rev. J. Henderson, who were placed at the bar of the House. Questions were asked and answered. The Overturists were removed from the bar and Mr. Tulloch moved, the motion was seconded:

“That the Overture be sustained and forwarded to the General Assembly of Australia with the unanimous approval of the Assembly.”
The motion was approved.

Overture.

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

The General Assembly of the Church in Western Australia humbly overtures the General Assembly of the Church of Australia:

Whereas three years ago this Assembly presented to the Assembly when in session in Sydney, the special needs of this State for assistance in Home Mission enterprise, and whereas the States of New South Wales and Victoria were requested to assist by a grant of money from each, and also a minister for work in this State; and whereas no grant of money has been made so far, as a result of that appeal, although we are grateful for two ministers, one from Victoria and one from New South Wales respectively, and also financial help from the Lloyd Bequest; nevertheless, we feel that the problem in this State is at present the greatest problem of the Commonwealth, and that to meet its demands there should be a pooling of resources and a very definite effort made to cope with the demands of our people in so many needy districts, on the following grounds:

1. The Church in Western Australia is doing its utmost to cope with the difficulties, but is greatly limited in its resources, both in men and money.
2. Although making a little progress year by year, such development is not commensurate with the demands, and the opportunities are being lost by failure to seize them.
3. The Australian Church should be able to cope with the responsibilities of this continent as the A.I.M. has done, and thus make it possible for the Presbyterian people to feel that they are not being neglected by the Church of their fathers.
4. The Home Mission Committee of Australia should be really functioning in such a living manner as will make the specially needy States feel that in such a Committee is to be found the eyes, ears, heart, and pocket of the Church, ever ready to assist in bringing the Gospel to our kith and kin in every needy field. We wish the General Assembly clearly to understand that we come to this Court not as mendicants, but rather as partners in a great enterprise.

Accordingly, for these and other reasons, this General Assembly respectfully request the General Assembly to—

1. Make Western Australia a special sphere of labour and development for the next five years.
2. Endeavour to find the necessary assistance in men and money for the development of this virgin area.

Or to do otherwise as the General Assembly in its wisdom may deem fit.

To be supported in the General Assembly by the Rt. Rev. G. Tulloch and the Rev. J. Henderson.

Extracted from the Minutes of the General Assembly of the Church in Western Australia by me on this, the 6th day of July, 1939.

THOMAS GIBSON, Clerk of Assembly.

V.—From the Presbytery of Sydney.

Pursuant to intimation thereanent, the Rev. Dr. R. G. Macintyre moved:

That the following Overture be transmitted to the General Assembly of Australia:

Whereas it does not seem proper or justifiable that what are really Home Mission Stations and only nominally Sanctioned Charges should be regarded as Sanctioned Charges in reckoning the number of representatives to the General Assembly, it is therefore humbly overtured by the Presbytery of Sydney to the Venerable the General Assembly of the Presbyterian Church of Australia to take these premises into consideration

and to define in the Articles of Agreement what is meant by Sanctioned Charges, and to add to Article 3 of the Articles of Agreement the following:

“By Sanctioned Charges for the above purposes shall be meant Charges which have not been without a settled minister for a period exceeding two years”:

or to deal otherwise with the Overture as to the Assembly may seem fit.

The motion was duly seconded and carried.

The Rev. Dr. R. G. Macintyre was appointed to support the Overture in the Assembly.

Extracted from the records of the Sydney Presbytery this 18th day of July, 1939, by me,

G. W. MCALPINE, Presbytery Clerk.

VI.—From the State Assembly of Victoria (re the Church's Relation to War).

Extract Minutes (S.A. of Vic. Blue Book, 1939), Nos. 201, 225, 247.
inter alia:

The Overture to the General Assembly, submitted by the Presbytery of Melbourne East, was laid on the table. . . .

The Rev. J. E. Owen, in accordance with notice, moved:

“That the Assembly transmit the Overture, *simpliciter*, to the General Assembly of Australia.”

Mr. D. K. Picken moved as an amendment:

“That the Assembly sustain the Overture in so far as it brings the matter before the House, and submit it to the General Assembly of the Presbyterian Church of Australia in a form based on the omission from the preamble of all the words after ‘Australia’ in line 6, also of the words ‘in its bearing on the questions submitted’ from the Overture.”

The amendment was seconded and approved.

The proposed words were inserted.

The motion as amended was approved.

The Rev. R. G. Butler moved:

“That the Revs. J. E. Owen, F. A. Hagenauer and Mr. D. K. Picken be appointed to re-draft the Overture in final form and submit to a later sederunt.”

The motion was seconded and approved.

The Committee . . . reported as follows:

To the Venerable the General Assembly of Australia.

Whereas the question of the Church's relationship to war has for some years been before the General Assembly of the Presbyterian Church of Victoria; and

Whereas the said State Assembly, at its meeting in May, 1939, resolved:

“1. That the Assembly once more record its abhorrence of War as a method of settling international differences and once more call upon its members and the whole Church to pray and work for the establishment of such an international Court or League of Nations as shall command the support of all peoples of goodwill and shall be able to make its judgments effective. Approve of the appointment of this Assembly of a Committee to be known as The Committee for the Promotion of Peace through Christian Fellowship, in alliance with the World Alliance for International Friendship through the Churches. . . .

“2. That this Assembly distinguish between aggressive and defensive warfare: it agrees that aggressive warfare is sinful: it leaves the question of participation in national defence warfare to the individual conscience, but in doing so points out that it is in accord with the teaching of Scripture that unrighteous force may be opposed, and can at times only be restrained, by righteous force, and it solemnly warns its people that the national life, which is the will of God, and the well-being of the community, would be gravely imperilled by a hostile invasion. . . .”

and further made provision for the drafting of an Overture to be forwarded to the General Assembly of Australia, referring to that Court questions raised under a paragraph (headed “The Church in Relation to Common-

wealth Law”) in the Report of the Presbyterian Church of Victoria’s Committee on “The Church’s Relation to War,” and,

Whereas the problems involved concern the interpretation of the Subordinate Standard and the Basis of Union of this Church, and consequently can be finally dealt with only by the General Assembly of the Presbyterian Church of Australia;

NOW, THEREFORE, it is humbly Overtured the Venerable the General Assembly that it take all these premises into consideration, and make such a pronouncement—in terms of the Law of the Church—as shall resolve the doubts of many who are troubled in conscience as to their personal duty; or, deal otherwise with this matter as the Assembly, in its wisdom, may deem most fitting.

The Rev. F. A. Hagenauer moved with regard to the Overture in Minute 225:

“That the Assembly sustain the Overture and send it to the General Assembly of Australia with approval; appoint the Revs. R. J. Howie and F. A. Hagenauer to state the Overture on the floor of the House.”

The motion was seconded and approved.

VII.—From the State Assembly of Victoria (relating to a Reference from the Presbytery of Tasmania as to the part of elders in the ordination of a minister).

Extract Minute, State Assembly of Victoria, B.B., 1939, Min. 236.

The Reference from the Presbytery of Tasmania re the interpretation of Rule 256 was laid on the table by the Business Convener.

The Rev. W. E. Archer, in accordance with notice, moved, *inter alia*—

“That the Assembly receive the Reference in so far as it brings the matter before the House, instruct the Clerk to prepare an Overture asking the G.A. of A. to interpret the law of the Church in this connection.”

The motion was seconded by the Rev. W. A. Alston.

The motion as amended was approved.

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

The Overture of the State Assembly of Victoria humbly showeth:

1. At the May meeting, 1939, of the said State Assembly a Reference from the Presbytery of Tasmania was received from the Commission of the Victorian State Assembly:
2. This Reference set out the following facts: In the Presbytery of Tasmania a difference of opinion had arisen in the matter of laying on of hands at the Ordination of a Minister: And, because of this difference of opinion a difference in practice had also emerged, so that at one ordination elders took part in the laying on of hands and at another elders refrained:
3. In view of this difference in practice the State Assembly was asked to give its interpretation of Rule 256:
4. Rule 256 is in the Victorian Code and deals with the procedure to be followed at the ordination and induction of a minister, the relevant section being: “The Licentiate who is to be ordained shall kneel in the midst of the members of Presbytery, and the Presiding Minister shall engage in prayer, during which, by the laying on of the hands of the Presbytery, the Licentiate shall be solemnly set apart to the Office of the Holy Ministry”:
5. Although this Rule is in the Victorian Code it seemed to the State Assembly of Victoria that the doctrinal point raised by the Reference is one that should ultimately come to the General Assembly of Australia, and to save time and possible conflict at some future solemn service of Ordination, should be sent on at a time when there are no personal interests involved:

NOW, THEREFORE, the State Assembly of Victoria humbly Overtures the Venerable the General Assembly of Australia to take into consideration the premises set out above and to issue its ruling on the question of principle therein involved for the guidance of Courts of the Church, Or, to do otherwise as to its wisdom may seem best.

To be stated by the Clerk of the State Assembly of Victoria, the Rev. R. W. Macaulay.

(Petitions)

Group I.—General.

I.—From Mr. R. C. Foyster (for Restoration to the Ministry).

16 Skene Street,
Hamilton, Victoria,
May 29, 1939.To the Venerable the General Assembly,
Presbyterian Church of Australia.

I beg to petition the Assembly for the restoration of my status as a minister of the Presbyterian Church of Australia, and will endeavour to set forth briefly the facts leading up to this, my petition.

My last charge was that of Hopetoun, in the Presbytery of Mallee Downs, in the State of Victoria. When I forwarded my resignation of that charge to the Clerk of the Presbytery, I did not intend to resign my status as a minister; but later I discovered that it was only by resigning my status as a minister of the Presbyterian Church of Victoria that I could obtain a refund of the contributions I had paid for about thirty years into the Beneficiary Fund of that Church, of which I was Convener for years. Neither could I continue as a member of that fund, as I was about to take up journalism in Hamilton, where I had previously been minister of St. Andrew's Presbyterian Church. Journalism is not included under Rule 604 (a), though it might have been if those who drew up the new rules at the time of the reconstruction of that Fund, about 1924, had thought of it.

The situation can best be explained by quoting from the letter of Mr. W. H. Thompson, secretary of the Victorian Church, to me, under date July 1, 1937. "I am in receipt of your letter of the 28th ult., making application for a refund of the rates paid by you to the Beneficiary Fund, under Rule 604. I shall bring your letter before the Beneficiary Executive Committee, which meets on the 9th inst. However, it might expedite matters if you know the exact position. You can only get your refund by severing your connection with the Presbyterian Church of Victoria, and to do that you must resign to your Presbytery as a minister (R.C.F.) of the Church. I cannot see any other way in which you can secure your contributions to the Fund."

In face of this, I forwarded to the Presbytery of Mallee Downs a second resignation, this time as a minister of the Presbyterian Church of Victoria. Its acceptance, as well as that of my first resignation of my charge, was intimated by the Presbytery Clerk in the following letter, under date July 24, 1937. "This is to certify that the Rev. R. C. Foyster, M.A., B., at the time of his resignation to the Presbytery of Mallee Downs, was a minister in full standing in the Presbyterian Church, and that he resigned his position as minister of the Hopetoun-Beulah Charge and as a minister of the Church, entirely of his own free will. We have reason to believe that his relationships with the people of that Charge were of the happiest nature."

I am still engaged in journalism in Hamilton, though it so happens that I have another position under offer to me at present, which I may undertake in a temporary way. I am a member of the Session of St. Andrew's Presbyterian Church, Hamilton, and at the next meeting of the Session of that Church I anticipate asking them to give me a certificate regarding my standing, which I shall forward if it is granted. But I think this petition should be sent through my last Presbytery, as a matter of correct procedure.

During my residence here since my resignation, I have, on various occasions, assisted in the conduct of services in almost every Charge in this Presbytery, either during the absence or sickness of the minister of the Charge; in fact, I have been to every full charge except Peshurst and Dartmoor.

It is my intention, should this my petition be sustained, to return to the active work of the ministry of the Church; and it is my earnest prayer that my petition may be upheld.

Yours faithfully,

R. C. FOYSTER.

Transmitted simpliciter by the Presbytery of Mallee Downs to the General Assembly of Australia.

C. W. AULDIST,
Clerk of Presbytery.

June 6, 1939.

Appendix to Mr. Foyster's Petition.

Hamilton,
July 20, 1939.Convener,
Business Committee,
General Assembly of Australia.

Dear Sir,—At the meeting of the Session of St. Andrew's Church, Hamilton, Victoria, the following motion was moved and carried, and I am directed to convey it to you:

“That this Session testify that Robert Causton Foyster has acquitted himself in a proper and reasonable manner since his return to Hamilton, that he has been elected an Elder here, and that he has been doing active preaching in surrounding towns, including ten weeks in the Branxholme charge for Rev. F. G. Sharpe.”

Yours fraternally,

SAMUEL C. FITZPATRICK,

Clerk.

Group II.—Re Dr. Angus.

II.—From F. A. Hagenauer and Others (Anent Teaching of Professor Samuel Angus).

The Petition of F. A. Hagenauer, minister of Cairns Memorial Church, in the Presbytery of Melbourne East, humbly sheweth:

1. That in the General Assembly of Australia, 1936, he moved a resolution, which was seconded by the Rev. A. D. Marchant and supported by the Rev. Dr. Macintyre and unanimously approved by the House, which declared inter alia—

- (a) That it is required by the Basis of Union that 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 they are formulated in the Subordinate Standard, until the formulation is altered in the prescribed manner;
- (b) That Dr. Angus had acknowledged that his teachings on these matters had been at variance with the formulation of the Subordinate Standard and that therefore he had not fulfilled the requirements of The Basis of the Union;
- (c) That all State Assemblies and Presbyteries, and all admitted to the office of the holy ministry, must obey the laws of the Church and fulfil the requirements of The Basis of Union unless and until they are modified in the prescribed manner;
- (d) That Dr. Angus' attention be drawn to this statement and that no further action be taken in his case unless the instruction was disobeyed.

2. That since that date Dr. Angus has published a book entitled “Essential Christianity,” in which he states that “Christianity has too often been confounded with, and even based upon, alleged historic facts of debatable historicity such as The Virgin Birth . . . The Physical Resurrection of Jesus, and with certain dogmatic interpretations of historical facts and of alleged historic facts such as theories of propitiatory Atonement.”

He also declares that “reflection upon ethical values and the nature of personality has made it impossible to accept vicarious acquittal by the sufferings even of Jesus.”

3. Your Petitioner complains to the General Assembly of Australia that these and other typical passages constitute an act of open disobedience to its instruction that the requirements of The Basis of Union must be fulfilled and therefore he petitions the Venerable the General Assembly of Australia to take these premises into consideration and take such action as it deems fit to ensure that the authority of the Church be maintained and the requirements of The Basis of Union be fulfilled by all the Courts of the Church and by all who have been admitted to the office of the holy ministry.

Transmitted with full approval by the Session of Cairns Memorial Church to the Presbytery of Melbourne East for transmission to the General Assembly.

F. A. HAGENAUER, Petitioner.
R. J. OEHR, Session Clerk.

Transmitted Simpliciter by the Presbytery of Melbourne East.

E. H. CHAPPLE, Presbytery Clerk.

24/7/39.

III.—From Ministers and Elders in Victoria (Anent Teaching of Professor Samuel Angus).

To the Venerable the General Assembly of Australia.

The Petition of the undersigned ministers and elders of the Presbyterian Church of Victoria humbly sheweth:

1. That the General Assembly of Australia, 1936, did affirm that The Basis of Union requires that the historic facts of the Incarnation, the Atoning life and death, and the Resurrection of our Lord, 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;

2. The Assembly issued an instruction to all Ministers in general and to Dr. Angus in particular that the laws of the Church must be obeyed, and the requirements of The Basis of Union must be fulfilled, that the doctrine of Redemption must be taught as formulated in the Subordinate Standard.

3. In a book entitled "Essential Christianity," Dr. Angus did affirm that Christian faith has too long been based on "alleged historic facts of debatable historicity such as the Virgin Birth, the physical Resurrection of Jesus," and did further state "that Christian faith has too long been confounded with certain dogmatic interpretations of . . . 'alleged historic facts such as theories of propitiatory atonement'":

"Similarly, the truth of the Resurrection of Jesus is not the disputed and disputable and disputable 'fact' of an empty grave and a physical raising, but that Christ's Spirit still moves the souls of men."

"Hence Jesus' views of reconciliation with God through repentance and love on our part, and the love of a Father on the other, are slowly winning against the cruder conceptions of a God who 'set forth Jesus to be a propitiation in his blood' to reconcile the world."

"Further, deeper reflection upon ethical values and the nature of personality has made it impossible to accept vicarious acquittal by the sufferings even of Jesus."

These statements are typical of others and are a contravention of "the message of Redemption and reconciliation implied and manifested in" these "objective supernatural historic facts" and of the doctrine of the Subordinate Standard on the person and work of our Lord Jesus.

4. This, we affirm, is open disobedience to the instruction of the General Assembly of Australia and breach of trust; and being vitally concerned with the maintenance of the authority of the Church, and also with the necessity of the ordination vows of ministers—that they will teach such doctrines as the Church has declared to be vital, and will obey all the lawful instructions of the Church—being held inviolate;

We therefore humbly petition the General Assembly of Australia to take these premises into consideration and to take such steps as it sees fit to end the continuance of teaching contrary to the requirements of The Basis of Union.

J. R. ANDERSON, Minister.
 JAMES ROBERTSON, Minister.
 F. A. HAGENAUER, Minister.
 JOHN GILLIES, Minister.
 JOHN ARMOUR, Minister.
 COLEDGE HARLAND, Minister.
 S. A. VERTIGAN, Minister.
 P. FORMAN, Elder.
 ALEX. J. STEWART, Minister.
 W. HUEY STEELE, Minister.
 THOS. McCLELLAND, Elder.
 JNO. ANDERSON, Elder.
 ALLAN MARTIN, Minister.
 JOHN STEELE, Elder.
 HENRY G. JONES, Minister.
 WILLIAM GOYEN, Minister.
 JOHN A. CROCKETT, Minister.
 F. ROBINSON, Minister.
 H. J. RAMSAY, Elder.
 JAMES LEGGE, Minister.
 D. W. SMITH, Minister.
 J. P. KELLY, Minister.

JAMES A. FORREST, Minister.
 J. K. ROBERTSON, Minister.
 A. H. FLITCHER, Minister.
 H. A. EVANS, Elder.
 S. P. McKENZIE, Minister.
 J. SANDISON YULE, Elder.
 JAS. CAMERON, Elder.
 ALEX. GILBERT, Elder.
 KINGSLEY USSHER, Elder.
 W. T. K. CAMPBELL, Elder.
 H. KELLY, Minister.
 ALEX. YULE, Minister.
 JOHN AITKEN, Member.
 WALTER O. I. BROADBRIDGE,
 Elder.
 W. MORRISEY, Elder.
 HY. McCANN, Elder.
 W. G. GORDON, Elder.
 W. T. HARRISON, Elder.
 THOS. K. GIBSON, Minister.
 S. E. DICKINS, Elder.
 A. G. HARRISON, Minister.

IV.—From the Rev. R. J. H. McGowan (through the Presbytery of Sydney).

August 9, 1939.

Rev. Dr. R. G. Macintyre,
Business Convener,
General Assembly of Australia, Sydney.

Dear Sir,—At the meeting of the Sydney Presbytery held in St. Stephen's Church, Macquarie Street, on Tuesday, the 8th day of August, 1939,—

Inter alia:

Rev. R. J. H. McGowan—Petition G.A.A.

The Presbytery dealt with the enclosed petition from the Rev. R. J. H. McGowan to the General Assembly of Australia.

After due consideration of the petition, it was resolved:

“That the petition of the Rev. R. J. H. McGowan anent the Rev. Prof. Samuel Angus be forwarded to the General Assembly of Australia simpliciter.

Extracted from the Records of the Sydney Presbytery this 9th day of August, 1939, by me,

g. w. McAlpine,
Presbytery Clerk.

P.S.—The Presbytery agreed to allow the Rev. R. J. H. McGowan to alter the petition by changing the word “and” for “or” on the first page, and by the addition of the words “or dealt with in such other way as the Assembly may deem fit,” on the second page.

g. w. McAlpine,
Presbytery Clerk.

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

The petition of the undersigned humbly showeth:

“That the General Assembly of Australia in 1936 gave solemn instruction to Dr. Angus and others (see Minute 87), that the doctrine of Redemption must be taught as set forth in our Subordinate Standard and laid down in our Declaratory Statement;

That in Minute 171 of the same Assembly it is recorded that, as some doubt existed as to your petitioner's attitude in regard to his charges against the Rev. Dr. Angus, the Moderator read a statement from your petitioner which says: “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.”

That your petitioner believes that Dr. Samuel Angus has clearly disobeyed the Assembly's instruction, as, for example, in his recent book, “Essential Christianity,” in which he declares—

1. That (p. 12), “the essence of Christianity has too often been confounded with, or even based upon, alleged historic facts of debatable historicity (such as . . . the physical Resurrection of Jesus, the bodily ascension to heaven, etc.)” On (p. 109) “the truth of the Resurrection of Jesus is not the disputed and disputable ‘fact’ of an empty grave and a physical raising, but that Christ's Spirit still moves the souls of men.”

Your petitioner submits that this is casting doubt upon the historic fact of Christ's Resurrection, which Dr. Angus has been instructed to teach, as formulated in our Subordinate Standard.

2. That Dr. Angus rejects the teaching that the offer of salvation is made to men “on the ground of Christ's all-sufficient sacrifice.” (See 114 (I) in the Basis of Union.)

On p. 21 Dr. Angus says that, to regard Christ's death as a sin-offering or propitiation is unethical. He says (p. 24) that “Jesus' views of reconciliation with God through repentance and love on our part, and the love of a Father on the other, are slowly winning against the cruder conception of a God who ‘set forth Jesus to be a propitiation in His blood’ to reconcile the world.”

On p. 24, “It is morally impossible . . . longer to hold to a God who could not or would not forgive sins apart from a blood sacrifice or a propitiation, etc.”

P. 24, “Deeper reflection upon ethical values and nature of personality has made it impossible to accept vicarious acquittal by the sufferings even of Jesus.”

P. 24, "No suffering, however great, of another, however unique and sinless, can atone by propitiation for the guilt of another moral agent."

P. 147, "Jesus is mediator, not in the ancient sense of making expiation or sacrificial propitiation or substitution, but as the supreme revealer of God and the supreme reconciler of men."

Your petitioner submits that this teaching, also, is disobedience to Minute 87 of last General Assembly of Australia.

3. That the Assembly of 1936 reasserted Section 114 (I) of the Deed of Union and said it must be taught as formulated in the Subordinate Standard. That section speaks of God's "free gift of His Son." Our Subordinate Standard says that the Son is God. Chapter VIII, Section II, reads: "The Son of God, the second Person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon Him Man's nature."

Chapter XII speaks of "His (God's) only son Jesus Christ."

Yet, Dr. Angus (p. 64) criticises the Bishop of Gloucester for including as "fundamental doctrine" the proposition that "the Son is God." To Dr. Angus it is a departure from the New Testament faith to call Jesus God. He asks (p. 67), "Must we depart from . . . the New Testament faith in calling Jesus God?"

He objects to Jesus being regarded as "God's only Son."

P. 142, "The deterrent formula, 'His only Son.'"

Yet the first question our Church puts to every elder at his ordination requires him to confess his faith, "in God revealed to us in Jesus Christ, His only Son, our Lord and Saviour."

Therefore, your petitioner submits that Dr. Angus, by his disobedience to the instructions of the General Assembly of Australia, is guilty of an aggravated act of contumacy, and your petitioner asks that Dr. Angus be called to the Bar of the House to show cause why, under Rule 317, he should not be suspended from office, or dealt with in such other way as the Assembly may deem fit, and your petitioner, as in duty bound, will ever pray.

ROBT. J. H. MCGOWAN.

Ashfield, 29/7/39.

V.—From the St. Andrew's Presbyterian Theological Students' Association to the General Assembly of Australia, presented through the Presbytery of Sydney.

(Transmitted by the College Committee.)

To the Venerable the General Assembly of the Presbyterian Church of Australia, the Petition of the undersigned, being members of the St. Andrew's Presbyterian Theological Students' Association, Sydney, respectfully sheweth that, at a duly constituted meeting of the Association, held on the twenty-fifth day of August, 1939, it was resolved, *inter alia*:—

"This Theological Students' Association resolves to petition the General Assembly of Australia, through the Presbytery of Sydney, praying that, when the Petitions re the alleged disobedience of Dr. S. Angus are before the Assembly, an appointed representative of the Students' Association be given leave to address the House."

The Students' Association feels that, as the Petitions referred to make certain representations regarding the position of Dr. Angus as a Professor within the Theological Hall, the members of the Association, as students, have a vital interest in the issue.

We therefore humbly petition the General Assembly of the Presbyterian Church of Australia in these terms, praying that the Assembly will grant the prayer of the Petition, and we, as in duty bound, will ever pray.

G. A. BEATTY, President.

A. W. GRANT,

N. MACLEOD,

Appointed Representatives.

6th September, 1939.

Convener,
College Committee,
Presbyterian Church Offices,
Melbourne.

Dear Sir,—At the meeting of the Sydney Presbytery, held in St. Stephen's Church, Macquarie Street, Sydney, on Tuesday, the 5th day of September, 1939:—

Inter alia PETITION FROM THEOLOGICAL STUDENTS ASSOCIATION.

The Presbytery received the enclosed Petition from the St. Andrew's Presbyterian Theological Students' Association, and resolved:

"That the Petition be forwarded to the College Committee."

Extracted from the Records of the Sydney Presbytery, this 6th day of September, 1939, by me.

G. W. MCALPINE, Presbytery Clerk.

(Transmitted by the College Committee.)

Return to Retrn

1. Administration of Sacraments by Home Missionaries. B.B., 1936, Minute 213.

Assemblies approving: South Australia.

Presbyteries Approving: Fremantle, Geelong, Melbourne East, Western Plains, Wimmera, Moree, Monaro, Toowoomba, Rockhampton, North Sydney.

Presbyteries Disapproving: Seymour.

{Telegram

From Normanton Post Office, Q., 13/9/39.

To Clerk, General Assembly, Melbourne.

Please convey greetings Reverend John Flynn from dispersed Presbyterians and every bush home in Gulf and Western Queensland.

McKAY.

Report

ATTITUDE OF THE CHURCH TO THE CREED

Prior to the Assembly of 1936 sections of the Committee had studied carefully the practicability of formulating a short statement which would adequately represent the Church's Faith, and be of real use for the guidance of its members. Attempts to organize combined conferences proved abortive, and no positive results were attained.

Since that Assembly they have been content to further the distribution of the "Short Statement" prepared by the Church of Scotland. A number of copies was issued gratuitously to Presbytery Clerks and others and in addition the Board of Religious Education published for the Committee an edition of 2,000 copies, prefaced by a Statement prepared by Dr. E. E. Anderson, the then Convener. 1,150 copies of this edition were sold.

At the 1936 meetings of the General Assembly the following Resolution, recommended by this Committee was passed: "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 the 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."

A copy of the Blue Book of last Assembly's Minutes and Reports was sent to every parish minister in Australia. The Clerk of the General Assembly issued a circular letter to Clerks of State Assemblies and of Presbyteries drawing their attention to this instruction.

Soon after the meeting of last Assembly the Convener of this Committee, the Rev. Principal Anderson, D.D., left Australia for Scotland and did not return to Australia. During the present year he resigned his office to the Moderator. Before his departure he arranged for the issue of the Short Statement to Clerks of Church Courts as already mentioned above.

If we note the circulation of the Blue Books, the Assembly Clerk's reminder, the issue of gratuitous copies and the sale of 1,150 other copies of the Short Statement, we may conclude that the matter of the Short Statement has been well noted by the Presbyteries and Assemblies and that the Statement has been fairly widely read and studied.

Owing to the absence of the Convener from Australia, and to the fact that the vice-Convener lives in a different State from that in which the Executive resides, no meeting of the Executive or of the full Committee was held till the eve of this Assembly. No late effort has been made to remind Church Courts of the instruction of last General Assembly to report on the Short Statement. For that or some other reason, the directions of last Assembly appear to have missed the attention of most Clerks of State Assemblies and of Presbyteries. The following are the only reports that have come to hand:

Presbyteries of Fremantle and Albany approve.

Presbytery of Dubbo desires the preparation of "a much shorter statement with a view to its becoming the accepted Creed of our Church."

F. E. OXER, Acting Convener.

AUSTRALIAN INLAND MISSION

26th July, 1939.

To the Venerable the General Assembly:

In presenting this Report covering the past three years, the Board acknowledges with grateful heart the continued goodness and guidance of our Heavenly Father in the carrying on of the work.

It is with regret we record the passing of Mr. C. Croll, a member of the Board, and an untiring member of the Victorian Council and Office Team. The Board has placed on record appreciation of Mr. Croll's services, and expressed sympathy with the relatives.

The plans so well laid in 1936 have materialized and it has been gratifying to do such effective work for our Presbyterian folk in the isolated areas, as well as those just beyond the boundaries of existing Charges and Home Mission Stations.

The splendid spirit of sympathy and whole-hearted co-operation among the workers in all branches of our activities, evidenced in former years, has again been manifest during this period, and has been a great help and inspiration.

The arrangement for delegates from Victoria to visit Sydney from time to time to assist the Executive in the transaction of business has been continued, and proved of inestimable value.

Superintendent

The Superintendent, who will submit a separate report, has been fully engaged in the various States.

In accordance with the resolution of Assembly, Minute 208, the A.I.M. Board arranged for the Rev. John Flynn to visit New Zealand at the invitation of the Missions Committee of the Presbyterian Church of New Zealand. Mr. Flynn, who was accompanied by Mrs. Flynn, spent a little over two months in an intensive tour of both Islands. The visit was an unqualified success, large audiences attending all services and meetings. The Missions Committee has forwarded a report, which will come before the Assembly in due course.

Patrols

Western Australia.—At the Assembly in September, 1936, a discussion took place regarding home mission work in Western Australia, which seemed to indicate it was the desire of the Assembly that the A.I.M. should, when practicable, render assistance in Western Australia and other States, and this was expressed in the following resolution:

“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.”

Within the limits of its finances the Board has fulfilled this request. Additional subsidies have been granted to Home Mission Charges in Western and South Australia. For a long period the services of the Rev. F. M. Peirce, B.A., Western Patrol Padre, were made available to the Home Mission Committee in Western Australia, firstly, to assist the Rev. A. Crow in an urgent appeal for funds. This appeal proved successful, the Home Mission affairs being placed on a basis that enabled its work to continue. Then, Mr. Peirce carried out an extensive and intensive search of the field of church activities in the south-west of Western Australia. He produced a most valuable statistical record of Presbyterians throughout the area. Subsequently, a Home Mission Station was opened at Manjimup, to which the A.I.M. is contributing a subsidy.

During the whole of this period Mr. Peirce's salary and expenses were paid by the A.I.M.

A new patrol in Western Australia was commenced in October, 1936, based on Kalgoorlie. The Rev. P. Somerville was appointed as Goldfields Patrol Padre, and has carried out regular and systematic visitations, dispensing all the ordinances of religion in the Goldfields area, stretching from Esperance in the south, through to Laverton and Wiluna. He and Mr. Peirce between them have also patrolled the areas from Broome to Geraldton.

Queensland.—In view of the desire of the Queensland Assembly, the Board made a departure from its usual practice by establishing the Rev. P. J. Thomas in a Home Mission Charge at Thursday Island. The cause was weak and the local people pleaded for a minister.

During his two years at Thursday Island, Mr. Thomas re-established the Presbyterian cause, inspired the congregation and church organizations, raised funds, and built and opened a new church. The small balance owing on the building is guaranteed by local people, and it is expected it will be paid off at an early date.

Apart from his work on the Island, Mr. Thomas also patrolled, by packhorse, the northern portion of the Cape York Peninsula, visiting the aboriginal mission stations of the Queensland Church, and carrying out valuable work as far south as the Coen area. The travelling has been rough and arduous.

The work at Thursday Island has now been taken over by the Home Mission Committee of the Queensland Church, the A.I.M. providing a subsidy.

New Patrol.—By arrangement with the Home Mission Committee of the Queensland Church, a new patrol has been inaugurated. This will cover the area lying between the Longreach-Rockhampton railway line, north through Hughenden, and stretching up into the Cape York Peninsula.

The Rev. P. J. Thomas has been appointed to this patrol, and is already carrying out investigation work.

South Australia.—The Home Mission Committee in South Australia appealed for assistance in connection with the stations at Port Augusta and Whyalla. Subsidies have been provided for these ventures.

General.—The patrol work in general has been well maintained, and most encouraging reports have been received from all centres. We cannot speak too highly of the splendid services our patrol padres are rendering to the Church at large.

The Rev. J. F. McKay, B.A., B.D., advises that he has a Communion Roll of 80 members besides the enrolment of a large number of young-people in the correspondence Sunday School and the Lone Members' sections of the Fellowship.

The Rev. F. M. Peirce, B.A., reports an effective Communion Roll of 250 members. Other padres are working along similar lines and in the coming years every endeavour will be made to have a roll of members covering the whole of the areas visited by our padres.

The Rev. K. F. Partridge, M.A., has experienced a particularly difficult period, with heat, drought, and floods; nevertheless, he has patrolled all sections of his field, penetrating to outlying homesteads that have not previously been visited by a minister. His services have been invaluable during the changes that have taken place in Central Australia in recent years.

The Rev. C. T. F. Goy, by his intensive work in the Northern Territory and the Kimberleys, has re-established the Presbyterian cause in these areas. He misses no one, and many have expressed their appreciation of his services.

The Rev. F. H. Patterson, in addition to maintaining his patrol work, has continued the organization of the Children's Camp at Glenelg, South Australia. These camps enable children from the inland to spend a month at the seaside, and at the same time receive expert medical and dental treatment. Owing to flood conditions, the 1939 camp was extended for two months, and eventually the children from Birdsville, in South-west Queensland, had to be transported home by plane.

In endeavouring to render the greatest amount of assistance to the Churches throughout the continent, the Board has taken considerable financial risks; obligations have been entered into without knowing that the necessary finance would be available. We went forward in faith, and our faith has been fully justified. Although it has been possible to maintain a steady rate of income, it has not been possible to increase it in satisfactory proportion. In fact, there has been a slight decrease during the year 1938-39. Therefore, it has been necessary to draw very considerably on our reserve funds to carry on the additional services.

Mission and Welfare Centres

The conducting of welfare clubs is rapidly becoming one of the main features of our work, and makes a very deep impression upon the minds and lives of the people in the isolated centres.

During the past three years considerable development has taken place at Carnarvon, Broome, and Tennant Creek. The club facilities are well patronized and provide splendid avenues of recreation.

In 1938 a special type of building—designed by the Superintendent—was erected at Dunbar, in the Cape York Peninsula. At the request and expense of an executor of an estate this building was erected as a first-aid outpost and welfare centre. A nurse and companion were appointed and are doing excellent work. The venture has been fully justified. This generous friend has also provided the cost of maintenance. Without such financial support it would not have been possible to establish this centre, the official opening of which took place in August, 1938.

School and Club at Darwin.—At the last Assembly authority was given to the Board to investigate the possibilities of establishing a school in Darwin by a co-operative effort. Enquiries were made in Queensland but the scheme did not appear practicable at that time. However, a suitable block of land in a convenient section of the town of Darwin has been purchased. Investigations are taking place regarding the possibilities of establishing a club and welfare building.

The Board has been very concerned about the lack of club facilities in the Darwin area, and wherever the need has been mentioned, friends have made contributions with the object of providing a fund that will permit of a building being erected and a welfare officer installed at an early date. The establishment of a military and aerial base at Darwin has

further increased the need for a club. A report will be made to the Assembly by the Superintendent.

Fitzroy Crossing.—At last the hopes of the past are to be fulfilled in the erection of a first-aid and welfare building at this place. For many years money has been held in trust for the erection of this building, but lack of a suitable site and difficulties in coming to an agreement regarding the type of building have now been overcome.

The Lands Department of Western Australia has generously granted an excellent site on which a building slightly larger than, but similar in design to, the one at Dunbar is in course of erection. It was hoped the official opening could take place before the meeting of Assembly, but difficulties in transporting material caused delay. The opening will take place later. A most enthusiastic local committee, which has undertaken to provide the maintenance costs, has been formed.

Nursing Homes

The period under review has provided the Board with many anxieties in connection with the work at some of our nursing homes.

Marble Bar.—For many years the population at this centre was very small, but it has increased considerably through the recent re-opening of the gold mines, and now stands at nearly 1,000. With mining activities going on, naturally there are more accidents and more medical cases for attention. The work grew so rapidly that the two sisters were unable to cope with it, and, by arrangement with the Health Department of Western Australia, a third sister was appointed.

Certain difficulties having arisen in connection with the finances, the Board decided to request the Government of Western Australia to take over complete control as from September 1, 1939. This it has agreed to do. The building and equipment are the property of the Western Australian Department of Health, the nursing work having been carried on by the A.I.M. at the request of the Department.

Alice Springs.—After many years of waiting, during which all kinds of difficulties and emergencies were met, the promised Government Hospital at this centre was opened on March 20, 1939, when all nursing work was transferred from "The Adelaide Home." In future the building is to be used for club and welfare work, thus providing an opportunity for some of our inland friends to enjoy more of the amenities of life.

Birdsville.—The erection of the new building was finalized in November, 1937, the official opening taking place on December 6.

At Oodnadatta and Beltana repairs have been carried out to the existing buildings. At the former centre suitable accommodation has been provided for the nursing of aboriginals and half-castes. Plans and specifications were prepared for new aboriginal and half-caste wards at Birdsville and Innamincka. The Innamincka building has already been erected. In both these instances the cost is being provided from special funds.

Port Hedland.—In the last report it was stated that negotiations were taking place for the conversion of the nursing home into a district hospital, to be controlled by the Western Australian Government. These negotiations were finalized, the Government taking over on March 1, 1937.

Victoria River Downs.—Owing to the extension of flying doctor services and the operations of the Northern Territory Medical Service Fund, the nursing work at "The Wimmera Home" has practically vanished. Consideration was given to the possibility of maintaining the home as a welfare centre, but transport and other changes have so altered the routine of life around this centre that there is no need for welfare work.

After negotiating with the Commonwealth Department of Health, arrangements were concluded for the A.I.M. to withdraw its services on July 31, 1939, after which the Department will make its own arrangements regarding any future work at this centre.

Nursing Staff.—The Board has been particularly fortunate in the selection of nurses for appointment to our nursing homes. They have given excellent service, entering fully into the spirit of the work.

In addition, 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.

Aerial Medical Service and Wireless

There have been times during the past three years when the maintenance of the services at Cloncurry has caused the Board a very great

deal of anxiety. Certain developments necessitated an addition to the service by the appointment of a second flying doctor, and the establishment of a second plane at Normanton. A satisfactory contract was negotiated with Qantas Empire Airways Ltd., and the service has been satisfactorily maintained. Dr. Jean White, the first woman flying doctor, was appointed to the Normanton centre. This additional service was made possible through the generosity of the trustees of an estate in Queensland.

Dr. G. W. F. Alberry was the chief flying doctor for the larger part of the period. During his furlough Dr. J. C. Laver has ably carried on the work.

The wireless station has had exceptionally heavy demands made upon it. The fifty-nine pedal wireless sets installed throughout the area are providing a constant stream of telegrams, now averaging 19,000 messages, containing 360,000 words a year. Mr. M. B. Anderson, as chief wireless operator and service representative, has been ably assisted by Mr. V. L. Kerr.

In August, 1938, the Queensland Cabinet agreed to the A.I.M. forming a Queensland section of Australian Aerial Medical Services. Consequently, the Superintendent has been busily engaged bringing the section into existence. A very strong Council has been formed and incorporated. Arrangements are now in hand for the transfer to this new section of the flying doctor and wireless services conducted from Cloncurry. This will relieve the Presbyterian Church in general, and the A.I.M. Board in particular from the unlimited liability and responsibility of this work.

We rejoice that our Church has been able to carry out this experiment and prove its worth to the whole world. Australian Aerial Medical Services, an organization created by the A.I.M., and of which the A.I.M. will always be an interested member, has carried out Mr. Flynn's original scheme. Flying doctors and wireless bases are established at Cloncurry, Wyndham, Port Hedland, Kalgoorlie, Broken Hill, and the flying doctor is to commence operating from Alice Springs on August 1, the wireless base station already being in course of erection. The whole of the isolated parts of the continent are now covered with a wireless network and flying doctor scheme.

We cannot conclude this report without drawing attention to the fact that, in September, 1937, the A.I.M. attained its twenty-fifth year of service; and semi-jubilee celebrations were held in all the States. At headquarters, in Sydney, the Moderator-General, Dr. Mackenzie, presided over a large gathering, among those present being the Governor-General and Lady Gowrie. Lord Gowrie spoke in eloquent terms of the splendid services which he knew the Mission was rendering in many ways throughout the wide spaces of Australia.

We also desire to record with thankfulness that, through all these years, our beloved Superintendent has been able to carry on patiently and effectively; and we rejoice with him that so many of his long-cherished hopes have been realized. We regard his call to occupy the Chair of this Assembly as a worthy recognition by the whole Church of a long, devoted and unique ministry.

R. C. RACKLYEFT, Convener.

Superintendent's Report.

Since last Assembly we have passed through a period of crowded experiences, which are indicated fairly adequately in the Board's report. It was not till February of last year that circumstances permitted me to proceed to New Zealand, in fulfilment of proposals approved by the Assembly in 1936.

Particulars of the subsequent tour of our sister Dominion have been lodged with the Clerk of Assembly. They show a most comprehensive traverse of the North and South Islands, compressed into eleven weeks.

Words hardly express my appreciation of the unflinching kindness of the Missions Committee and the New Zealand Church generally—particularly the Rev. George Budd, then Superintendent of Missions, who conveyed my wife and myself in his car throughout the tour. We were amazed at the size of our audiences, and at the large proportion, in most cases, who had travelled in long distances, ranging up to more than 70 miles. I wonder if our Australian people will beat such records if ever the opportunity is given! For us both, there was ample evidence of the kinship of the Kirk, so far as the other side of the Tasman is concerned.

While contrasts were presented to our eyes in Manses so near to one another, in many cases; conveniences such as electric light, telephones, and "rural delivery" of mails, etc., enjoyed by so many farmers; we were

interested to note how extensive are some sections still, where isolation is quite real, even though not so spectacular as in Australia. We hope our tales of A.I.M. enterprises may prove helpful towards the solution of these few parallel tasks; and we express our deep gratitude for innumerable personal kindnesses, also for subsequent gifts (pedal transceiver and refrigerator) made by the New Zealand Church to our A.I.M. First Aid and Welfare Centre at Dunbar, Cape York Peninsula.

Equally interesting, though so very different, was a tour of the South-west and the Eastern Goldfields of W.A., which followed shortly after. This journey led me into areas of recent extension of A.I.M. influence.

Since then there have been very tedious, but intensely interesting negotiations leading up to the establishment of Australian Aerial Medical Services (Queensland Section), which may prove to be the most broadly-based unit in the continent-wide system which now constitutes the "Mantle of Safety"—the gift of the A.I.M. to Australia.

Assuming that the few remaining details of transfer of management of the above, and of certain other ventures, will be completed according to schedule before the Assembly meets, we have a rather imposing testimony to the value of the A.I.M. in building up community services by strong initiative, bearing, in most cases, the entire liability for many years, while others helped just as much or as little, as might be convenient and practicable in their uncertain circumstances.

Welfare, Etc.:

The East-West Mission, based on Tarcoola, S.A.

Hospitals, now publicly managed, either "District" or "Government":

Katherine, N.T., into which our Marranboy Home has been merged;
Victoria River Downs Nursing Outpost, now entirely superseded by Aerial Medical Services;
Alice Springs, Central Australia;
Port Hedland, North-west of Western Australia;
Marble Bar, North-west of Western Australia;
Lake Grace, South-west of Western Australia;
Esperance, South-west of Western Australia.

Medical Aid and Wireless Transmission:

Six Sections of Australian Aerial Medical Services based on: Cloncurry, Northern Queensland; Wyndham, Western Australia; Port Hedland, Western Australia; Kalgoorlie, Western Australia; Broken Hill, New South Wales; Alice Springs, Northern Territory—each maintaining one radio control station, with its network of outpost transmitters—already aggregating over 150—together with aeroplanes and pilots—aggregating seven—with their attendant doctors—either full-time, or at call whenever emergencies arise.

While no longer bearing the liabilities, or responsibility for management, we continue to serve most of these enterprises with inspiration, and co-operation of practical character—when desirable and convenient. It is my belief that, under the new order, our comradeship, though costing us infinitely less, will be appreciated as never before. It is only after full responsibilities have been assumed by former beneficiaries that the value of our pioneering can be adequately assessed by them.

It must be noted that, through the wonderful efficiency of Australian Aerial Medical Services, the nature of the work in our remaining—and future additional—nursing outposts has been vastly simplified. These will be, for the greater part, merely first-aid outposts, from which all casualties which prove to be of serious character will, within twenty-four hours or less, be flown to a distant Public Hospital, where adequate staff and resources are available. Our welfare and inspirational activities, therefore, will not be subject to interruptions of weeks or months, as in former days when our nurses toiled beyond external aid.

The Board has drawn attention to the closing of wide gaps in the mantle of the Presbyterian Church of Australia (and of the others, too, in great degree!) which had, in my opinion, militated very severely against complete success, alike in the A.I.M., Home Mission Stations, outlying charges, and city congregations which have been trying to conserve members resident afar.

The late Rev. Robert Mitchell was fond of urging us all to reach out to "The Regions, Beyond," which became the original A.I.M. field, ample to keep us panting for more than quarter of a century. It was expected that, before we had these most distant areas properly in hand, the extension of closer settlement would have led to the establishment of Home Mission

stations right to our early borders. But "erosion" of various kinds has put the veto on that old dream.

It was these still-waiting "Regions Between" which led to a recommendation of last Assembly that the A.I.M. should strive to establish contact with our isolated people residing comparatively close to parish boundaries, as well as those in the uttermost distances. Now, facing both outwards and inwards, we are intensifying our pastoral activities among attenuated "flocklets" of so much more value than sheep.

This latent feature of A.I.M. activity should lead to an awakening throughout the whole community—other branches of the Church as well as the Kirk—to the enormous extent of this continent in which we seem fated to have

"A Church without Congregations."

In fact, because of erosion, and less obvious (internal) exhaustion of soil, or of ore reserves in mines, together with complete revolutions in local transport and trading arrangements, some towns are threatened with virtual extinction—and with them their local congregations—following down the trails of such "has-beens" as Menzies, Western Australia.

It is, after all, only the multiplication of causes which have just closed our nursing outpost at Victoria River Downs, N.T. Before we introduced wireless transmission into the general life of the north-west section of Northern Territory, men seeking employment had to come in to V.R.D. and camp close to their hopes till after "The Wet"; now they stay in their favourite haunts, and arrange their work by wireless. In those early days, and until just recently, victims of illness or accident were bumped over rough tracks to reach our nurses; now they are made comfortable, on the site of their misfortune, for a few hours only, waiting for the Flying Doctor to come in response to their call by wireless. So now, Victoria River Downs section, larger than Belgium, which contains millions of people, no longer justifies the waiting-in-residence of even two nurses, nor one public store, nor hotel, nor school, nor even one "congregation"!

As the Board has indicated, already, in these "Regions Between," we are building up substantial rolls of Communicants of our own Presbyterian Church, some by certificate from congregations overseas, presented—at the first opportunity—after a vacuum of many years. These rolls are kept under the care of "A.I.M. Sessions," duly appointed by Metropolitan Presbyteries—in one case, acting on behalf of three remote presbyteries, which will each be kept posted as to progress in its official neighbourhood.

And already, following in the steps of Very Rev. Alex. Crow and others, we have begun to organize what might be termed "Regional Rallies" of our people. These can never be held frequently, when those who attend have to travel up to 300 miles each time; but it will probably be proved that the permanence of impressions received at such rallies will be in ratio to the square of the number of months intervening!

For ever the law of compensation insists on operating, and a sermon has its chance to survive where it is not erased through its successor arriving before memory can become crystallized. In 1926, the then Moderator-General, the Right Rev. James Crookston, preached to such a company at Oodnadatta. Ten years later, long after Mr. Crookston's voice had been stilled, and half of Oodnadatta carried away by the advancing railway, and all that "Regional Rally" dispersed again throughout Central Australia, my appearance in sundry places throughout that lonely area evoked evidence, in instance after instance, that the voice of the Departed is still carried afar by echoes in frontier hearts.

Likewise, people of such characteristics develop awareness of their "company" which is seldom or never visible; that "Church without a Congregation." Give them "their own" minister whom they can follow in imagination on his long patrols (imagination now reinforced by modern bush wireless as well as enduring "Mulga Wires"), whose epistles come to them in times of special rejoicing or sorrow; and a regional rally once or twice a year, and the Kirk will be dearer to them than to the average adherent—or even communicant—whose consciousness of fellowship has been dulled by crowds of "familiar strangers."

It may be that we have now fairly embarked on an ecclesiastical experiment of far-reaching significance to the Church of Jesus Christ. Perhaps, through generations of somewhat static ways of life, the congregation has bulked too large in our Christian consciousness; has, in fact, obscured THE CHURCH itself! These people of A.I.M. Land are certainly saved from that danger; and if, in their so-favoured environment, they learn to taste the sweetness of immensity—spiritual as well as

geographical—well, it is second nature with them to call on us to come and drink also, and thus return our gifts tenfold.

It is unnecessary for me to enlarge on the wonderful service rendered, through more than a quarter of a century, by our gradually increasing, then, possibly temporarily, decreasing, band of Nursing Sisters. Along with our earlier Resident Ministers and Missionaries, our Welfare Officers, the Flying Doctors, and Wireless Staff, they have built up an obvious Temple of Comradeship in which belief in goodness is still easy, in spite of over-publicised brutality now thrown up around us by sundry social volcanoes. In this Temple, peradventure, our patrolling ministers will, ere long, find their share in completing the evangel a comparatively simple task.

It was my hope that, before this, I might have set forth the future potentialities of the A.I.M. in categorical form. Towards this end, much patient work is proceeding among all of us who are interested in the field; but everything is still fragmentary, and much of the information we need has never before been tabulated. With our limited resources, and with such a vast area recently vastly enlarged, it will be a long time before we can present a properly proportioned picture of the things we yet must do afar off for Christ and the Continent.

New responsibilities now looming up have forced me to spend much time, recently, in retrospect. The years behind have multiplied faster than urgent activities have permitted me to realize, and they have been sweetened by that mystic fellowship of "The A.I.M. Family," whether moving in cities or on the frontiers. It has been a great privilege to tread in the paths of the earliest pioneers, while watching the slow growth of national consciousness, which still lacks so much in depth and height and reach.

The A.I.M. is now facing its own fresh difficulties, for which our visible resources are obviously inadequate. Nevertheless, we all have cause to go forward steadily, confident that, however unfamiliar the coming years may be, however dread the clouds across our path, the Presence of our Master guarantees that, although the future may frequently deny our expectations, it can never mock our Past!

To all our Company still eager in varied action I would express my gratitude for their steadfast sympathy and co-operation; and, with them, pay loving tribute to the growing number of those who have passed from their long campaign with us to enrich our Cloud of Witnesses.

JOHN FLYNN.

A.I.M. SUPPLEMENTARY REPORT

It was in 1917 that the Australian Inland Mission Board commenced advocating the provision of wireless facilities and flying doctor services as the only method of establishing a mantle of safety through the isolated areas of the continent. This advocacy was renewed periodically until the ideal became firmly fixed in the minds of the public.

It was realized that the nursing outposts could never in themselves provide a complete service and the establishment of a chain of Aerial Medical Service stations throughout the continent was favoured. Amongst those who joined with our Superintendent in furthering these ideals were the Rev. J. A. Barber and the late Mr. H. V. McKay who, with a view to the establishment of these A.M.S. bases, gave substantial help in the formation of at least one pioneer transport company. Dr. George Simpson has acted as Hon. Secretary since 1926.

In 1925, with the assistance of Amalgamated Wireless (A/asia) Ltd., Mr. Alf. Traeger and wireless amateurs in various States, the A.I.M. commenced experiments in bush wireless with a view to the production of an inexpensive transmitter suitable for the use of non-technical bush dwellers.

The Flying Doctor service at Cloncurry was commenced in 1927 and the wireless base station established in 1928, the first telegram being sent from Augustus Downs on 21st June, 1929. Since then these two services have been maintained by our Church and year by year the services of the Flying Doctor have been in greater demand and the telegraphic service from the pedal outposts has increased.

The cost of maintaining the services over the period from the 1st July, 1926, to the 31st March, 1939, has been £46,830, apart from varied indirect services by the A.I.M. Staff.

The Assembly approved of the experiment of Flying Doctor and wireless services operating from Cloncurry and encouraged the A.I.M. Board

to carry on the work until the possibilities of extending the service to other centres was beyond all doubt. Thereafter the Assembly approved of the Board negotiating the formation of sections of Australian Aerial Medical Services in each State for the establishment and management of similar bases to that at Cloncurry. It also agreed to the transfer to the new organization responsibilities now borne by the A.I.M. in connection with the Cloncurry services.

At the Assembly in September, 1936, the following minute was passed:

"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 authorize the Board to render further assistance toward completing the project."

Negotiations have been taking place for many months for the formation of a Queensland section of Australian Aerial Medical Services to take over the work at Cloncurry and we are pleased to report that the transfer to this section took place as from the 1st September, 1939. From that date the A.I.M. ceased to have any further liabilities in connection with Aerial Medical Service throughout the continent.

A very representative committee has been formed in Queensland which will endeavour to maintain the work there.

R. C. RACKLYEFT, Convener.

Members of A.I.M. Board

New South Wales

Rev. R. C. Racklyeft
 „ R. Campbell
 Rt. Rev. J. Flynn
 Rev. D. J. Flöckhart
 „ A. S. McCook

Rev. G. M. Scott
 „ G. Cameron Wood
 Dr. K. Edward
 Mr. J. R. B. Campbell
 „ D. Sneddon

Victoria

Rev. A. S. Houston
 „ H. A. Buntine
 „ C. Harland
 „ J. Walker

Rev. E. G. Petherick
 Dr. G. Simpson
 Mr. H. M. Rolland
 „ A. J. Lyne

Western Australia

Rt. Rev. G. Tulloch
 Rev. J. Henderson

Mr. E. A. Black

South Australia

Rt. Rev. D. Chapman
 Rev. S. Martin

Mr. D. B. Adam

Queensland

Rev. F. W. Gresham
 „ A. Duff

Mr. A. R. Gillespie

Convener—

Rev. R. C. Racklyeft.

BENEFICIARY FUND COMMITTEE.

Since this Committee was formed in 1914, most of the conditions which acted adversely against ministers moving from one State to another have been removed. Reciprocity has been established between New South Wales and Victoria, and, to a great extent, between all the States. Ministers in Tasmania and South Australia are now able to join the Victorian fund. Those in Western Australia may join the New South Wales fund, and steps are being taken to make it compulsory, unless they are members of some other fund. Congregations in Western Australia will be called on to subsidize the fund with which the minister is connected. Queensland has now an Infirm Ministers' Fund and rules for the formation and working of a Widows' and Orphans' Fund are at present being remitted from

Assembly to Presbyteries, and it is extremely likely that, in that State, in a short time, the fund will be in operation. The two funds in Victoria have been amalgamated and greatly strengthened. The two funds in New South Wales have also been amalgamated. There are those who think that it is no longer necessary to aim at the formation of an all-Australian fund.

All the funds, however, do not satisfy the professional financial advisers of the Church, and there is much to be said for the formation of an entirely new Australian fund (such as exists in the Anglican and Methodist Churches), which all ministers entering the Church after a certain date would be permitted and compelled to join, and all congregations would be called on to subsidize. These ministers being all young men, there would be no calls made for ministerial annuities for perhaps 25 years, and it would be 35 years before the claims began to be serious. There would be a few claims for widows, and for 30 years or more the fund would accumulate rapidly. For the last five years the average number of those joining the Victorian fund (including men in South Australia and Tasmania) is 11-6. The numbers in the other States are not at present available to the Convener, but it may be presumed that there as many more in the rest of Australia, and the average number coming forward each year into the funds is 23. If each of these paid (on the average) £20 per annum into a new fund, and the congregations paid an equal amount, with no claims made, and interest at 4%, in 30 years the capital would be over £650,000. For the first 30 years the claims would be trifling, after that they would become more serious, but by that time the capital would guarantee their payment.

Meantime, all those now on the present funds would continue to make the same payments to these funds and receive the same annuities as are being paid to the present youngest minister or wife on the present funds, there would be practically nothing left over. But there would be the strong united Australian fund capable of meeting all promises. This is what is meant by closing the present funds and opening a new fund, the plan that has been advocated by the Committee all along, and was approved tentatively by the Assembly in 1926.

The Committee has been endeavouring to get the approval of the State Assemblies. In May, 1939, the Victorian Assembly gave its unanimous approval to the establishment of one fund, and when duly called on, will instruct its new ministers to join it. But it commended an alternative scheme, for the consideration of the Committee, a method of "mergers," whereby Victoria, South Australia and Tasmania would form one great fund, and New South Wales, Queensland, and Western Australia another. When these become of approximately equal strength and numbers, amalgamation might be accomplished. This plan was submitted to the Committee by circular, but no great support for it has been forthcoming, and the idea of one new fund is still suggested to the Church.

It has to be admitted, however, that, apart from the recent approval shown by the Victorian Assembly, there is no very great enthusiasm shown. In 1936, New South Wales reported that "in the meantime we would observe the difficulties in the way of establishing such a fund seem almost insuperable at the present time." The Convener has been unable to ascertain the nature of these "almost insuperable difficulties." In 1938 New South Wales appointed a small sub-committee to meet with a similar one from Victoria to discuss the possibilities of an Australian fund. Victoria appointed its committee to meet with the New South Wales representatives and those of your Committee, but the meeting has not been convened. In May, 1939, when New South Wales was pressed to give its approval or otherwise to the new fund, the reply was that they "did not think it wise to put the Convener's communication before the Assembly, the case of contributions on the age scale would scare some New South Wales members from beneficiary funds altogether." Queensland and South Australia both urge going forward to the formation of an all-Australia fund.

The support of the six States must be obtained before progress in the formation of the fund can be begun, and the Assembly is being asked to re-appoint the Committee with this in view. But if the work is to be carried on, it will be years before a start can be made on the new fund, and the work should be supervised from now on by a young convener, and the present convener submits his resignation accordingly.

On behalf of the Committee,

W. HUEY STEELE, Convener.

BOARD OF MISSIONS

General.

The Executive of the Board of Missions in Melbourne has had serious difficulties in carrying on, in view of certain circumstances affecting its members.

It records with much sorrow the loss by death of two of its most interested and active members, the Revs. F. H. L. Paton, and G. M. Baird. The Rev. T. Watt Leggatt has, for many months, been prevented by the state of his health from attending meetings. The Rev. R. D. Watson was called to the country and could not attend meetings. For some months the Rev. J. Eric Owen and Mr. H. R. Balfour were out of Australia. The Executive therefore associated Dr. Lewis J. Balfour and Dr. R. R. Wettenhall with the Board as co-opted members, and found their counsel of great assistance in carrying on its work. The Rev. T. Watt Leggatt and the Rev. H. C. Matthew have expressed their desire to be relieved of the joint convenership, and the Board suggests that the Rev. J. McMaster should be the new Convener. The Rev. H. C. Matthew has intimated to the Board his willingness to continue as secretary if so desired.

Owing to the heavy expenses in carrying on the work over the three year period, the full Board was called together only once, but members were kept in touch with the work of the Executive by receiving copies of the Minutes of the Executive meetings.

On two occasions the Board made representations to the Government of Western Australia on matters relating to the aborigines. Towards the end of 1938 a copy of the regulations under the Native Administration Act, 1905-1936, Western Australia, was made available to the Board. The Board conferred on these regulations, and issued a statement which appeared in the press and was given to the Premier and to the Commissioner for Native Affairs. The regulations are still in force.

Later, the Chief Secretary, in Parliament, made allegations against Missions to the aborigines conducted in Western Australia, and again the Board made representations about these charges, asking for a thorough investigation of the work of Missions in Western Australia.

Four matters referred to the Board are reported on:

- (1) The Board was instructed to watch the situation, with a view to giving more financial assistance to Queensland, if the financial situation warranted it. The financial statement shows how impossible it was to render further financial assistance to Queensland. Unless the Church is prepared to provide more generous assessments for the Board, the grant to Queensland must be considerably reduced. This is dealt with in the financial section of the Report.
- (2) The Board was instructed to consult with the Foreign Mission Committees of the States to consider the advisability of bringing the Foreign Mission work of the States under some single control, or into closer co-operation. The Board of Missions communicated with the State Foreign Mission Committees, but received only one reply. The Board is of opinion that this matter should be followed up. The Presbyterian Church of Australia is the only Church in the Commonwealth which carries on its mission work under the direct control of the States. As missionary work suffers accordingly, every State, through a Federal body, should have an interest in, and a responsibility for, the work done on behalf of the aborigines, the work in India, the work in Korea, and the work in the New Hebrides. The Missionary appeal addressed to the members of the Presbyterian Church of Australia should include all these missionary activities. The Board recommends that the Assembly set up a special Committee to deal with this matter, and report on it to next Assembly.
- (3) As the meeting of the Board held on 18/8/37, Article VII of the Articles of Agreement which sets out the constitution and powers of the Board of Missions, was referred to in reference to the inauguration of the Mission at Ernabella, and the issuing of an appeal for that purpose. Rules 137 and 139, under Article VII were specially referred to, and it was asked that the Assembly should make clear the meaning of these two rules as bearing upon the powers of the Board of Missions.
- (4) A motion (Minute 116) was submitted to the Assembly in 1936, that the Board be authorized to take appropriate steps towards ensuring adequate care of aborigines in Central Australia. This motion was referred to the Board for consideration, and any desirable action.

The Board recognized that the Church had committed itself to the task of inaugurating the Mission at Ernabella and that this Mission, on the eastern frontiers of the great Central Reserve, would share in the work of caring for the natives in Central Australia. The Commonwealth Government had given permission to the Board's representatives to patrol the Reserve, and some of the natives from Central Australia had already made contact with Ernabella. Around Alice Springs and in the northern area of this Reserve, the care of the aborigines was being attended to by at least three Churches, and the Commonwealth Patrol Officer was working around that same centre, and was maintaining the closest co-operation with the Board's work at Ernabella.

Recently both Mr. Chinnery, of the Commonwealth Aborigines Department, and Mr. Strehlow, the patrol officer from Jay Creek, Central Australia, visited Ernabella and conferred with the Superintendent on the matter of co-operation, especially about the detribalized natives in the vicinity of Ernabella. Both were deeply impressed with what they saw at Ernabella, and expressed themselves as highly satisfied with the possibilities of Ernabella as a Mission centre. The Board and the Superintendent are also kept in close touch with the Superintendent at Herrmannsburg.

Extension of Work.—The Church is firmly established at this eastern end of the Great Central Reserve. The report on the work opens up the question of policy, and of possible extensions of the work amongst the aborigines. If the Church has confidence in the work thus established at Ernabella, if it has a decided policy of co-operation with other Churches and with the Governments in bringing the aborigines to their rightful place in the social and industrial life of Australia, there are possibilities of immediate developments in this region adjoining the great spaces of the Great Central Reserve, which would employ two men besides those already on the field.

Already, far beyond the limits of Australia the influence of Ernabella on behalf of the aborigines is recognized by leading anthropologists, and it has received the thanks and commendation and support of the Commonwealth and State Governments. Mr. McEwen, when Minister for the Interior, strongly commended the work at Ernabella, and gave assurance of the co-operation of the Commonwealth Government. "I am glad," he said, "that we Australians are developing a more conscientious regard for our responsibilities to our native people. Experience gained at Ernabella should be of material assistance in evolving a policy that will insure for the aboriginal his rightful place in the community."

The Board is prepared to enter into the closest co-operation with the State and Federal Governments for the co-ordinating of the services to be rendered to the aborigines. It is extremely desirable, indeed, absolutely necessary, for an effective carrying out of this service that two things be secured:

- (1) that there should be a unified Government control of the aborigines of Australia; and
- (2) that all aboriginal reserves should be inviolate, so that Governments and Missions should work together for the protection and development of the aborigines.

It is necessary, too, that there should be the closest co-operation between Governments and Churches; that the Church itself should co-ordinate its own service within a common policy and a unified control; and that the service of the aborigines should be on a national basis, and should be the concern of the whole Church of Australia, independent of State areas. It must be recognized, further, that any development and extension of the work amongst the aborigines undertaken by the Presbyterian Churches of Australia must be carried out from the centres already established, and in closest co-operation with the Governments concerned, so that both Government and Church should be bearing their full share in the service to be rendered.

The Board of Missions is prepared to carry out the decisions of the General Assembly regarding extensions of the missionary service to the aborigines along these lines, and would readily co-opt additional members in each State who are ready to co-operate with the Board for this purpose.

Medical Survey.—The question of the health of the aborigines has come before the Board with much frequency during the three-year period under review. As appears from the Kunmunya section of the report, the Rev. J. R. B. Love has been greatly exercised about the health of many of his people at Kunmunya. A much more intimate connection of medical

men with the aborigines is one of the most urgent problems of the situation to-day. More power should be given to the missionary to treat aborigines and to give injections for certain diseases. On this subject Dr. Duguid has forwarded the following statement to the Board: "There is the question of the health of the native. Early in this decade I brought some facts before the then Minister for the Interior regarding the prevalence of leprosy and malignant malaria among the natives of the northern seaboard. Nothing was done until white people became infected. In the near future there will probably be a stampede against the sufferers of leprosy on the part of the Governments, but leprosy cannot be eradicated without the full co-operation of the Missions. To transport natives suffering from leprosy to the far distant asylum will only spread the disease. The native knows the earlier signs better than we do, and while he is still fit he will take to the bush. The first real defence against leprosy is the winning of the confidence of the native, and the treatment of the disease by the missionary on his own station. And until malignant malaria and other debilitating diseases are tackled, leprosy will flourish. If leprosy, which has a far stronger hold on Northern Australia than our people know, is to be eradicated, the native population must be treated as human beings, must be kept physically fit, and provided with work and hope. The task outlined is a national duty, and the cost must be borne by the Governments, but it is the privilege of the Church to blaze the trail, and it is probably within our powers to begin the great work by providing a medical man or an expert in leprosy to visit all our aboriginal stations from Kunmunya to Queensland to collect statistics and to organize the work of the treatment of sufferers in their own country."

The report which follows indicates a very full three-year period in the Board's work. The establishing and developing of Ernabella during the three years has been, in itself, a matter of tremendous interest to the members of the Board, and has involved a great deal of work. The result has been made possible by the wholehearted co-operation of the Adelaide committee, under the Convenership of Dr. Duguid, and the generosity of a group of individuals who have been extremely anxious that the Church's adventure at Ernabella should prove a successful missionary service to the aborigines.

Kunmunya has, through the leadership of the Rev. J. R. B. Love and Mrs. Love, and the very efficient service of Mr. and Mrs. MacDougall, maintained a very high standard of service to the aborigines in the Kunmunya district. It was owing to the excellence of Mr. Love's work amongst the aborigines that the Commissioner of Native Affairs approached the Board of Missions with a view to establishing a missionary teacher at the Government Aboriginal Mission Station at Moola Bulla. Moola Bulla, under the direction of Mr. and Mrs. Hovenden, who have taken up their work with very great enthusiasm, should prove a pioneer in co-operative service rendered by the Government and the Church.

Prayer Fellowship.—The Board recommends the issuing of a Prayer Fellowship for 1940, and suggests that negotiations be opened with the Home Religion Committee, with a view to incorporating the Prayer Fellowship in "The Booklet for Family Worship."

Kunmunya.

The Board congratulates the Rev. J. R. B. Love on the publication of his book "Stone Age Bushmen of To-day," and rejoices on its success and commends it to all who are interested in the aborigines of Australia.

The long furlough of the Superintendent, the Rev. J. R. B. Love, was overdue, and it was possible for him to take it in 1937. As reported elsewhere he spent over six months of that time in rendering invaluable assistance to the Board at Ernabella. The developments expected at Kunmunya were not possible, and the Rev. H. L. Taylor, who was appointed as colleague to Mr. Love as from 1/6/36, was transferred to Ernabella in October, 1937.

The "W. S. Rolland," the auxiliary boat used for the work around the Mission Station, had given long and valuable service to the Mission, and negotiations were on foot for the purchase of a new boat when "The Rolland" was wrecked on the reef during 1937. The Boat Renewal Fund provided the amount required to purchase a new boat. This boat, at the request of the Superintendent, has been called the "Balfour Matthew." It has been in use since the beginning of 1938, and has proved very satisfactory.

In June, 1938, Mr. W. B. MacDougall had a gun accident, by which he lost the thumb and forefinger of his right hand.

The Board was very distressed at this sad accident, which put out of action for some weeks the Board's very valuable assistant at Kunmunya. The services of the flying doctor at Wyndham were secured, and Mr. MacDougall was taken to Wyndham for observation and treatment. It has been very gratifying news to the Board to know that Mr. MacDougall's hand has healed satisfactorily, and that he has been able, since his return to Kunmunya, to do his full measure of work day by day. Mrs. MacDougall's health has been far from satisfactory, and she had to leave Kunmunya ahead of her husband. Both are now on furlough. The Board has asked Mr. Len Young to accept a temporary appointment for one year at Kunmunya, during Mr. MacDougall's absence, and he expects to go to Kunmunya in September, 1939.

A new landing ground has been prepared at Kunmunya and the facilities for aerial service are very satisfactory.

Mr. L. Ogilvie, the Board's agent at Broome, died last year. He gave many years of valuable service to the Mission, and the Board expressed its appreciation of his services, and its sympathy with his wife and family. Mr. McNee, an elder in the Church, is now the agent of the mission in Broome.

Health of the Natives.—Mr. Love has had grave concern about the health of the natives under his care. There has been no medical inspection at Kunmunya since the initial inspection of the doctor of the Native Affairs Department. Mr. Love has, therefore, been sending small parties to Broome for inspection. This is far from satisfactory. The natives should be treated on the Mission, and Mr. Love has asked that the medical officer at Wyndham should visit Kunmunya at least twice a year and stay a few days and medically examine the natives. The Board has made this request to the authorities in Western Australia. Further, as in the New Hebrides, and in North Queensland, and in South Australia, permission should be granted to the Superintendent to give injections in cases which have been definitely diagnosed.

The latest report to hand from the Rev. J. R. B. Love, which follows, gives further information on general conditions on the Mission station.

Native Population.—One full blood birth and two full blood deaths took place.

The number under Mission influence remains about 250, with a weekly average at the homestead of about 100.

Health.—Granuloma is serious. Leprosy is alarming. There are two men here at present who are certified lepers, and several others who would, I think, prove to be lepers if tested. It is difficult to get these sufferers to hospital for treatment. They fear the hospital and as long as they can hunt for their food in the bush they will not willingly forgo their freedom.

A cause for much gratitude, however, is the recent establishment of a Government native hospital in Broome. Patients who have been there and returned to Kunmunya speak well of their treatment, and it is to be hoped that the more serious diseases may gradually be cleared by sending to this hospital.

Epidemics of colds are annual and disastrous. Boils are epidemic and cause much suffering and disability. Sore eyes usually yield to treatment at the Mission.

An unusual complaint at present is that of a man badly mauled by a crocodile. He was brought to the Mission and is recovering.

Toothache is not unknown, and one extraction has been made since my return.

Industry.—Agriculture has produced two tons of peanuts for sale, in excess of a store kept for food for our people; a good crop of sweet potatoes, which are now yielding valuable aid in the feeding arrangements; fair crops of Egyptian and Madras durra, for meal for porridge; very good supplies of plantain bananas for food, giving a substantial fruit ration for almost all the year; a few sugar bananas, mostly devoted to staff use; a poor crop of pineapples this year; cabbages, tomatoes, and the usual garden vegetables for kitchen use in the cooler months, melons and pumpkins were destroyed by beetles.

The lugger "Watt Leggatt" has continued to give fine service, under the able command of Alfred Brown, supplying the needs of the Mission as well as those of several of our neighbours, notably the Government

native station of Munja, our next neighbour, Mr. Merry, of Sale River Station, and several casual beachcombers.

The expenses of the "Watt Leggatt" amounted to £308/14/4, and her earnings to £385/12/9. There is an account for repairs and engine supplies to come to hand that will alter this figure, but I am very pleased to be able to show an excess of earnings over costs. The old lugger, "W. S. Rolland" went to pieces during the year and was replaced by the purchase of the lugger "Eagle" from Messrs. Robison and Norman, of Broome. At the suggestion of the Board, this new lugger is to be named the "Balfour Matthew," honouring Mr. H. R. Balfour, who is such a sterling friend of Kunmunya, and the Rev. H. C. Matthew, our much loved secretary. This new boat was purchased by consent of the Board, from the Boat Repair and Renewal Fund, without making any fresh demand on our Church people for donations. She has been in commission since the wet season this year.

Livestock.—Cattle number 200; goats 170; donkeys about 50; horses 2; mules 2. The cattle provided milk during the wet season; and now provide meat as required. The goats provide milk and fresh meat at times. The donkeys do the carting and ploughing. The horses and mules do the mustering of the cattle.

School.—There are 16 full-blood children attending the school, and also the families of Alfred and Harry. School is taught, in the mornings, by Mrs. MacDougall, and has a great influence in building up the characters of the children. Mrs. MacDougall has also led packs of "Cubs" and "Brownies," which are keenly enjoyed by the children and have a very good influence.

Religious Instruction.—Morning prayers are held daily in the church and divine service twice on Sundays. Attendances on Sunday evenings are high, and attention to the services is intelligent and reverent. At the recent celebration of the Lord's Supper 51 persons partook of the Sacrament. This, the main reason for our being sent here, is the most striking evidence of the value of this work. There is an atmosphere surrounding the Mission that I notice afresh, on returning after an absence of more than a year, that speaks of the happiness and goodwill between the people and staff, and a readiness to be friendly towards visitors, that is pleasing to see.

Care of the Sick is a daily duty and is rewarded by a good measure of success. This involves feeding the patients, a heavy obligation that falls to the Mission, and one that is costly. For the medicines that we have used we have to thank very heartily the ladies of the P.W.M.U. again for their generosity in sending up cases of goods at Christmas time. These are good in quality and most practical. I have to express my very high appreciation of the work of Mr. and Mrs. MacDougall during my absence, and since returning, and also of the cheerfulness and zeal of Mr. and Mrs. Young, whom I was sorry not to have longer, but glad to see content to transfer to the new mission at Ernabella.

I think that we may feel that the work of the Church is going on at Kunmunya happily and prosperously. In the spiritual realm we may all thankfully acknowledge the blessing of God on this enterprise of the Church.

Ernabella.

Immediately after the General Assembly of 1936, which gave authority to the Board of Missions to inaugurate a Mission amongst the aborigines in the northern part of South Australia, the Board appointed a provisional committee in South Australia to co-operate with it in this work and to enable it more efficiently to inaugurate and direct it. The following are the members of this Committee: Dr. Chas. Duguid (Convener); the Revs. A. E. Page, S. Martin, N. Scott, Professor H. Johnston, Messrs. W. W. Paris, H. Zelling, A. Keith Sangster, R. Hilford, A. Anderson, J. R. Hemmer, H. M. Caire (Treasurer), R. Williams; Mesdames W. Ternent, Cook, C. Duguid, H. Herbert, D. A. David; Misses Bromham, Helen Watt, A. M. McCaul and Olive Gray.

In close consultation with this Committee, the Board decided to establish the Mission in the region of the Musgrave Ranges. It purchased a property, 500 square miles, known as Ernabella, which is a well-watered sheep station in what is admitted to be the key position in this area of the north-west of South Australia. It is situated 275 miles north-west of Oodnadatta, and its contact with the outside world is maintained by a mail service, which brings mails and stores once

in five weeks from Oodnadatta. Its western boundary is 20 miles distant from the eastern boundary of the Reserve. Within recent weeks the Board has learned that the Pastoral Board of South Australia has resolved not to renew the leases of the properties that lie between Ernabella and the great Central Reserve. The Committee and the Board were unanimous in their decision to purchase the property, and the transaction was completed in May, 1937. It was enabled to make this purchase through the generosity of certain friends who made large gifts and loans (without interest) to the Board, and through the generous co-operation of the Government of South Australia, which made a gift of £1,000, on the basis of £1 for every £1 contributed by the Church.

The Board at once issued a statement and appeal, which was sent to all the congregations of the Presbyterian Church of Australia, and to many friends outside the Church who were interested to stand by the Church as it sought to render this national service on behalf of the aborigines. The appeal was well received and responded to by certain people in Australia and in the Homeland, and within a year Ernabella was paid for and was the property of the Presbyterian Church of Australia. The Board desires the Church to know that, during those three years, it has been deeply indebted to Miss A. M. McCaul, who was the first Treasurer, and to Mr. H. R. Balfour, for their generous gifts and loans to enable this purchase to be made, and to Dr. Chas E. Duguid, the Convener of the South Australian Committee, and Mr. H. M. Caire, the Treasurer since January, 1938, who have given unstinted labour and time to the service of Ernabella. Miss McCaul also made valuable gifts from time to time to complete the equipment of the station. The Board further acknowledges the great kindness of the directors of the Melbourne "Argus" and the directors of the Melbourne "Herald" for opening their columns for a public appeal on behalf of Ernabella, and the great generosity of the directors of the Melbourne "Herald" in making a donation of £500 to launch the public appeal. Many timely gifts have been received for the Mission, notably a gift of 15 rams from Mr. Melrose, of South Australia, and a "Gloria" light plant with six lights and all necessary equipment from Mr. W. E. Thompson, and a gift of £500 from Mr. James H. McPhillimy and his sister towards the cost of erecting the assistant's house.

The Board expressed the hope that, in view of the strong protestations made in certain quarters about the deplorable treatment of the aborigines, and in view of the great urgency for Christian service to be given on their behalf before it was too late, every Presbyterian congregation in Australia would organize to make this an outstanding part of their Christian service, but while not a few individuals showed their interest and contributed generously, the great majority of the congregations did nothing to enable the Board to carry out the instruction of the General Assembly. It is still not too late, as this report will show, for every congregation in the Church to enter into a partnership to make Ernabella and the Board's other responsibilities efficient centres of service to the aborigines.

The Rev. J. R. B. Love was due for long furlough, after a long lapse of years, early in 1937. At the request of the South Australian Committee the Board approached him with a view to his visiting Ernabella and reporting on the prospects of the work to be carried on there. Mr. Love responded with his usual readiness to serve the people for whom he has given his life, with the result that when he established his family in South Australia, he made his preparations to go to Ernabella. The Board acknowledges the great kindness of Dr. and Mrs. C. Duguid, during their absence in 1937 from South Australia, in putting their house at Magill at the disposal of Mr. and Mrs. Love.

On this visit to Ernabella, Mr. Love was accompanied by Dr. Lewis Balfour and Mr. H. R. Balfour, who went at their own expense. These three examined the situation at Ernabella, and went a 450 miles' journey into the Reserve. They collaborated in the preparation of their report to the Board, and the result of this collaboration is appended:

Report on Ernabella Mission by the Rev. J. R. B. Love.

[Note by the Board on the opening sentence of Mr. Love's report: By the decision of the Pastoral Board of South Australia not to renew the leases of the properties lying between Ernabella and the great Central Reserve, Ernabella becomes the property adjoining the Reserve, and thus occupies the position of being the buffer state between the Reserve and the settlers to the west.]

Site.—I greatly regret that this Mission is not within, nor adjoining, the aborigines' reserve.

Ernabella has, however, certain advantages, stated below, which may in the end, prove that it is a better place for the centre of this work than a site within the actual Reserve.

Oparinna, the site which has been suggested as a good site for the Mission, we visited and made our headquarters for expeditions in different directions. Here we were fortunate to find a good supply of surface water. In January of 1937 this spring was dry, so we were reliably informed. We found the water had a bad effect on the camels, though we ourselves did not suffer particularly. The spring, though plenty for our needs on this small expedition, is not a big supply. The country about Oparinna did not favourably impress us; it is poor country, with scanty timber and insufficient feed for any stocking purposes.

Oparinna is at the western end of the Musgrave Ranges, Ernabella is at the eastern end. The eastern end of the ranges is better country than the western end. Ernabella is the best block in the Musgrave Ranges, with its already proved water supply from nine wells, some of which are good, some not so good.

A mission station must have an industry, to provide work and help to finance the cost of caring for the natives.

Ernabella.—Ernabella is already stocked with the nucleus of a sheep flock, and gives promise of successful raising of sheep.

There is a good garden at Ernabella which can be extended, to provide a necessary vegetable ration for the inmates. The soil is very good. The scarcity of water precludes any great amount of agriculture.

There is no soil in the immediate vicinity of Oparinna suitable for a garden.

The Ernabella and tributary creeks are timbered with gum, the flats with mulga—both useful timbers. Unfortunately, a good deal of the handsome gum timber close to the homestead has already been cut at Ernabella; but, with judicious cutting at a distance from the homestead, Ernabella has a sufficient timber for station needs.

Here it might be remarked that the natives destroy an enormous amount of both green and dry timber every day and night. The nights are very cold at this time of the year. The natives sleep behind breakwinds of green boughs, and keep bright fires burning all night, as they must do, to keep warm. As they consume the dry timber near one camp they remove camp to a spot where there is more dry wood for burning and green wood for breakwinds, often, indeed, not spending two nights in the same spot. This means that near every settlement they tend to denude the country: a problem that will need consideration.

More than half, I should think, of the Ernabella block is rugged, hilly country that cannot carry stock, but provides good hunting ground for the natives. I am told the natives do not kill the sheep, which are shepherded daily and yarded at night; a remarkable tribute to their inoffensiveness and simplicity.

The question of stocking the aborigines' Reserve has been mooted. I would deprecate stocking the Reserve.

At the present time, almost the sole food of the natives is meat, chiefly of kangaroos (including plain, euro, and wallaby), and rabbits. At certain seasons of the year the natives get vegetable food from grass seeds, fruits and roots.

The rabbits have spread out into the Musgrave Ranges in vast numbers. They chiefly occupy the plains, while the euros occupy the hills. The natives kill great numbers of rabbits, with kangaroo meat as a not so frequent, though more highly prized, addition.

To stock the Reserve would, on the one hand, limit the hunting of the natives on the plains, and, on the other hand, I fear it might lead to the devastation of the country. Already large areas show bad signs of being eaten bare by rabbits. The natives, in their daily hunting for food, tend to keep the rabbits down. To stock the rather poor country of the Reserve might remove the check to the rabbits, and, at the same time, join with the rabbits in eating the land bare.

The land that we saw between Marree and Oodnadatta seemed to me to be sadly far worse than when I saw it twenty-five years ago, much of it little more than desert. I fear what rabbits and stock may do to the Musgrave Ranges, including Ernabella, in another twenty-five years.

All the country between Oodnadatta and the aborigines' Reserve is now leased for pastoral purposes. I would advise making the best of the sheep on Ernabella, for the help of the natives, and leaving the

aborigines' Reserve an unstocked game preserve for the hunting of the natives.

Ernabella is, at present, the terminus of a mail service from Oodnadatta by motor truck monthly. It is easily, and comparatively cheaply, accessible.

From Ernabella to the border of the "buffer" area, between the aborigines' Reserve and pastoral settlement is 20 miles in an air line; from Ernabella to the border of the Reserve proper is 40 miles in an air line.

Condition of Natives.—From Oodnadatta to Ernabella we travelled by motor truck, and from Ernabella we travelled by camels to the western end of the Musgrave Ranges, going in to a number of springs and water soakages. On the mail route we travelled fast, largely by night, and did not see many natives. At each stopping place were seen a few natives and a fair number of half-castes. During our camel journey we met about 162 natives in the Ranges. We were told that about 180 natives passed through Ernabella after our departure. I think this number is largely a guess. Many of these natives are at present camped near Ernabella homestead, getting their food by hunting. A very pleasing feature of the native parties that we saw is the large proportion of children. At present at Ernabella there is a large number of children in the camps.

Health of those natives that we met in the Reserve is, on the whole, good. We saw one woman with a large part of her face destroyed (gangosa?), one man with sores (yaws?), two women blind, and one man and one woman with some form of skin disease, several cases of sore eyes, one child with a suppurating ear, and many sores and marks on the skin explained as due to burns received when lying too close to the fires at night. This explanation I believe to be correct. In spite of the above list, my general impression of the wild natives is that they are a lithe and splendidly active people, lean, but not seriously thin, capable of fast walking and running without apparent effort, as they accompanied us on parts of our way, or went after rabbits and kangaroos.

The disposition of the natives in the Reserve is better than about the settlements.

We took with us from Ernabella as guide and camel man a native man, and were joined for shorter periods by two other men, who accompanied us in turn during our travels. The man who accompanied us throughout proved a most capable and willing helper, as did the other two; at least in the latter case, they were willing, though not so much use in handling the camels. We had no unpleasant incident or mishap throughout the journey, and look back on our tour of the Musgrave Ranges as an exceedingly interesting and happy experience.

The wild natives that we met were induced to approach us by our native guide—their fellow-tribesman—and were, without exception, friendly. We presented the men with tobacco and the women and children with sweets. We did not give food, not wishing to establish a wrong precedent for the future missionary, who will travel and work among them. They allowed us to take photographs, showed a good intelligence in meeting my efforts to get words of their language, did not attempt any impertinence or intrude beyond invited limits in our camps, and frequently parties of them accompanied us trustfully on part of our travels. At one spring we met four men, four women, and eight children. We spent a delightful day with these people, and when we moved on they all came with us, getting their own meat as they travelled parallel to our camel route. After several days we took leave of them, telling them that we were going away for a week and should be back at Oparinna in about that time, signifying by fingers the number of days that we expected to be away. As we approached Oparinna on our return we saw smoke. They had gone to that spring and, as we drew near, the children welcomed us with shouts, the women danced, and an old man pointed with pride to a stack of firewood that they had gathered ready for us. This most unexpected kindness was a delightful surprise. The people seemed as pleased to see us again as we were to see them. They spoke no English at all, but when I spoke to them in a few words of their own tongue, gathered as we travelled, they shouted with laughter and ran to get water or wood as I asked.

How could any sane man shoot one of these simple, confiding people? In return for their help we gave them hot tea with sugar, the weather being cold, with a biting wind. This they much enjoyed, and fairly shared to all. We found lollies the greatest treat to them—a useful hint to future workers. As far as I am aware, the only sugar that these people

get is the wonderful honey-ant (dug out of the ground, that we were fortunate to see), and honey sucked from flowers.

In the neighbourhood of the settlement we find the people not so trusting. They have, inevitably, of course, been warned off parts of their own country, as the land has been stocked, and are rather more reserved. Future workers will need to be careful in striking the proper medium between relaxing discipline and being unfriendly.

The general station attitude towards the natives is too contemptuous; the temptation to the novice in mission work is to be too familiar.

Inviolability of the Reserves.—There are well-defined tracks, of camels and motor cars, left by “doggers” and prospectors, right through the Reserves. Some of these intruders have permits; others have not. I believe unauthorized traffic through and in the Reserves could be stopped, if it were wished to do so, by refusing permits to prospecting parties, by issuing notice that the Act will be enforced, and by instructing that prosecution is to be instituted against intruders.

The “dogging business” is a well organized trade. “Doggers,” white men who collect dingo scalps from the natives for the sake of the Government bounty paid for the destruction of dingoes, have their recognized rounds, meeting the natives at the camps, and purchasing the scalps from them in the Reserves. The goods used in trade include flour, tea, sugar, tobacco, matches, shirts and trousers, and dresses.

The question whether the natives ought to be clothed has been partly, and unfavourably, decided already by the doggers. In nearly all of the camps we found a proportion of the younger women and girls, and a lesser proportion of the men, wearing dirty and ragged remnants of European clothing. In the neighbourhood of Ernabella itself, we find all the women wearing some scrap of dirty rag.

The doggers argue, justly, that they are giving the natives pay, in their own country, for what is otherwise worthless to them; viz., for dog scalps. The rate of trade is probably fair as a mere business proposition; no more exacting than the usual country store profits. The doggers themselves we have found to be quite frank about their business. From doggers, settlers and prospectors we received no little kindness and valuable advice, freely given on their part, and gladly accepted by us.

The point at issue, is that the Reserves, so-called, are continually trespassed upon without check. This is unfair to the whole scheme of the great Central Aborigines Reserves.

In this enormous area (of mostly semi-desert), Australia has a great opportunity to save a splendid and interesting people. I believe the Reserves can, without much difficulty, be kept from unauthorized intrusion.

The question arises as to who ought to be allowed to enter the Reserves.

I would not advocate that either scientists or missionaries be allowed unrestricted access to the aborigines.

Scientists of every branch, particularly anthropologists, must influence the natives, and have obviously done so, as I have observed during this journey.

Missionaries are avowedly in the field to influence the aborigines.

Visitors, from simple curiosity, will increasingly wish to see these people.

Neither mere zeal nor mere science ought to be allowed to touch the aborigines.

I think that a co-operation between the Christian missionary and the scientist is the ideal at which to aim for the welfare, help and uplift apart from mere preservation in *statu quo*—a futile hope. The missionary must be an anthropologist and a linguist, if he is going to be any good in these Reserves. The missionary and the anthropologist, and other scientists, will prove a stimulus to, and perhaps also a check upon, each other.

In South Australia the Advisory Council for the Aborigines, with its representatives of the Government, the University and the Christian Church, may prove of the greatest benefit to the natives. It is my hope that the Ernabella Mission of the Presbyterian Church will work cordially with the Government and the University.

A suggestion has been made that certain places be made authorized receiving depots for dingo scalps. Ernabella has been named as one such place. I would recommend to the Board of Missions that the Board do not allow Ernabella to be a receiving depot for scalps from white men. This would only help in an illegal traffic, of which we disapprove.

I would recommend that, at the mission station, full net value be paid to natives for scalps that they may bring to the station, i.e., goods to the full-value of the scalp bounty, at cost landed at the mission. I would recommend that the missionary on patrol through the Reserve whom we wish to see at work, does not receive scalps on his patrols, as there is too much danger of misinterpretation of his motives by blacks, no less than by whites. This will mean, naturally, that the natives of the Reserves will not be able to dispose of their scalps at their own home waters. I believe that it will be better for them if such is the case.

Medical Needs of the Aborigines.—From what we have seen during this tour of investigation, I have come to the conclusion that the task of head of the Ernabella Mission is not one for a doctor, but for a clerical missionary, with at least first-aid knowledge. There are sick natives who need care. There are not enough sick natives to provide a practice for a medical man. A doctor, as head of Ernabella Mission, would soon "run to seed" in his medical profession.

There is a great field, and, I think, an urgent one, for a medical man to patrol the whole of the northern part of South Australia, visiting whites, blacks, and half-castes. This doctor could be usefully based at Oodnadatta. He will be more usefully equipped with a motor car than with an aeroplane. All settlements are accessible by motor, and it may prove feasible to traverse a great part of the aboriginal Reserve by motor.

With the passing of the "flying doctor" scheme, that the A.I.M. pioneered, into an accepted part of the life of the bush, under State management, it may be possible to arrange for the A.I.M. (these letters do not need explanation) to undertake a medical patrol of northern South Australia, in conjunction with the Government. The man for this work had best, I think, be employed for a short term, as is now the practice with the "flying doctors." Otherwise he would likely deteriorate in his work. If the patrol doctor is a missionary, going out in the spirit of Christ, regularly visiting all people, of whatever colour, in his district, he will probably not have very much direct practice, but he will have a clinic at each place of call, and will bring vast comfort in the course of his regular rounds, as well as saving many lives as occasion may demand.

Patrol of the Reserve.—I think a most valuable part of the work of the Ernabella Mission will be to regularly travel through the Reserve, meeting and getting to know the people and their language, administering first aid, bringing in to the mission station cases needing prolonged care, teaching and preaching the Word of God to a people with plenty of intelligence to understand an intelligent missionary, and fully co-operating with the Government in the oversight of these people; sympathising with and understanding their own laws and customs (though not believing that all the latter ought to be perpetuated).

For the present, and to reach every part of the Reserve, camel travel will be his mode of getting about (I give details in a separate note).

Associated with the missionary patrol, I would strongly recommend a patrol, if possible annual, by a qualified medical man. He would be piloted by the local missionary, with his knowledge of the country and language, and would advise as to treatment, and make a periodical report to the Church and the Government. I think it may well prove that there are medical men who will volunteer to do this work for Christ and His people in the Reserve, freely, or for cost of their expenses.

Ernabella Dispensary and Hospital.—A dispensary and a hospital building will be a necessary and early part of the equipment of Ernabella. Surgical cases, and cases needing qualified attention, will go to Oodnadatta, by motor from Ernabella and other stations along the route.

Water Supplies in the Reserve.—We found that a number of waters marked on the maps that we had were dry; also, we found waters not marked on the maps. The predominant feature of the Reserve is the paucity of natural waters, and the small supply at most of them. At one water (Koonapandi) we were accompanied by about forty natives. When we got to the water the men dug out a tiny soak, two feet deep and a foot across. Here, in turn, each man took a small drink. Then the dogs scrambled for a drink. The women and children waited till the water rose in the soak before they could get a drink. This was a day's journey from the previous water, and a very long journey for women and little ones from the next. This happened in June. By November, many of the waters that are now available may be dry. Then there must be great suffering on the part of the weak ones who have

travelled for a day to find no water at the end of it. (We ourselves did not touch this small supply, having water in our camel canteens, but not enough to give away.) I think a series of wells right through the Reserves, equipped with a windlass and wire rope, might save suffering and perhaps lives, in dry times. These wells would need periodical inspection. The patrolling missionary could co-operate with the Government in inspecting these wells on his rounds.

Half-Castes.—There are a good many half-castes in this district—how many I am not prepared to say. In the Reserve itself we saw none. I was told of one in the Mann Ranges. It appears to be the custom in this part of Australia for white men to live and travel with black women, and to acknowledge and keep their half-caste children, at least while they are able to do so. At the present there is a most distressing case there at Ernabella, of a young half-caste woman with a little golden-haired quadroon daughter, living in the blacks' camp. I am told that her father used to look after her before he died. She has worked on a station. Now she is sick (seriously sick, we fear), and has come here to see the doctor, who is one of our party. She is now being fed and treated here. One man with half-caste children asked me when we would take the children into school. I have replied that that will be done as soon as there is a place to put them. I believe that these white men will gladly send their half-caste children to the care of the mission school. Most of these men have no money, none have much. Some might be willing to contribute towards the cost of keeping their children at the mission school. I think many of them will be glad to receive them after they have been taught, and help them to find employment.

A school with dormitories for boys and girls, each in charge of some motherly soul, such as one of these poor half-caste women, is badly needed here as soon as they can be built.

Education.—I should think that, at the end of the first year, there might be twenty half-caste children in the school here.

Children of blacks, employed at the mission, and living around the station will, of course, attend the school here.

But I would strenuously oppose the taking of the full-blooded children from their parents and placing them in mission dormitories. Half-caste children must be taken from their mothers (at say, three or four years) and lifted up to take their place among the whites. Where the white man now lives with a black woman, the black woman eats her meals at the woodheap (at least, when strangers are present), while the half-caste children share the table of their fathers. The educated half-caste woman will either live with her own half-caste husband, or can share the table with her legal white husband, who will not be ashamed of her.

The black children must stay with their parents. That will mean that their school progress will be disjointed by frequent wanderings in the bush. I reply that that is good. They are learning the lore of their parents and can get their own food in the bush. Most important, I want to see the aborigines evangelized within the tribe, not by taking them out of the tribe. Their school progress will be interrupted, but it will not be worthless. There is far more learnt at school than letters and figures.

Immediate Needs of Ernabella.—The first, and greatest, need, is the man and woman to take charge of Ernabella and proceed to develop the mission along the lines that the Board of Missions has in view. They must be educated, to be able to learn the language and ways of the native people and to fittingly represent the Church here; they must be young enough to give promise of long service; they must be possessed by two interests only; the Kingdom of God and welfare of the aborigines. I think they can be found within the Church.

The next and, indeed, simultaneous need, is for a stockman to take charge of the sheep and stock (including horses and camels) of Ernabella. He must be married, or have marriage in view. If married, he will not be able to bring his wife to Ernabella till his house is built. Details of buildings are in separate letter.

With the staff chosen, a dispensary is an immediate need, to be followed by a hospital building. These will be quite modest buildings, but apart from the living quarters, for obvious reasons.

Dormitories (an ugly word, with bad associations; call them cottage homes, like the Burnside homes, or something like that) are next on the programme.

School and Church buildings will soon follow.

The superintendent will advise about wells, windmills, tanks, workshop, etc., as he gets familiar with the situation. These can all come in their own time.

I believe that the young people's associations can be enlisted to help in some of the nobler buildings. I was asked by the P.F.A. of Adelaide what they could do, and encouraged, but deferred, them. (The girls of the Western Australian Church built the very good church at Kunmunya; while the boys of the Western Australian Church built two rooms. I have no doubt that the young people of South Australia will do something similar for Ernabella.)

Co-operation.—We have already been assured of the hearty co-operation of the Hermannsburg Mission in the Northern Territory, and of the Patrol Officer (Mr. Strehlow).

The Aborigines Department of South Australia has cordially supported this project.

It should be feasible to co-operate with the Department of Native Affairs (Aborigines) in Western Australia, and make these great Central Reserves genuine reserves for the aborigines, where they will be helped, and, we sincerely hope, preserved.

I make no doubt that, when the objects of the Ernabella Mission are clearly presented to the Aborigines Department of the Northern Territory, that Department will join no less cordially.

Conclusion.—In presenting this report I have condemned nobody. The black people need our help; there will be half-castes as long as there are black women in Australia, and these most unhappy people need our help more than all; the white men, living hard and isolated lives away out in this country, need our help, too. I have found every section ready to be friendly. While by no means countenancing wrong, I hope that this mission will let it be definitely understood that the Church is in the field to help all, of any colour, who will and can be saved, in the name of Christ, who came not to condemn, but to save.

Report by Dr. Lewis J. Balfour.

The Musgrave tribe consists of scattered mobs of natives of different numbers, and roaming in all directions through the Musgrave Ranges; individuals joining different camps and others departing at various times.

We took every opportunity of meeting with natives on our route, and went out of our way to meet them if we heard they were in any particular locality.

All the natives we came in contact with were men of the Musgrave tribe—the Witjapakandja—about 180 in all, including about 50 children. Their physique was almost universally good. They are mostly rather small people, chocolate coloured, extremely agile, lithe and with no tendency to adiposity. They have few weapons, but are unerring in the use of the spear, on which they depend for food. They are a merry, smiling, good-natured people, always willing to help—those who know no English always doing their best, even if their best is wrong, and ever ready with a laugh at every failure on their part to help. They are a happy, cheery, chattering, contented lot, with no thought for the morrow.

The children are eager, quick, intelligent, and likeable, the babies occasionally crying, and the older ones playing, as white children do. As a matter of fact, disputes are less frequent than in white children's games, and they laugh nearly all the time, and are ever ready to share in the spoils.

A few cases of really serious disease were observed among the people, including acute conjunctivitis, trachoma, an advanced case of gangosa, yaws (?), and some of a less serious nature, including skin diseases. We heard of two or three other serious cases, but were unable to get into contact with them.

We saw no half-castes in the Reserve, but cannot say the same of regions outside the Reserve.

With regard to the natural food supply of the natives, I can speak authoritatively only for the present time of the year. For other times I can rely on reports of those living in the district. According to these reports there is, at certain seasons of the year, no lack of vegetable food, chiefly grass or other seeds. At the present time of the year food is plentiful, but mainly of one kind—rabbit—which is easily speared by the men, or dug out by the women. They seem not to tire of this food, and the method of cooking—roasting for a short time in the skin—preserves most of the juices. Hence, at this time of the year the natives show no sign of deficiency of vitamins, nor have I noticed any signs of early rickets or scurvy in the children.

As a luxury, which sometimes happens more than once in a day, a kangaroo of the plain or euro (hill kangaroo) is speared or run down by their dogs. On one day when we were with a mob they actually had six kangaroos. Their method of cooking kangaroos, too, may not suit our palates, but is certainly advantageous to their health. These are cooked in the same way as rabbits, but the meat is extremely under-cooked from our point of view. But it has the advantage of conserving all the juices, and, therefore, of preserving their health. However, the rabbit may not be altogether an unmixed blessing, for in time it may eat the country out and so diminish the supply of what has been the natives' food from time immemorial. But, for the time being, I believe that the natives' good health is largely dependent on the rabbit. They also get sustenance from the marrow of the bones, the long bones of the kangaroo, especially, always being cracked by means of stones, and the marrow eaten with gusto.

There seems to be a lack of sugar in their diet, as we saw no evidence of the presence of native bees, and honey flowers seem scarce.

There is a great lack of water in the Reserve, many miles separating the scanty supplies. This is a hardship, especially for the women and children. However, the springs which we saw and used issued from limestone and were highly mineralized, and probably are a beneficial source of lime.

There need be no fear of hostility on the part of the natives to the white man's medicine. They not only do not resent it, but eagerly seek it. Of course, they need some training in the carrying out of directions.

From what I have seen, unless the presence of the Mission draws many sick natives from the surrounding districts, I consider that there would not be enough work for a medical man were he permanently stationed at Ernabella. A dispensary here in charge of a missionary with some knowledge of minor ailments, who could be trained and allowed to give the necessary intravenous injections, would, in my opinion, meet the case at present, in conjunction with the periodical patrol by a medical man, stationed, say, at Oodnadatta, or from elsewhere, once or twice a year to Ernabella and through the Reserve. This patrol could, at present, be carried out on similar lines to the patrol of the constable stationed at Oodnadatta; that is, by mail truck or car to Ernabella, thence by camel. I have no doubt, from what I have seen of communications in the Reserve, that in time the camel travelling could be eliminated and the whole of the patrol accomplished by motor car from Oodnadatta.

This scheme would necessitate sending surgical and serious medical cases to Oodnadatta, 275 miles from Ernabella, along the mail truck route, but it should be possible to work this scheme in conjunction with the A.I.M. Hostel in Oodnadatta—if proper accommodation were there provided for natives and half-castes. This scheme seems the more feasible owing to the fact that the township of Oodnadatta has dwindled considerably in population since it has ceased to be a terminal point of the railway line.

The Board expressed great appreciation of the services rendered by these three staunch friends of its work on behalf of the aborigines. After the first examination of the situation at Ernabella and the journey through the Reserve, and after the preparation and submission of the report, Mr. Love returned to Ernabella to take charge and to study the language of the Witjapakandja tribe. He remained at Ernabella until the beginning of November, 1937, and forwarded to the Board and to his successor thirty-one pages of foolscap type-script of words and phrases of the language.

After due consideration, the Board appointed the Rev. H. L. Taylor as superintendent of Ernabella as from October 1, 1937, and Mr. and Mrs. Taylor arrived at the station at the beginning of November, and took over from Mr. Love. Mr. D. Taylor, father of the Rev. H. L. Taylor, accompanied his son to Ernabella, and gave fine service for some weeks, when illness compelled him to retire. The difficulties and heavy expenditure of a Mission Station to which all goods must be carried a distance of 1,000 miles are manifest, and the Board, through its Committee in South Australia, has been striving to secure the co-operation of the Railway and Aboriginal Departments, to share in bearing this expenditure as their share in the national service to the aborigines.

With Ernabella as its base, the Mission set out to render Christian service to the white settlers in the neighbourhood; to the homeless, detribalized natives, who wander in their rags and misery south to the East-West railway and west to Oodnadatta and the North-South railway;

and to the aborigines in their own camping grounds, with whom the patrols from the Mission Station will keep in touch.

It has sought, also, to provide work and education to the half-castes whose homeland this area is. Thus the Mission Station aims to be a centre of Christian influence where detribalized natives and half-castes will be enabled to live a full life, in the sense in which Christ gives "life in abundance," where they will be trained in stock and other station work, and in handicraft, and above all, in the Christian way of life. These aims it has kept steadily in view in the work which has been done by the Superintendent and his assistant, Mr. Len Young. Stockyards have been erected, a house for the industrial assistant is being erected, and a school, for which a gift of £100 was received, will be built this year.

In making its appeal the Board indicated its intention to make a regular medical patrol amongst the aborigines. The Superintendent has a daily medical parade of the aborigines in the vicinity of the station. Dr. Chas. E. Duguid has added this further service to the work at Ernabella, that in July, 1939, he made the first medical patrol since the inception of the Mission.

The Government in South Australia, through its Lands Department and Aboriginal Department, has kept in close touch with the work at Ernabella and its progress. The Church is given the opportunity to provide and maintain the finest industrial, medical and evangelistic Mission to the aborigines of Australia, so far known in the land, and at the same time to provide one of the finest culture contacts between the white and black races in Central Australia. In the region in the neighbourhood of the Great Central Reserve, there are possibilities of further development and co-operation. With Hermannsburg and the Commonwealth Patrol Officer working from the north in Central Australia, and the Ernabella representatives working up from the south, a complete Christian service can be maintained and the whole area patrolled in the interest of bringing the aborigines into a right alignment with the new conditions of their environment, and into the Christian way of life. The natives of Aurukun, hearing from their Missionary (the Rev. W. F. MacKenzie) about the Church's work for the natives at Ernabella, agreed to make an offering for the carrying on of that work, and a sum of £3/10/- was received for that purpose.

The Report of the Superintendent to 31/12/38 is appended:

Report of Ernabella Mission, November 1937, to December 31, 1938.

The Staff at Ernabella consists of: Rev. H. L. and Mrs. Taylor, and Mr. and Mrs. L. B. Young.

During this period Mr. D. Taylor, my father, who accompanied me from Adelaide was here for November-December, 1937. Mr. J. Hamil had charge of the sheep camp, December, 1937-August, 1938. Mr. R. Johnson was employed December, 1937-July, 1938, and Mr. R. Hughes, August-September, 1938.

Mr. and Mrs. Young arrived here about the beginning of August. They are good workers, very keen, and a tremendous help in the work of the Station. Mr. Young has taken over the sheep and stock work entirely, while Mrs. Young supervises the feeding of the workers, and does most of the gardening.

Population.—Uncertain. We had 190 full-blooded aborigines here for Christmas, but they were by no means the full population of this region. These consisted of 68 women, 64 men, 58 children. At present we have 7 half-caste children here.

Language.—Rev. J. R. B. Love, while he was here, did some valuable work on the language, which has helped us greatly. We have been able to add to the vocabulary, but I have not had time to do much more with the grammar. I have now a fairly comprehensive list of the kinship terms, about 30, but still have a few more to get.

Most of the time there is no competent interpreter. I have only met one man and one young woman with any English worth mentioning. Most of the people are only too willing to help, and are very useful with ordinary words and pronunciation, but when it comes to grammar it is not so easy. Another point is that, though the same language is spoken over a very wide area, there are some groups in that area who use different words for some things; e.g.: The Ernabella group call a gum tree "a para," the Mann Range people call the same tree "pepu la," although both seem to have grammar and many other words in common. With less truck driving to do and no worry about the sheep, I should be able to do more language work during 1939.

School.—Mrs. Taylor is at present preparing to start a few of the older children early in the new year. The main problems are language and the nomadic habits of the people. It may be some time before we can get a building up and the school into full swing.

Medical.—Sore eyes and burns have been the most common complaints treated. Other cases were boils, colds, cuts, bruises, spear wounds, influenza, one broken shoulder, stomach troubles, stricture, and yaws. The verandah serves as hospital and dispensary at present. We had three in-patients there at one time for three days, but otherwise have not had many. Several cases of yaws have been treated by injection (intra-muscular), mostly with marked success. For one case of a bad burn I had to go twenty-two miles with the truck. A woman with a tiny baby had burnt nearly the whole of the skin from her back. She is now well again. I have had two cases of toothache, both wisdom teeth. I have also pulled fourteen teeth for six white people.

We have to thank the South Australian Government Aborigines Department for an unstinted supply of medical requirements. Also Fauldings for a gift of a fine leather medical case for patrol work. I hope to do the first medical patrol through the Reserve about June.

Spiritual.—Prayers are held every morning. The people understand little, if any, of this at present, but they do realize that it is a solemn occasion. As we overcome the language barrier, they will find it becoming more real to them. I have conducted some Sunday services, using pictures and brief sentences in their own language. This side of the work is necessarily slow. It needs to be slow, too, so that when these are added to the Christian communion they may come with the light of knowledge in their eyes, as well as the glow of love within their hearts. So shall they become worthy members of the Kingdom of God and good citizens of Australia.

I feel that the establishment of this mission has been only just in time. A few more years and this corner would have held only the beggared remnants of the people that are here at present.

Christmas Boxes.—Seven boxes were received from Victoria, New South Wales, and South Australia. These represented twelve congregations. We also received a generous gift from the P.L.C., Adelaide Junior A.I.M. These all helped to make our Christmas a joyous one. For the staff this was capped by a fine hamper sent by our good friend, Dr. Wettenhall.

Wireless.—After giving us endless trouble, this is now performing well. The receiver is still not satisfactory. It is hard to tune in at any time, but at present it has a burnt out resistance, which makes it more difficult still. We can still hear on it. Our thanks are due to the Rev. Mr. Partridge, who paid us several visits, and to Mr. M. Anderson, for getting the set into going order. Thanks are also due to Mr. H. Ding, of Yunta, through whom I have been working, for his patience when the set has been troublesome, and for the excellent service he has given us. I hope to get a portable set for patrol work on the Reserve.

Weather.—We are now a recording station for the Commonwealth Meteorological Bureau. We are keeping records of rain; dry, wet, maximum, minimum thermometers; thermograph; and barograph; wind, cloud and visibility. Rain for 1938 was 1,311 points, as against 325 for 1937. The result is an abnormally good season, with the grass still green. Lowest temperature was 26° F., and the highest 108° F.

Garden.—The extent of the garden depends on the water supply available. At present we are growing cabbage, cauliflower, brussels sprouts, kohlrabi, carrots, parsnips, red beet, silver beet, spinach, sweet potatoes, sweet corn, tomatoes, turks cap, ironbark and gramma pumpkins, onions, swede turnips, lettuce, cucumber, water melon, pie melon, rock melon, four sorts of beans, celery, garlic, sage, mint and parsley.

Of the trees there are three figs, two peaches, two oranges, one lemon, and grapes. Miss A. M. McCaul has made a gift to the Mission of a 10,000-gallon tank on a 15 ft. stand, in order that we might develop the garden work. This magnificent gift, with a windmill, previously donated by Miss McCaul, will enable us to make an additional new garden, increasing the garden area to about three times its original area.

Truck.—Long distances and bad roads have made the truck costly to run. I have done 14,000 miles in the fourteen months I have been here. No trip has been made without loading, at least one way. I brought about two tons from Adelaide and returned with two tons of

loading. It should not be necessary to use the truck so much next year, which will not only save running costs, but my time also. Including loading time, average daily run is not more than 100 miles. This means that I spend about ten days each month driving the truck. In addition, I was away for six weeks as a result of an accident to the truck, which overturned on a soft corner. On the other hand, the truck has been invaluable; for the work done could not have been done otherwise. I hope that as Mr. Young gets used to driving he will be able to take some of the Finke trips. We go to the Finke in preference to Oodnadatta, as the road is better and eighty miles shorter each way.

Stock.—Camels: 4. Used for carting and hauling. Also for carrying rations to the sheep camps when these are close enough. Held mainly for medical patrol work on the Reserve. We will need a few more before the first patrol.

Horses: 22. All unbroken. Mr. Young is at present building a yard. When this is complete the younger horses will be broken in, and will then supersede the camels for all work except the medical patrol.

Goats: 110. These are used for milk and meat. They are quite a good type and give a good supply of milk. There are not enough to provide much meat. We need two new billys, but it is difficult to get good ones.

Sheep: 1,660. This number is a maximum for successful shepherding. With our present waters probably 1,000 is a more correct figure, if we are to avoid the evils of overstocking—erosion and sand drift. We need more wells, equipped with mills, tanks and troughs.

The aborigines can be taught to do the necessary work: boundary riding, shearing, crutching, shed work, care of mills, etc., over a period of years. Live stock such as sheep are not static, and unless they develop they go back. For this reason I have been compelled to spend more on them than I wished. We were fortunate in receiving a gift of fifteen good rams from Mr. R. Melrose, of Rosebank, Mount Pleasant, South Australia, and of a woolpress from Mr. W. M. Spiers, of Amphitheatre, Victoria. The press not only saved us wool-packs, but about half our carting trips.

Finally, I wish to thank the Board for the sympathetic consideration which they have at all times given to the problems of this new venture. I feel that God is with us as we work together to show His love to the Australian aboriginal. We thank Him for His guidance in the past and pray that it may continue in the years ahead.

Moola Bulla.

When the Rev. J. R. B. Love was on his way home to Kunmunya, Western Australia, in April, 1938, after a long furlough, a large part of which was spent on the Church's new Mission Station at Ernabella, South Australia, he met the Commissioner for Native Affairs of Western Australia, in Perth. The Commissioner laid a proposal before Mr. Love, which he communicated to the Board of Missions in a letter dated 28/4/38. The Board at once agreed that the proposal should be put before the people of the Presbyterian Church of Australia. A statement was issued on behalf of the Board. The request of the Commissioner of Native Affairs was for the Presbyterian Church of Australia to provide a missionary-teacher for the Government station for aborigines at Moola Bulla. The Department would provide quarters and rations and allow a certain amount as teacher's salary. The missionary would, in all religious matters, be quite independent of the manager of the station, and would be directly responsible to his Church. The Board at once communicated with the Foreign Mission Committees of the States to ascertain what measure of support they were prepared to give to enable the Board to accept the responsibility of a teacher-missionary for Moola Bulla. While showing sympathy with such a work, all were non-committal in the matter of pledging their States to additional financial responsibility, except Tasmania and Victoria. The former was prepared to meet what was decided to be a fair proportion, whilst Victoria promised to add £100 a year to its assessment if necessary. Towards the close of its financial year the Board received £25 from Western Australia for Moola Bulla, in addition to its assessed amount for the Board's work, and New South Wales indicated its approval of the inauguration of this piece of work.

Towards the end of 1938, the Right Rev. Dr. John Mackenzie, as Moderator-General, visited Western Australia and had an interview with the Commissioner for Native Affairs, who submitted to him the same proposal. The Board of Missions had in view the Rev. H. W. Hovenden,

who had had seven years' experience as a teacher before he entered the Theological Hall, and was prepared to go forward with his appointment, providing the financial responsibility could be met outside the Board's annual budget. Dr. Mackenzie at once communicated with friends of the Church who might be interested in making this appointment possible. The result is shown in the financial statement. Rations and quarters are set down at £130 per annum, a teacher's allowance of £100 is made by the Department for Native Affairs of Western Australia. The Church is, therefore, responsible for £70 a year, and the fares of Mr. and Mrs. Hovenden to and from Moola Bulla. The Board appointed Mr. Hovenden as from February 1, 1939, for a period of three years. He was ordained in the Toorak Church on 2/2/39. Mr. and Mrs. Hovenden reached Moola Bulla early in April, and at once took up their work. Reports which have come to hand reveal a great opportunity in a hitherto untouched area. Mr. Hovenden's first report from Moola Bulla is appended, and a short extract from one of his letters is given.

The Board recommends that Moola Bulla be made part of the Board's annual responsibility, and the amount required for its maintenance added to the budget.

The Board learnt with great pleasure what the Kunmunya people are doing for Moola Bulla. On May 14, at a Church service, the Rev. J. R. B. Love told them about the people at Moola Bulla and the Church's appointment of Mr. Hovenden as missionary-teacher. At the evening service, which was the Communion service, a money box was placed on the Communion table and the worshippers were invited to place their offerings in it. Practically all the worshippers made an offering. This will be repeated on Communion Sunday every three months, and at the end of the year their offering will be sent to the Board of Missions as the offering of the people of Kunmunya for the people at Moola Bulla.

Report on Moola Bulla from the Rev. H. W. Hovenden.

A million and a quarter acres (1,119,000 acres, if you prefer mathematical accuracy) inhabited by four white women, seven white men, and about two hundred natives and half-castes—that is Moola Bulla, one of the Western Australian Government native stations. Do not think we lose sight of each other, for, despite the vastness of the station, the majority of the white population lives within a stone's throw of one another. In fact, we constitute a settlement laid out along the four lines of a square, with several "streets" (as yet unnamed) leading off the square. Coming in from Hall's Creek, you approach the homestead at the front of the square. Here dwell the manager and his wife. Along the left side are the half-caste girls' dining-room, the kitchen, the cook's (a white woman) cottage, and the beef-house, while the right side is occupied by our cottage and the school parade-ground. The store takes up the centre of the fourth side. Continuing along the right hand side is the school-room, just touching the corner of the square. Behind it are the buggy shed, garage and the single men's quarters, while much farther afield is the tannery. In line with the store and school, and to the right of the school, is the native clinic in charge of a trained nurse (who is the wife of the storekeeper).

The mill-hand is occasionally in the single men's quarters, but more likely to be found in his buggy and pair somewhere along his 120-mile tour of inspection, or at one of the dozen mills en route. The boundary rider lives at "the five-mile," but he comes in now and again to report and pick up stores or mail. The other two men—the head stockman and stock-camp cook—haven't been sighted by us as yet, as they are about twenty or thirty miles out, with the native stock-boys, mustering and branding.

Moola Bulla means "plenty beef," and it certainly lives up to its name. One of the 16,000 head of cattle is killed every second day to supply meat for natives as well as white people, while variety in the menu is provided by "mutton." Why put mutton in inverted commas? You would probably be as surprised as we were to find that the "mutton" came from a herd of 200 goats. Of course, there are sheep on the station, about 1,500 of them, but they are carrying full fleeces at present. Goats are our best friends, for, besides providing mutton, they are the producers of our milk, cream, and butter.

The natives and half-castes who work on the place are all provided with three meals a day, clothes and blankets. The camp blacks receive rations of meat, tea, sugar, flour and tobacco.

Our work so far has been practically wholly among the children. This is "school country"—that means that, besides the native children

born on the place, there are a number of half-caste children who have been brought here by the Government from the surrounding cattle stations to live here and go to school. Fifty-six children are on the roll, and you can be sure that every one of them can give you the answer to two questions: What is your name? What is your country? (i.e., where do you come from?).

To give you an idea of what is being done, the following is an outline of a normal day's activity. Six a.m. is the time for rising. Before we settle to our breakfast, a visit is paid to the girls' dining-room. The older girls can now manage to say a simple "grace before meat" which I have been teaching them. After breakfast, I spent 7.30 to 8.30 at school preparing for the day's work, including instructing Albert, a native boy, about 15 years of age, whom I am training as my assistant. I hope to get an older girl, too, to train. At 8.30 the children assemble and we have a quarter of an hour at devotions. They are learning to sing "Father, we thank Thee for the night," and "Jesus loves me," and to say the Lord's Prayer. Besides that, they have a reading from Scripture on the life of Jesus, and then this is expounded in terms and language which they can understand.

"Cleanliness is next to godliness," runs an old proverb; so devotions are followed by an inspection of faces, hair, nails, etc., and a health talk. Then lessons commence. Drill and physical training are never failing attractions, not only to the pupils, but also to all natives within sight of the parade ground. Stories, poetry and songs are great favourites—more especially so when accompanied by dramatization.

Noon brings dinner-time, and another visit to the dining-room for grace. During the afternoon the lighter subjects (sewing, modelling, singing, poetry, etc.) are taken from 2-3. School is then dismissed and the remainder of the afternoon is spent in correcting exercises, clerical work, consultations with the manager, and so on. A cold shower forms a welcome prelude to tea at six.

Some evenings are spent at the homestead. On these occasions, we take our family of eighteen half-caste girls with us. They play, talk, or sing songs with the six down there, while the white people sit around and talk. Between eight and nine we wend our way homewards with our charges, who coil up in their blankets after they have said their prayers (the Lord's Prayer). We also feel quite ready for bed.

So far as the religious side of our work is concerned, it is confined to Scriptural instruction and devotions in school, together with grace and evening prayers for the half-caste girls. One can only proceed slowly, but I have been moving around among the older half-castes and natives in an endeavour to get to know them and for them to get used to me.

On Good Friday night the white population in residence (seven in number) and the older half-caste girls gathered at the back of the manager's house and we had a short period of remembrance and meditation, consisting of prayers, reading and exposition. Beginning from next Sunday (April 23) I am going to attempt a Church service each Sunday at 9 a.m. This will be for the whole population. What it will be like remains to be seen, as we have no organ and no hymn books. However, the black-board will come in handy for words of hymns, and my "parade-ground voice" (to quote one of the Ormond professors) may compensate for the present deficiency of musical instruments. We have heard some of the natives playing on "didgery doos" (long tubes). But, as the selections seem to be all on one note, it does not seem possible to call them into action.

Extract from letter:

I see that there are possibilities even with the children only—by influence, contact and teaching. Both in the school and at the Church services I am dealing with the life of Christ, so that, at any rate, the inhabitants of Moola Bulla are having an opportunity of hearing of the revelation of God in Christ Jesus, and also the fact of Christ crucified as the power of God and the wisdom of God—the only way of salvation. If only I can get them to the stage where they know sufficient about Him to be able to tell others when they visit other stations, or go to other places of employment, then my missionary work may have far-reaching effects and be wider than the mere sphere in which I am labouring. Despite the fact that the work is not just what I anticipated, I am carrying on with great happiness for I realize the tremendous amount of work that can be done here and the fact that it may reach out further even than we anticipate. The children, especially the ones about 10 to 15

years of age, are very keen, and the working boys on a Sunday pay great attention to the addresses. The difficulty is that the school children are being taught to speak English, and I am trying to cut out "pidgin" among them, and yet I have to use—well, not exactly "pidgin," but a sort of English which is broken. (It reminds me a bit of the translation of the Hebrew "And behold, from the river, coming up, seven cows . . .") so that the adult natives who have not had any education can understand.

One of the great drawbacks is that we are so far from the very centre of things. All stuff has to be sent by boat to Wyndham and then inland by truck. The truck can only get through from about March to October, and the cost is £11 a ton (and a short one—2,000 lbs. at that). Hence you can see that the other Government stations which are on the coast or nearer Perth are better off than the Cinderella out in the bush.

Frazer Scholarships.

Scholarships have been given to Mr. Farquhar Macrae (studying in Edinburgh), son of the Rev. F. J. L. Macrae of Korea (£20); Dr. Olaf Spence (£20), who completed his medical course and intimated his withdrawal from missionary service. He is now repaying the scholarship money. Mr. Allan Pound, third year medical student of Melbourne, holds a scholarship of £25.

Financial.

An audited statement of receipts and expenditure to June 30, 1939, is appended. With the exception of Tasmania, all the States have paid the full amount of their assessment to 30/6/39.

The Ernabella monies were paid partly in Victoria and partly in South Australia. Mr. H. M. Caire has submitted a full statement of Ernabella accounts to June 30, 1939. The amounts shown under the heading "Donations for Ernabella," in the General Assembly's Foreign Mission Board, Statement of Receipts and Payments, are the amounts paid directly into the Board of Missions Account in Melbourne, and transmitted to South Australia. These are included in the Ernabella statement prepared by Mr. Caire. For an understanding of the Ernabella position, Mr. Caire's statement must be studied. -With the responsibility of Ernabella and Moola Bulla, in addition to Kunmunya, the Board's financial responsibility has increased. The Board's suggestion is for the reduction of the grant to Queensland to £400, and the increase of the assessment by the other States: Victoria by £300; New South Wales by £290; Western Australia by £25; Tasmania and South Australia by £30 each. This makes a total of £3,450—provision being made in that amount for the removal of the deficit within the next three-year period.

(Signed)

T. WATT LEGGATT,

H. C. MATTHEW,

Joint Conveners.

ADDITIONAL REPORT FROM THE BOARD OF MISSIONS.

After the Report of the Board of Missions had been prepared and forwarded to the Clerk of the General Assembly, the Moderator-General invited members of the Executive of the Board to an informal Conference on some matters affecting the work of the Board.

The first matter had reference to the name of the Board which was responsible to the General Assembly for its work amongst the Aborigines. Some were of opinion that the intention of those who were responsible for the constitution of the Board of Missions and had in view that the Board of Missions should in course of time control the "Foreign Missions" work done by the State Churches. In actual experience the Board controls only the work amongst the Aborigines authorized by the General Assembly of the Presbyterian Church of Australia. The members present at the conference were of the opinion that, in order to avoid misunderstanding, it would be well to associate the word "Aborigines" in some way with the name "Board of Missions," and suggested that the name should be: "The Board of Missions—Aborigines Department." The Executive of the Board accepted this suggestion, and made a recommendation to the full Board for the adoption of this title.

Two other matters were discussed. One had reference to the amount of work for the Aborigines being done by the Presbyterian Church of

Australia. It was thought that much more work for the Aborigines should be undertaken by the Church and that the Board should approach the Assembly and ask for a larger annual budget. Further it was suggested that, in order to carry out the work in a much more efficient manner than at present and particularly to make contacts with those responsible for the welfare of the Aborigines in the Commonwealth and State Governments, someone should be appointed who should be free to visit the different States and make these contacts and secure the closest co-operation between the Church and the Governments. The Board is convinced that the Church should take a larger share in the work of winning the Aborigines of Australia to the Christian way of living, but the experiences of the Queensland Committee in its work for the Aborigines and of the Board of Missions during the last three years in inaugurating the work at Ernabella do not encourage the Board to believe that the Assembly will give authority for any great extension of this so urgent work.

Since this conference was held a letter has come from the Director of Lands in South Australia, asking the Board of Missions to take over responsibility for the three blocks lying to the West of Ernabella, an area comprising over 1,500 square miles. There is no question in the minds of the Board that, having begun at Ernabella, the Church should, without hesitation, take over this responsibility. It will mean that the Great Central Reserve adjoins Ernabella, and that Ernabella is now in the position to render maximum service to the Aborigines who up to the number of 500 (in the judgment of Pastor Albrecht of Hermannsburg) look to Ernabella as their centre. To exercise effective control and to carry out satisfactory Patrol work, this would require the appointment of at least two more men in the neighbourhood of Ernabella and in association with it. This is the natural and inevitable development of the work now established at Ernabella.

Ernabella Medical Patrol.—When Ernabella was established it was the intention of the Board and of the South Australian Government that medical work should be a feature of the Mission and that, if possible once a year, a medical patrol should be made through the Reserve. The Board has been fortunate in securing a Superintendent whose medical work is described by Dr. Duguid as one hundred per cent. good. The Board reported that Dr. Duguid had rendered this further service to the many which he has rendered to Ernabella since its inception, that he gave up over five weeks of his time during this winter to make the first medical patrol through the Reserve since Ernabella was taken over by the Church. His report of this patrol follows:—

The Ernabella Medical Patrol had been fully arranged when the Superintendent and myself were asked to co-operate with a Patrol of the Federal Department of Native Affairs. This patrol was arranged to ascertain the number and condition of the natives in the Great Central Reserve, to give them medical attention and to report on their foodstuffs, both vegetable and game.

I was absent from Adelaide five weeks and a day, and travelled roughly 2,800 miles by train, truck, and camels.

Mr. T. G. H. Strehlow, Deputy Chief Protector of Central Australia, with Pastor Albrecht of Hermannsburg, and a motor engineer, Mr. O. Heinrich, joined us at Ernabella. From there we travelled north through the Musgrave Ranges, then westwards along the entire length of the Musgraves, and across country over the sandhills to the Petermann Ranges. At Piltardi the base camp was formed, and the trucks changed for camels. On camels we investigated the north and south sides of the Petermann Ranges, crossed over on five occasions, and travelled as far as the border of Western Australia.

There had been no rain in the Petermann Ranges from 1936 until April of this year, and the country was entirely devoid of game. Actually only one crow and one rabbit was seen by the party in two weeks.

Five men, one old woman, seven mothers and twelve children made up the entire native population seen by us. It was learnt from the natives, and later checked by conversation with a white man who had seen the tragedy, that last year many natives died of starvation west of the Mann Ranges. When conditions became serious in the Petermann country, many of the natives went north-east into the cattle stations, and as far as Alice Springs on the line. Others stayed on, and in the end made for the Mann Ranges in South Australia, but they arrived too weak to search for food, and died round the waterholes. These people died not of disease, but of starvation in Australia in the year 1938.

The state of affairs in the Musgrave Ranges is a complete contrast to what we found in the Petermanns. Here, vegetable tucker is abundant, and native game is in evidence everywhere. The number of natives is heartening. In the camp at Ernabella there were 140 to 150 natives, with over 50 children amongst them, and it was estimated by the patrol that Ernabella is making contact throughout the year with fully 500 people.

The majority of the natives who frequent Ernabella belong to the Musgraves, but many come from the Mann Ranges, in the far west of the South Australian Reserve. People from the Everhard Ranges, south-east of Ernabella, are also coming in, and a large body arrived from Moorilyana while I was there.

The medical work done at the station by the Superintendent, the Rev. H. L. Taylor, is very fine.

Since statistics have been kept, the smallest number of cases a day has been five, and the largest thirty. When I was north, there were no less than twenty-odd cases a day. Burns of varying degree of severity, head the list of ailments. Eye diseases come next, and in a survey of the district I found five cases of total blindness, due to rupture of the cornea. This is a late result of acute ophthalmia and ulceration. Severe colds and influenza were very common, and there was one case of pneumonia, one case of middle ear disease, and three cases of yaws. Deep cracks of the soles of the feet were very common, and it is always so during the winter. These are very painful, much more so than the painful cracks of the fingers that we white people suffer from in cold weather.

There is no doubt that Ernabella is regarded by the native as a haven of refuge, and the old theory that an aborigine would never go to a white man for medical treatment, is completely disproved. Quite apart from Mr. Taylor's daily visit to the camp, sick native people present themselves at the station every morning. This year I took up a supply of the new tablet against influenza and pneumonia, and used it in the severer cases of influenza with astonishing results.

One of the clearest memories of the patrol is the great proportion of children at Ernabella, and in all native camps in the Musgrave country. It is estimated by white men who have frequented the Reserve every year, that there are at least one thousand natives in the three sections of the Reserve. To the great majority of these, if not to all of them, the Ernabella Mission is the last hope.

Drought conditions will come to the Musgrave Ranges as surely as to the Petermanns. We must be ready to face them. If we are not ready, many of the natives will trickle into the settled white population where nobody wants them; while others will remain in their own country and starve to death unless we can tide them over the drought. The mother station of Ernabella will not be enough. It will be necessary to have depots planted at Oparinna, in the Western Musgraves, 60 miles from Ernabella, and in the Mann Ranges, still farther west.

The Hermannsburg Mission, knowing of the great work that is ahead of us, has offered to co-operate with us in such a venture, but it should not be necessary to call on them once our own folks realize the plight ahead of our fine full-blooded people if a drought should overtake them. One thing is certain, we dare not leave them to starve to death.

There is no greater opportunity before the Presbyterian Church of Australia than this work in the very heart of the continent. The home-stead is 1,000 miles from Adelaide, but to do any lasting good to the natives of Australia, it is necessary to be far afield.

Work amongst the natives along the railway lines and in the townships can only be of secondary value.

Ernabella is seeking to save the untouched native by showing him how much better off he is alongside his own waters, helped by us when help is needed.

The factor that hampers us most is freight. Only a small part of the railway between Adelaide and the Finke Siding is under the jurisdiction of the South Australian Government. Practically all of it is Federal. It is hard to believe that these two Governments will not meet us in the matter of freight, when it is admitted that we are carrying on a national duty. Yet every appeal to them for a remission has been turned aside. Take a few examples:

Bricks worth £2 in Adelaide, cost the Board £6/5/- to transport to the Finke Siding, and then they had to be carried 200 miles over a rough

track in a Mission truck. Cement, £58, cost £62 for rail freight to the Finke. A gift of galvanized piping from the South Australian Government cost the Mission £44 in freight.

I cannot feel that the Federal Government will not yet grant us some relief from this crippling burden. The fact that we are a few miles within the South Australian border of Federal territory should not be used as an argument against granting us Federal relief. We are Australians doing an Australian job for the Australian natives, who have no knowledge of our arbitrary boundaries on paper. The aborigines ought to be a Federal responsibility, and not subject to as many different laws as there are States.

Ernabella is 500 square miles in area, but a greater task is ahead. The Presbyterian Church of Australia has been offered by the South Australian Government, just as I pen these lines, the control of 1,500 square miles between us and the Great Reserve. Many within the Church feel that the time has come for a great step forward on behalf of the aborigines. Here is a supreme opportunity. At Oxford, in 1937, where I was the representative of our Church, Dr. T. Z. Koo stated that the uplift of the native races lay within the Church. We have the power, he said, if we will wield it. No solution of the race problem is possible apart from religion.

A letter from Pastor Albrecht, of Hermannsburg, to Dr. Duguid, after the patrol in the Reserve, indicates his views about Ernabella and its prospects.

"Some weeks have elapsed since our return from the Petermanns and Ernabella, and one begins to see things more from a distance and even clearer than at the moment. I was very glad to have the opportunity of seeing the work at Ernabella and the possibilities your Mission has there. It is obvious from what we saw and heard of the natives that the station is the point of attraction to all those living in the district. If in trouble of any kind, or in need of advice and guidance, they know where they can find the people who will listen to them, and whose word they can depend on. The only regret I felt was that the place had not been established many years ago. Many natives who are now scattered could have been retained in their home district.

"I was much impressed with the site of the place. It almost lends itself to the purpose it is intended now. There is the fine level area for a large garden; you have apparently an inexhaustible supply of water in your wells, and there is plenty of room for all the station buildings you will need as the work grows, requiring more staff. The hills that surround the place may seem to be of little value, but for a Mission Station it is different. Here your people have their natural hunting grounds where they may obtain their meat without going long distances.

"The shifting population that frequents the place may prove troublesome in some ways. A firm hand is required to see that they know and observe the most elementary principles in living in touch with the civilized world, and the sooner they come to realize this the better for all concerned. Then, however, these wandering people have the advantage of being messengers to their fellow-tribesmen, and they will carry the influence of the Mission much further than the missionary himself could.

"The best work of Ernabella, however, will be done for years to come in the district, as far as I can see. Apparently there are still hundreds of natives living in the district. For their future development it will be very essential to remain and have easy access to their old waterholes, caves, sacred places, etc. Even if some of their country is used for other purposes, as long as they have their background at Ernabella and go there from time to time, it will mean more to them. As far as possible they could have centres, each tribe in his own territory. That, of course, means out-stations, which will require extra staff and expense. But the future welfare of the people should be considered above everything else. I am sure that there still are people in the Presbyterian Church who, once they realize what it all means, will gladly carry the burden. It is a work of love and patience which will probably not show very striking results for years. On the other hand, for one who can see the inside story, it will be a tremendous step forward if the natives are re-established in their home districts. Everything else can follow later on. For the time being it is obviously a race against time. May God give you the support you need and the men who will do the work joyfully."

On September 13, 1939, it was brought under the notice of the Board

that the Native Administration Department in Western Australia was seeking to bring into operation a set of regulations for the control of native Reserves and Missions on these Reserves, under the Christian Church.

Regulations 134 to 139a deal with the relations of the Churches and the Churches' representatives on Mission Stations to the Government. These regulations were previously submitted and withdrawn in view of very strong protest against their adoption. Now they are being re-submitted with a clause added, appointing a Board of Reference which has power to review the decision of the Minister.

T. WATT LEGGATT,
H. C. MATTHEW,

Joint Conveners.

APPENDED REPORTS OF STATE COMMITTEES.

I.—New South Wales.

In common with the other States, the Church has supported the Board of Missions in its task of taking the message of the Gospel to the aborigines.

The committee rejoices with the Board in the success attending the new ventures at Ernabella and Moola Bulla, and the General Assembly of 1939 agreed to undertake our share of the cost of the new work.

The W.M.A., during the past three years, sent large quantities of goods to the various Queensland stations, and also donated money for the purchase of articles for the Kunmunya Mission.

The New South Wales committee, in conjunction with the Association for the Protection of Native Races, has brought under the notice of the Government the needs of some aborigines in our own State of New South Wales, especially those living in the north-west in the parish of Collarenebri. At the latter place the aboriginal children are not allowed to attend the public school, and have no opportunity beyond what the local minister and his wife can provide of receiving the rudiments of education.

Chinese Church, Campbell Street, Sydney.

A review of the Church's work among the Chinese residents in Sydney reveals the fact that spiritual and temporal success has attended the efforts of the Foreign Missions Committee.

Under God this is due to the co-operation existing between the Foreign Missions Committee and a zealous band of workers, Australian and Chinese.

Visitation.—This important work has not been neglected. Mrs. Wong See is always on the alert to visit and welcome newcomers from China, to remind the indifferent of the privileges they are but lightly esteeming, and to endeavour to win them to a holier and more consistent Christian mode of living.

The Convener-Superintendent, accompanied by Mrs. Wong See, visited a large number of Chinese homes and warehouses.

In the interest of the local Fellowship Association, Mr. Allan Cobban gives up a good measure of his time after office hours in visiting young people, and seeking to win them for the service of the Master.

Miss Fleming keeps in touch with the parents of the school children, visiting them in their homes and enlisting their interest.

Sunday Services.—Three Sundays in the month the services are conducted in one or other of the Chinese dialects. An innovation was made when a service in the Swatow dialect was commenced. The speaker at this service is a young merchant whose father is a minister in the Province of Swatow. The young merchants from that district are grateful for this service. On the fourth Sunday the service is specially for the Australian-born Chinese. The Sacrament of the Lord's Supper has been dispensed every quarter by the Convener-Superintendent.

Fellowship Association.—Mr. Cobban continues his good work as leader of the Fellowship. Quiet, but effectual work is being accomplished. Young lives are being directed into avenues of Christian living and service. A number have joined the Fellowship of the Church Militant, having been prepared by Mr. Cobban for their first Communion.

The Sunday School.—Miss Fleming, with her band of Australian and Chinese teachers, continues to look after the Lambs of the Flock. The

children have been taught the value of service—and on many occasions have assisted other denominations and Church organizations. The needs of children of other races are not forgotten. They contribute to our aborigines and New Hebrides Missions, and partly maintain a cot at the Goodlet Hospital, Sholinghur, while the girls knit and send other articles for the babies in that institution.

Church Renovations.—One memorable service was that which, on July 17, 1938, marked the completion of the repairs and the renovation of the Church. These entailed an expenditure of £146/2/6. The Church received memorial and other gifts for its beautification and use, the donors being the Foreign Missions Committee, Rev. A., Mrs., and Miss Fleming, Mr. and Mrs. J. Simpson Lee, Mrs. Young Wai, Mrs. Wong See and family, Mr. S. Young Wai, the Sunday School children, and members of the Fellowship Association.

Relief in China Fund.—Independent of personal gifts to this fund, the Church people desiring to make a contribution as from the congregation by means of different functions raised £59/9/- for the relief of their country people in the war zone.

India.

Since the last report made to the General Assembly of Australia, the Indian Mission has been maintained and the work been owned by God.

Educational and evangelistic work has been supervised by our missionaries, Miss Hope Goldie and Miss Catherine McCredie at Sholinghur, and in the neighbouring villages, while at Pallipat the Rev. C. S. and Mrs. Boyall have been in charge.

The work, especially among the young people, is full of promise, and through our day and Sunday schools, hundreds of non-Christian children are being brought under the influence of the Gospel.

The red letter day in 1939 was when the new boarding home for boys at Pallipat was officially opened. The construction of the building was supervised by the Rev. C. S. Boyall, who had to spend the greater portion of each day on the job. The new building, with its white walls and red tiled roof, is now a landmark in the district. The money for its erection was obtained from a few friends in New South Wales by the Rev. A. Fleming, who also secured funds for the erection of the Kirkland Memorial Girls' Home, a school for high-caste girls in Sholinghur, and a primary school at Pallipat. A laboratory, the gift of the senior members of the Girls' Auxiliary, and Miss E. A. McGibbon, is in the course of erection. There has also been erected a leper shed or small hospital for the treatment of lepers.

Attendance at Church services and at school has been well maintained.

Industrial work at Sholinghur and Pallipat is being carried on, and the young people are thus being prepared for village life.

The work of the Goodlet Hospital has suffered to some extent through lack of continuity of service from Australian trained doctors.

We were fortunate in obtaining the services of Dr. E. D. Rosenthal, a distinguished German graduate. During the short time Dr. Rosenthal has been in charge the medical work has increased, and it is largely due to her energy and hard work that the leper shed was built.

Sister Nell Lang, after a well-deserved furlough, returned to India, but, unfortunately for the committee, and the work, Sister Lang has tendered her resignation. Miss Lang has given yeoman service and her departure means a great loss to the medical work.

Through the gates of the hospital there passed, in 1938, 591 sick folk, who became in-patients, while an additional 6,687 attended as out-patients. The doctor was consulted on 22,630 occasions.

The New Hebrides.

During the greater portion of the years 1936, 1937, and 1938, the work of our New Hebridean Field was supervised by the Rev. William Anderson, of Hog Harbour, and the Rev. J. P. Gillan, of Tangoa; and the thanks of the Church in New South Wales is extended to these brethren.

During the sittings of the 1938 Assembly the Rev. E. L. Sykes, a Victorian licentiate, was ordained and inducted to the mission fields of Malo and Nogugu. Since their arrival in the Group, Mr. and Mrs. Sykes have been busily occupied in becoming acquainted with their new sphere of labour, acclimatized, and seeking to gain a working knowledge of the languages.

The new missionary has been greatly assisted in making first contacts through the assistance so freely given by the two brethren whose names are mentioned in a previous connection. Mr. Gillan has several times placed his services and his launch at Mr. Sykes' disposal, while the same is true of Mr. Anderson.

To enable the missionary to have effective oversight of the people under his care it is essential a new launch should be purchased, and a house built at Nogugu, and to obtain the necessary funds for the launch and house an appeal is being made to the people of our Church.

In common with other States, the centenary of the martyrdom of John Williams and his companion, Harris, is being commemorated. Ministers are being asked to bring the beginning of the missionary work in the Islands under the notice of their congregations and youth organizations.

Financial.

During the period under review, the committee, like many other missionary societies, found it difficult to finance the ever-growing needs of the work. Fortunately, under the guidance of the Convener-Superintendent, there had been accumulated a reserve fund—and the deficits were able to be met out of this fund. While this reserve is not yet exhausted, it is essential, if the present work is to be adequately maintained, that greater liberality must be exercised by the members of the Church, and the fund be increased. Provision must be made for the times when financial stringency holds sway in the State and income falls.

The annual reports reveal that the income and expenditure for the last three years was as follows:

Income.		Expenditure.	
1936	£7,203 12 3	1936	£7,646 13 10
1937	£7,025 8 6	1937	£7,325 3 9
1938	£7,516 17 4	1938	£8,459 13 8

Administration.

The Rev. Alex. Fleming's appointment as Convener-Superintendent terminated on June 30, and he intimated to the General Assembly his desire not to be nominated for a further period of service.

The Assembly has divided the dual office and appointed the Rev. T. McDougall, of Rose Bay, as Convener, and the Rev. C. E. Turnbull as Secretary for Foreign Missions.

(Signed) A. FLEMING.

II.—Report Queensland Aboriginal Mission Committee.

Since Last General Assembly the work in Queensland has gone on steadily, and we thank God for great blessing at each Station. Changes have taken place in the administration, and the Convener is now Rev. D. Galloway, who replaces Rev. J. Sinclair, who resigned owing to ill-health. An important step was the appointment of Rev. D. A. Brown, Secretary for Missions, including Aboriginal Missions. In 1938, the Secretary and Mr. J. T. Robinson visited the four Mission Stations and held a Mission Council at Aurukun with the Missionaries. This is the first occasion, on which such a Council has been held, and it is proposed that a yearly meeting should take place in future.

Some changes have taken place in the staff. Rev. S. and Mrs. McKay resigned from Weipa and Mr. and Mrs. J. Dougherty were appointed in charge of that Station. Mr. and Mrs. G. Wilson also retired from the work, and Miss Bessie Wilson is at Cloncurry undergoing training as a nurse. Additions to the staff are Mr. and Mrs. J. Winn at Weipa, Mr. and Mrs. E. Ross at Mapoon, and Mr. and Mrs. J. McCarthy at Aurukun, while Miss Joan Wilson has succeeded her sister as teacher at Mornington Island.

In 1937 Rev. R. H. Wilson and Mrs. Wilson, of Mornington Island, completed 25 years' work as Missionaries to the Aborigines, and their great work was suitably recognized at the Queensland Assembly of that year. Rev. W. F. and Mrs. MacKenzie are in their sixteenth year of service and their work at Aurukun is progressing splendidly.

The rebuilding at Mornington Island following on the cyclone of 1936 has been completed, and there is now a splendid set of buildings on the Station. Frequent visits have been paid by the A.I.M. Doctor from Cloncurry, and his treatment of the people, especially the disease of trachoma, has improved their health considerably. The A.I.M. has been unflinching in its help and we thank all concerned sincerely for what has been done.

The reorganization of work agreed upon in 1937 has been partially effected, but progress in this direction is necessarily slow. A separate department to deal with the boat has been created and put in charge of Mr. F. A. Cane, and it is hoped that before long this department will produce sufficient revenue to offset the cost of maintenance. The lugger "J. C. Ward" was found to be in a very bad state, and over £1,000 was paid out in repairing her and installing an engine.

The health of the people on all Stations has been fairly good, but in 1938 a disastrous epidemic of whooping cough followed by pneumonia occurred on all Stations except Weipa, many deaths resulting. In view of the reports current regarding the incidence of leprosy amongst the Aborigines, the State Government appointed a medical officer to examine all residents on missions and also the bush natives who could be contacted. It is interesting to record that only two lepers were found at Mapoon, and none at either Weipa or Aurukun. No report has yet been received of the examination at Mornington Island which has just been completed.

The Minister for Health and Home Affairs and the Chief Protector again visited all Mission Stations within the period and their reports, as well as that of the Protector at Thursday Island, indicate their satisfaction at the manner in which the work is being carried on.

The financial position is still far from satisfactory; the Committee views with great alarm the proposal of the Executive of the Board to reduce the grant to Queensland to £200 a year. Increased responsibilities have resulted in increases to the staff and added costs and the Queensland Church is not yet in a position to carry the whole burden. Bentinck Island is still a challenge to our Church, which has been unable to do anything but maintain a very casual contact with the people there, who are estimated at not less than 500. The almost total disappearance of a market for copra and beche-de-mer has resulted in many of the men having to depend on the stations for work and food, and as little of the work is reproductive, expenses have greatly increased, with very adverse balances at Thursday Island business houses. The Government grant is inadequate to meet the situation, and the people must be fed. It is difficult to see just where the necessary income is to be obtained, and this proposed reduction would complicate the position considerably.

The spiritual side of the work has received much attention and the response of the people has been good. There are over 250 communicants on the four stations, and numbers are being added each year, especially from the younger people. Many have asked for baptism, and much interest is shown in the progress of the local churches. It is of interest to recall that Mapoon will shortly be celebrating the 50th anniversary of its establishment, and none of the other stations is less than 20 years old.

Summary of Population: School Children, etc., 1938.

	Population	School Children
Aurukun	336 in village, 300 outside	81
Mapoon.....	335	72
Mornington Island.....	280	68
Weipa.....	176	19
	<hr/> 1427	<hr/> 240

Summary of Receipts and Payments of Aboriginal Mission Fund for the three years, 1936, 1937, 1938.

	Receipts	Payments
Dr. Balance 1935		£2,433 19 6
1936	£2,638 2 10	2,724 12 8
1937	2,221 19 11	3,014 5 0
1938	3,791 14 10	3,315 12 2
Dr. Balance to 1938	2,839 9 6	

1938 includes Government Grant of £1,000 for repairs to "J. G. Ward", of which £800 was expended to the end of the year.

III.—South Australia.

During the period under review (October, 1936-July, 1939) many changes have taken place in the personnel of this committee, and of its representatives in the Korean mission field.

The retirement of the Rev. George Anderson, M.A., after many years' faithful and sacrificial service to the Korean Church as our missionary, was a matter of deep regret to the whole Church in this State.

Mr. Anderson was known and esteemed by every congregation in this State, and the younger ministers especially, regarded him as a wise and sagacious friend and counsellor.

The disappointment we felt, keen as it was, was little compared to that felt by Mr. and Mrs. Anderson when it became manifest that the prospect of their return to Korea was remote and uncertain.

The Presbyterian Church in Victoria has now called Mr. Anderson to the responsible task of Foreign Mission Secretary, and the Church in South Australia rejoices that Mr. Anderson's gifts of leadership and personality are still to be used in the service of the Korean Church.

Consequent on the retirement of Rev. George and Mrs. Anderson, the Foreign Mission Committee in South Australia have appointed Rev. Arthur and Mrs. Cottrell as their representatives on the Korean mission field.

Mr. and Mrs. Cottrell have already made contact with all our congregations, with excellent results, and they will return to Korea with the knowledge that the Church in South Australia stands wholeheartedly behind them.

The Rev. Norman Webster, B.A., who was Convener of this Committee for ten years, resigned on his translation to another State. The Assembly of South Australia, by special resolution, recorded its deep appreciation of his long and faithful services as Foreign Mission Convener.

The financial position has been a source of much anxiety and worry, but we trust that with the sympathetic co-operation of the Victorian Church (which we gratefully acknowledge), the time will not be far distant when the Church in South Australia will be able to increase its financial obligations, both in respect to Korea and to the Board of Missions.

The Revs. J. R. B. Love, of Kunmunya, and Rev. H. L. Taylor, of Ernabella, although primarily responsible to the Board of Missions, report regularly to this Committee.

We rejoice that two of our P.F.A. members in this State, Mr. and Mrs. Len Young, have been led to offer themselves for mission work among the aborigines and are now stationed at Ernabella.

For and on behalf of the Committee,

JOHN E. LLOYD,

Acting Convener.

IV. —Tasmania.

V. —Victoria.

During the three-year period under review, the work has been maintained amongst the Chinese, in the New Hebrides, and in Korea.

The Church has mourned the loss of not a few of its faithful missionaries and members of Committee. These are: Mr. George Young, Chinese evangelist at Beechworth; the Rev. Thomson McMillan, D.D., late of Tanna, under the John G. Paton Fund Committee; Dr. William Taylor, of Chinju, Korea; the Rev. G. Engel, D.D., of Pyeng Yang, Korea; and the Rev. F. H. L. Paton, and Rev. G. M. Baird.

The Rev. J. S. Jaffray retired in 1936 after 27 years in the New Hebrides.

The Rev. J. N. Mackenzie retired in 1939 after 44 years of missionary work, 15 years in the New Hebrides, and 29 years in Korea.

The Rev. H. C. Matthew resigned from the secretaryship and the Rev. Geo. Anderson was appointed in his place.

The Church decided that from January 1, 1939, the salaries of missionaries, which had been reduced 5 per cent, in Korea and 10 per cent, in the New Hebrides, should be restored to the normal amount. All missionaries of the Church are appointed on the understanding that they retire at 65 years of age.

New appointments have been made to the New Hebrides: Mr. E. O. Gox, as mission carpenter (in conjunction with other Churches) Dr. Wm. Armstrong, to Lenakel, Tanna (under the John G. Paton Fund Committee); and the Rev. E. A. Wale to Aulua, Malekula, New Hebrides.

The visit of the Rev. Yaksin Lee from Korea during the Church's centenary year gave great joy and inspiration to the Church.

The question of attendance at Shrine ceremonies has caused acute

difficulties in Korea. The latest news is that the schools under the Mission are either being closed or being transferred to other control.

In view of the fact that it is 50 years since the Church in Victoria began mission work in Korea, and in view of the difficulties for missionary work in the Far East, the Church has sent a deputation out to the Far East to confer with the missionaries, and with the authorities.

As it is 100 years since missionary work began in the New Hebrides, the Church is sending the Moderator, the Rt. Rev. J. R. Fiddian, as the Church's deputy to visit the New Hebrides. Mr. and Mrs. Fiddian leave in October for the New Hebrides.

Receipts.		Expenditure.	
1936	£13,732	1936	£16,478
1937	£12,907	1937	£15,078
1938	£14,846	1938	£14,511

For its work in Korea, the P.W.M.U. raised the following amounts: 1936, £7,650; 1937, £7,958; 1938, £7,857.

(Signed) J. ERIC OWEN,
Convener.

VI.—Western Australia.

Unto the Venerable the General Assembly of Australia, your Committee respectfully reports:

The work at Kunmunya continues to make steady progress in spite of the frequent changes occasioned by the exchange of the missionaries on the field, holidays and removals.

The Board of Missions requested the Rev. J. R. B. Love to undertake the inauguration of the new Mission Station at Ernabella, South Australia. Mr. and Mrs. Love were absent for about a year, during which time the Rev. H. L. and Mrs. Taylor carried on the oversight of the work at Kunmunya, and at the end of that period Mr. Taylor was appointed as Superintendent of the Ernabella Mission.

Contacts were made with the missionaries as they passed through Perth. The Rev. J. R. B. and Mrs. Love and Joseph, Rev. H. L. and Mrs. Taylor and Ann, Mr. and Mrs. W. B. McDougall and Mr. and Mrs. L. Young were welcomed as opportunity offered.

New work was undertaken at Moola Bulla at the urgent request of the Commissioner of Native Affairs, Mr. A. O. Neville. After negotiations with the Department the Board of Missions appointed the Rev. H. W. and Mrs. Hovenden to this sphere. They were given a public welcome on their way through Perth to take up their duties. Latest reports record a successful start as having been achieved.

Efforts are being made to construct a dam at Kunmunya. Through the Welfare of Youth Committee, Sunday Schools were asked to provide the funds necessary for this scheme. The response was gratifying. The work is still under construction.

Attention was drawn to the acute problem presented by the position affecting half-castes within the State, and the Missionary Council (Western Australian branch) was requested to call a conference of Churches and other bodies interested in the problem, with a view to some definite line of action being undertaken.

The issue of the proposed new regulations under the Native Administration Act, 1905-1936, occasioned considerable discussion. Vigorous opposition was directed against the introduction of these regulations, especially Section 68 (o), which required all missionaries working amongst the aborigines and half-castes to be licensed before they could undertake any work.

Parliament disallowed the regulations, and, at a later date, a conference on the control of natives was held at the invitation of the then Minister for Native Affairs (Hon. E. H. Gray), at which Churches, missionary bodies, protectors, and other organizations, were represented. It was then urged that something should be done to wipe out the slur cast upon the Missions by the Hon. W. H. Kitson, as reported in the press. The conference resolved itself into a deputation to meet the Premier, with a view to urging that a Royal Commission should be appointed to enquire into the charges made. So far nothing has been done, nor has any tangible result been achieved by way of improving the lot of the aborigines and half-castes. Hopes are entertained that, under the administration of the new Minister for the Department, some needful reforms may be effected.

The amount of assessment due to the Board of Missions was in dispute, and, after negotiations, the sum of £105/3/3, in full settlement up to 31/12/38, was agreed upon.

A special donation of £25 was made for the work at Moola Bulla. Mr. W. B. McDougall had the misfortune to lose the index finger and thumb of his right hand, as the result of a gun accident. A compensation claim has been agreed upon by all the parties concerned. Mr. Love expressed his appreciation of the work done by the natives in preparing a landing ground for the aeroplane which conveyed Mr. McDougall to Wyndham.

The Rev. J. R. B. Love is commended for refusing to accept the offer of money from the Lotteries Commission for the work at Kunmunya.

Government subsidy for the last three years amounted to £418/10/8. All of which is reported in the name of the Committee.

(Signed) JAS. ADAMSON,

Convener.

Receipts and Expenditure for the Three Years Under Review.

Receipts.		Expenditure.	
To Bal., March 1, '35	£149 0 0	1936	£256 8 3
1936	248 11 10	1937	224 17 4
1937	337 5 6	1938	421 0 1
1938	340 14 2	Balance ...	173 6 3
	£1,075 11 11		£1,075 11 11

(Signed) JAS. ADAMSON,

Convener.

BOOK OF COMMON ORDER.

Instructions were given by the General Assembly of 1936 for the preparation of Orders of Service for Morning and Evening Worship, Festivals of the Christian Year, etc., and of other material for Sunday Services (G.A.A., B.B. 1936, Min. 135 (2)). Some work was done along these lines; but those engaged in it became aware of the intention of the Church of Scotland to publish a complete Book of Common Order which might render this portion of the committee's work premature or even unnecessary. When, by courtesy of the Scottish Assembly's Committee on Aids to Devotion, a proof copy of the book which was presented to that Assembly in May, 1939, was made available, the Executive decided that it would be wise to postpone this part of our programme of publication.

It seems necessary, however, to comply with the instruction to revise the Orders for the Sacraments and other Offices of the Church which are already in general use, and are prescribed for the examination of Home Missionaries under enactment of the G.A.A. of September, 1933. In order to show the possibilities of such revision, a draft of a baptismal service has meantime been prepared as a basis on which the Committee will continue its work, and is herewith submitted for the information of members of Assembly.

W. BORLAND,

Convener.

The Order for the Administration of the Sacrament of Baptism to Infants.

The Sacrament of Baptism is administered usually during public worship by an ordained minister of the Church. The children of parents, who (either or both) being in the fellowship of the Church, profess faith in Christ, and obedience to Him are to be baptized.

The Minister shall begin the service with the sentence: The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children.

A suitable hymn may be sung. Then the Minister shall say: Hear the words of the institution of the Sacrament of Baptism, as delivered by our Lord and Saviour, Jesus Christ: "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world." Hear these further words of Scripture: "Then will I

sprinkle clean water upon you, and ye shall be clean. A new heart also will I give you, and a new spirit will I put within you. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall be my people, and I will be your God."

This Sacrament is a sign and seal of our ingrafting into Christ, of the forgiveness of our sins by His blood, and our regeneration by His Spirit; also of our adoption and resurrection unto everlasting life. By it we are solemnly admitted into the visible Church of Jesus Christ, and enter into an engagement to be the Lord's.

Even children too young to understand these things are sharers in the promise. In this Sacrament God brings the baptized child into the family and household of faith, and makes him a member of Christ, and citizen of the Kingdom of Heaven. This assurance is given by St. Peter when he declared that the children of believers are to be numbered with the holy people of God.

Consider what is written in the Gospel: "They brought young children to Jesus, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them and blessed them."

It is the duty of those who present their children for holy Baptism to make profession of the faith wherein they are to be baptized, and to promise that they shall be brought up in the principles of the Christian life and in the fellowship of the Church of God.

The Minister shall then say to the parents or those who present the child. In presenting *this child* to be baptized into the Name of the Father and of the Son and of the Holy Spirit, do you profess your faith in God through Jesus Christ, His only Son, our Lord and Saviour?

Answer. I do.

Do you promise, in dependence on Divine grace, to teach *him* the truths and duties of the Christian faith; and by prayer, precept and example, to bring *him* up in the fellowship of the Church of God?

Answer. I do.

(Alternatively the Minister may say: In presenting *this child* for Baptism, do you receive the doctrine of the Christian faith whereof we make confession, saying: "I believe in God the Father Almighty, Maker of Heaven and earth; And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God, the Father Almighty; From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the life everlasting"?)

Answer: I do.

Do you promise, in dependence on Divine Grace, to teach *him* the truths and duties of the Christian faith; and by prayer, precept and example, to bring *him* up in the fellowship of the Church of God?

Answer: I do.)

The Minister shall then say: The Lord bless you and *the child*, and give you grace faithfully to keep these vows.

Let us pray.

Almighty and Everlasting God, who hast ordained this holy Sacrament; give us grace to realize Thy presence here. Set apart this element of water from a common to a sacred use; and grant that what now we do on earth may be confirmed in heaven. Bless *this child*, we beseech Thee; let *his* name be written in the Lamb's book of life. Being baptized outwardly with water, let *him* be baptized inwardly with Thy Holy Spirit; let *him* receive Thy grace in its fulness and remain for ever in the number of Thy faithful children; through Jesus Christ our Lord. Amen.

The Minister shall then call upon the congregation to stand.

Then the parent, or other sponsor, shall present the child at the font (the congregation standing), and the Minister, calling the child by his Christian name, shall pour or sprinkle water on his face, saying:

N..... I baptize thee into the Name of the Father, and of the Son, and of the Holy Spirit.

The Minister shall then say, and the congregation may sing: The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace. Amen.

The blessing is repeated for each child if more than one are baptized.

After the Blessing the Minister shall say, and may, meantime, take the child in his arms: This child is now received into the membership of the Holy Catholic Church, and is commended to the love and care of all believers.. "Whoso," says the Lord Jesus, "shall receive one such little child in My Name receiveth Me." We, as a congregation of that Church, acknowledge our duty to provide for *him* instruction in the Gospel of God's love; the example of Christian faith and character; and the strong support of Christian prayer.

The Minister may now return the child to the mother with these words: The Lord be with you in the high and holy duty He has laid upon you, and abundantly fulfil in you His Word.

Let us pray.

Heavenly Father, most holy and most merciful, we thank Thee that it hath pleased Thee to receive *this child as a member* of Thy Holy Church. Being ingrafted into Christ, the true vine, let *him* ever abide in Him and receive His fulness. Grant *him* to grow in wisdom and in stature, and in favour with God and man. Amid all vicissitudes and trials, temptations and failures of this life, keep *him* true in faith and love and loyalty to Christ. Guide *him* by Thy Holy Spirit, that in due time *he* may heartily accept the holy vow now made on *his* behalf; that, witnessing a good confession, and persevering therein to the end, *he* may obtain the victory of life eternal; through Jesus Christ our Lord. Amen.

We thank Thee, O God, for Thy goodness to *the mother of this child*; let the *life* which Thou hast spared and the *life* which Thou hast given be precious in Thy sight, and devoted to Thy glory. Bless, we pray Thee, Thy servants who have dedicated *the child* to Thee; and give them grace to bring *him* up in Thy faith and fear and love, and to set before *him* the example of Christian life in the fellowship of our Lord Jesus Christ. Amen.

Sanctify to all of us, O Lord, the ministration of this holy Sacrament. Forgive us wherein we have come short of the grace of our own baptism by wandering from Thy ways; and bring us back to Thee in a true repentance. Quicken us anew by the power of Thy Holy Spirit, that we may walk in love, humility, and gentleness, as those who have been baptized by the same Spirit into one body through Jesus Christ our Lord. Amen.

Our Father which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, the power and the glory, for ever and ever. Amen.

Here may be sung a suitable hymn or psalm.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

BUSINESS COMMITTEE.

The reports of Committees and other papers are submitted herewith to the Assembly. Certain documents are reserved for the consideration of the full Committee meeting in Melbourne on the day before the first meeting of Assembly.

It will be necessary early in the Assembly to elect a Junior Clerk, and notice of nomination should be handed in on the first evening of the Assembly. It is probable that the Business Committee will make a nomination to the House, but this in no way interferes with the rights of any individual member.

The Convener of the Business Committee will also ask the Assembly to afford him the help of an Assistant Convener, who, to be of any service in preparation for future meetings of the Assembly, should be in the same State as the Convener. Dr. Macintyre was elected as Convener by unanimous vote of Assembly in 1906, so that he has, with the consent of

each Assembly, acted in this capacity for thirty-three years. He now feels that part of the burden should be shifted to younger shoulders. Nomination will be made on the opening night and election the following day.

RONALD G. MACINTYRE, Convener.

CANBERRA EXECUTIVE.

The Building Fund.

An ancient record, long since become proverbial, tells us that Rome was not built in a day. Of Canberra the historian of the future may possibly be justified in making a similar pronouncement. Indeed, it might not be surprising if he recorded that it was not built in two days. For Canberra, it must be remembered, was planned to be not only the capital of a great continent, but also one of the most beautiful cities in the world.

Nevertheless, one is tempted, with perhaps some justification, to not a little disappointment with the extremely tardy progress of one of Canberra's most noble buildings, our own Church of St. Andrew.

As far back as September, 1922, now 17 years ago, and under the inspiration of a great national ideal, the Assembly launched out on its memorable scheme for the Federal Capital. Our Church at once fell loyally into line and responded nobly. No less than £45,000 was contributed in a short time, the present buildings erected, and the work begun.

Unfortunately, a substantial debt remained. At last Assembly, however, our hopes for the removal of this debt and the completion of the Church were buoyant. We had the offer of a Commissioner, of whom we had great expectations, to succeed the Rev. Dr. John Walker. To our intense disappointment, after waiting for twelve months, the offer was withdrawn. A subsequent visit to Melbourne by the Convener, in which many enquiries were made, accomplished nothing further in the way of an appointment.

Queensland was then visited. In consultation with the Sub-committee there, the Rev. Dr. James Gibson was suggested as a possible helper, and subsequently approached. Dr. Gibson readily agreed to give what assistance he could to the building fund by approaching members of the Queensland Church. The Executive gratefully accepted his offer. We regret to report, however, that Dr. Gibson found it exceedingly difficult to enlist the sympathy and support of those he was able to interview.

During this period, other means were also adopted to bring our burdensome problem before the attention of our people. The Moderator-General, the Right Rev. Dr. John Mackenzie, in his travels throughout the Commonwealth, made constant reference to it. State Moderators were also written to last year and supplied with attractive circulars for discriminate distribution.

Dr. John Mackenzie, Dr. G. R. S. Reid, and Dr. James Gibson, have all written most informative articles on Canberra, which have been published in our Church papers in the various States. But our people as a whole have not responded. The debt, therefore, keeps mounting up. It has now risen to £16,456.

It is still felt, as it was three years ago, that the only effective way to solve the problem is by means of a capable Commissioner, who will organize a nation-wide appeal, possibly extending over several years.

Your Committee still holds authority to make such an appointment and unless the mind of the General Assembly has altered, will still persevere in its efforts to secure a suitable officer for this purpose.

Eighteen months ago, the Presbyterian Church of New Zealand appointed one of its ministers, the Rev. J. H. Lang, to act as its Commissioner in raising £300,000 for its centennial fund. The results were remarkable. In a short time £200,000 was secured, and the term of the appeal extends to 1941.

Mr. Lang was recently in Sydney and was invited to meet with the Executive Committee. The conference was duly held, and the question of securing Mr. Lang's services in connection with the Canberra building fund is now being carefully considered.

Church Halls.

The debt, however, is not the only problem we have to face. The population of the Federal Territory is now officially computed to be 10,100, 8,000 of whom are resident in the urban area. With this steady

growth in population, and the consequent increase in Church attendance and membership, the need of further accommodation for Sunday School and other purposes demands immediate attention. Such need, along with the desirability of completing the church building, and augmenting the endowment fund, should undoubtedly be included in any Commonwealth appeal.

With such enlarged accommodation, it would be possible before many years go by, for the General Assembly to meet in its natural headquarters—the capital city of our Commonwealth.

Rev. C. E. Turnbull's Ministry.

The ministry of the Rev. C. E. Turnbull during the last five years, in circumstances calling for many and varied gifts, and involving both large and unusual responsibilities, has been marked by conspicuous wisdom and ability, and by gratifying success. Although Mr. Turnbull was inducted to the Charge on June 12, 1934, the Church of St. Andrew in Forrest was not opened for worship till the following September. In such unusual conditions all central activities in Forrest were necessarily restricted for a time. Since then, however, the work has moved quickly forward and grown to considerable dimensions. In November, 1937, it was found necessary to overtake increasing responsibilities by the appointment of an assistant minister. The Rev. G. W. Vellacot, M.A., was appointed for one year, and was succeeded by the Rev. M. D. MacLeod, the present assistant.

Two services are conducted each Sunday in Forrest and Braddon, and monthly services at Westbridge and the Duntroon Military College. The Session now numbers six. There are eighteen members on the Board of Management. The number of communicants has now risen to 198, an increase of 103 during Mr. Turnbull's ministry. At Forrest there are 60 scholars in the Sunday School and 10 teachers; at Braddon the average attendance is 61, with 12 teachers. Religious instruction is given in various schools to 240 children. The Fellowship Association comprises five different groups. A good choir, led by an enthusiastic and gifted organist, renders valuable assistance at the Forrest services. There is a remarkably fine Men's League. The Women's Guild and Women's Missionary Association are zealous and efficient organizations. The whole work is steadily consolidating at the centre and gradually spreading its influence throughout the Federal Territory. In all these endeavours the minister has been ably seconded by Mrs. Turnbull, whose gracious personality and untiring co-operation have won for her the highest esteem and affection.

In 1936 Mr. Turnbull was honoured by being called to the Moderatorial Chair in the New South Wales Church, and in May last received the further distinction of being appointed Secretary of its Foreign Missions Department.

The thanks and congratulations of the General Assembly are tendered to him for the success of his work in Canberra, and their good wishes for prosperity and happiness in his new sphere of labour.

The Period of Settlement.

As the ministry of Mr. Turnbull drew to its close (June 12, 1939), a meeting of the Canberra congregation was called to consider what action should be taken to secure a successor. It was inevitable that the limitation of the Pastorate, as a practical issue, should then emerge; and in connection therewith the following resolution was passed by the congregation:

"That this congregation submit to the Selection Committee that the principle of a definite limited period rather than that of an indefinite period be accepted as governing the appointment of a minister to the Canberra Charge."

The deliverance of the General Assembly in 1936 had been as follows: "Declare that the term of settlement of the minister of Canberra be recognized 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."

It was felt by the office-bearers and members of the congregation that the provision for a possible extension was not definite enough and would possibly create a situation which might be embarrassing for both minister and people; and that the resolution which they passed would give greater satisfaction to all concerned.

The Selection Committee, consisting of four members appointed by the congregation and four appointed by the Canberra Executive Committee, went very fully into the various issues which were raised by this resolution. After consultation with the Canberra Executive Committee and with the Procurator, Mr. Bryan C. Fuller, K.C., for whose guidance they express the heartiest thanks, the Committee approved of the congregation's resolution, and on the basis thus provided, formulated such an arrangement for the settlement as seemed to be satisfactory. This was subsequently submitted to the congregation and approved, and the Assembly is now asked to approve and authorize the same.

In forwarding this request, through the report of the Canberra Executive, the members of the Selection Committee are not unmindful of the many problems which might be raised thereby. Nevertheless, they are fully persuaded, as is this Assembly, that the special circumstances of the Canberra congregation and the peculiar conditions which are involved in its Pastorate, are in many respects different from those which obtain in an ordinary charge, and therefore require exceptional treatment. At the same time, they also realize that the proposed arrangement, in the nature of a mutual agreement, must be regarded, in the meantime, as a temporary measure to meet abnormal conditions. If it is found, after sufficient experience, that this arrangement (of similar plan) is desirable or necessary as a permanent measure, the congregation, through the Presbytery of Goulburn and the General Assembly of New South Wales, may then take steps (as was done in connection with Scots Church, Melbourne) to secure the enactment of special legislation to meet the case.

Meanwhile the Canberra congregation trusts that the Assembly will approve and authorize the arrangement which has been proposed for the present settlement. Its stipulations are as follows:

1. That there be a definite understanding between the G.A.A. and the congregation of Canberra on the one hand, and the minister of Canberra on the other, that the pastorate of Canberra be limited to five years.
2. That the minister to be inducted give an undertaking to the congregation that he will resign the Charge at the end of that period.
3. That, after such resignation be received, the minister, with any others who may be considered, shall be eligible to receive a further call to the Charge.
4. That there be also an understanding that during the fifth year of the settlement, the minister shall be free to accept a call to another sphere of labour.

Terms and Conditions of Call.

Approval is also sought for the following:

A Manse is provided (with certain furnishings).

The minister to provide his own car, £102 being paid for running expenses.

Telephone rent and local calls are paid, and trunk calls on authorized Church business.

Holiday—one calendar month.

All reasonable removal expenses to be paid.

Such approval is necessary in view of the fact that the Assembly is at present assisting the Charge by the payment of £100 to the stipend funds, and of £20 for insurances.

General Finances.

It had been hoped that the congregation would have been able to go forward to the present settlement with decreased assistance. But, after considering carefully the whole position, the Executive is persuaded that the congregation could not yet undertake the whole burden of maintenance. Since these grants were first made, the work has been considerably extended, and the obligations correspondingly increased. An assistant minister is now employed, involving an annual expenditure of about £233. The Home Mission Committee of New South Wales is making an annual grant of £32/10/- for extension purposes, and the Home Mission Committee of Victoria (from the Lloyd Bequest Fund) has added £50; the remainder, about £156, has to be found locally. Repairs on the Church and Manse last year amounted to £55, and costs of general maintenance are high. An instalment of £45 is required annually

in connection with the Braddon property. It is felt, therefore, that no reduction at the present time can be made in the Assembly grants without seriously endangering the work that is now being done. The matter, however, has been closely considered by the Canberra Board of Management and every effort will be made, at the earliest date, to relieve the Assembly's burden.

Sub-Committees and Executive.

With a view to the assistance of any Commissioner who may be appointed, the Executive requests the continuance, with changes indicated in the Deliverance, of the State Sub-committees appointed in 1936. The Executive also desires certain additions to its number. The Chairman greatly regrets his inability to continue in office, but will be pleased to be retained on the membership.

J. B. GALLOWAY,
Chairman.

CHRISTIAN SOCIAL ORDER.

At the request of the Convener of the Business Committee (a request made necessary because the Committee on the Christian Social Order set up by last Assembly has not functioned, but one that gave me no opportunity to prepare for insertion in the White Book a complete report covering the activities in each State), I have, in consultation with members of the Victorian Committee, prepared the following brief general statement, which we hope will be amplified by a report from the State representatives, and published in an Assembly paper.

Our hope is that the Assembly, in view of the urgency of the world situation and the social reconstruction that is inevitable, will take appropriate action so that the Church may give the necessary guidance with respect to the spirit and principles that should govern human relations. It is becoming increasingly clear that the Christian way, so far from being a counsel of perfection, is the only way that will produce a form of social organization that provides both security and permanence.

And yet it is questionable whether the full import of the Gospel of Jesus Christ for the world has been sufficiently recognized even by its exponents. New pagan deities are being enthroned. The State is asserting its supremacy.

Christ is taken by many people as an acceptable conclusion about life, who do not take Him as the only possible solution for life. They are interested, for one reason or another, in introducing Him into their thought categories, their cultural institutions, their religious organizations, their social programmes, their political constitutions, because He helps them to think some things out and to see other things through. But they do not fit themselves and their thinking and their programmes into Him. They accept Him as a valuable servant, but they will not obey Him as a Sovereign Lord." (John A. Mackay, "The Christian Message for the World To-day," pp. 120-121).

"The purpose of God in creation as well as in redemption can be realized only in a reconstructed social order. To say, as some are saying in these evil and troubled times, that the secular order is radically corrupt, and that the 'Church has not to bring into force a social programme for a renewed world order or even a Christian State' seems to me to be denying the reality and efficacy of the Grace of God to enable us men and women to carry through His own beneficent purposes." (Professor H. Maclean, "The Purpose of God in Creation and Redemption.")

Herein lies the necessity and the urgency of the Committee for a Christian Social Order.

JACK C. JONES,
Convener, Victorian Committee.

SUPPLEMENTARY REPORT

After consultation with the representatives of other States, the following is published as an Addendum to the Report of the C.S.O. Committee, above.

The activities of the C.S.O. in South Australia have been undertaken from the outset by an inter-Church Committee set up as the result of a public meeting held in the Adelaide Town Hall, December, 1935. On that Committee sit the representatives of ten Churches, Y.M.C.A., Y.W.C.A.,

W.C.T.U., and S.C.M. The Committee gave itself to intensive study. The result has been the production of:

- (a) First Interim Report dealing with the facts of poverty and unemployment.
- (b) Second Interim Report dealing with causes of poverty and unemployment.
- (c) Third Report, which is in course of preparation, is to deal with the remedies for these ills.

Both New South Wales and Queensland have their own State Committees, which have done very valuable work. The compendium of the report of the section of the Oxford Conference on Life and Work dealing with the Church and the Economic Order prepared by the Queensland Committee is most valuable, and should be made generally available.

The New South Wales Committee has been facing the problem of unemployment and rehousing, and has been successful in securing at least some measure of governmental action.

In both these States our Committees are in close touch with similar Committees of other Churches.

Victoria has a Council of the Movement towards a Christian Social Order consisting of representatives of all the Protestant Churches, Y.M.C.A., Y.W.C.A., and S.C.M. This Council was the outcome of the activities of the Commission on the Church and Social Conditions set up by the Forward Movement Committee of the Victorian Church.

The denominational representatives on the Council are regarded as the Executives of the respective denominations and are responsible for furthering the message of the movement in their respective spheres.

The Council has issued the following publications:

1. "The Manifesto of the Movement"—an Analysis of the present order.
2. "The Memorandum of Unemployment."
3. "The Call to the Church"—a compendium of authoritative opinion under the following heads:
 - (a) "The New World through the Triumphs of Science."
 - (b) "The Incompetence of Capitalism."
 - (c) "The Menace of Nationalism."
 - (d) "The Challenge of Communism."
 - (e) "The Problem of Unemployment."
 - (f) "The Domination of Finance."
 - (g) "The Weakness of Divided Witness."
 - (h) "The Imperatives of the New Age."
4. "The Fetters of Finance."
5. "The Crisis in Christianity."
6. "Report on Capitalization"—compiled at the request of the Victorian Assembly.
7. "Modern Problems and Mental Attitudes"—issued by the Victorian Committee.

The study of these publications has produced a profound change in outlook and attitude on the part of the majority who have received them; but we are bound to confess that they have not been circulated to the extent that their merit deserves or the situation demands.

The Presbyterian representatives of the Council have been authorized by their Assembly to edit and circulate "The Christian Tradition regarding Interest and Investment." That matter is now in hand.

Moreover, the same representatives actively co-operated with the Kagawa Fellowship and the Presbyterian Senior Fellowship in a remarkable Conference at Queenscliff last Easter; the outcome of which has been the formation of the Christian Co-operative Fellowship and the publication of the Conference Report under the title "The Christian Approach to Co-operatives."

Slowly, but all too slowly, the right of Jesus Christ to be the Lord of every department of human life, is being recognized, but not yet accorded in practical and personal terms.

The delegates from all State Committees, however, especially in light of the tragedy that has overtaken the world in renewed hostilities, are unanimous in their desire that the supreme court of Presbyterianism in Australia should resolutely face the implications of the responsibility of the Church for the character of civilization, and that it should take such action as will secure that effective guidance be given for the conduct of all human relations to the end that justice and peace may at last be enthroned.

JACK C. JONES, Acting Convener.

CHRISTIAN UNITY REPORT.

In view of the resolution of last Assembly, and of the feeling manifest in the House, your Committee has proceeded with careful deliberation, while at the same time cultivating a spirit of cordial co-operation with the other Churches. So far as reports have come to our hands the State Committees have acted on the same lines, but, under the wise inspiration of the Moderator-General (Dr. John Mackenzie), an encouraging movement for a closer union of forces is being suggested.

In Queensland the Committee has mostly been marking time, while affirming their readiness to reopen negotiations with the Methodist and Congregational Churches; while in Western Australia a body representative of the Anglican, Presbyterian, Methodist, Congregational and Baptist Churches has been meeting regularly to discuss issues of Church union, and this brotherly intercourse is all to the good. While in New South Wales there has been some informal intercourse with the Methodist and Congregational representatives, but nothing definite decided. The Committee felt that for practical purposes negotiations, if entered upon, should meantime be confined to the Congregational and Methodist Churches.

The following is the report from the Victorian section of the Committee by A. Irving Davidson, Convener.

The Committee has not been called to meet, but its members have shared in the activities of the State Assembly regarding certain phases of Christian unity with other Churches.

The State Committee on Co-operation with other Evangelical Churches found that different aspects of the matters committed to it were being prosecuted by other Committees, and recommended that it be no longer continued. This the Assembly accordingly accepted.

Activities in the direction of Christian Unity have been:

I. The State Assembly has had five representatives, appointed by the Assembly, on the Victorian Regional Committee of the Faith and Order Movement, the late Rev. H. M. Burns being for several years its Secretary, and the Right Rev. Dr. John Mackenzie taking an active part in its work. Frequent meetings of this committee have been held and have been attended by representatives of all the other main branches of the Protestant Church. These meetings have been most fruitful in evidence of the developing spirit of Christian unity.

II. —Religious instruction in State schools has its special problems in Victoria. The burden of that work is, in a special way, thrown upon the Churches for co-operative action.

There have been several unofficial conferences between leaders of the various Churches to explore ways by which more effective co-operation may be secured. In these conferences members of the Victorian Assembly have been actively engaged. The matter has now arrived at a stage where official authority from Church Courts and conferences is being sought. The Victorian Assembly has endorsed the proposals. The Board of Education has the matter in hand.

Here, again, there has been evidence of a determination by representatives of all the Protestant Churches to find a way of mutually working together for the main objective—the religious instruction of youth.

III. There has been some attempt made in home mission work for co-operative arrangements with some of the other Churches for avoiding overlapping. This is being done through the Home Mission Committee, but negotiations are, as yet, not sufficiently advanced for any definite statements of results.

THE OECUMENICAL MOVEMENT.

I. —General.

Two important conferences were held in Britain during 1937. The World Conference on Church, Community, and State, met in Oxford, in July. The Assembly was represented by Dr. Charles Duguid, of Adelaide, and his wife was also present as "an official visitor." Dr. Duguid took part in the discussions, and forwarded to the Moderator an interesting report.

Unfortunately, the Assembly was not represented at the Edinburgh Conference on Faith and Order, held in August of the same year. One practical result following these two conferences has been the decision to form a World Council of Churches. This is, at present, in process of formation, and the Presbyterian Church of Australia has been invited to be represented on the Council.

II. —In Australia.

In the report of the Victorian section of this Committee, reference is made to the work of the Regional Committee of the Faith and Order

Movement. In addition to the activities mentioned, it should be noted that the Committee is preparing to co-operate with other national organizations of a similar nature, in arranging a United Preaching Mission throughout the State in 1940.

The hope has been expressed from the headquarters of the Faith and Order Movement that at no distant date a Commonwealth-wide Council of Churches may come into being. This Council would not only give direction to the Oecumenical Movement in Australia, but it would also give the Churches of our country a place of influence in the wider movement.

Inter-Communion.

In Sydney an informal Committee, including representatives of the Anglican Church and other Churches connected with mission work in the Pacific, has been at work on the problem of Inter-Communion. The Presbyterian Church is not represented in the particular fields where the problem first became acute, but the desire has been expressed that, in view of the magnitude of the issues and possibilities involved, and of the recent negotiations for a concordat between the Episcopal and Presbyterian Churches in the United States, the Presbyterian point of view should be represented. Should further progress be made the matter will, in due course, come formally before the Church Courts concerned.

Presbyterian, Methodists and Congregationalists.

In 1938, the Moderator-General, after conferring with the Convener of this Committee, conveyed by letter to the Methodist General Conference which met in Adelaide, the resolution of the 1936 Assembly, in which the Assembly, while recording the conviction that "the time was not appropriate to enter upon negotiations for corporate union," expressed its own readiness "to co-operate with other Churches in every way possible."

In reply, the General Conference resolved:

1. To appoint a Committee to act with the Committee of the Presbyterian Church, to prevent overlapping of work in the Australian Inland Mission field.
2. To continue negotiations with the Congregational Church for incorporating union and to invite the Presbyterian Church to take a share, with a view to the union of the three Churches concerned.
3. It was further resolved "that this Conference, believing in the invisible unity of all Christian people in and through our Lord and Saviour Jesus Christ, rejoices in the evidence of a growing desire to make that unity more visible in spirit and in form."

At the request of the Moderator-General, and in response to the resolutions of the Methodist General Conference, these matters are referred to the General Assembly.

Proposals for Co-operation.

At an informal conference between the Moderator-General, the President of the Methodist General Conference, and the President of the Congregational Union of Australia and New Zealand, held in 1938, the question was discussed of giving more definite expression to the reiterated desire of their respective Assemblies for closer co-operation. The following document was drafted and it was suggested that it should be submitted through the Committees concerned to each of the three Assemblies. It was submitted to the Congregational Assembly, which met in Brisbane in May, 1939, and, in principle approved. It is now submitted for the consideration of the present Assembly.

Proposals for Co-operation between the Congregational, Methodist, and Presbyterian Churches.

1. The present world situation confronts Christian people everywhere with the urgency of expressing their oneness in Christ.
2. Hence the call to us as Congregationalists, Methodists, and Presbyterians to join with other bodies of Christians in the effort to bear effective witness to the reality of our faith and fellowship in the Lord Jesus Christ, which is the basis of our common faith.
3. Such effective witness requires that our three Churches should identify themselves with the Oecumenical Movement as represented by the Edinburgh and Oxford Conferences.
4. It requires, also, the bringing to some practical issue of the movement which has for many years led our Churches to explore the possibilities of closer union.

5. In view of the indications that the re-opening of the question of organic union appears to be at present impracticable, we are convinced that the immediate step claiming us is an adventure in faith and fellowship along the line of conferences and consultations between duly appointed Committees of our respective Assemblies for:
 - (a) the promotion of frank discussions of problems affecting the inter-relationships of our Churches;
 - (b) the removal of misunderstandings where such exist;
 - (c) the securing of closer and more effective co-operation, where such co-operation is lacking; and
 - (d) in general, the advancing of the work and witness of the Christian Church amongst the people of this land.
6. Such co-operation, if effectively controlled and faithfully adhered to, should develop in us a spirit of unity, which, in due course, may shape toward organic union as the ultimate goal. In this, we should be prepared to follow whither we shall be led by the Divine Head of the Church, to Whose authority and guidance we would now and ever humbly submit ourselves.
7. The appeal to our people to give themselves whole-heartedly to this co-operative movement is put forward, not out of any consideration of mere mutual self-interest, but out of deep concern that nothing in the way of denominational differences should be allowed to hinder our true and effective witness as Christians professing a common faith and charged to advance the Kingdom of God in this land.

These proposals are now submitted to the General Assembly through this Committee.

RONALD G. MACINTYRE.

Convener.

REPORT OF CODE COMMITTEE.

(Mins. 33, 33a, 37.)

Last Assembly the Code Committee submitted the revision of the Chapter on Discipline with some necessary amendments in the Articles of Agreement. The Committee was authorized to prepare certain Overtures, to send these down to State Assemblies and Presbyteries for consideration and report, and after consideration of such reports to revise the Overtures in the light of these, and to send such Overtures down to State Assemblies and Presbyteries under the Barrier Act. It was not found possible to completely carry out the authority thus given, as Dr. Macintyre, the Convener of this section of the work, found it necessary to revise the whole Chapter and to present it to this Assembly before sending it down to State Assemblies and Presbyteries. This is now being done after consideration of Overtures from the Presbyteries of Brisbane and Mortlake, and also from the General Assembly of Victoria. The full revision is now presented for the consideration of the Assembly. After completion of revision some of the main points were submitted to the Law Agent, Mr. Proudfoot, and the whole revision was finally submitted for the consideration and opinion of the Procurator, Mr. Bryan C. Fuller, K.C.

Much laborious work has been given to each section by the respective Joint Conveners.

Regarding the matter of regulating the legal ownership of the property of the General Assembly, the Australian Inland Mission and other agencies of the Presbyterian Church of Australia, it is recalled that the last Assembly (September, 1936), on the recommendation of the Code Committee, resolved as follows—

“ . . . 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 body be created, preferably by special legislation directly and specifically applicable to it.”

“ . . . the primary object of such legislation would be: To vest all property and funds held in trust 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.” (A.B.B., September, 1936; Min. 149).

The Law Agent's letter to Very Rev. Dr. Macintyre, included in the Code Committee's Report to the General Assembly, may be referred to for a sketch of the various methods of overcoming the difficulties that had arisen from time to time, which it was desired to remedy. (A.B.B., September, 1936, pp. 145-6.)

These were (1) Special legislation—the form approved by the Assembly. (2) Registration of an Association not for profit under the Companies Act. (3) Trust Deed. The first two involved incorporation; the last did not.

Following the Assembly meeting, the various State Churches were communicated with, and most either appointed special committees or left the matter to be dealt with by existing committees.

In New South Wales, where the movement had originated, representative opinion speedily developed in favour of a provisional settlement of the matter by a Trust Deed. It was explained that the amount of property concerned, though substantial, was not yet great in value, that the obtaining of the necessary special legislation from the different Parliaments was not likely to be perfected by September, 1939, and the urgency of the matter called, if possible, for the adoption of an effective working solution by that date.

Although settlement by special legislation is, we believe, the best plan, it was felt by the Convener that the adoption of a suitable Trust Deed would meet the difficulty for a number of years and, as time was an important factor, an alteration in the nature of the proposal submitted was capable of justification to the Assembly.

The Law Agent accordingly prepared a draft Trust Deed, which was then settled by the Procurator and circulated among all members of the Code Committee, and sent to the several State Churches or the representative committees that had been appointed or authorized by their Assemblies to deal with the incorporation proposal.

This resulted in the receipt of a number of suggestions, limited in number, but for the most part of a valuable character.

All of these received consideration by the Law Officers of the Church, and most of them have been included in the revised draft which appears as a Schedule to this Report. They do not involve any radical alteration in the draft previously circulated which, so far as we have ascertained, was "generally approved" by members, Committees, and at least one State Assembly (Victoria).

The Code Committee will meet in Melbourne to deal finally with the matter before submission of the Draft Trust Deed to the General Assembly.

A motion or motions of the character outlined in the early part of the Draft will be then settled and listed for consideration by the Assembly.

Other procedure matters may also require attention and, if necessary, a supplementary report will be furnished by the Committee.

For the Committee,

RONALD G. MACINTYRE,
A. G. PROUDFOOT,

Joint Conveners.

Revision of Chapter on Discipline.

Articles of Agreement—Procedure and Practice.

127. IV. The General Assembly shall have functions legislative, administrative, and judicial, supreme with regard to the doctrine, worship, and discipline of the Church, the missions to the heathen, the training of students, the admission of candidates to the Ministry, the reception of Ministers from other Churches, and Home Missions so far as hereinafter provided.

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

V. 1. The Judicial Commission shall hear 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 the decision on the case has been arrived at by a State Assembly in the course of judicial process. The decision of the Judicial Commission shall be final except in such cases

where appeals or references involve the interpretation of doctrine. In cases involving interpretation of doctrine, the Judicial Commission shall hear the case and come to a preliminary judgment, which will not, however, take effect until it is reported to the General Assembly by whom it may be affirmed, reversed, varied, or suspended. In this review, instead of a record of the case the finding, of the facts only by the Judicial Commission shall be reported to the General Assembly, but the records shall be laid upon the table of the Assembly. The Clerk of the Commission shall be responsible for certifying and forwarding to the Clerk of the General Assembly the preliminary judgment with such documents as are necessary in the case. The members of the Judicial Commission shall take no part in this review by vote or otherwise in the General Assembly. (See also Section on Appeals.)

V. 2. The Judicial Commission shall also receive and deal with all references from a State Assembly where a judicial process has been proposed as above, or entered upon. In all appeals or references the Commission shall have authority to deal with the whole case so as to dispose of it finally, subject to the above right of the General Assembly in cases involving doctrine.

V. 3. The Judicial Commission shall be summoned to meet at a convenient time and place by the Moderator or Acting-Moderator. The Chairman of the Judicial Commission 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. Every decision of the Commission shall be deemed to be carried if a majority of the members of the Commission voting vote in favour of it. 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 the Chairman shall give a preliminary ruling which shall then be put to, and determined by vote of, the Commission.

V. 4. The Judicial Commission shall consist of 38 members, Ministers and Elders, 26 of whom shall be appointed on the nominations of the State Assemblies—8 by the Assembly of Victoria, 8 by New South Wales, 4 by Queensland, 2 by Tasmania, 2 by South Australia, and 2 by Western Australia—the remaining 12 by the General Assembly itself. Should an Assembly fail to nominate, the General Assembly shall appoint in its stead; 16 shall form a quorum.

V. 5. 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 the Commission, adjudicate in the case at any stage of the proceedings of the Judicial Commission. By Prosecutors, Appellants or Respondents are to be understood those prosecuting or appealing or responding on their behalf, or acting on behalf of the Lower Court.

V. 6. The General Assembly, at each ordinary meeting, shall appoint a body of Assessors, whose members shall be other than the members of the Judicial Commission, to assist any Presbytery, or State Assembly, which may seek their aid in conducting any case involving a question of life or doctrine. 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 or 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. Except in Judicial or Appeal cases, as set out in Articles of Agreement, 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 dealing with their References, Overtures or Petitions.

Procedure in Regard to Discipline.

(1) General Principles and Rules.

(1) Discipline is exercised for the spiritual good of the offender, the purity of the Church, and the glory of God by those appointed to rule in the Church, and is to be administered in a spirit of faithfulness, love, and tenderness.

(2) In cases of discipline, Church Courts form their own judgments independently of proceedings in other Courts, but the judgment of a Civil Court may be taken into consideration.

(3) Since a fama against a Minister or Licentiate or other member of the Church, 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 some reliable person, either in a writing subscribed by him, or 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 there is a fama clamosa so grave that the Presbytery, for its own vindication and the purity of the Church, shall find it necessary to begin proceedings without an accuser.

If a fama has subsided and lain 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.

(4) All matters relating to discipline are heard in private, unless the Court determine otherwise.

(5) No professional counsel is permitted to plead in any case, but an accused person or persons may ask the Court to sanction the appearance of a friend as his, 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 has advised the Court on procedure he is not to be treated as a party or parties at the Bar, but as a neutral adviser.

(6) The adviser counsels and assists the accused in the conduct of the case, and, as well as the accused, is entitled to put questions to witnesses. He may also answer questions put by the Court. And at the request of the accused and in his stead he may be heard at the close of the evidence prior to the Court considering its finding.

(7) When an accused has the assistance of an adviser, he must himself be present during the hearing of the case, unless the Court sanction his absence.

(8) An adviser is precluded from deliberating or voting in the case, and is subject to the authority of the Court before which he appears. The Court may, at any time during the progress of the case, recall its sanction to the adviser to act as such, should his conduct give occasion for it, in which event he shall not be entitled to take any further part in the case. In such circumstances, another adviser approved by the Court, may be appointed forthwith.

(9) In all matters of discipline, Office-bearers and Members of the Church are bound to abide by the decisions of the Church Courts; and recourse to a Civil Court against any such decision or against the execution thereof, or against any individual member of the Court acting as such is excluded.

(10) Confession of the offence charged may be made at any stage in the case, and the fact shall be recorded in the Minutes.

(11) A Court may accompany its finding on a case with such expression of opinion or such counsels as may seem to it to be suitable.

(12) 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, if such Presbytery consents so to do, and in such case and in respect of the alleged offence, the jurisdiction shall pass to and be exercised by such Presbytery.

(13) An allegation of incapacity to plead on the ground of insanity must be disposed of before any further proceedings in a case.

(14) General Rules or Standing Orders shall apply when not inconsistent with these Rules.

(15) If any case arise for which these Rules do not make full provision, a Court has a discretionary power in the conduct of the case; but care must be taken that substantial justice is done to the person concerned, and full opportunity allowed him to vindicate his innocence or extenuate his guilt.

(16) It is the duty of Sessions and Presbyteries to explain the necessary procedure to parties, and if they desire to carry the case to a Higher Court, to show them how they may do so.

(17) Save where the context otherwise requires, the expression "member of the Church," whenever used herein, shall be deemed to include both Communicant and Adherent.

(2) Courts of Discipline.

(18) Accusations against an Elder, a Deacon, a Communicant, or an Adherent, are investigated by the Session under whose jurisdiction he is.

(19) 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 is deemed to be more convenient, such Presbytery may remit the whole case to another Presbytery as provided for in Par. 236 (12).

(20) In cases of discipline, the various Courts of the Church and the Judicial Commission shall conduct the business before it in accordance with the rules herein set forth and in harmony with the Articles of Agreement and Standing Orders of the Church, and the Courts of the Church shall be responsible to the Higher Court for the observance of this regulation. (See also 174 (1) on Spiritual Freedom.)

Session.

(21) A Session has power of discipline within the congregation under its jurisdiction.

(22) A Session has no jurisdiction over a Licentiate or a Minister.

(23) 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 meeting. Anonymous communications are to be disregarded.

(24) If a Session resolves that the purposes of discipline may be attained by dealing with the Member privately, it appoints the Moderator or other of its members to confer with him and deal with the case. If this private action prove satisfactory, no further steps are taken.

(25) If an alleged offence be of a flagrant character and is denied, the Session proceeds according to the Rules laid down in this Chapter.

(26) In cases of special difficulty or importance, or in cases involving the highest Censures of the Church, a Session, before proceeding to trial, may report the circumstances to the Presbytery, and request advice or instructions as to further proceedings; or it may ask the Presbytery to appoint Assessors to sit with it in dealing with the case.

(27) A certificate of disjunction is not granted to a member of a Congregation in regard to whom a case is pending. If, during the course of 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.

Presbytery.

(28) A Presbytery has jurisdiction over its own Members, over the Congregation within its bounds, and over Licentiates and Ministers without Charges whose certificates of status it holds or is entitled to hold.

(29) A Minister whose resignation has been accepted by a Presbytery remains under the jurisdiction of that Presbytery until he has been transferred to another Presbytery.

(30) A Licentiate is under the jurisdiction of the Presbytery which licensed him until he is regularly transferred to another Presbytery.

(31) The exercise of discipline by a Presbytery over Elders, Deacons, Communicants, or Adherents of the Church is, in ordinary practice, limited to cases brought before it from Sessions by Reference or Appeal, when the usual procedure in References and Appeals is followed.

(32) A Presbytery may direct a Session to originate a process of discipline on Office-bearers, Communicants, or Adherents under its jurisdiction.

(33) If an offence alleged against a Minister without Charge or a Licentiate be stated to have been committed within the bounds of a Presbytery other than that to which he belongs, and be brought under the notice of the Presbytery within whose bounds the offence is stated to have been committed, it is the duty of the said Presbytery to communicate the information which it has received to the Presbytery which has jurisdiction over the alleged offender, in order that it may proceed according to the laws of the Church.

(34) If the accusation against a Minister consists of a number of small matters taken together, such as acts of negligence or unsuitable actions, the Presbytery may hold a special Presbyterial Visitation.

(35) When the matters charged are practices which, in the opinion of the Presbytery subvert the order, unity, and peace of the Church, or

are errors in doctrine, not seriously affecting vital points of religion, or are not pertinaciously adhered to or intentionally spread, conference should first be held in the hope that a Warning or Admonition may be found sufficient.

(36) If a Minister in a Charge be suspended from office until his case is determined, the Presbytery notifies the suspension to his Congregation, and appoints an Interim Moderator of Session. (Rule 74).

(37) If a Minister feel himself aggrieved by the circulation of charges seriously affecting his teaching or conduct, he may request his Presbytery to inquire into them.

(38) The Presbytery, after making a preliminary inquiry and having decided to proceed further with the case, may request the assistance of Assessors in accordance with Articles of Agreement (VI), and such Assessors shall exercise the rights of members of the Presbytery for the time being, but without power of moving or seconding a motion or voting upon any motion moved.

(39) A Presbytery, after having served a libel on an accused party, and taken the necessary evidence, may, before coming to a judicial finding, refer the whole case to the Higher Court for verdict and consequent action.

State Assembly.

(40) A State Assembly has jurisdiction co-extensive with its bounds, subject to the laws of the Church.

(41) A State Assembly has original jurisdiction in every case of discipline, and may either remit the case to a Lower Court, or, if the matter seems urgent, deal with it by the direct exercise of its own authority.

(42) In ordinary practice a State Assembly exercises its power of discipline only in cases brought before it from Presbyteries by Reference or Appeal.

(43) A State Assembly may remit a case of discipline to a Committee for investigation and report to a future sederunt of the same Assembly, but the judgment on the matter must be that of the Assembly.

(44) In the case of a Foreign Missionary who is not a member of a Presbytery within the State which has the oversight of the field in which he labours, the State Assembly may itself either deal with the case or remit it to a Presbytery.

General Assembly.

(45) The jurisdiction of the General Assembly is co-extensive with the Church.

(46) The General Assembly has original jurisdiction in every case of discipline, and may either remit the case to a Lower Court or, if the matter seems urgent, deal with it and dispose of it by the direct exercise of its own authority.

(47) The General Assembly, as the supreme judicial Court of the Church in those matters which have been or may hereafter be assigned to its jurisdiction, claims and possesses the extraordinary (equitable) jurisdiction inherent in every supreme governing authority, commonly known as the Nobile Officium (See I. iv.).

(48) In ordinary practice the General Assembly exercises its powers of discipline only in cases brought before it from State Assemblies by Reference or Appeal.

Judicial Commission.

(49) The Judicial Commission shall hear all appeals and references 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 the decision on the case has been arrived at by a State Assembly in the course of judicial process. The decision of the Judicial Commission shall be final, except in such cases where appeals or references involve the interpretation of doctrine. In cases involving interpretation of doctrine the Judicial Commission shall hear the case and come to a preliminary judgment which will not, however, take effect until it is reported to the General Assembly by whom it may be confirmed, reversed, modified, or suspended. In this review, instead of a record of the case, the finding of the facts only by the Judicial Commission shall be reported to the General Assembly, but the records shall be laid upon the table of the Assembly. The Clerk of the Commission shall be responsible for certifying and forwarding to the Clerk of the General Assembly the preliminary judgment, with such documents as are necessary in the case. The members of the Judicial

Commission shall take no part in this review by moving or seconding a motion or voting thereon.

(50) The Judicial Commission shall also receive and deal with all references from Lower Courts where a Judicial Process has been proposed as above, or entered upon. In all appeals or references the Commission shall have authority to deal with the whole case so as to dispose of it finally, subject to the above right of the General Assembly in cases involving doctrine.

(51) 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 the Commission, adjudicate in the case at any stage of the proceedings of the Judicial Commission. By Prosecutors, Appellants or Respondents are to be understood those prosecuting or appealing or responding on their own behalf or acting on behalf of the Lower Court.

(52) In any case in which the Judicial Commission considers that a matter before it calls for the exercise of the Nobile Officium, it shall refer the case to the General Assembly, under whose express authority only this inherent power can be exercised by the Judicial Commission. (I. 172).

Preliminary Steps.

(53) Ordinarily a matter appearing to call for the exercise of discipline shall not be formally proceeded with until the Court, or a Committee appointed by the Court, has in private conferred in a brotherly way with the alleged offender with a view to avoid, if possible, the necessity of formal process. The result of such brotherly conference shall be reported in general terms, bearing in mind the nature and purpose of the conference.

(54) In a case of alleged private wrong, the Court may appoint one or more of its members to confer with both parties with the view of disposing of the case.

(55) A Court cannot enter on a judicial process against an alleged offender unless some person or persons undertake to make and maintain the charge, or unless the Court itself find it necessary for the ends of discipline to investigate the alleged offence.

(56) Any one bringing an accusation before a Court must give seven clear days' notice thereof in writing to the person charged, either personally or to his last known address by registered letter. He must also submit the charge in writing, with a statement of the grounds on which he makes it.

(57) A Member of the Church bringing a charge against a fellow-member lightly or maliciously is guilty of a grave offence, and is liable to Censure.

(58) On the basis of a public rumour of an offence, a Court may proceed to confer privately with the alleged offender, and to inquire into the nature of the alleged offence and the evidence available.

(59) If the report appear to be ill-founded, or if the alleged offence be not flagrant, and the accused acknowledge his error and submit to such Admonition (Rule 141) as the Court may deem needful, no further proceedings are taken.

(60) If the Court decide that the matter complained of ought to be more fully inquired into, it shall institute a Preliminary Inquiry and thereafter determine whether a formal process should be entered upon or permitted. If, after such Preliminary Inquiry, it decides for a formal process, the case should be proceeded with as speedily as possible.

Preliminary Inquiry.

(61) If, after the conference provided for in Rule 53, a Court resolve to institute a preliminary inquiry, the alleged offender is served with a copy of the formal statement, certified by the Clerk of the Court, of the matter to be investigated, and is allowed ten days to prepare his statement in reply.

(62) The Minutes of the preliminary inquiry are kept in a separate Record.

(63) A Court may commit the conduct of the preliminary inquiry to a Committee, but the recommendations of the Committee shall be submitted to the Court for its decision as to whether and what further proceedings may be necessary.

(64) Any objection taken by the alleged offender during the preliminary inquiry does not stay the proceedings of the Committee, but it must be disposed of by the Court before coming to any finding on the report of the Committee.

(65) If the Committee, in its report, state that the alleged offender is prepared to confess and express contrition for the alleged offence or offences or major portion thereof, and that the offence or offences call for no more than Admonition or Rebuke, the Court, if it approves of such report, may proceed at once or may cite him to appear at another meeting and, on such confession, Admonish or Rebuke him.

(66) If the Committee report that the charges are too serious to be dealt with in the manner indicated in the preceding paragraph, and if the Presbytery approve of the report, steps would then be taken to proceed by judicial process, but if the alleged offender at any stage admits the offence or offences and the Court is satisfied with his confession, it may proceed to a judgment forthwith of such a nature as the offence or offences seem to require.

(67) While allowing the alleged offender reasonable opportunity of being present at the Preliminary Inquiry, the Court or Committee may proceed with the inquiry in his absence.

(68) If the alleged offences are found to be of a frivolous nature or unsupported by trustworthy evidence, the case shall be discharged by the Court, and intimation thereof made to the alleged offender. The party or parties making the charge are liable for such costs as the Court may determine.

(69) At any stage of the 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.

(70) In the Preliminary Inquiry no statements by parties appearing before the Court or Committee are taken on oath, nor can the parties 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 then be added to the original document and signed and witnessed as above.

(71) No statements made at the 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 may, when such witnesses are being examined in Judicial Process, be received in evidence for the purpose of contradicting the present testimony of the witness.

(72) 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.

(73) If the Court find that the alleged offence or offences are apparently well substantiated and the action proposed in the preceding paragraph will not, in its judgment, meet the case, it shall then proceed by Judicial Process.

Judicial Process.

(74) 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 the Court consider this to be advisable in the general interest of the Church, and having regard to the nature of the alleged offence. In the case of a Minister or Professor, or other salaried officer of the Assembly, such suspension shall not affect the right to stipend or salary, except in the case and in the proportion hereinafter provided for. (See under Church Censures.)
- (2) If the libel is at the instance of the Court itself, or by direction of a Higher Court, one or more members are appointed to act as prosecutor or prosecutors. Such prosecutors shall not thereafter deliberate or vote in the case.
- (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 in evidence by the Prosecutors. If the case deal in whole or in part with moral character a list of the witnesses who are to give evidence against the alleged offender shall be supplied to him, and the alleged offender shall supply to the Clerk of the Court for the Prosecutors a list of the witnesses whom he intends to call, in each instance such information shall be supplied at least three clear days before being dealt with by the Court.

(75) A libel consists of three parts. The first part, known as the major premise or proposition, sets forth the nature of the offence charged, and declares it to be punishable according to the Word of God and the laws of the Church. The second part, called the minor premise, asserts that the accused is guilty of that offence, and narrates the facts involving his guilt, specifying time, place, and circumstances, in one or more distinct counts. The third part, the conclusion, states the necessity for punishment, provided the accusation be found proven or confessed.

(76) A libel is usually abbreviated by omitting the major premise and only sets forth the alleged facts which constitute a censurable offence if established.

(77) The libel is prepared by the prosecutors, or at their instance and at their cost, by the Law Agent of the State in which the case has arisen, but must, in all cases, be submitted to the Procurator for revision, and must be submitted to the Court within twenty-eight days after the resolution to proceed by judicial process with libel has been carried. The Court concerned, however, may in all cases determine whether or not the Prosecutors shall have the costs remitted.

(78) When the libel is submitted to the Court and approved by it, the Court gives instructions that a copy, attested by the Clerk, be delivered to the accused either personally by someone authorized by the Court, or by registered letter addressed to him at his last known place of residence. (Acknowledgment of Delivery of such letter may be obtained through the Postal Department.) To the libel is attached a preliminary list of witnesses and a list of the documents in the case.

(79) At the same time the Court cites the accused if present, or orders that he be cited, to appear at a meeting to be held ten or more days later for the purpose of receiving any statement he may desire to make and of considering the relevancy of the libel.

(80) At the meeting held on the day appointed the Court calls for the parties, hears any statement the accused may desire to make, and then proceeds to consider the relevancy of the libel. The prosecutors are entitled to be heard in support of the relevancy, and the accused against it.

(81) A formal objection, or an appeal by the accused against the relevancy of the libel shall not stay procedure, but it is to be noted and shall be included as part of any appeal by the accused at a later stage.

(82) The relevancy of a libel includes two questions:

- (1) Whether the offence alleged against the accused is truly punishable according to the Word of God and the laws of the Church;
- (2) Whether, if so, the allegations, if proved or admitted, would be sufficient to convict the accused of the offence, and render him liable to punishment.

(83) Before deciding the question of relevancy, the Court may, if it see cause, give leave to amend the libel.

(84) If the libel be found irrelevant it is dismissed, but if the Court find the libel partly relevant and partly irrelevant, it may proceed on the relevant portion.

(86) When a Court has found a libel relevant, it formally asks the accused whether he acknowledges the truth or the charge or charges set forth in it, and if he then confesses, the fact of the confession is recorded in the Minutes and the Court pronounces sentence.

(87) If the accused deny the truth of the charge or charges in the libel, the Court fixes a date not less than fourteen days thereafter for the hearing of the case, and also resolves that parties and witnesses be cited.

(88) When the Court meets to deal with the merits of the case, the procedure is as follows:

- (1) The Court enters on its Record that the accused has been duly cited and has appeared or has failed to appear;
- (2) Parties are called;
- (3) The opening statement by one of the prosecutors is heard;
- (4) Witnesses for the prosecution are examined, cross-examined, and, if necessary, re-examined;
- (5) The opening statement for the defence is heard;
- (6) Witnesses for the defence are examined, cross-examined, and, if necessary, re-examined.
- (7) Parties or any member of the Court who may desire fuller information on any point may ask for it;
- (8) The Record is then closed;

- (9) Parties are heard; (1) the prosecutors; (2) the accused, or his adviser; (3) one of the prosecutors in reply; but no statements of fact outside the Record are admissible, either for or against the accused;
- (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 Admonition or Censure shall be imposed on the accused. Parties are recalled to the Bar and the decision of the Court is then intimated to them. This decision is final and given effect to forthwith if notice of appeal to a Higher Court be not then given. The Moderator of a Lower Court shall intimate to parties that they have such right of appeal to a Higher Court; of prior to coming to a decision as to what Admonition or Censure shall be imposed the Court may, at that stage, refer the case to a Higher Court. Note the special condition for the Judicial Commission in regard to doctrinal error.
- (11) An appeal by the accused or the prosecutor or prosecutors, or by a member of the Court, 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. If, however, the Court acquit the accused on all charges, it may remove such suspension, even if an appeal be taken against such acquittal.
- (12) 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 be taken by the prosecutors or a member of the Court, the case is discharged and the suspension, if any, is removed.

Appeals.

(89) While notice of appeal must be made immediately after the finding of the Court is intimated, the notice only secures the right, during ten days, to give in the written Appeal with the Reasons thereof, otherwise the appeal is held to be fallen from.

(90) Written answers to Reasons for Appeal are not obligatory.

(91) 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 such Censure appealed against, or may pronounce any other Censure as it deems sufficient.

(92) Notwithstanding other appeals, a case may be matured up to and including the finding anent the committal or non-committal of the alleged offence, and if no appeal is taken against that finding, all previous Appeals taken during the proceedings are held to be fallen from.

(93) An appeal may be taken against the proposed Censure, although no appeal has been taken against the finding on which the proposed Censure is based.

(93a) An appeal from a Presbytery shall pass direct to the General Assembly if the latter should meet earlier than the State Assembly.

(94) In an appeal case no document shall be read or shall appear among the papers of the Court, as part of the appeal, unless it was before the Lower Court or was tendered in evidence and rejected by it. But 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.

(95) The evidence in a case, properly attested by the Moderator or Clerk of the Court by which it has been taken, is held as valid evidence by a Higher Court to which the case may be appealed.

(96) In dealing with questions of evidence, the Higher Court forms its judgment from the full record of the evidence transmitted from the Lower Court, with due attention to the pleading of the parties at its own Bar.

(97) If any irregularity or defect is found in the proceedings of the Lower Court, or in the record thereof in a judicial trial, the Higher Court may correct it.

Rules of Evidence.

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 Spiritual Freedom of the Church.)

(98) Witnesses before being examined make the following solemn affirmation (repeating the words after the Moderator or Chairman of a Commission)—I,....., do solemnly affirm and declare, in the presence of Almighty God, that I will speak the truth, the whole truth, and nothing but the truth.

(99) If a witness is, by reason of distance or other cause, unable personally to attend, the Court may appoint a Commission to take the evidence of such witness; and the accused is entitled to be present at such examination and to put questions.

(100) Witnesses shall not be allowed in the Court except when under examination.

(101) Witnesses are first examined by the party calling them; cross-examined by the opposite party; then, if he so desire, re-examined by the party calling them.

(102) A witness may be re-called at the request of either party, or by the Court.

(103) A member of the Court may put questions at any time.

(104) Questions raising collateral issues or entering into irrelevant inquiry are not allowed.

(105) The prosecutor and accused may give evidence, and in such case shall be subject to cross-examination.

(106) Any member of the Court or party concerned may object, for reasons stated, to any person brought forward for examination or to any question that may be put or to any document or other productions that may be proposed to be used; and such objections shall be disposed of by the Court. A complaint or an appeal against the decision of the Court disposing of such objections does not sist procedure.

(107) In general, evidence should be taken down in narrative form, and not in the form of question and answer; but important questions and answers should be recorded at length.

(108) If the evidence is taken in shorthand, the writer makes the declaration de fideli, and furnishes a transcript, which is accompanied by a declaration as to its accuracy.

(109) The evidence is read over to the witness, and, after correction, if necessary, is signed by him in the presence of the Clerk or of a member of the Court appointed for the purpose.

(110) If the evidence be taken in shorthand, the transcript is read over to the witness and signed by him.

(111) The inability of either party to find any witness shall be no reason for delay, unless the Court, in the particular circumstances, determine otherwise.

(112) No member of a Court may vote as a judge in a case unless he has heard or read all the evidence.

(113) A member of a Court, who is called solely for the purpose of producing documents, is not thereby disqualified from voting in a case.

(114) When the evidence is so conflicting that the Court cannot form an opinion either for or against the charge, it proceeds to no verdict, but waits till God in His providence gives further light on the case.

(115) If such new evidence is subsequently produced, the Court may re-open the case, provided that, after careful consideration, it deems the re-opening of it to be necessary in the interests of discipline, or justice.

(116) The evidence taken in a case is kept in a separate record, a general statement of the terms or nature of the accusation and of the judgment arrived at in regard to it being all that is inserted in the Permanent Records of the Court. The Separate Record is kept in retentis.

(117) An accused has the right of access at reasonable times to any documents in the case which are in the possession of the Court.

Citations and Contumacy.

(118) Parties and witnesses, if present in the Court, may be cited orally, and the fact of such citation must be recorded in the Minutes. This is usually termed citation apud acta. Parties and witnesses, not present in the Court, are cited in due form, and the fact of such citation having been ordered is recorded in the Minutes.

(119) A Lower Court is cited through its Moderator or Clerk.

(120) Formal citation may at times be (and in the Session generally is) dispensed with; but no one can be called to account for disregarding any other than a regular citation.

(121) A written citation is duly served on a party or witness when delivered to him personally by the hand of some one authorized by the Court, or sent by registered letter to his last known place of residence.

(122) Members of the Church, when duly cited by a Court to appear either as parties or as witnesses, are bound to obey the citation; and if after a second citation they do not appear or furnish satisfactory reason for non-appearance, they shall be dealt with as contumacious.

(123) Disregard of citation to its Bar given by a State Assembly, by the General Assembly or by the Judicial Commission, is regarded in all circumstances as contumacious.

(124) Witnesses refusing to submit to examination shall be dealt with as contumacious.

(125) Persons subject to the jurisdiction of other Courts cannot be dealt with as contumacious except by their respective Courts, and unless they have been cited through their own Courts.

(126) Witnesses who are neither Communicants nor Adherents of the Church may be requested to appear and give evidence.

(127) When a Minister or other Office-bearer persistently absents himself from the discharge of his duties, or disowns the authority of the Church Courts to which he has promised to submit himself, or is found guilty of following divisive courses, or is contumacious, the Court which finds him guilty of such conduct may summarily suspend him from office, or may declare him to be no longer a Minister or Office-bearer of the Church. (See Rule 154.)

(128) If, after one citation apud acta or two written citations duly served upon him, a party in a case of discipline does not appear or furnish satisfactory reason for his non-appearance, the Court may declare him contumacious, and deal with him as such.

(129) Other persons found guilty of contumacy, either in neglecting a citation or in any other respect, in the course of any proceedings, may be dealt with summarily by the Court.

Church Censures.

(130) A charge cannot be visited with judicial Censure unless it has been confessed to the Court or regularly proven.

(131) Contempt of Court committed in presence of the Court may be summarily dealt with.

(132) When a charge has been confessed, or when a Court has found a charge proven, and no appeal has been taken against its decision, or, if taken, has been dismissed by a Higher Court, the Court considers what sentence should be pronounced upon the offender. The sentences of the Court in such cases are called Censures.

(133) When a Court has determined what Censure is due in a case of discipline, it calls upon the offender to appear and, on his appearance, the Moderator, in the name and presence of the Court, intimates to him the finding of the Court. If he does not appeal, the Moderator then pronounces sentence and addresses him in terms befitting the nature and circumstances of the case.

(134) If, when duly cited once, the offender does not appear to receive the Censure, he is called at the door three times. If he still fail to appear, the Moderator pronounces sentence in his absence, and intimation thereof is forwarded to him by registered letter to his last known address.

(135) Church Censures are: Rebuke, Suspension, Deposition, and Excommunication.

(136) **Admonition** is not a Church Censure. (If any one is censured, he cannot be proceeded against in respect of the same charge again. Admonition is a solemn address to an offender, setting his offence before him and exhorting him to watchfulness. This is usually the mode of dealing with offences which have arisen from error of judgment. In resolving to admonish, it is desirable that the resolution contain the following words: "Without prejudice to adjudicating upon the offences in question hereafter, if they should assume a different aspect or faults of a similar character should be alleged.")

(137) **Rebuke** is a solemn reproof in the name of the Lord Jesus, and is administered to persons guilty of grave offences.

(138) **Suspension** is a form of Censure more severe than a Rebuke, and prohibits the offender from exercising the functions of Office or the rights and privileges of Membership in the Church.

(This is to be distinguished from suspension during the investigation of a case (Rules 36 and 74), which is not of the nature of a Censure.)

(139) Suspension is resorted to when the offence has been repeated after Rebuke, or when the continued exercise of Office or of privileges by the offender would be injurious to religion.

(140) Suspension may be for a specified time or sine die, according to the gravity of the offence and the circumstances of the case.

(141) If an offender suspended from the rights and privileges of Church Membership be also an Office-bearer, he is thereby suspended also from his Office; and if his suspension be the act of a Higher Court, notice thereof must be given to the Lower Court of which he is a member.

(142) Suspension from Office does not necessarily imply suspension from the rights and privileges of Church Membership.

(143) Suspension of a Minister from his office sine die involves the dissolution of the pastoral tie, or, for other officer of the Church, his 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.

(144) In the case of a settled Minister, Professor, or other Officer of the Church, when the final sentence is suspension for six months or under, the Presbytery may set apart stipend or salary monies, not exceeding one-half of the total available, for the supply of ordinances or the maintenance of such office; and such sentence shall be equivalent to a legal assignment by the Minister, Professor, or other Officer of the Church of the proportion of the stipend or salary specified.

(145) **Deposition** takes place only in the case of a Minister or other Office-bearer. It consists of depriving the offender of his Office and of every right enjoyed by him as an Office-bearer, and is inflicted on account of some very grave offence, or of heresy. It is pronounced by the Moderator, after prayer, in the name of the Lord Jesus Christ.

(146) Sentence of Deposition is not pronounced until after judicial process, or unless the offence has been confessed or committed in presence of the Court, or has been an act of Contumacy.

(147) Sentence of Deposition passed by a Lower Court is reported to the State Assembly.

(148) A Minister or other officer deposed from Office or suspended sine die is not eligible for election to the Office of Elder.

(149) **Excommunication.**—In cases of contumacious resistance to the authority of the Courts of the Church, or of flight from discipline, and in cases of peculiar aggravation where the offence, although fully proved, is obstinately denied, or if acknowledged is justified, and the offender continues impenitent, he may be declared no longer a Member or Office-bearer of the Church, and his name is removed from the Roll or Rolls accordingly.

(150) If a Licentiate be found guilty of a very grave offence or of heresy, he is deprived of his Licence.

Supervision and Restoration of Persons Under Church Censure.

(151) Sessions should exercise kindly and helpful supervision over Elders, Deacons, Communicants, or Adherents under Censure.

(152) Presbyteries have the supervision of Ministers and Licentiates.

(153) If any one under Church Censure by a Session or Presbytery remove to the bounds of another Session or Presbytery, he is placed under the supervision of the Court into whose bounds he has removed.

(154) The removal of Censures is effected only by the Courts by which they are inflicted, or, in cases where appeals are taken against the finding in regard to the offence or against the consequent Censure, by the Appellate Court, and takes place only after satisfactory evidence of the penitence of the offender.

(155) Suspension for a specified time ceases at the expiry of that time. In the case of an Office-bearer the restoration to the exercise of his Office should be recorded in the Minutes.

(156) Suspension sine die may be removed when the Court is satisfied that the ends of discipline have been attained.

(157) Deposition from Office may be removed upon profession of repentance, followed by a course of consistent conduct. But in the case of a Minister, this cannot be done without the authority of the General Assembly. In the case of an Elder, the authority of the General Assembly, a State Assembly or Presbytery is required.

(158) Restoration to Office, after removal of Deposition, is dependent in the case of an Elder or Deacon on due election by a Congregation, and in the case of a Minister on a Call carried out according to the rules of the Church.

(159) On profession of repentance, followed by a course of consistent conduct, a Licentiate who has been deprived of his Licence may be restored

by the Presbytery which deprived him of it, with the consent of the General Assembly or State Assembly.

(160) Offenders who have been subjected to discipline and who have been duly restored, ought to be received in their respective positions in the Church with tender and brotherly regard.

PROPOSED TRUST DEED

TO ALL TO WHOM THESE PRESENTS SHALL COME

We A	B	of
C	D	of
E	F	of

etc., etc.,

SEND GREETING WHEREAS the General Assembly of the Presbyterian Church of Australia has by resolution declared that in order to ensure the effective ownership of and management and control by the Presbyterian Church of Australia of the agencies, activities, services, committees, institutions, schemes and interests thereof, it is expedient that trustees be appointed for the holding of the property and funds held or to be held in trust for or belonging to the said Presbyterian Church of Australia as such, or of any agency, activity, service, committee, institution, scheme or interest thereof, (except so far as it may not be competent for the said General Assembly of the Presbyterian Church of Australia so to appoint in reference to the trusts applicable to any particular property or funds or so far as the said General Assembly may in its absolute discretion elect or decide not so to appoint) and that provision be made by or under the direction of the said General Assembly for the appointment from time to time of such trustees, for the vacation and removal from office of them, the filling of vacancies in the office of such trustees, the holding and disposal of such property and funds, the investment thereof, the conduct of the business and proceedings of the said trustees, the keeping and audit of their accounts, the performance of the trusts committed to them and all other matters incidental to the proper performance of the purposes aforesaid. AND WHEREAS we the said A B CD, and E F etc., etc.,

(hereinafter called these declarants) have been appointed by the said General Assembly of the Presbyterian Church of Australia to act as such trustees as aforesaid of the property and funds of the said General Assembly of the Presbyterian Church of Australia and of the premises specified in the Schedule hereto and of all other the property and funds now or hereafter belonging to the said the Presbyterian Church of Australia and of any agency, activity, service, committee, institution, scheme or interest thereof, except so far as it may not be competent for the said General Assembly of Australia to appoint trustees thereof, or so far as the said General Assembly of Australia may specifically except or decide not to appoint us these declarants, or our successors in office as Trustees hereunder, Trustees of any particular property or funds. AND WHEREAS this trust deed and the contents thereof have been approved of, ratified and endorsed by resolution of the said General Assembly of the Presbyterian Church of Australia. NOW THEREFORE KNOW YE AND THESE PRESENTS WITNESS as follows:

(1) The official name of us these declarants as the trustees of the Presbyterian Church of Australia and of our successors from time to time in office is "The Presbyterian Church of Australia General Trustees."

(2) In this deed 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 (including Standing Committee) of the General Assembly, whether consisting exclusively of members of the General Assembly or not, and includes any commission or committee appointed by the General Assembly.

“Instrument creating the Trust” includes Act of Parliament, ordinance, deed, will, testamentary disposition, settlement, agreement for a settlement or other agreement or instrument.

“Property” means real and personal property, and includes lands, tenements and hereditaments, houses, buildings, chattels real, money or securities for money, bonds, stocks, funds, debentures, and investments and property of every description.

“Transfer” includes convey or conveyance.

“The Trustees” means us these declarants, and other the persons from time to time holding office as The Presbyterian Church of Australia General Trustees.

“Auxiliary Services” when used herein in conjunction with or in reference to the said the Presbyterian Church of Australia shall include any agency, activity, service, committee, institution, scheme or interest of the Church.

(3) The purposes for which the Trustees are constituted and their principal powers are as follows:

(a) To acquire, take over and hold, any property in trust for the Presbyterian Church of Australia or any auxiliary service of the Church and to receive any money which has been or shall be given, contributed, or bequeathed, by any person or persons to be applied to any of the purposes or enterprises of the Church or of any auxiliary service 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 of any auxiliary service thereof and to take in the name or under the control of the Trustees any securities for money belonging to the Church or any such auxiliary service 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 Trustees for the uses and purposes, and effect given to the trusts to which they shall be specially subject where expressed or defined, and failing such expression or definition as the General Assembly shall from time to time direct and subject thereto as this Deed defines.

(b) To invest any money acquired, taken and held, or lent or advanced by the Trustees as aforesaid (and also any moneys of the Trustees not immediately required for any of their purposes or in the exercise of any of their powers) as follows namely:

(i) Upon or in investments on which Trustees are, or shall be authorized 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 or any of the Territories or Mandated Territories or Dependencies thereof or under special circumstances approved by the Trustees, in the United Kingdom, the Dominion of New Zealand, or in any other country.

(iii) Upon or in 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, either generally or specially in the matter.

(iv) Provided always that save so far as the General Assembly shall otherwise resolve or direct, the Trustees may retain and hold any property, investment or security, which has been, or may hereafter be, transferred to or vested in the Trustees or otherwise placed under the control of the Trustees in the same form as the same exists at the time of such transfer to or vesting in the Trustees, even though such form be not included in the foregoing list. Any such property, investment or security shall be included in the next succeeding report of the Trustees to the General Assembly and shall be held by the Trustees subject to the trusts thereof and the lawful directions of the General Assembly.

(v) Provided also that where the direction 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 of the Trustees to the General Assembly, and the trust premises shall be held by the Trustees subject to such directions and to the further lawful directions of the General Assembly, or shall be disclaimed by the Trustees 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 Trustees.
- (d) Save so far as a contrary intention is expressed in the instrument creating the trust, and subject to the rules, regulations and decisions (if any), of the General Assembly to sell, let, mortgage, exchange, dispose of or otherwise deal with all or any of the property transferred to or vested in the Trustees.
- (e) Save so far as a contrary intention is expressed in the instrument creating the trust, and subject to the rules, regulations and decisions (if any), of the General Assembly, to purchase, take on lease, or otherwise acquire any property which may be deemed necessary or convenient for any of the purposes of the Church or any auxiliary services thereof, and to surrender, and accept surrenders of leases and tenancies.
- (f) In taking over the property, held by any trustees or other persons pursuant to the provisions of this deed on behalf of the Church or any auxiliary service thereof the Trustees may so far as they may lawfully do so out of the property or funds under their control 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.
- (g) Save so far as a contrary intention is expressed in the instrument creating the trust and subject to the rules, regulations and decisions (if any), of the General Assembly to manage, construct, maintain and alter any houses, buildings, improvements, or works necessary or convenient for the purposes of the Church or any auxiliary service thereof or of any trust administered by the Trustees.
- (h) To take any gift of property, whether subject to any special trust or not for the Church or any auxiliary service thereof, or for any purpose which the Trustees are authorized to perform, and to give full receipts, releases and discharges in respect thereof.
- (i) As such Trustees to sue and be sued on behalf of the Church or any auxiliary service thereof as regards any matter within the scope of this deed, or otherwise authorized by the Assembly or any committee thereof with power to act on its behalf.
- (j) To procure the Trustees to be registered or recognized in any State or Territory or Mandated Territory of the Commonwealth or elsewhere.
- (k) To do all such other things which may be lawfully done by the Trustees, as are incidental to the proper performance of the purposes and powers aforesaid.
- (4) Provided always that notwithstanding anything contained in clause (3), hereof, property and funds of the Church or any auxiliary service thereof are excepted from the operation of that clause in particular cases where it is not competent for the General Assembly to appoint Trustees in reference thereto or where for any reason in its absolute discretion the General Assembly by Rule Regulation or resolution pursuant to notice elects or decides not to place any particular property or funds under the control of the Trustees.

Provided further that the Trustees shall take over the administration of such trusts and the control of such property or funds as the General Assembly or some commission, committee, officer or officers of the General Assembly empowered so to do either generally or specially in the matters by Rule, Regulation or resolution pursuant to notice of the General Assembly may lawfully direct or appoint.

(5) The Trustees shall be bound by such Model Trust Deeds as the General Assembly may by Rule, Regulation or resolution pursuant to notice prescribe under which any property or class of property is to be held by the Trustees.

(6) The Trustees shall consist of not less than five persons and until the General Assembly shall otherwise provide by Rule or Regulation the number of Trustees shall be five.

No person shall be qualified to be a Trustee or to continue to hold office as such unless he shall be a minister or an elder or a communicant member of the Church.

WE THESE DECLARANTS THE SAID AB, CD,

EF, etc., etc., are the five persons holding office as the Presbyterian Church of Australia General Trustees and each of us has been duly appointed by the General Assembly to hold office as such for the tenure applicable to us respectively herein specified and hereby notifies his acceptance of such office.

Trustees shall be elected and appointed by the General Assembly from time to time.

(7) Until the General Assembly shall by rule or regulation otherwise provide the tenure of office of the Trustees shall be as follows:—

(a) of us the original Trustees two (2) shall retire on the last day of the next ordinary meeting of the General Assembly, and the remainder of us, namely, three (3), shall retire on the last day of the next ordinary meeting of the General Assembly thereafter. The two Trustees to retire shall be determined by the Trustees themselves.

(b) at each ordinary meeting of the General Assembly on the last day of which the term of office of any Trustee shall expire by effluxion of time the vacancies or impending vacancies shall be filled by the election of persons duly qualified as aforesaid thereto and the members so appointed shall hold office until the last day of the ordinary meeting of the General Assembly next succeeding the first ordinary meeting of the General Assembly after the conclusion of the ordinary meeting at which such Trustee shall have been appointed.

(8) Trustees (including the original Trustees) shall if not otherwise disqualified hereunder be eligible for reappointment.

A majority of the Trustees for the time being in office shall constitute a quorum for the transaction of business. Provided nevertheless that a quorum shall in no case be less than three.

Each Trustee (including the Chairman or Acting-Chairman) shall have one vote only. If the voting is equal the question shall pass in the negative.

(9) Any casual vacancy occurring at any time in the office of Trustee shall be filled by the appointment of another person with the necessary qualification.

Every such appointment shall be made:—

(a) By the General Assembly, or

(b) By the Moderator in writing if the General Assembly is not in Session, and the vacancy occurs more than two months before the date appointed for the next ordinary meeting of the General Assembly after consultation with the continuing Trustees for the time being.

Any person so appointed to a vacancy shall, where the appointment is made under sub-clause (a), hold office during the remainder of the term of office of the Trustee whose place he was appointed to fill, and where the appointment is made under clause (b), until the next ordinary meeting of the General Assembly. And should the matter come before the General Assembly, it may, should the necessity arise, deal with the same under sub-clause (a) for the remainder (if any) of the term of the member whose office shall have been vacated.

In the event of the Moderator failing to make an appointment under sub-clause (b), the General Assembly may itself deal with the matter as it thinks fit adopting as closely as appears to it to be practicable, the procedure hereinbefore specified.

(Note on the proposed reconstruction of Clauses 7 and 9.—As printed in the White Book, Clause 7 provided that until the General Assembly should by Rule or Regulation otherwise provide trustees should ordinarily be appointed for six years, except that a proportion of the original trustees were to be appointed for three years, with eligibility for re-election in all cases, where qualified to continue to act. This was designed to agree with the existing arrangements under which the General Assembly meets once in three years. But it is possible that the period between the ordinary meetings of the Assembly may be shortened or even in consequence of

war emergency, lengthened. The Committee therefore decided to recommend a variation of the plan, by which trustees should be appointed by ordinary meetings of the Assembly to hold office until the end of the next ordinary meeting but one, except that a proportion of the original trustees should retire at the end of next Assembly with eligibility for re-election in all cases where qualified to continue to act.)

(The alterations proposed in Clause 9 are mainly consequential on those in Clause 7.)

(10) A certificate signed by the Clerk for the time being of the General Assembly of any and every appointment of Trustees shall be for all purposes, conclusive evidence that the Trustees concerned respectively possess the qualifications required and that they were duly appointed.

(11) Every person becoming a Trustee shall notify his acceptance of office as such, and his agreement to be bound by and subject to the provisions of this Deed (with such alterations and amendments therein as the General Assembly may make from time to time in accordance with the provisions hereof, and the Constitution and Rules of the Church).

Every such person, in acknowledgment thereof, shall immediately execute this Deed, with such alterations and amendments (if any) as aforesaid, or an appropriate endorsement thereon, or annexure thereto referring to the same which endorsement or annexure until the General Assembly shall, by Rule, Regulation or resolution, pursuant to notice, otherwise direct, shall be prepared by the Law Agent of the Church and settled by the Procurator thereof.

Before appointing or accepting the nomination of a person for appointment as a Trustee hereunder, the General Assembly making the appointment may, if it think fit, require such person to signify his consent in writing to the terms of this clause.

Before making an appointment to fill a casual vacancy under the provisions of this Deed, it is hereby recorded as advisable that the Moderator should, except in a case of special urgency, require a like consent in writing from the proposed appointee.

(12) The office of Trustee shall be vacated:

(a) By death.

(b) By effluxion of time, but without prejudice to the provision in relation to eligibility for re-appointment hereinbefore contained.

(c) By resignation in writing; but no resignation shall take effect unless and until accepted by resolution of the General Assembly or, if it is not in session, by such number of continuing Trustees as shall constitute a quorum. Provided nevertheless that if at any time there shall not be a quorum of Trustees in existence capable of so acting, or any other special emergency arise which, in the opinion of the Moderator, shall involve undue delay seriously impeding the proper conduct of the business of the Trustees hereunder, the Moderator may, in such case, accept any such resignation on the advice of the Procurator or Law Agent of the Church.

(d) If he shall be removed by the General Assembly on the ground that he has ceased to be a minister, elder, or communicant 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 or the Trustees or a quorum of the Trustees, for more than six months in succession, or has been adjudicated bankrupt, or has made a composition or assignment or entered into a scheme of 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 Trustee. The General Assembly shall be the sole and final judge of the incapacity or unfitness to act of any of the Trustees.

(13) Subject to the Rules, Regulations and decisions (if any) of the General Assembly, the Trustees shall have power to regulate the time and place of the meetings and of the procedure to be followed thereat. The Chairman shall be appointed annually by the Trustees and, in the

absence of the Chairman from any meeting for any cause, the Trustees shall elect one of their number to be Chairman of such meeting. No Chairman shall have a casting vote in addition to his deliberative vote as a Trustee. The Trustees shall hold regular meetings and shall cause to be kept proper minutes of their proceedings and resolutions which, together with the accounts of and in relation to the financial transactions of the Trustees, and the property and funds vested in them or under their control shall, at all times, be open for inspection by the official auditor of the Church, and any committee or officer appointed by the Assembly with such authority.

Reports shall be regularly made to each meeting of the General Assembly by the Trustees on all matters pertaining to the work of the Trustees.

(14) The banking accounts of the Trustees shall be kept at such bank or banks as may be decided on by the Trustees, and all cheques thereon shall be signed by two members and counter-signed by the Secretary or Acting-Secretary of the Trustees.

(15) The titles, certificates and all other documents of title to all lands and investments transferred to, or which may hereafter be transferred to, or which may be acquired or held by, the Trustees under this Deed as well as the titles, certificates and all other documents of title to all property and investments in which the Trustees may lawfully invest the funds, shall be taken in the name of the Trustees 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 any of the laws of any other country having lawful authority in the matter, to take such titles, certificates or documents in another form.

(16) Any deed or instrument executed or signed by and any other act, matter or thing done by a majority of the Trustees, and in pursuance of a resolution of Trustees shall be as effectual as if the same had been executed, signed or done by all the Trustees.

(17) No Trustee shall be under any obligation to execute a mortgage or accept a transfer of property subject to a mortgage, in either of which cases he would be under any responsibility to be personally liable for the payment of any moneys out of his own estate.

(18) Every Trustee shall be answerable only for losses arising from his own defaults and not for involuntary acts, nor for the acts or defaults of his co-Trustees or co-Trustee and in particular any Trustee who shall pay over any money to his co-Trustees or co-Trustee or do any act or make any omission enabling him or them to receive any money for the purposes of any of the trusts under this Deed, shall not be bound to see to the due application thereof, nor be subsequently rendered liable by any express notice of the misapplication of such moneys, nor shall any Trustee be liable for the neglect or default of any officer of the Church, or of any agency, activity, service, committee, institution, scheme or interest thereof, or of any banker, broker, contractor, solicitor, valuer, factor or agent of any description reasonably employed by the Trustees.

(19) Save where the instrument creating the trust otherwise provides the General Assembly or any such Commission, committee or officer duly authorized by it may, from time to time, remove any trusts from under the control or authority of the Trustees.

(20) Where, under this Deed or the Rules, Regulations or decisions (if any) of the General Assembly applicable to the matter, the consent of the General Assembly or of 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 Trustees or any officer thereof, all persons (including any Registrar-General, Registrar of Titles or other public authority) dealing in good faith with the Trustees or any officer or officers thereof, shall not be concerned to inquire whether any such consent has been obtained.

(21) Any defect in the appointment of a Trustee or in any resolution or decision of the Trustees, or in any matter of procedure under this Deed, may be absolutely cured by the authority of the General Assembly or by the Trustees.

(22) (a) The Secretary of the Trustees shall be such person, and

(b) The Treasurer or Treasurers of the Trustees shall be such person or persons

As the General Assembly shall, from time to time, appoint (or authorize the appointment of), to the office or offices concerned.

The tenure, remuneration and duties attached to the said offices shall be subject to the Rules, Regulations and resolutions, pursuant to notice of the General Assembly applicable thereto.

- (c) Until the General Assembly shall otherwise provide by Rule, Regulation or resolution, pursuant to notice, the Law Agent or Acting Law Agent of the Church shall be the solicitor of the Trustees, but provision may be made by the Trustees, in consultation with the solicitor of the Trustees, to arrange for the representation of the Trustees in different States or parts of the Commonwealth, or in any other country where the interests of the Trustees so require, or where, for any other sufficient reason it is expedient so to do.

(23) It is admitted and acknowledged that the General Assembly has full power and authority by any resolution or resolutions at any time hereafter passed, pursuant to notice, to alter or amend the trusts, powers or provisions of this Deed in any particular, with the approval of a majority of State Assemblies and, in the event of a corporate body of Trustees being created by or under any statute or statutes or otherwise, to exercise all or any of the functions of the Trustees the General Assembly may require all or such parts as it thinks fit of the property or funds of the Church, or any auxiliary service thereof, held by the Trustees, to be transferred to or vested in such corporate body, subject to the trusts affecting the property or funds concerned, and in such case the Trustees shall join in executing and signing all documents necessary to give full force and effect to such transfer and vesting in such corporate body as

aforesaid.

AND THESE PRESENTS FURTHER WITNESS that we, the declarants, do, and each of us doth, hereby declare that we and the survivors and survivors of us our successors in office as such trustees, shall hold and stand possessed of all the property and funds specified in the Schedule hereto upon the trusts and for the purposes shortly particularized in the said Schedule and shall also stand possessed of all other property or funds which may, at any time or times hereafter, be transferred to or vested in the Trustees for the time being under the provisions of this deed or any amendment thereof lawfully made upon the trusts affecting the same.

IN WITNESS whereof the several parties hereto have hereunto subscribed their respective hands and seals the day and year first above written.

The Schedule.

SEALED AND DELIVERED, ETC.

COLLEGE COMMITTEE.

1. The College Committee begs to submit its report for the past three years, and expresses gratification for the large number of candidates who have responded to the call to train for the ministry of the Church. It records with deep regret the death of the Rev. H. M. Burns, M.A., B.D., one of the earliest members of the College Committee. For over thirty years he was a most valued member; for two periods was Secretary of the Committee; he was also a member of the Board of Examination, and Examiner in New Testament Greek. The Committee has inserted in its records a fitting Minute, a copy of which has been sent to the widow and family.

2. Each of the Theological Halls has had University candidates in training during this last triennial period, and in some States these have considerably increased, while those taking the Home Mission course—particularly in New South Wales—have been diminishing. A number of those graded in the Home Mission course, more especially in Victoria, have had University training.

3. The candidates in the Ormond College Theological Hall continue, in an increasing number, to take the B.D. course of the Melbourne College of Divinity in lieu of Exit Examinations. The new B.D. course of the University of Sydney is attracting the students of New South Wales to that course, and the question of acceptance of certain of its examinations as an equivalent for the corresponding examinations for Exit will be brought before this Assembly.

4. During the past three years seventy-six candidates have had a Full or part University training, distributed through the States as follows: Western Australia, 3; Queensland, 10; New South Wales, 21; Victoria, 42. Thirty-two candidates have been graded in the Home Mission course. Of these, thirteen were from Victoria, twelve from Queensland, six from New South Wales, and three from Western Australia.

The number of candidates sitting for the various examinations (some fitting more than once) was as follows:

Entrance	— Sept., 1936:	19	Home Mission, 1936	..	41	Exit, 1936	.....	67
	.. Feb., 1937:	9	Supplementary	.....	24	Supplementary	.....	19
	.. Sept., 1937:	13	Home Mission, 1937	..	45	Exit, 1937	.....	69
	.. Feb., 1938:	8	Supplementary	.....	27	Supplementary	.....	12
	.. Sept., 1938:	17	Home Mission, 1938	..	54	Exit, 1938	.....	62
	.. Feb., 1939:	13	Supplementary	..	28	Supplementary	.....	21

5. In accordance with the Deliverance of the G.A.A., 1936 (B.B. Min. 58: 14), the following candidates have, on the recommendation of their respective State Theological Committees, been transferred to the Home Mission course, after having entered as University candidates: R. H. Dean, S. Scott Tanner, J. R. Hunter, J. A. McAdam, J. H. Gowdie.

6. The following candidates have resigned from the service of the Church, and their grading has been cancelled: R. F. Eastick, T. Fisher, J. L. W. Hatton, J. R. Hunter.

7. Matters remitted from the G.A.A. (1936):

- (a) Mr. I. M. Thomson was set an appropriate test by the Senatus of Ormond College in the Exit subjects required and, on the recommendation of the Senatus, was given a pass and his certificate granted.
- (b) Mr. James Forbes was set tests by the Faculty of Emmanuel College in the subjects he still required for Exit and, on the recommendation of the Faculty, was granted a pass and his certificate issued.
- (c) The scope of the work set for Entrance and Home Mission Examinations, in the subject of Scripture and Catechism, remitted to the College Committee with instructions to have it reduced, was referred to the Senatus of Ormond College, whose recommendations were adopted.

8. Special cases:

- (a) Mr. R. M. Somerville, a student of St. Andrew's Sydney, was granted a pass in Philosophy of Religion on the strong recommendation of the Faculty. Mr. Somerville had completed his full course of training except this one subject, in which he had failed several times. It was reported that he was a returned soldier, who had never asked for concessions. A pass was granted in the subject on the grounds of war service.
- (b) Mr. J. T. Morris, of Queensland, who, after a University course in Brisbane went to Scotland and took the Theological course at the New College, Edinburgh, and completed his B.D., was, on the recommendation of the Faculty, granted an Exit Certificate.
- (c) Mr. A. R. Barnett, a student of Ormond College, broke down in his final year and had to relinquish study. A doctor's certificate stated that he should not study further. His case was referred to the Senatus of Ormond College, who recommended that he should be examined by means of a thesis on Theology and Church History. The recommendation was adopted and, Mr. Barnett having satisfied the examiners, was given a pass and his Exit Certificate issued.
- (d) Mr. F. W. Gilmour, a student of Ormond College, had a serious illness towards the close of his Exit year and was unable to sit the examinations. A doctor's certificate stated that he should not undergo the strain of further examinations and, on a report from the Senatus of Ormond College that his course had been good, Mr. Gilmour was granted an aegrotat pass in the subjects of Old and New Testament.
- (e) Mr. G. W. Brown, of Queensland, who had been a minister of the Methodist Church, and had completed the L.Th. of the Melbourne College of Divinity, was graded for entrance to the Theological Hall.
- (f) Mr. Neil Scott, a student of Ormond College, passed in all subjects in Exit except the first paper in Hebrew, in which

he was granted a supplementary examination. Before the date of the supplementary examination he was due to sail for India to attend the Madras Missionary Conference. On his return he applied for a special examination, and the Executive, after reconsidering the report on his examinations and finding he was a border-line case in this particular subject, decided, in view of his other subjects, to grant him a pass.

- (g) Mr. W. Dron, a student from South Australia, passed all subjects for entrance except Ethics. The Onkaparinga Presbytery made a strong representation to the Committee that he be given a pass in that subject, pointing out that he had seen considerable war service, and had never asked for nor obtained, any concessions on that ground. In view of his war service and his age, he was given a pass in that subject.
- (h) A student in St. Andrew's College, Sydney, did not complete his entrance examinations until one month before he completed his exit examinations. The Faculty had their attention drawn to this breaking of the relevant Regulation of the G.A.A.
- (j) Mr. E. A. Wale, a student of Ormond College, passed all exit subjects except the second paper in Old Testament. He failed to get this subject after three further attempts. The Presbytery of Beechworth and the Home Mission Committee of Victoria requested that he be given a special examination. As Mr. Wale had been accepted for Foreign Mission service, a special examination was set in the subject and he gained a pass.

9. The Senatus of Ormond College drew attention to the need for better preliminary preparation of students of their studies in Greek and Hebrew before entering on their Hall course. Examiners were asked to give more attention to the grounding in the languages and less to mere translation.

10. During the Moderatorial year of the Secretary, the Rev. J. Aitken, M.A., B.D., was appointed Assistant Secretary and continues in that position.

11. Two petitions have been received by the Committee from congregations in Victoria, one transmitted through the Presbytery of Melbourne North, asking that Mr. A. D. M. Cooke, a student of Ormond College be given his Exit Certificate that he may obtain his Licence. Mr. Cooke finished his course up to the middle of his final year, when his nervous system completely broke down. Because of the nature of the medical opinion, the petition was specially referred to the Senatus of Ormond College, and on their report the Executive decided to refer the case to the Full College Committee.

12. A petition has been received through the Business Convener of the G.A.A. from the Rev. G. F. Buckley, asking to be received as a minister in full standing in the Church. The Presbytery of Sydney recommended that it be granted. The qualifications as set out in the petition do not show that Mr. Buckley has had a training of standard equivalent to that of our Church. The Committee has, therefore, referred the case of Mr. Buckley to the Faculty of the State concerned to recommend to the G.A.A., through this Committee, what further training is required.

13. A protest was received from the external examiner in Church History in regard to the question paper set in the subject for St. Andrew's candidates. Part of his report is as follows: "I wish to report especially as to the four candidates from New South Wales. Of these four candidates, No. 39 alone did not make written complaint that questions 4, 6, 7, 8, 9, 10, were not covered in the course of lectures. That means that they were taught nothing about Calvin, France, Knox, Zwingli—even Luther at Marburg, England, the Anabaptists, the Socinians or the Counter-Reformation." Two students of St. Andrew's College sent in complaints also in regard to the same paper. One candidate says: "The period of the Reformation was barely hinted at, one lecture alone dealing with a few salient features in the life of Martin Luther." The syllabus prescribed was: "The Reformation and Movements Leading up to It."

The Committee informed the candidates that they were expected to cover the work as prescribed; but feels the matter should be reported.

14. Complaint has been received that the decision of the G.A.A., 1936 (B.B. Min. 98: 5)—with regard to candidates rejected in one State being accepted as candidates by another State without that State which rejected them being notified—is being ignored. Several instances of men rejected and now being employed were given. The Committee is notifying

Home Mission Committees of the States of the position and suggesting that a question be inserted in their Forms of Application for Service and/or Candidature whether they have applied in any other State, and the result of such application.

15. Dr. Borland, as examiner, has reported that five Home Missionaries were examined and passed for the purpose of entitling them to dispense Sacraments.

16. The Theological Hall Committee of Western Australia asked the Committee to advise them as to an inter-denominational arrangement with the Methodist and Congregational Churches for the training of candidates for the ministry in Western Australia. This matter will be discussed by the full Committee.

17. A Sub-committee has been working in an endeavour to formulate some system to avoid the multiplication of examinations, and to recast the present method of having all the College Committees' work throughout the Commonwealth centralized. Its report has been circulated amongst those most concerned, and it is hoped to have some comprehensive plan to place before the General Assembly.

18. The Clerk of the General Assembly of the Queensland Church has given intimation of a resolution passed by that Assembly in May, in regard to a conference for a revision of the curriculum.

19. The Convener has intimated his intention to resign his position as Convener of the Committee to the General Assembly in September.

On behalf of the Committee,

W. BORLAND, Convener.

Appendix.

(For the guidance of the full Committee, we print here one Petition referring to Mr. A. D. M. Cook. There is also another and a recommendation from the Presbytery of Melbourne North that Mr. Cook be given an Aegrotat Pass.)

Group III.

Petition.

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

Venerable Sirs,—We, the undersigned members and adherents of the Presbyterian Church in the Tongala Home Mission Charge, do herewith make application that Mr. A. D. M. Cook be received as a minister of the Presbyterian Church of Australia.

The petition of the undersigned respectively showeth:

That Mr. Cook, applying to the Home Mission Committee of Victoria for pastoral work, received an appointment at Tongala, where he served under the Home Mission Committee for two years.

That he was then appointed to Ultima, where he served for a further period of two years, during which time he completed the prescribed course of study set for Home Missionaries by the College Committee.

That during his two years in Tongala there was a steady growth of Church activities within the parish, and a marked resuscitation in the spiritual life of the congregations.

That he was an effective expounder of the Word, a good organizer, and a powerful influence with the younger generation.

That after passing the entrance examination to the Theological Hall, he attended the lectures there for three years, but, because of a breakdown in health, the result of injuries received during the Great War, he was unable to pass the exit examinations set by the College Committee.

Your petitioners humbly pray the Venerable the General Assembly of Australia to take these premises into account, and, in view of his peculiar circumstances and the faithful service he has rendered the Church, to ordain him as a minister of the Presbyterian Church of Australia.

(Here follow ninety-three signatures.)

COLLEGE COMMITTEE SUPPLEMENTARY REPORT.

1. In regard to the question of men rejected in one State as candidates for the ministry being accepted in another State it was decided to request the H.M. Committee in each State to put into their Form of Application for H.M. work or candidature the question: "Have you been rejected in any other State?" It was further agreed that the names of all candidates accepted or rejected be sent to the Secretary of the College Committee by the Theological Education Committee of each State.

2. The Faculty of St. Andrew's College in Sydney recommended that the Rev. G. F. Buckley be required to complete two Sessions in a Theological Hall and pass the exit examinations with exemption from Hebrew. The Committee recommends to the Assembly that the Petition of Mr. Buckley be granted subject to the condition stated.

3. A petition from Mr. G. F. Draffin, similar to one presented in 1936 and disallowed, was considered by the Committee. A motion was carried that the Committee sees no reason for reopening Mr. Draffin's case and that the Business Convener be informed of this decision.

4. The Committee decided to recommend that Rule 7 of the Rules of Entrance be deleted. (The Rule is: Candidates under Rule 3 (b) if not in a position to present the subject of Hebrew, may take the subject of O.T. without Hebrew) and also Clause 4 (b) of the syllabus of the entrance examination.

5. The Committee recommends—(1) That the final examination in each subject of the Home Mission Course shall be the entrance examination in that subject. (2) That there shall be two entrance examinations in each year, one in the month of October, the other in the month of February.

6. The Committee recommends that there be added to Clause 6 of the Rules of Entrance "and *Stout's Groundwork of Psychology*," and in Clause 9, add the words "and *McKenzie's Metaphysics*."

7. The Committee recommends—(1) That Rule I of the Rules for the Home Mission Course of Training be amended to read as follows: Candidates, before being admitted to the Home Mission Course, shall be required to pass at the leaving (or matriculation) examinations of one of the States in English and History. In the case of candidates who have not been resident in Australia, but who produce certificates of educational qualifications, the College Committee shall have power to decide whether such qualifications are equivalent to those required under this Rule. (2) It recommends that in Rule 4 the words "or its O.T. alternative" be omitted. (3) Recommends that Rule 7 of the Rules of H.M. Course of Training for the ministry should be deleted and the attention of State Assemblies be drawn to this deletion. It is to be understood that this change, if agreed to, would leave it open to the various State Assemblies to make what arrangements they wish with the men whom they train. (The Rule is as follows: Every candidate admitted to the entrance examination under these Rules shall, on the completion of his Theological Hall Course, serve for a period of at least three years in the State in which he has received his training unless released by the Assembly of that State). (4) Repeal these Rules for redrafting to the College Committee with interim authority until the next meeting of the G.A.A.

8. With regard to the method of conducting the exit examinations which has been in vogue for some years and which had been the cause of complaints following a statement from the Secretary that the difficulties and inconveniences involved had made the present scheme unworkable, the Committee therefore recommends the following: (1) That the respective State Faculties be authorized to conduct exit examinations with the assistance of external examiners appointed by the College Committee in each subject and report annually to the Executive of the College Committee, and, in general, upon the work of every candidate for the exit certificate, the exit certificate to be issued by the College Committee where justified by results. (2) That the Committee in charge of Theological Education in each State submit for approval to the College Committee a prescribed syllabus for each specified subject. (3) That the external examiners shall report to the respective State Examining Committees which in turn shall report to the College Committee—forwarding the reports of the external examiners. (4) That the College Committee, where in its opinion advisable, appoint the external examiners from within the respective States in order that they may be available for consultation with the several State Examining Committees. (5) That one of the examiners in each subject be a full-time teacher. (6) That the scheme now proposed be put into operation at the exit examinations in 1940. (7) That reasonable expenses connected with the conduct of the exit examinations in each State be a charge upon the funds of the College Committee. The College Committee, in recommending the Assembly's adoption of these resolutions, would point out that the system now proposed will have this advantage—it would remove the onus of making arrangements for the exit examinations on a Commonwealth basis from one person and place it upon the Committees in charge of Theological Education in each State.

9. The Committee recommends that the syllabus of exit examinations be as follows:—The subjects of the exit examination shall be *O.T.*, including Exegesis, Introduction, *O.T.* Theology, and prescribed portions of the English Bible with or without Grammar, Composition and Translation in accordance with the decision of the Faculty or Senatus in each State. *New Testament*, including Translation and Exegesis, Introduction to prescribed books, *New Testament Theology*, and selected portions of the English Bible. *Church History*, including the Reformation Period and the Modern Period in alternate years. *Theology*, including (1) the person and work of Christ; (2) the doctrine of the Holy Spirit of final destiny and of the Church, Ministry and Sacraments, in alternate years. *Christian Ethics*: Philosophy of Religion, including Religious Psychology, Religious Epistemology and Christian Theism. *Comparative Religion*: A comparative study of the earliest forms and institutions of Religion, and a study of a special topic.

10. The Committee has received with regret the resignations of Rev. W. Borland (Convener) and Rev. K. Forster (Secretary) and recommend that the Executive be now located in Sydney and that the G.A.A. appoint the Rev. J. Edwards as Convener and the Rev. A. C. Grieve as Secretary, and empower the outgoing and incoming Executives to arrange a suitable time for these changes.

SECOND SUPPLEMENTARY REPORT.

The following Minute and Notice of Motion are printed by direction of the General Assembly of Australia.

A. S. McCOOK, Convener.
(See Min. 244.)

EXTRACT MINUTE

Queensland B.B., 1939, p. 38, Min. 94 (4). Report of Theological Hall Committee

“Recommend to the G.A.A. that because of changing conditions, a Conference of those responsible for the theological education of our students be arranged at a convenient date with a view to improving the curriculum.”

The Rev. Dr. J. Mackenzie gave notice that when the Deliverance of the College Committee is under consideration he would move that the following be inserted between Clauses 14 and 15:

“Direct the Committee to make the necessary enquiries and to report to next Assembly as to the following, viz.:—

- “(1) The provision considered necessary for the training of students in the theory and practice of Religious Education.
- “(2) The desirability of providing in the chief centres, Residential Colleges for Theological students of all types especially in the last years of their course, and for the linking of their practical training to definite pastoral work under direction.
- “(3) The place that the linguistic study of Greek and Hebrew should have in the curriculum, particularly in view of the wide divergencies between students in their preliminary training.
- “(4) The possibility, without loss, of broadening the course and making of provision for optional subjects.
- “(5) Steps that might be taken to provide additional opportunities for students, either in their course or immediately after their exit examinations, to serve as assistants in suitable parishes.
- “(5) The feasibility of arranging regular ‘refresher courses’ particularly for young ministers in their first charges.”

DEFENCE FORCES CHAPLAINCY COMMITTEE.

Once again I have gratefully to acknowledge the valuable help given to me during the past three years by Rev. A. I. Davidson, who officially represents me and acts for me at meetings of the Naval Board and at Military Headquarters.

Condensed reports from the Senior Chaplains of the six Military Districts are appended as usual.

It is pleasing to note the excellent service rendered by our Chaplains

in the training camps to which they have been attached, and to know that their work is greatly appreciated by the military authorities. There is a deeper and more sympathetic interest shown than formerly, and a fine spirit of co-operation is everywhere manifest. It seems, also, that the general conduct of the men in the camps is steadily improving, and no doubt the influence and fellowship of the Chaplains is partly accountable for this.

Rev. P. W. Turner, who did splendid work as Air Force Chaplain at Laverton and Point Cook, left the district of Werribee, and steps are being taken to have his place filled by his successor, Rev. L. Clayton. As the Air Force is rapidly extending its operations and becoming more important, and its centres more numerous, the Senior Chaplains will endeavour to see that ministration to this branch of the service is not neglected.

Rev. C. E. Turnbull is now doing duty at the Duntroon Military College.

A new area has been established at Darwin, a place of strategic importance, and a scheme is under consideration at present for regular chaplaincy work in this centre.

With regard to the Navy, our ministers at the various ports of call are doing their utmost to attend to duties in their districts. A new development has arisen in naval affairs, and we were recently authorized to nominate an additional Presbyterian Chaplain for permanent service on sea. We had only one of our denomination at the beginning of this year, Rev. Alex. Tulloh, who has established a record of being nearly twelve years on the same vessel, the flagship "Canberra"; he has done exceptional service and is highly esteemed, and deservedly so. For this additional position we have nominated Rev. Norman Henry Symes, of New South Wales, and he has just been appointed, and has been solemnly set apart for this work by the Presbytery of Sydney. We feel sure that Mr. Symes will acquit himself as well in the Naval service as he has done in the congregations in which he has ministered, and the Church will have in him a worthy representative.

We are grieved to have to record the death of Revs. George M. Baird, J. L. Cope, J. A. Malcolmson, Norman S. Millar, F. H. L. Paton, and H. O'Sullivan, former A.I.F. Chaplains, since the last meeting of the G.A.A.

It is regrettable that so many drills and bivouacs have to be held at week-ends, many of them requiring the presence on Sundays of young men who otherwise might be attending their own Churches. The military authorities declare that attendance at Sunday drills is voluntary, but we feel that the number of these should be reduced as far as at all practicable.

W. FLOYD SHANNON,

Chaplain-General, and Presbyterian Nominator on the Naval Chaplains' Nomination Committee.

First Military District (Queensland).

The staff consists of the Senior Chaplain and five others. They are so arranged over a long stretch of country reaching from Cairns down to Warwick, a distance of 1,200 miles, that they can attend to camps in all the centres. The newly recruited 61st Battalion (Queensland Cameron Highlanders) were accompanied in their first camp by the Senior Chaplain at their own special request. He has been the Hon. Treasurer of the Committee which raised the necessary £1,700 to enable the Battalion to be levied. Officers, men, and all officials at Headquarters are very appreciative of Chaplains' services and anxious for their presence in camp.

ALLAN MacKILLOP,
Senior Chaplain.

Second Military District (New South Wales).

The active list is kept up to standard, though there have been some changes, owing to the death of Rev. J. L. Cope, V.D., and the return to Scotland of Rev. James McLeod, and the retirement of Rev. W. J. Gray, B.A., and Rev. G. A. Gordon, B.A. All available camps have been attended by the Chaplains, and their work has been most highly commended by officers and men. Rev. C. E. Turnbull has been appointed Chaplain to Duntroon Military College, and Rev. N. H. Symes to a Naval chaplaincy. A great need is felt in the larger camps for accommodation for the entertainment of the men at night. The conduct of men in the camps is found to be of a higher standard than in former years.

GEORGE CRANSTON,
Senior Chaplain.

Third Military District (Victoria).

Chaplains for duty in training camps have been provided wherever required, and have found their work cordially supported by the authorities and by the men themselves. An effort is made to allot the same Chaplain each year to the same unit, thus preserving continuity of personal contact. Military headquarters makes thorough arrangements for all camps, which this year were distributed over a much larger number of localities. The Air Force Chaplain, Rev. P. W. Turner, having left Werribee, his successor is now attending to the work in Laverton and Point Cook; and the Home Mission Committee enables him to take Sunday duty at the Air Force Depot by providing supply for Werribee.

A. IRVING DAVIDSON,
Senior Chaplain.

Fourth Military District (South Australia).

The Chaplains have regularly attended the camps. Rev. G. G. Powell, of Port Adelaide, has been appointed to the R.N. Reserve. Rev. H. E. Carey has been transferred from Victoria to South Australia, and Rev. F. W. Rankin, former Senior Chaplain, has been transferred to the Third Military District.

E. W. HOGBEN,
Senior Chaplain.

Fifth Military District (Western Australia).

Work has proceeded normally. All camps of training have been attended to. Chaplains recognize most cordial relations with the military authorities, and their work is highly commended. At present all our Chaplains are in the metropolitan area, but arrangements are being made for appointments at the most advantageous points. While it may not be possible to disallow all week-end drills, we feel there should be considerable curtailment, and "wet canteens" should not be permitted.

GEORGE TULLOCH,
Senior Chaplain.

Sixth Military District (Tasmania).

Contact with the troops has been regularly maintained, not only by attendance at the training camps, but also by visits to the barracks on drill nights. Military camps provide a field for service which cannot be equalled in any other department. I only wish I could get the wonderful camaraderie and the readiness to assist, in the Church at I do in the Camp.

J. L. HURSE,
Senior Chaplain.

Naval Chaplain, Rev. Alex. Tulloh (H.M.A.S. "Canberra").

Life on board ship is not subject to much change. I have been all round the Australian coast and neighbouring islands so often that even the change of scene has become familiar. My most interesting cruise recently was to the Dutch Indies. At Sourabaya, in Java, I met Rev. T. H. Vaandrager, a Chaplain in the Dutch Navy. The Dutch residents were exceedingly friendly. At a luncheon given on the "Canberra" by our Admiral, a cultured Javanese said: "Britain and Holland have fought each other on many occasions... but their wars have never left any bitterness between the two peoples." H.M.A.S. "Australia" is being re-equipped and brought up-to-date, and will then become the flagship of the Australian Squadron; the Admiral and his staff will transfer from the "Canberra" to the "Australia," and he has asked me to go with him. My aptitude for games at Orreond and elsewhere has been a definite advantage to me in the Navy. I twice won the Squadron Championship in golf, and I still take an active interest in rowing. I am in constant demand in coaching the ship's crew for the annual regatta. My ship wins the regattas, and all the ships give much of the credit to "the Presbyterian parson." To be able to do these things is most helpful in a Chaplain's association with both officers and ratings. There is much of sterling worth in sailors, and though we handle weapons of war, we are outdone by none in our love of peace.

FINANCE COMMITTEE

The statements of income and expenditure are submitted as shown in the Appendix.

A survey of previous financial statements shows that the income has been regularly hypothecated before it was received and the movement of Assembly restricted by lack of funds. The decision to lengthen the interval between Assembly meetings was made under the pressure of financial stringency. Your Committee therefore feels that an attempt should be made to better the position, first by increasing the revenue, and later by decreasing the heavy outlay incurred for travelling expenses. It is evident that expenditure in this direction has been at a rate in excess of the resources available, and a perpetual debit is the natural result.

In compliance with the direction given by last Assembly as to devising a new base for assessing the States, the committee has closely examined the matter and, as the result of correspondence with its members throughout the Commonwealth, the opinion emerges that the base for levying-assessment is comparatively unimportant but that the capacity to pay the assessment is the vital point; your committee therefore favours continuation of the practice of allocating a specific amount to each State, and recommends that the following assessment of the State Assemblies be authorized:

Victoria.....	£350
New South Wales.....	350
Queensland.....	110
South Australia.....	30
Western Australia.....	30
Tasmania.....	30
	£900

Travelling Expenses.—It is recommended that payment towards meeting the travelling expenses of members to this Assembly be:

- (a) Those paying less than £2, nothing.
- (b) Those paying £2 to £4, one half.
- (c) Those paying from £4 upward, to receive three-quarters.
- (d) Railway fares from South Australia, New South Wales and within Victoria to be calculated at second class railway rates.
- (e) Members who require two or more nights in the train on the journey to Melbourne may claim a proportion calculated on first class railway fares.

Should it be decided to restore the two-year interval between meetings of the General Assembly, it would be necessary to reduce the travelling expense allowance by one half, or to make some other modification in the amount applied to the cost of travelling.

The Year Book continues to show a loss on a diminishing circulation and the Finance Committee recommends that the publication be discontinued and that any essential statistics be included in the Blue Book.

The indebtedness to the New South Wales Church on the Canberra Building Account is steadily increasing as interest accrues; a strenuous effort is required to liquidate this liability.

Consequent on the operation of the new Property Trust Act for the Church in New South Wales, the Treasurership Committee will not be able to function as Treasurers beyond the end of this year; by reason of this change your Treasurers found themselves unable to furnish the funds required to meet the cost of this Assembly, and on representation being made to the Trustees of the New South Wales Church, that body agreed to provide accommodation needed.

A Treasurer or Treasurers should be appointed by this Assembly.

No useful purpose is served by continuing a separate account for Travelling Expenses and the item is now merged in the General Account.

The Robert Creighton Wilson bequest of £250 has been allied in part payment of interest on the Canberra Building Account.

Attention is drawn to the requirements of the Canberra congregation of £100 per annum towards the stipend of the minister, and points to the need of a substantial stipend endowment fund.

J. R. B. CAMPBELL,
Convener.

Supplementary Report of the Finance Committee

By direction of the General Assembly (Min. 159), the following Notice of Motion was printed and circulated as an Assembly Paper.

W. J. ANGUS, Acting Convener.

See Last Clause, No. 10, under Constitution and Election of Standing Committees.

Whereas it is provided that a quarter of their number should meet in March . . .

Proposed Motion for to-day:

Whereas provision was originally made in the Constitution of the G.A. for its committees to hold special meetings, annually;

And whereas it is at present considered impracticable to carry out this intention, the wisdom of which is now fully realized;

It is therefore agreed:

- (a) That arrangements be made for two delegates from each State, who shall be appointed by the aggregate membership of all the committees of the G.A.A. in their respective States, to meet in Melbourne in conference with the Moderator and Clerk in any year in which the G.A.A. is not meeting;
- (b) That the functions of this conference be to consider the interests of the G.A.A. in which the several committees are concerned, and to forward to the Executives of the respective committees such information as may become available and recommendations for such action as may seem to them desirable.
- (c) That the Finance Committee be authorized to refund to such two delegates from each State their out-of-pocket expenses.

JOHN FLYNN.

Second Supplementary Report on Bases of Assessment.

In reply to instruction of the 1936 Assembly (Minute 99—3a, G.A.A. Blue Book, 1936), the Finance Committee has prepared a basis of assessment calculated on the present representation, as under:—

For a triennial assembly, half of 1 per cent, on the total of salaries of ministers in stationed charges;

For a biennial assembly, three-quarters of 1 per cent, on the total of salaries of ministers in stationed charges.

FIRE INSURANCE.

In presenting the triennial report on fire insurance as it affects the States and Churches operating under their respective schemes, the first word is one of deep regret as we record the loss by death of two who may likely claim to have been amongst the pioneers in the field of Church insurance, Rev. N. S. Millar, and Mr. S. J. Carruthers. Mr. Carruthers had been for many years the Convener of the Committee.

The operations of fire insurance in the various States, where the Church has undertaken this class of business are set forth in the State reports herewith.

Queensland.

Fire Insurance Scheme.—The risks accepted have increased in number from 406 at the end of 1935, to 437 at the end of 1938, and in value from £309,898 to £337,747 in the same period of time. It is believed that all congregational properties are now covered under the scheme. The net profits for the three years have amounted to £819, raising the amount at credit of the fund to £1,610. During these three years the fund was not called on to meet any claim.

New South Wales.

Indemnity Fund.—The Committee elected for three years comprises: Mr. T. O. McCreddie, Chairman; Messrs. G. C. Thompson, H. G. Jeffreson, and Rev. V. Clark-Duff, B.A.

The New South Wales Indemnity Fund Committee reports the completion of a further period of successful operations. The Church Committees, Boards, Councils and other authorities within the Church

have cordially co-operated, and all new indemnity required has been placed with the fund.

In August, 1938, the Committee suffered a severe loss in the death of one of its members, the late Mr. S. J. Carruthers, and desires to place on record its appreciation of the signal services rendered by him. Mr.

H. G. Jeffreson has been elected to the Committee to fill the vacancy, and his long experience in the insurance profession will prove of valuable assistance to the Committee.

At December 31, 1938, the total indemnity over property within the scope of the fund, in respect of fire and accident risks, amounted to £1,916,430. Of this sum £1,107,517 was covered by various insurance companies, leaving the Indemnity Fund with a total liability of £808,913.

This liability has increased by £144,499/10/- since 1935, partly from property which came within the fund during the period under review, and partly by careful revision of liability attaching to properties previously within the fund. In determining liability, the Committee continues to take a conservative view of the individual risks and the amounts thereon.

The nett income for the past three years from contributions amounted to £4,176/6/7; interest on reserve funds, £348/1/10; giving a total nett income of £4,524/8/5. Nett claims paid and outstanding amounted to £671/0/4, while rent, services and sundry expenses cost £1,361/10/7, leaving a balance of £2,491/17/6, which has been transferred to the reserve fund, increasing it to £4,945/0/1.

The claims were as follows:

Class of Risk	Claim Settled for	Paid by Insurance Companies	Paid from Indemnity Fund
Fire.....	£1,315 11	£663 8 7	£651 12 6
W.C.A.....	226 0 3	226 0 3	
Plate Glass ..	19 7 10		19 7 10
Burglary ..	6 19 0	6 19 0	
	<hr/>	<hr/>	<hr/>
	£1,567 8 2	£896 7 10	£671 0 4

During 1938 the Committee experienced its first major loss, a claim for £600 being met in connection with the Dungog Manse fire.

Regular monthly meetings of the Committee continue to be held. The office work remains under the supervision of one member of the staff as part of his duties, and one typiste as part of her duties.

The Committee elected for three years comprises: Mr. T. O. McCreadie, Chairman; Messrs. G. C. Thompson, H. G. Jeffreson, and Rev. V. Clark-Duff, B.A.

Victoria.

Indemnity Fund.—The General Assembly, in May, 1938, approved of the formation of The Presbyterian Church of Victoria Indemnity Fund for the purpose of providing for the reinstatement of such of the property of the Church as may be damaged or destroyed by fire—a purely domestic fund.

The fund is to be managed by a Committee of five persons.

The fund has been in existence for one year, and has congregational assurances amounting to £251,484, and institutions to the extent of £588,120.

The results of the transactions have been quite satisfactory, considering that the whole of the risks for the year were placed with a Tariff Company.

The Insurance Fund of the Church has a credit of £805.

South Australia.

Has no special Committee on fire insurance. Each local Church makes its own arrangement for insurance, and the Churches are thus covered by various insurance companies.

Western Australia.

No special Committee deals with fire insurance, but the matter is being referred to the Moderator's Committee.

The advisability of each State Church undertaking some form of Church insurance is worth consideration, and the wider question of a National Indemnity Fund covering the Church properties throughout the Commonwealth, and thereby spreading the various risks, should be given consideration, and the Committee on fire insurance given authority to explore the possibilities and report to next Assembly.

VICTOR CLARK-DUFF.

HOME MISSIONS.

Since the Assembly met last in 1936, there has been steady progress in the evangelizing of Australia by Home Mission work. Without exception, each State has been able, sometimes under great difficulty, to push forward the frontiers of its Home Mission areas. The Australian Inland Mission, which reports in its own name, does remarkable and successful preaching and pastoral work, and has continued with all its former vigour and strength. It had been hoped that the A.I.M. would open work in the Mandated Territories, but the matter is still in abeyance. The funds have been substantially helped by bequests that enabled sparsely populated pioneering centres to enjoy Gospel ministrations.

Briefly, the facts as to Home Mission enterprises in the different States are as follow:

New South Wales.

Three years ago the Presbyterian Church of New South Wales embarked on a great Forward Campaign. Additional staff was engaged, and a Sites and Buildings Fund created, with the result that eleven new parishes have been formed. Five are in the metropolitan area, five are rural, and one in an industrial town called Captain's Flat, some thirty-six miles from the Federal Capital. The creation of the Sites and Buildings Fund made possible a building programme of some magnitude. Assistance by loan to the amount of £9,278 has been promised towards the erection of eighteen buildings, nine of which have now been completed, and three others should be ready for worship by the time the Assembly meets. Three closed churches have also been reopened. The Committee has, in addition, made available an extra man as an assistant to two congregations that have grown too large to be effectively worked by one man. A number of our provincial towns is fast approaching that state. The work at Canberra is so extensive as to need that help, and one of our Licentiatees has been related to the Church there. Towards this work we have been providing subsidy of £32/10/- per annum. For 1939 the Committee made a grant of £25 towards the work at Suva, Fiji, being carried on by the New Zealand Church.

A special provision was made this year in order that the work in the far west might be more intensively and successfully carried out. The Western Assistant, Rev. G. R. Garner, B.A., is a Licentiate, being shared by three men. The ministers of Broken Hill, Walgett and Bourke, will have his assistance for six months, three months, and two months, respectively each year. While the Assistant is in the charge, the parish minister goes on patrol, making contacts with his people in the far distant parts of these huge parishes. The people in the hinterland thus become well acquainted with the one upon whom they will call in the day of their necessity. As a result of this developmental work, our subsidy list has been increased by over £1,000, thus necessitating a much greater amount of deputation work than has been hitherto necessary. Responding to the appeal for help from Western Australia, one of our best exit men of last year, Rev. L. J. Douglas, B.A., was permitted to accept a call to Geraldton, Western Australia.

Queensland.

Considerable progress has been made in Home Mission work in Queensland in the past two years. The number of men on the staff at present is greater than at any previous time, and more could be used were they available. Sixty-two are in full service, of whom forty-seven are in Home Mission charges, and the remainder acting as assistants, or supplying vacant charges. As far as possible, inexperienced men joining the staff are given training as assistants in some of the larger charges before being sent to Home Mission stations.

Within the period under review, the Assembly has appointed Rev. D. A. Brown Secretary for Missions. The greater part of his work is under the Home Mission Committee, and much time is spent in the field. The Secretary has visited over forty of the Home Mission stations, and as a result there has been a general quickening of interest in the charges.

Four new mission stations have been opened, and one re-occupied after a lapse of some years. The latter has been made possible by a grant from the Lloyd Bequest Fund. Several other stations could be opened if suitable men were available.

The Queensland Committee co-ordinates its work as closely as possible with that of the A.I.M. The splendid co-operation of the Patrol Padre, Rev. J. F. McKay, has enabled us to do much organization in the north-west of the State. Home Missionaries in the south-west are extending their borders still farther west, and will soon link up with the A.I.M. in that

area. It remains now for Central Queensland to be adequately served, and this it is hoped to do in co-operation with Rev. P. J. Thomas, the Padre of the new A.I.M. Patrol District of Central and North Queensland.

Plans are made to place an ordained man as itinerating minister in a large, sparsely settled area in which are some small townships. It is hoped by this means to give regular services at least monthly to all communities within this area, and, if the experiment is successful, this work will be extended.

Finances were much better in 1938 than for many years previously, but the Home Mission work in Queensland is so vast that we are not yet in the happy position of being able to give a helping hand in other States financially. However, a large number of Queensland trained ministers are serving the Church in other States, most of them having been Queensland Home Missionaries.

Since last G.A.A., five Home Mission Stations have attained status as sanctioned charges, and several others are in a position to take the same step. In the last three years, sixteen Home Missionaries have graduated into the full ministry, and six more are doing their exit work this year.

South Australia.

The most important developments have taken place at Whyalla and Port Pirie. Ordained men replaced Home Missionaries at both these places some little time ago, and considerable improvement has taken place, which fully justifies the extra expenditure incurred. Whyalla, with branches at Iron Knob and Iron Baron, has so advanced that the Committee is now considering the advisability of placing an assistant at this station, in order to maintain and further develop the work.

Port Augusta has also an ordained minister, who, in addition to his work there, patrols the outback country in the interests of the A.I.M.

Excellent work is being carried on by Deaconess Harris in Port Adelaide.

Tasmania.

We feel that our work in Tasmania is definitely on the upgrade. For many years past the policy has been to close down the weak Home Mission stations, and to reduce the weak charge. Owing to the generosity of the Victorian Home Mission Committee, and by means of the large share in the McCracken and Lloyd Bequests, we have been able to make helpful gestures to some of the promising Home Mission stations, e.g., Queenstown, Burnie and Swansea. This has met with immediate response from Queenstown, the congregation, of their own free will, having relieved our Committee of the responsibility of £20 of their grant at the end of the first year. Under the Rev. J. C. Alexander the work is making good progress, and the congregation has requested that he be allowed to remain on the West Coast for a further term. New members are joining up with the Church, and in this way Queenstown has been lifted from the sadly decadent state in which the Church was situated a few years ago.

At Burnie, Rev. Allan McMillan is giving our Church a standing which she has not had for many a long day. With the growth of the paper pulp business, there will be an increase of population, which, again, will benefit parish work.

At Ulverstone, also, there has been a new forward move, in a district which has not possessed a church before. A church has been erected at Gawler, the building having been moved from Barrington. The whole work has been carried out by the labour and enterprise of the people themselves, and it was a pleasant and unusual experience to hear Mr. L. M. Fairey, the Home Missionary, announce that the building had been opened free of debt, and that, in addition, there was a balance of £8 to the credit of the congregation.

At Swansea, after a lapse of fourteen years, a minister, Rev. William Gilmour, has been inducted, and is pushing beyond the Glamorgan district, and reaching outback settlers who have not been ministered to for years.

Co-operation with the Congregational Church is being arranged for at Sorrel, where there is an old and picturesque Presbyterian Church, but no congregation.

During a recent holiday, Rev. A. E. Giles visited the settlements on the Tasman Peninsula and in the vicinity of Eaglehawk Neck. He estimated that there are approximately 2,000 people (fishermen, woodcutters, etc.) who might be served by a Bush Missionary or Patrol Leader.

For many years past the Committee has felt the need of a full-time Supervisor for our Home Mission work, but again the funds are lacking.

The leaders of the A.I.M. have been approached with a suggestion that another Inland Patrol might be formed in the outback of Tasmania.

Victoria.

New Enterprises in Home Missions.—1. Through receipt of the McCoy Trust, ordained ministers have been inducted and licentiates ordained and inducted into special charges in remote parts of the State:

In the North-West (Mallee District), 6; in the North-East, 1; in the South-West, 2; in the South-East, 1. Also, another minister of a charge in the South-East is specially subsidized to visit, at least quarterly, a district stretching for 100 miles to the State border, and hold services, visit homes, etc. Further, a Patrol Minister has been inducted to a special work in the South, covering a district roughly 100 miles by 30 miles, through hills and forests, and requiring motor travelling of about 25,000 miles per annum. In this area he has under his supervision four Home Missionaries stationed at different centres. As a result, several new congregations have been formed, and the work generally is definitely improved. Thus, altogether, twelve ministers are working under the McCoy Trust. Everywhere good reports are received of the work done by these men.

2. By means of special subsidies to congregations in difficult places in the country or inner-suburban areas, or in growing districts, mainly outer suburbs, ordained ministers have been inducted instead of appointing Home Missionaries. In one outer-suburban area, in two years a congregation was formed, a Church hall built with the aid of Church funds, a Communicants' Roll of sixty-five members drawn up, and a Sunday School formed, which now has 170 scholars.

Inasmuch as South Australia and Tasmania are now united with Victoria, this policy has been extended to those States, with the result that altogether thirteen ministers have been inducted, viz.: In Tasmania, 3; in South Australia, 3; in Victoria, 7. Total, 13.

3. Five new congregations have been formed into Home Mission stations by the normal development of new districts.

Aid to Other States.

1. **In Men.**—The Victorian H.M.C. has provided exit students to South Australia and Tasmania, so that in South Australia eleven ministers and in Tasmania seven ministers, of those at present settled there, were appointed, in the first instance, by the H.M.C. of Victoria—and in the two States to-day only three ministers are not ex-Victorians.

2. In answer to an appeal from Canberra, and also from Western Australia, the H.M.C. placed before the exit students the needs of those places, so that one man volunteered for Canberra and another for Western Australia.

3. **In Money.**—At present, from Victorian H.M. funds, £200 is being paid to South Australia (Port Augusta, £25; Whyalla, £25; Port Pirie, £150; total, £200), and £100 to Tasmania (Queenstown, £50; Glamorgan, £50; total, £100). Also, a varying amount is paid to assist in the cost of removal expenses associated with appointments and transfers of Home Missionaries and exit students to and from Melbourne and other States. Last year this was about £60.

4. The late C. D. Lloyd, of Victoria, left a bequest to the Trusts Corporation of the Church of Victoria, with instructions that the income be used to help Home Mission work in Australia. The H.M.C., by instruction of the Assembly, distributes this money. Details are already reported to the H.M.C. of the G.A.A. Victoria made no claim this year in respect of this bequest, in view of the needs of other States.

Western Australia.

Perhaps the most important item has been the establishing of a new centre of activity in the South-West. After a Presbyterian survey of the whole of the South-West, Manjimup was chosen as the most likely place on which to concentrate. The Rev. J. George, from Victoria, was inducted here last January, and he, with his wife, is doing splendid work for the Church. This new venture means a financial responsibility to the Committee of roughly £1,200, viz.:

Purchase of a car.....	£250
Building of a manse.....	610
Salary of minister.....	275
Expenses of car and insurance on same.....	62

£1,197

To assist in this undertaking, £270 has been received from the Lloyd Bequest, and £100 from the A.I.M.

A Home Missionary has also been placed at Bicton, which includes Byford, with the expectation later on of adding Harvey and Waroona. West Leederville and East Fremantle have been able recently to call a minister, through the assistance of the Lloyd Bequest. Victoria Park also promises soon to be a full charge.

It is felt that, if the present work is to be continued, even without any expansion, help must be obtained from the other States. Apart from this, a pressing need is for two additional unmarried Home Missionaries, for the strengthening of the preaching staff.

South Perth was an additional centre raised to a sanctioned charge as the result of a grant in aid.

The West Australian Committee expresses sincere appreciation of the splendid financial help given to it by the A.I.M., and also their sincere appreciation of the hearty co-operation of its padres, as shown in their interest and assistance in the Home Mission work in this State.

Home Mission Endowments.

Alexander Earle McCracken Trust.

The amount divided for the year was £592/3/1, which, as by arrangement, was distributed as follows:

Western Australia.....	£246 14 7
South Australia.....	246 14 7
Tasmania.....	98 13 11
	£592 3 1

being spent on—

Western Australia.—Maintenance of the work on the wheat belt, Kellerberrin and Merredin being the respective centres.

South Australia.—

Tasmania.—Amounts received for 1937 and 1938 were paid to assist the Winkleigh congregation, and for 1939, to the Swansea congregation.

C. D. Lloyd Fund (For Australia)..

The late C. D. Lloyd generously left the sum of £18,355 for Home Mission work in Australia, to the Trusts Corporation of the Presbyterian Church of Victoria. This Corporation, by instruction of the Assembly of the State of Victoria, put the distribution of the interest from this fund in the care of the Victorian Home Mission Committee, which was instructed to confer with the Home Mission Committee of the G.A.A. before a distribution was made—and the first allocation, in agreement with your Committee, took place this year, the amount granted being **£1,450**, distributed as follows:

New South Wales ..	£150
Queensland.....	250
South Australia.....	300
Tasmania.....	300
Victoria.....	nil.
Western Australia.....	450
	£1,450

This Committee would advise that the Presbyterian Trusts Corporation of Victoria should put the distribution for the future in the hands of the Home Mission Committee of this Assembly.

Deaconesses.

The use of Deaconesses (trained women) has justified itself in New South Wales, Tasmania, South Australia, and in Victoria, the latter State last year having on its staff twenty-four Deaconesses. It is regrettable that there is only one Presbyterian Deaconesses' Training Institute in Australia, that at Rolland House, Melbourne, which last year had thirteen students in residence as trainees. It is suggested that the other States might encourage educated and capable young women to enrol themselves as students at Rolland House, and qualify for service as women set apart as spiritual leaders and teachers. While their value would be undoubted as assistants to ministers in ordinary parishes, it would be especially valu-

able in a time of unrest like the present, in coping with poverty (especially the poverty of women and children), and in uplifting the fallen, and bringing to the Saviour the outcast and the criminal.

The Rev. D. A. Cameron wishes to resign the Convenership of the Committee.

DONALD A. CAMERON,
Convener.

HOME RELIGION COMMITTEE.

We are thankful to report a continued demand for the booklet prepared annually as a devotional aid to personal and family religion, the average circulation being approximately 30,000. Published by the Board of Religious Education, it is used in New Zealand as well as by our Churches in the Commonwealth, and has also been introduced in South Africa and in several of our mission centres. Among other appreciations of its value a letter was received from a Scottish Moderator, Dr. Dugald Macfarlane, in which he wrote that he would like to see such a book in use in his own congregation and throughout the Church of Scotland. Every opportunity has been taken to recommend it for home, school and hospital purposes, and its prayers have found favour even in the pulpit.

Conditions of social life have changed very considerably since the time when family worship was the regular custom in most of our Presbyterian households. The rigid parental and ecclesiastical discipline of former days, based to a large extent on the idea of natural depravity, is now a thing of the past. Yet genuine religion still remains a most potent and indispensable factor in the control of children, and undoubtedly helps to bind whole families and communities together in loving bonds of faith and service and mutual loyalty and confidence and abiding memories. It is, indeed, a precious heritage and gracious privilege placed in the hands of fathers and mothers and guardians and all who have the care of the young. The home is the foundation of Christian civilized society and good parents are the foundation of the home. It might be described as the true cradle of a Christian democracy with its groups of different members, in fundamental agreement despite individual characteristics, all learning forbearance and toleration of one another. An old author has truly written as follows: "A family is the seminary of Church and State; and if children be not well principled there, all miscarieth: a fault in the first concoction is not mended in the second. If youth be bred ill in the family, they prove ill in Church and Commonwealth: there is the first making or marring, and the presage of their future lives."

Our young people to-day stand more than ever in need of proper religious instruction and the restraining influences of divine grace and strength, and guidance through daily prayer and the systematic reading of God's Word. Without good examples and Christian principles, they will enter the outer world very imperfectly equipped for its struggles, temptations and disillusionments, and liable to many pitfalls. The atmosphere of the home helps tremendously in the matter of religious education. If many of our youth are blamed to-day for their levity, indifference and instability, it is largely the fault of parents who have neglected their moral training and spiritual development. It is certainly rare to find rebels, law-breakers and juvenile offenders coming from homes where religion is a living force and reality, where God is worshipped and Christ honoured and revered, and where Sunday School and Church services are regularly attended. The Church has its responsibility in the guidance of parents for their great task and its duty in reminding them of their solemn obligations in Christian marriage and in the vows taken in the Sacrament of Baptism. They would be well advised, also, to exercise more discrimination in the choice of books and papers for their children, and also picture shows, discouraging those which glorify crime, reckless adventure and doubtful morality. We are in urgent need of a revival of true religion in the home, since it is to Christian families we must look for recruits in the work of the Church and in our ranks in the ministry and mission-field. We again appeal to Presbyteries and Kirk-sessions to keep this duty and privilege of personal and family prayer before all our people. Notices of the "Book of Family Worship" appear on publication, and it may be obtained through Presbyterian book-rooms in all States at the beginning of each year.

GEORGE R. S. REID,
Convener.

IMMIGRATION

Your Committee has to report that there have been certain developments in migration since the Assembly last met.

The Commonwealth Government notified your Committee that in conjunction with the British Government, assisted passages for migrants will be granted in favour of (a) Persons resident in the United Kingdom nominated by individuals or approved organizations (including Churches); (b) Migrants specially requisitioned for by any State; (c) **Persons of British stock** in the United Kingdom who would be in possession of £300 capital in the case of a married man, or £50 in the case of a single man.

The responsibility for the reception, placement, and after care of the nominees to rest with their nominators. It further intimated that the co-operation of the Churches on this scheme would be much appreciated.

This information was sent at once by your Committee to representatives in all the States, and also through Dr. Donald Webster, to the Churches in Scotland, England and Ireland.

What is being done in the various States may be summarized as follows:

Victoria.—Our Church has not made any nominations, but in connection with other organizations such as the Big Brother Movement, the Caledonian Society, the Victorian International Refugee Emergency Council, your Committee is joining in a welcome to any migrants arriving and doing what it can to assist in placing them in positions.

Just recently, five young men from Scotland, nominated by the Caledonian Society at Colac, were met and welcomed by the Acting Convener. They are the first fruits of a large number nominated by that Society. Efforts are being made by a member of Committee to get into personal touch with refugees from Central Europe, with the object of rendering assistance to them. He is finding it a difficult task. No Presbyterians, as yet, have been discovered.

At Bacchus Marsh there is a training farm for young migrants known as the Northcote Farm. It is an Interdenominational Institution, but the young people coming are overwhelmingly Anglican—73 out of a total of 85. The Church services conducted at the farm on Sundays are Anglican in form, but ministers of other denominations are allowed to take part in them. They may also conduct a week night service if they wish.

New South Wales.—In the period under review there has been very little assisted immigration. Very few private nominations have been approved by the Government Departments concerned, and it is only in the last twelve months that Group nominations have shown any evidence of becoming effective. Following the visit of Mr. Cyril Bavin, O.B.E., to this State at the beginning of 1938, the Committee agreed to co-operate with other nominating societies in extending the operation of the British Settlers' Welfare Committee. Representatives were appointed to this body which is to act as a co-ordination channel for all nominating societies. A nomination was lodged for 100 girls for domestic service, and at the date of writing this report two of these have arrived and three others have embarked. The Committee has also maintained contact with the Big Brother Movement, the Dreadnought Trust, and Fairbridge Farm School, and other nominating Churches. Presbyterian migrants arriving under nomination lodged by these bodies, have been brought into touch with the Church as far as possible. Here, as in Victoria, the Committee is showing an interest in the Non-Aryan Christian refugees coming from Central European countries.

Two Presbyterian families have arrived here so far to our knowledge, and in each instance the Committee was able to help them with introductions and other contacts which have enabled them to adapt themselves to conditions in our country.

Western Australia.—In Western Australia a strong Committee has been set up to care for incoming migrants. The Moderator and Clerk of Assembly, with Mr. Bracks as Convener, are on the Committee.

No reports have come from Queensland, South Australia, or Tasmania

JOHN A. CROCKETT,
Acting Convener.

MISSION TO THE JEWS.

Even with the whole world in turmoil, the Jewish people have become specially conspicuous for suffering, and evoke from every humane heart compassion and a desire to help them. Besides material aid, in which our Church, we believe, will be doing its share, we still wish to see a people,

from whom we have received spiritual light, awaken to "the light of the knowledge of the glory of God in the face of Jesus Christ."

Our missionary, the Rev. A. C. Karmouche, has been doing his best to overcome the strong prejudice which centuries of persecution have raised against "Christianity" in general. Besides his work in Melbourne, he has visited many country towns, and this autumn spent a month in Sydney. His addresses in the congregations were effective in arousing interest among Christians; they also frequently resulted in Jewish listeners later seeking an interview with him.

But the unprecedented influx of Jews to the Commonwealth has made him, and the committees, feel that a wider work is desirable. The State Assemblies of Victoria and New South Wales have each appointed a special committee to get into touch with the other Protestant denominations, with a view to unite them in this particular enterprise; for it is certainly not a denominational spirit that leads Christians to share Christ and His salvation with the Jews. And we confidently ask the General Assembly to give its approval and benediction to this endeavour.

It is desired that special reference and prayer be made in every congregation on the Sunday nearest the Day of Atonement in each year.

ALEX. YULE,
Convener.

MODERATOR'S COMMITTEE.

During his third year of office, the Moderator-General, the Right Rev. Dr. John Mackenzie, visited all the States of the Commonwealth, with the exception of Tasmania. For various reasons it was difficult to arrange this visit. It should be said, however, that in 1935 Dr. Mackenzie, as Moderator of the Victorian Church, visited practically every charge in Tasmania. The Moderator was received everywhere with the greatest kindness and courtesy, not only by the General Assemblies of the various States, but also by the representatives of H.M. the King, by members and officials of the Governments of the Commonwealth and the States, by civic authorities, and by individual congregations and ministers in all parts of Australia.

The Moderator-General enjoyed the great privilege and honour of representing the General Assembly upon many occasions and in many quarters. His varied experiences enable him to testify that the Presbyterian Church of Australia is held in high esteem by all sections of the community: for its work's sake, and for the character of the men and women who represent it, in public and private life. It was gratifying to discover everywhere that the old traditions of duty and service are being so well maintained in these later days by our people.

Obviously, in the limited time at his disposal each year, the Moderator-General found it impossible to cover the whole of the vast territory in which the Church is interested. Nor is it to be expected that the minister of a busy parish can afford to be absent from his work over a period of three years, for a longer time than at present. The United Church of Canada now appoints its Moderators for a year, although there is a two-years interval between Assemblies. Each Moderator gives his whole time to the duties assigned to him by the Assembly, and visits thoroughly a limited area. If our Assembly were to revert to the two-year period, it is the opinion of the Moderator-General that it would be better for each Moderator in his turn to visit half of the States more thoroughly, than to attempt to cover the whole continent in a rapid itinerary.

One of the problems that must remain acute for some time is that of developing amongst Australian Presbyterians a sense of unity in the one Church, and a truly national outlook upon their work. Our population is concentrated in comparatively small areas separated from each other by large distances. Our divisions are also intensified by State rivalries and conflicting commercial and other interests. The vision of a truly united Australian Presbyterian Church, which inspired the leaders of a generation ago, is still far from being realized. It is an open question whether, under the present Constitution, it can be realized. In the opinion of the Moderator-General much more serious thought should be given to the question of the organization and authority of the General Assembly of Australia. It is not to be supposed that these matters were settled for all time when the Union was consummated in 1901. Obviously, in the light of subsequent experience, there should be, from time to time, reconsideration of the provision then made.

In the opinion of the Moderator-General some further attention should also be given to the financial arrangements under which the General Assembly of Australia carries on its own special work.

So long as it is dependent upon limited contributions from State Assemblies it cannot adequately meet its larger obligations or become, in any real sense of the term, a national Church.

These and other related questions may well come up for discussion under the separate reports presented to the Assembly.

The Moderator-General's Itinerary between September, 1936, and September, 1939:

1936-37.

During the meetings of the General Assembly in Sydney, Dr. Mackenzie presided at the Assembly Service in Scots Church, preached at St. Stephen's, addressed an afternoon meeting of the Men's League and visited Knox Grammar and Preparatory Schools. He also took part in the opening of the Mollison Hall at Thornleigh.

In May, 1937, he visited Canberra to represent the Church at the celebrations held in connection with the Coronation of the present King and Queen. A special service was held in the Church of St. Andrew, at which the Governor-General was present. At the official united service, held in the Albert Hall, Dr. Mackenzie preached. This service was attended by the Governor-General and Lady Gowrie, by members of Cabinet and Parliament, and by many members of the civil service, and the general public. All the Protestant Ministers in Canberra took part in this memorial service. Dr. Mackenzie also conducted services at Ainslie and Queanbeyan.

Proceeding to Sydney, he preached in Turramurra and Leichhardt, attended the meetings of the General Assembly of New South Wales, delivered addresses at several functions, and preached in the Haberfield and Burwood Churches.

In August, he took part in the Jubilee Celebrations at Mildura, preached in the Presbyterian Church, and addressed a great open-air meeting in one of the city parks.

The Celebrations in connection with the Centenary of the Victorian Church occupied his attention from October till early in December. In association with the Revs. Dr. A. Burnet and R. Macleod, from Scotland, and Yaksin Lee, from Korea, to all of whom special duties had been assigned, he visited the following centres, viz., Geelong, The Leigh, Belmont, Portarlington, Horsham, Minyip, Warracknabeal, Rupanyup, Marnoo, Stawell, Moyston, Ararat, Wycheproof, Dumosa, Culgot, Sea Lake, Swan Hill, Kerang, Skipton, Stockyard Hill, Streatham, Derrinallum, Lismore, Castlemaine, Kyneton, Woodend and Clyde Grammar School. At the larger towns, in addition to a service in the Church, there were, in many instances, civic receptions, and social meetings, attended in the aggregate by many thousands of people. These Centenary Celebrations aroused great interest throughout the State.

1938.

In January, Dr. Mackenzie visited Sydney, and presided over the meeting held in connection with the Semi-Jubilee of the Australian Inland Mission. At this meeting the Governor-General and Lady Gowrie were present, and to them were presented many of the women who had served at one time or another as sisters and helpers in the Inland. In May, the Moderator-General left for Western Australia, he spent some days on the goldfields preaching at Kalgoorlie and Boulder, and conferring with Rev. P. Somerville, the A.I.M. Padre. Arriving in Perth, he attended the meetings of the General Assembly, delivered numerous addresses, preached in the Ross Memorial and St. Andrew's Churches, ordained elders at South Perth, and declared open the new Church at Mt. Hawthorn. In the company of the Moderator, the Right Rev. Dr. Ford, he was received by the Governor of Western Australia. While in Perth, Dr. Mackenzie conferred with Mr. Neville, the Commissioner of Native Affairs, with results that are referred to in the report of the Board of Missions.

Owing to the illness and subsequent death of his late wife, the Moderator had to return to Melbourne without visiting (as had been intended) Geraldton and the South West District.

In June, Dr. Mackenzie was again in Sydney, and took the opportunity of conferring with Assembly officials.

He was again in Melbourne until November, and during the intervening period he represented the Assembly at the Quarter-centenary of the British and Foreign Bible Society, and at the World Convention of Christian Endeavour Society. He had the opportunity of conferring with the American leaders of the Convention concerning the Peace Movement sponsored by the Churches, and the World-wide Preaching Mission of 1940. In August, Dr. Mackenzie opened the Sir Arthur Robinson House at Scotch College, and presided at a meeting held to celebrate the Jubilee of the Victorian Fellowship Union. In September, he laid the foundation stones of new Churches at Seymour and East Kew.

In November, after addressing the Victorian Commission of Assembly, he left for Canberra where he presided at the Annual Meeting of the Congregation, and conferred with the members as to future arrangements for this important and strategic centre. Proceeding to Sydney, Dr. Mackenzie conferred with committees, and conducted services in the Fullarton Memorial Church in commemoration of the Centenary of that congregation. He then went on to Newcastle where he conducted anniversary services in St. Andrew's Church, founded 88 years ago. In Newcastle the Moderator spoke at the Town Hall, and replied to welcomes from the Civic authorities and the Rotary Club. He also visited local hospitals, and the works of the Broken Hill Proprietary Company. He then paid a brief visit to the coalfields, descended a coal mine, saw the most modern machinery at work, and noted with regret the fact that there were hundreds of youths unemployed in this district. Dr. Mackenzie addressed gatherings of Presbyterian people at Cessnock, East and West Maitland. He also visited the Anglican Morpeth College. He returned to Sydney in time to take part in the opening of the new hospital at the Burnside Home. At the close of the month he spent some days in Wagga Wagga, where he preached in St. Andrew's Church, and was present at several welcomes tendered to him by civic bodies and Church organizations. After a brief visit to Culcairn, he returned to Melbourne where he conferred with the Anglican Bishops and other Church leaders concerning the problems of Religious Instruction in Victorian State Schools. He also met in informal conference with the Presidents of the Methodist General Conference, and the Congregational Union of Australia and New Zealand. Reference to the question of fuller co-operation will be made in the Church unity report. In the same month the Moderator took part in the service at the opening of the Mackie House at Geelong College by the Governor-General, and dedicated the Memorial Gates erected to commemorate the self-sacrifice of W. M. Rolland, an old student of the School, who, at the cost of his life, rescued a boy from drowning.

1939.

In February of the present year, the Moderator-General was present at the ordination of the Rev. H. W. Hovenden—appointed to the Moola Bulla Aboriginal Station—and addressed the newly-ordained missionary. Later, he presided at an informal conference of parties interested in the Smith of Dunesk Mission. By invitation of the Archbishop of Melbourne, he also preached in St. Paul's Cathedral. Before leaving for the South Australian Assembly, he opened a new Sunday School Hall at Wycheproof and addressed the new Ormond Professor of Theology, Rev. Norman McLeish, at his induction. In South Australia, Dr. Mackenzie attended the meetings of Assembly, delivered several addresses, preached in the following city and adjacent charges, viz., Hawthorn and Port Adelaide, Mt. Pleasant, South Rhine and Lobethal, visited the two Church schools, and met with the members, either at regular services or social gatherings, of the following country congregations, viz., Clare, Hart, Koolunga (Manse only), Port Pirie, Winnonowie, Port Augusta, Iron Knob, and Whyalla. In the company of the South Australian Moderator (Right. Rev. D. Chapman), he was courteously received by the Lieut.-Governor.

In May, after having been present at the opening of the Victorian Assembly, the Moderator left Melbourne for the North. In Sydney he conducted special services in the Thornleigh and Eastwood Churches, and arrived in Brisbane in time for the opening of the Queensland Assembly. Here, again, he was present at Assembly discussions, delivered several addresses, visited Emmanuel College, and the Church schools and orphanages. In the Ascot Model School he saw the Queensland system of Religious Instruction at work. Sunday services were conducted in Ann Street Church, and St. Andrew's, also later, at Toowong and Clayfield.

Leaving Brisbane, the Moderator went as far north as Rockhampton. He spent a week-end at Bundaberg. In both cities he was welcomed by the civic authorities, and had an opportunity of preaching to large congregations. On his return to Brisbane, Dr. Mackenzie paid an official visit to the Conference of the Congregational Union of Australia and New Zealand. By the courtesy of the Premier, the Hon. Forgan Smith, he was present at a farewell tendered to the Governor-General and Lady Gowrie. Before leaving Brisbane, he was entertained at a banquet arranged for him by the Queensland Fellowships. At Toowoomba, the next city visited, Dr. Mackenzie received a civic welcome, visited the Girls' School, addressed a public meeting, and preached in St. Andrew's and St. Stephen's Churches. On the same Sunday, he conducted an afternoon service in Allora, and preached in the evening at Warwick. Here, too, he received a civic welcome and visited the two local Church schools. Since his return from Queensland, the Moderator has fulfilled many local engagements in and around Melbourne.

Thanks.

Dr. Mackenzie records his thankfulness to Almighty God for travelling mercies; for the health and strength that enabled him to fulfil his appointed task, and for the responsiveness of the thousands of people to whom he conveyed the greetings of the Church. He was particularly impressed by the youthfulness of so many Presbyterian congregations throughout Australia. This he regards as a most hopeful sign, and as a proof that the work done in Sunday Schools, Bible Classes and Fellowships during the past generation, is now bearing a rich harvest. He desires to express his gratitude to the many kind hosts and hostesses, whose generous hospitality—often extended at considerable inconvenience—he enjoyed on his travels. Especially would he remember the brave-hearted "ladies of the Manse." He thanks the office-bearers and members of his own Toorak congregation, for their loyal support and forbearance during his frequent absences, and his assistants, Revs. Gordon Powell, J. M. Young, W. Harrison and S. W. Ray, for their efficient and helpful service during their term of office.

Finally, he expresses his appreciation of the assistance given to him throughout his Moderatorship, by his Chaplains, Revs. Eric Owen, Frank Hanlin, P. W. Pearson, S. Martin, Dr. J. A. Munro Ford, and Norman Joughin. In every State visited by him all the necessary arrangements were made well in advance, and everything possible was done to provide for the Moderator's comfort and to open for him doors of opportunity.

On behalf of the Committee,

J. GRAY ROBERTSON,
Convener.

PUBLIC QUESTIONS COMMITTEE.

This committee is concerned with certain drifts and tendencies which affect the moral and religious welfare of our people throughout the Commonwealth. The situation may vary in different States and localities, but the Church everywhere has a common mission in witnessing to Christian standards and principles of conduct. With other denominations, we are called to combine in every effort to abolish or mitigate those rampant evils which injure the common weal. Progress in the form of abuses may seem slow and disappointing, yet all the Churches, through their influence and teaching, do much to prevent national demoralization, to promote good citizenship, and to maintain a higher level of public life and service. It must be confessed, however, that much remains to be done to achieve all the ideals of a Christian Commonwealth, and to make Australia the potent force it ought to be for truth and righteousness among the surrounding races in the Pacific. We have not yet, as a nation, fully realized our Christian duty to the rest of the Eastern world around us.

Lord's Day Observance.—This is a matter which vitally affects the weekly services and religious work of the Church, and also the true well-being and moral character of the people. As a day of quiet rest and recreation, of divine worship and human fellowship, the Lord's day has proved in the past a physical and spiritual boon and necessity for every well-ordered community. It possesses a unique value and provides a priceless opportunity for culture of man's higher nature. It is our bounden duty to protect and preserve its peace and sanctity as far as possible from such encroachments as the practice of opening places of business, organizing competitive sports, and extending the amount of

needless Sunday labour. We may well appeal to the conscience of our own Church members and to the reason of all thoughtful citizens to safeguard this one day of the week specially appointed for religious purposes as, otherwise we shall speedily become a more godless and pagan land. Our very existence as a Christian civilized nation largely depends upon this day being utilized for the recognition of God, the teaching of Christ and deeds of kindness and mercy, ministering to the sick and suffering, and lonely and tempted. For these reasons the growth of Sunday excursion traffic and public sporting fixtures is strongly deprecated and the assistance of Government departments and municipal councils ought to be enlisted to keep these intrusions in check, since they interfere seriously with attendances at Church and Sunday School. A uniform Saturday holiday has been advocated with a view to combating such inroads and obviating the alleged necessity for military parades and drill on Sunday. Still more, perhaps, may be accomplished by moral suasion in creating a Christian conscience and training our people for the sake of themselves and their children, to realize the importance and value of this day for family life, tranquil happiness and social religion, free from public excitements, athletic contests and political demonstrations.

Temperance.—Drunkenness continues to be a prolific source of acts of violence and misconduct, occasions of accident and death, tragedies of divorce, family wreckage, and personal ruin. It has other dire consequences in misery and poverty, unemployment and malnutrition of mothers and children. The increased national expenditure in strong drink is a most disquieting feature to all who care for the upbuilding of a strong and sober British race. The recent "No Licence" poll in Victoria, however, as well as the previous prohibition vote in New South Wales, reveals that there is a large and influential body of opinion alive to this danger, and determined to oppose the aggression and extension of the liquor traffic. Efforts to reduce and restrict the number of licensed houses have succeeded in several instances. Protests have also been made by temperance organizations against wet canteens in military camps, and the abuses of the permit system for parties held in public places and night clubs. The popular but pernicious habit of cocktails, especially among young people, has been soundly condemned. More could be done by the Church in educating the public mind as to the physiological, moral and economic evils of intemperance and exposing the profiteering tactics and monopolies of the liquor trade with its subtle and unscrupulous methods of propaganda. More watchful vigilance should be kept over public advertisements in the press, picture films, wireless broadcasts and other specious agencies, all seeking to promote the sale of alcohol. A stricter administration of the liquor laws in many quarters should also be insisted upon, since their violation is much too common. Personal example, by way of total abstinence on the part of our ministers and people, has been enjoined by several State Assemblies, and the encouragement of the pledge-signing campaign recommended. This is the more urgent because the appeal for National Service demands the preparation of a fit race and avoidance of wasteful and destructive expenditure. A solemn responsibility rests upon all parents, teachers, guardians and leaders in protecting our innocent youth and moral weaklings from the ravages of strong drink and its insidious dangers and temptations.

Gambling.—The widespread evil of this custom and its legalization by several State Governments in the system of hospital lotteries, remains a menace to the good name and stable progress of the Australian nation. It is inconsistent with Christian standards of service and stewardship. It is a violation of the principles of honest industry, fair exchange and human brotherhood, being anti-social in its essence and appealing to the lowest instincts of greed and selfishness. Our Church, accordingly, has condemned it and joined in every endeavour to prevent further facilities for gambling practices. It is no honour to any community to allow its sick people, as well as doctors and nurses, to be supported by such a degrading means as that of a public lottery. In numberless cases it leads to more misery and destitution in poorer households, members of which are tempted to risk their small earnings in the vain hope of winning a large fortune. It has been suggested that Education Departments should consider the advisability of gambling and its social and economic evils as a compulsory subject in the school curriculum, to be included in the usual course of moral and civic lessons. It has also been requested that the rule prohibiting gambling in schools be more strictly enforced. It might be well for the Church to investigate more fully the causes which lead so many to demoralizing practices. Numbers of

people endure dull, laborious, monotonous hours of toil, with very little variety or prospect of change, and it is probable that not a few indulge in drinking and gambling habits to "forget their poverty and remember their misery no more," though other words from the same book of Scripture warn us that "wine is a mocker," "liquor means brawling, and whosoever is deceived thereby is not wise." Might not the Churches do more for the uplift and betterment of poorer areas and improved housing? Our empty Church halls could, e.g., be opened for more healthy amusements and entertainments, for literary, musical and recreation purposes, for reading, dramatic and debating circles, and the development of higher interests and better tastes among young men and women. It is the function of the Church not merely to denounce existing evils, but to indicate some positive remedy and constructive policy.

The Distress of Unemployment.—This has received sympathetic attention from State Assemblies. We cannot be unmoved by the plight of the unemployed and their suffering, and the heart-breaking search for work by disappointed men and women. Employment bureaux have been established in connection with several Churches, and warm appreciation has been expressed of those firms and business men who have sought to alleviate the distress by keeping as many employees as their funds would permit. Government relief is a mere palliative and in some instances aggravates the malady. The source of the trouble is not merely economic, nor is it solely the result of the capitalistic system. It has its roots in moral and spiritual conditions of character. There are personal factors in human nature which defy and destroy the best-laid schemes, unless restrained and redeemed by the Grace of God. Truly Christianized people will strive to co-operate for the good of one another, and to contribute their share for the benefit of all in industry and commerce. It seems only possible to build a better social order on the basis of brotherhood and fellowship, inspired by the teaching and spirit of Jesus Christ. We cannot, as a Church, bind ourselves to any political party or economic theory; but we plead with the more fortunate sections in each community who live in comfort and security, to consider the claims of the poor and needy, and to do their utmost to help and succour them.

Youthful Delinquency.—Grave concern has been expressed by magistrates and other public officials in regard to the prevalence of juvenile crime. It is, no doubt, largely due to the lack of useful permanent employment as well as neglect of parental control. We cannot enter fully here into questions of age, housing, environment, hours of employment, wages, mechanisation of industry, unequal payment of the sexes, etc., which all affect the situation. The whole position deserves careful investigation in order to prevent this wastage of young life. We require wise, effective, statesmanlike leadership for the solution of such problems so that the gifts and energies of the rising generation may be directed to their own maintenance and for the advantage of the whole community.

Contraceptives and the Falling Birthrate.—This is a question which causes serious thought and anxiety to all who desire to see a growing and enduring nation, capable of occupying the empty spaces of this vast continent and expanding its immense resources. Economic reasons are offered as an explanation of the decline in population, but these did not deter former generations from contracting early marriages, forming happy homes, and amid far more strenuous circumstances of hardship and discomfort, rearing numerous families. We can only make this Commonwealth safe and secure by increasing the number of its citizens and training them in intelligent patriotism and loyal devotion and service to their country. Otherwise we may follow the fate of other empires in the past, which have become soft and corrupt and fallen through slackness, indolence, self-indulgence and lack of proper enterprise and noble ambition. If by carelessness and indifference we fail to use our God-given opportunities, posterity may have to pay a heavy price in years to come for our culpable negligence. Counsel and instruction through proper channels should be given to prepare young men and women for married life, and prevention of childbirth should be treated as a serious offence against the whole body politic. The Presbyterian Church has stood for high standards of family life and home religion in the past, and other Churches are ready to move in line with us in seeking to create a wholesome national sentiment and conscience in matters of this kind. The future of this Commonwealth is largely in the hands of our young manhood and womanhood. Let them realize their responsibilities

in shaping and strengthening a nation which shall prove pure, stable, reliable, energetic, efficient and Christian.

Indecent Publications and Pictures.—These have been brought under notice by various State committees and Government has taken action in the suppression of salacious magazines, and books and films of an objectionable type. The Church should give every encouragement to good literature and the better class of pictures presenting healthy conceptions of human life and character. Religious films have been shown with some measure of success in several Churches, but they are still at the experimental stage, and it is evident that a high standard of quality and presentment must be maintained if they are not to suffer from invidious comparison with those of the entertainment world. The difficulty is to provide sufficient variety and to produce films not only of Bible subjects, but to dramatize stories with an uplifting moral.

The Outbreak of War.—Our Australian Church has previously expressed its repudiation of war as a barbarous method of settling international disputes. Since last Assembly the public mind has been kept in a state of tension and suspense through the possibilities of war, which has now become a terrible reality. We cannot but regard with profound sorrow and disappointment the nations now engaged in deadly conflict. Our Church has consistently supported the principles of the League of Nations, believing that they are founded on the teaching of Scripture, in urging all races to acknowledge their one God and Father, to live together in concord, seeking to advance their mutual welfare and to realize their unity in Christ as members one of another. These principles have been violated and our hopes again frustrated; nevertheless, we are convinced these ideals will in time be realized as the Will of God for His children and a better and brighter day will dawn when universal peace may be achieved.

GEORGE R. S. REID,
Convener.

RECEPTION OF MINISTERS COMMITTEE

Your committee has to report that since last Assembly the following cases have been dealt with:

1. Rev. A. G. Mackintosh-Carter, B.A., B.D.

A petition from the Rev. A. G. Mackintosh-Carter, previously a minister of the Presbyterian Church of Australia, but recently returned after demitting a Charge in New Zealand, was granted subject to a probation of six months. Mr. Carter having served this period, was received as a minister in full standing, and was later called and inducted to the Church at Five Dock, Sydney.

2. Rev. W. Myles Phillips, B.D.

A petition from the Rev. W. Myles Phillips, a minister of the Presbyterian Church of Canada, for admission, was not granted.

3. Rev. G. W. Vellacott, B.A.

A petition for admission was received from Mr. G. W. Vellacott, who graduated in Arts at Melbourne University, completed his Theological Course at Westminster College, Cambridge, and was licensed by the Presbytery of London North. Mr. Vellacott was received subject to the completion of a period of twelve months as assistant minister at Canberra, which he had already entered upon. This period satisfactorily concluded, his certificate of status was issued, and he is now minister of Bingara, New South Wales.

A. S. McCOOK,
Convener.

SUPPLEMENTARY REPORT OF COMMITTEE ON RECEPTION OF MINISTERS.

Your Committee, having carefully considered the petitions of ministers desiring to enter the ministry of the Presbyterian Church of Australia, makes the following recommendations:

1. Rev. James Brewer Allison.

That the prayer of the petition be granted subject to attendance for one year in Ormond Theological Hall, the subjects of study to be determined

by the Senatus in consultation with the College Committee, such subjects to include the Church, Ministry and Sacraments;

That thereafter he serve a period of probation not exceeding twelve months under the direction of the Home Mission Committee of Victoria;

That the petitioner also submit to the College Committee a certificate of health from the medical referee of the Church in Victoria.

2. Rev. Reginald Frank Peirce, B.A., L.Th.

That the prayer of the petition be granted subject to attendance for one year in Ormond Theological Hall, the subjects of study to be determined by the Senatus in consultation with the College Committee, such subjects to include the Church, Ministry and Sacraments;

That, thereafter, he serve a period of probation not exceeding twelve months under the direction of the Home Mission Committee of Victoria;

That the petitioner also submit to the College Committee a certificate of health from the medical referee of the Church in Victoria.

3. Rev. Donovan Frederick Mitchell, B.A., B.D.

That the prayer of the petition be granted, and that the petitioner be received as a minister in full standing after he has completed a period of probation under the direction of the Home Mission Committee of Victoria, such period not to exceed twelve months, and to begin on July 1st, 1939;

That he submit to the College Committee a certificate of health from the medical referee of the Church in Victoria.

4. Rev. Harold W. R. Norwood, B.A., B.D.

That the prayer of the petition be granted subject to a test to be prescribed by the Rev. Professor MacLeish, of Ormond College, on the subject of the Church, Ministry and Sacraments;

That he serve a probation of twelve months under the direction of the Home Mission Committee of Victoria, and to date from

That he submit to the College Committee a certificate of health from the medical referee of the Church in Victoria.

5. (a) Rev. Henry O. Moore, B.S., Th.B.

(b) Rev. Claude E. Rowley, Th.B.

(c) Rev. John W. Myrose, B.A., B.D., S.T.M.

That consideration of the petitions of the three Presbyterian ministers from U.S.A., named above be deferred until they arrive in Australia, and that the Committee on Reception of Ministers be empowered to receive them as ministers in full standing after arrival.

Re Suggested Amendment of Regulations.

Your Committee begs leave to draw the attention of the Assembly to the fact that the Regulations under which the Committee works are in need of revision, and requests the Assembly to authorize the Committee to consider such revision and make recommendations to next Assembly.

A. S. McCOOK, Convener.

Group IV.

Petitions for Admission.

The information concerning petitioners is summarized from their answers to questions on the Schedules provided by the General Assembly, and from documents supplied by themselves; the reasons for desiring to enter the Ministry of the Presbyterian Church of Australia are given in their own words.

I.—Three Petitions from Ministers of the Presbyterian Church of America.

1. The Rev. Henry Oscar Moore, B.S., Th.B.—Son of the late Rev. Henry O. Moore, D.D., Ph.D. Born at Maggart, Tennessee, U.S.A. Age, 36. Married. One infant child.

Early education received at Oklahoma High School. Later at Oklahoma A. and M. College, Stillwater, Oklahoma, where the B.S. degree was obtained. Theological course taken at Theological Seminary, Princeton, New Jersey. Obtained Th.B. degree. Licensed and ordained by the Presbytery of North Florida, and installed by this Presbytery to Howey-in-the-Hills Community Church in 1933. In 1936 invited to serve also the Church in Sorrento, and for three years served both fields.

Mrs. Moore also has the B.A. degree from Swarthmore College, and taught English and Music before marriage.

Both are in perfect health.

Resigned his Charge effective on March 31 last in order to come to Australia. In the meantime has been doing supply work in U.S.A. His reasons for desiring to come to Australia are stated thus:

"The motives prompting such action are mixed, but I shall try to make them clear enough that you may accept them in good faith.

- "1. It is my conviction that we need more international understanding and goodwill if Christianity and civilization are to survive. It is also my belief that the best method of promoting such is by the exchange of ministers, educators, students and others who thereby have opportunity to interpret one country to the other, to make friends, and to learn to appreciate customs and mores of others. I, for one, am distinctly willing to share in such a programme.
- "2. Another motive is my love of the pioneer spirit. The blood of such people flows in my veins, and I know I shall be happy among the free and forward-thinking people of your country.
- "3. Yet another reason is my decision to change pastorates. I came here from Seminary and have been here almost six years. During this time I have seasoned sufficiently to be ready for greater service where there are more opportunities and advantages. While still a young man, I realize that it is time for me to make this change before growing any older.
- "4. The most cogent reason for my desire to preach in Australia is that I feel that God's Spirit has been leading me to make such a decision, and that He will bless my efforts."

Letters of commendation from:

- (a) Rev. Albert W. Pierce, Stated Clerk of Presbytery of North Florida, U.S.A.
- (b) Rev. William K. C. Thomson, Pastor, First Presbyterian Church, Miami, Florida, Chairman of Synod for National Missions.
- (c) Rev. William P. Lockwood, D.D., Associate-Secretary Board of Pensions of the Presbyterian Church in U.S.A.
- (d) Mr. William S. Mare, Clerk of Session, Howey-in-the-Hills, Florida.
- (e) Mr. James McComb.

2. The Rev. John W. Myrose, B.A., B.D., S.T.M.—Age, 30. Married. One infant child.

In 1931 graduated from Washington and Lee University with the degree of **Bachelor of Arts**.

In 1934, from Princeton Theological Seminary, with the degree of Bachelor of Divinity.

In 1936, from Union Theological Seminary, New York, with the degree of Master of Theology (S.T.M.).

In 1934, after graduating from Princeton Seminary, was ordained and went as a Sunday School Missionary, under our Board of National Missions, to Houston (Texas) Presbytery. This work involved organizing Sunday Schools in rural districts, supervising them, and preaching in country places. He carried on this work for more than a year, resigning to pursue graduate studies at Union Seminary in New York.

In 1936 he was inducted to First Presbyterian Church, Dalhart, Texas.

Reasons for desiring to come to Australia:

"I wish to make as clear as possible my reasons for desiring to go to Australia. I am not at all dissatisfied here, and have not sought any other Church. However, I am still young—30—and would like to serve where there is a greater need for men than there is in this country. I believe Providence will lead me where I should be. . ."

"From what I can learn there is an opportunity for a man to go to Australia with the assurance that there will be steady supply work until he is called by one of the vacant Churches, and that there is a real demand for ministers. Under these conditions I am ready to serve in your country if you will have me. I am not saying this without having given much prayer and thought to the entire matter. My wife agrees with me."

Letter of commendation from:

Rev. J. Hoytt Boles, Stated Clerk, Presbytery of Amarillo, Synod of Texas.

3. The Rev. Claude Edward Rowley, Th.B.—Son of the Rev. Charles W. Rowley, D.D. Born at Richmond, Virginia, November 28, 1904. Age, 34. Married.

His educational background includes:

(a) The Cazenovia Seminary, Cazenovia, N.Y.

(b) The University of Chicago, Ill.

(c) The Auburn Theological Seminary, Auburn, N.Y.

From the latter received the degree of Bachelor of Theology. Is also credited there with one year of post-graduate study.

Ordained by the Presbytery of North Florida in May, 1934. Is now Moderator of that Presbytery.

Came to Weirsdale, Florida, in August, 1933, and was called by that congregation. Since then has laboured on this field, and work has been blessed spiritually and financially.

On announcing his intention to resign because of his fixed purpose to go abroad, he was persuaded to accept twelve months' leave of absence, and if he should desire to return the Church would be kept open for him.

His reasons for desiring to come to Australia are stated thus:

"Both Mrs. Rowley and I desire very much to come to Australia. We have been interested in this country for several years and recently that interest has been increased by the fact that a friend of ours returned from your land to speak very enthusiastically of its beauties, its progressive spirit, and its opportunities. We believe that it would broaden our Christian experience and intensify our usefulness to take up our ministry in this new land, and, after prayerful and careful consideration of all that such a venture would likely involve, we feel that it is God's will that we should come."

Letters of commendation from:

(a) Rev. Gains Glenn Atkins, D.D., LL.D., Litt.D., author, educator, and preacher.

(b) Dr. Edward Porter St. John, former Dean of the Auburn School of Religious Education. Author and lecturer.

(c) Several others to arrive.

All three of the above petitions have been recommended for acceptance by the Presbytery of Sydney.

II.—Four Petitions from Ministers of Other Churches Within Australia.

1. The Rev. James Brewer Allison. (Baptist.) Born at Brunswick, Victoria, September 13, 1899. Married. One child.

Early education at State School and private tuition. Certificate of Merit from Victorian Education Department submitted. Passed three Arts subjects, Philosophy Course, Melbourne University.

Completed four years' course at the Baptist College of Victoria, and obtained the Diploma. Also studied two sessions at Ormond College, taking Apologetics. Detailed list of subjects taken and results obtained is supplied.

Ordained to the ministry of the Baptist Church in December, 1925. Has ministered to the Churches at Fitzroy (two years), Newport (nine years), and Elsternwick (three years).

Resigned from the latter Church in order to prepare this petition.

Reasons given for desiring to enter the Presbyterian Church:

"1. My conceptions of the Church, the Ministry, and the Sacraments are definitely in accord with the Presbyterian standards, having departed radically from the Baptist point of view.

"2. I have read and studied the Declaratory Statement, and fully agree with it.

"3. The Presbyterian Church is the Church of my forefathers.

"Re change of principle—Concerning the subjects and mode of baptism and Church policy, my convictions fully accord with Presbyterian standards and practice."

Expanded statements are supplied on each of the above reasons.

Supporting documents and testimonials are as follow:

(a) Diploma of Baptist College of Victoria.

(b) Certificate of Status as a Baptist Minister, and acceptance of resignation from that ministry.

(c) Certificate of Melbourne University re Philosophy Course.

(d) Requisition re Celebration of Marriages.

(e) Certificate of Birth.

(f) Letter from Secretary of Baptist College Committee re Ordination.

(g) Letter of appointment to the Executive of the Home Missionary Society.

(h) Crown Law Office documents re Children's Courts.

(i) Testimonials from: Rev. J. T. Kelly, Rev. W. L. Simpson, Rev. J. G. Robertson, Rev. E. Ashby Swan, Rev. P. H. Widmer, Rev. Jas. Walker, Rev. W. W. Jolly, Rev. F. R. Cherman and Dr. B. S. Cowen.

The Presbytery of Melbourne South forwards the petition with its approval.

2. The Rev. Reginald Frank Peirce, B.A., L.Th. (Baptist.) Born at New Parkside, South Australia in 1897. Age, 42. Married.

Early education received at public schools. At 14 years obtained a clerical position in Adelaide, and remained 5 years.

In June, 1917, took up Home Mission work under South Australian Baptist Home Mission Committee. Served as Home Missionary for 2 years.

Studied privately, and in 1920 was accepted as a student for the ministry of the Baptist Church.

Attended Scotch College, Torrens Park, and passed matriculation examination.

In 1921 entered Parkin College and studied under the Co-operative Training Scheme. Also took first year's course at the University of Adelaide.

In 1922 became pastor of Port Pirie South Baptist Church for one year.

In 1924 completed his Theological Course at Parkin College, and received the College Certificate of the South Australian Baptist Union.

In November, 1924, was ordained to the ministry of the Baptist Church.

During his course he passed three units for the B.A. degree at the University of Adelaide, and obtained the L.Th. Diploma of the Theological College of Divinity.

In February, 1925, was called to the Pastorate of the Orroroo Baptist Church.

From November, 1928, to November, 1930, was employed by the Baptist Council on Baptist Union business.

In November, 1930, was called to Kapunda Baptist Circuit.

In April, 1934, called to West Croydon Baptist Church, from which he resigned in March, 1939.

Statement of reasons for desiring to enter the ministry of the Presbyterian Church.

"1. That he is withdrawing from the Baptist ministry for two reasons, one dealing with Church government, the other concerning the Sacrament of Baptism. He regards Independent Church Government as an unsatisfactory system, and one that does not work in the best interests of the Kingdom of God."

"2. That he no longer holds the Baptists' doctrine of Believer's Baptism. (He has never held the position held in close-membership Baptist Churches in New South Wales and Victoria, where Believer's Baptism by immersion is essential for Church membership. He has never been a minister nor a member of a close-membership Church.)"

"3. That he has studied the Codes of the Church and he is convinced that the Presbyterian system of government appeals to him as being right and offering the best opportunity for the growth of the Kingdom of God, and he can submit to it and obey its laws with a free conscience."

"4. That he has carefully studied the Subordinate Standard, read in the light of the Declaratory Statement, and 'A Short Statement of the Church's Faith.' The doctrines of the Presbyterian Church, as contained in the Supreme Standard and Subordinate Standard, read in the light of the Declaratory Statement, are a true statement of his faith, and he can subscribe to them and to the ordination formula of a minister without reservation or mental equivocation. And, having studied the doctrines, and knowing the spirit of the Church, he feels certain that the Presbyterian Church is his real spiritual home, where he could best serve the Kingdom of God."

The following documents are submitted in support:

(a) From Clerk of Presbytery of Adelaide, conveying Presbytery's unanimous resolution that the prayer of the petition be granted.

(b) Certificate of good standing, and letter of commendation from the Rev. Albert C. Hill, General Secretary South Australian Baptist Union.

(c) Certificate of birth.

(d) Letters of commendation from: Rev. E. H. Swan, Rev. Principal E. S. Kiek, Rev. F. H. Patterson, Rev. A. E. Page, Rev. E. A. Davies, Rev. Frank A. Peirce.

The Presbytery of Wimmera also recommends heartily that the prayer of the petition be granted.

3. Rev. Donovan Frederick Mitchell, B.A., B.D. (Baptist.) Born in Kent (England). Age, 48. Married. Four children.

Primary education in England; also took further technical studies at Erith Technical School, and New Testament Greek with a London correspondence school.

He is a graduate of Sydney University. Took his degree in English Language and Literature, Philosophy (including Logic, Ethics, and Psychology), Honours Course, History, Greek (Language and History), and Economics. In 1922 he secured Professor Francis Anderson's Prize for Philosophy, and in 1923 Professor Muscio's Prize in the same subject. At the final examinations in 1924 he was awarded High Distinction and First Class Honours in Philosophy.

Having completed two years' preliminary study under the Baptist College Committee, he entered the New South Wales Baptist College and took the full three years' course.

In 1935 he enrolled as a student at Ormond Theological College, and attended the New Testament classes of Professor Gillies for two sessions, and the Old Testament classes of Professor Maclean for three sessions.

In 1938 he received the degree of Bachelor of Divinity from the Melbourne College.

At the beginning of this year (1939), having decided to seek entrance to the Presbyterian Church, he consulted the Professors of Ormond College and, on their advice, attended the lectures delivered by Professor MacLeish on "The Holy Spirit, Church, Ministry, and Sacraments."

He was licensed to preach by the Baptist Union of New South Wales in March, 1914. Was ordained by the same Union in 1918.

Since ordination has been pastor at Lismore (New South Wales), 1919-21; Bankstown (New South Wales), 1921-23; Hobart Baptist Tabernacle, 1923-27; Flinders Street, Adelaide, 1927-33; and the Armadale Baptist Church, 1933-39.

In South Australia he was also Warden of the Baptist College and Lecturer in Theology at Parkin College, under the Co-operative Scheme.

In Victoria he was for four years Lecturer in Theology at the Baptist College of Victoria, and Hon. Secretary of the Board of Education of the Baptist Union of Australia.

He left the Armadale Charge in a prosperous condition, and his relations with officers and people were happy.

Reasons given for desiring to enter the Presbyterian Church:

- "1. That the Church Policy of the Presbyterian Church appears to him to be more in harmony with N.T. standards than the independent or congregational system, which is the system in the Baptist denomination.
- "2. That the Presbyterian system is more effective in producing the Apostle's Fellowship (Acts 2: 42) within the Church than independency.
- "3. That inasmuch as it maintains the historic presby terate and exercises an ordered government through graded Courts, the Presbyterian Church is better able to exercise the oversight of the House of God than the congregational bodies.
- "4. That the Presbyterian system of government affords a more effective evangelistic instrument than the independent system, since the Gospel is able to be maintained with more honour within the Church, and with greater dignity and unity in the face of of the world.
- "5. That these considerations have gradually effected a change of conviction in your petitioner's mind, so that he is unable, with a good conscience, to continue his ministry in the Baptist Church, and he sincerely believes that his doctrinal convictions are such as would enable him to become a zealous and faithful minister of the Presbyterian Church."

Concerning a change of principle, the petitioner makes the following affirmations:

- "1. Re the mode of baptism.—That, for many years, he has not regarded immersion as obligatory on all Christian people. He has regarded it as a Baptist practice, not as an ecumenical principle of the Church. On this matter his views have been almost identical with Chapter XXVIII, Section III of 'The Westminster Confession of Faith.'
- "2. Re the subject of baptism.—He has gradually undergone a changed conviction on this point, so that he no longer believes that baptism should be reserved for believers only. He traces the

commencement of this change to a paper which he prepared for the Baptist Congress in 1922, entitled 'Baptists and Their Belief About the Spiritual Condition of the Young Child.' In his study of the subject he was profoundly influenced by the reasoning of Dr. Horace Bushnell. In practical experience he has become aware of the evangelistic weakness which attends the Baptist refusal to admit the children of Christian people into the family of the Church. A deeper study of the whole controversy has shaken his faith in the validity of much Baptist exegesis in this conception, and this process of thought has been quickened by listening to Professor Gillies' lectures on 'The Epistle to the Galatians,' and by attention to Professor Maclean's notes on the Hebrew communal and family background to the N.T. sacramental teaching. In addition, he was greatly distressed at the recent decision of the Baptist Union of Great Britain and Ireland, in reply to the 1938 'Outline of a Reunion Scheme,' issued by the joint conference of the Church of England and the Evangelical Free Churches. The Baptist Union declared that Baptists could never unite with Christians who practised infant baptism. This determination has had the effect of making your petitioner feel that the Baptist conception of Christian Baptism is schismatic in effect, and that it is a serious barrier to the full manifestation of ecumenical love.

"The cumulative effect of all these things has been the creation of a yearning within him that he might be allowed to participate in God's gracious sacramental ministry to Christian families. No longer can he be satisfied with an individualistic interpretation and practice of the Sacrament of Baptism."

The Clerk of the Presbytery of Melbourne East reports that "the petition is very heartily and unanimously recommended by the Presbytery," and adds, "the petitioner is well-known to a number of our ministers, and his culture, character, and general fitness are held in high regard."

The Clerk also certifies that the following diplomas were inspected and found to be in order:

1. Diploma of Baptist College of New South Wales.
2. Arts Diploma of University of Sydney.
3. Certification of First Class Honours in Philosophy.
4. Diploma (B.D.) of Melbourne College of Divinity.

Letters of commendation from:

Rev. G. P. Rees, General Secretary Baptist Union of Victoria; Prof. Norman MacLeish, Prof. Hector Maclean, Rev. T. J. Farrer, Hon. Secretary Baptist College of Victoria, F. F. Lewis, Moderator Armadale Baptist Church, Prof. Gillies, Principal Kiek, Parkin College, Adelaide; Rev. Dr. F. W. Boreham; Principal W. H. Holdsworth, Baptist College, Victoria. Copy of engraved letter presented by Armadale Baptist Church.

4. The Rev. Harold William Robert Norwood, B.A., B.D. (Congregational). Born in India, where his father was a missionary, on June 2, 1905. Family came to Australia in May, 1921, and the father entered the Congregational ministry in 1923. Petitioner was left in charge of the farm at Carrum, Victoria.

In March, 1926, he also felt the call to the ministry, and entered the Congregational College of Victoria.

He is married and has four children.

Matriculated in 1926 and, in following three years, took the Arts Course in Melbourne University. His subjects included British and Ancient History, Greek, Psychology, Logic and Ethics, History of Philosophy, and Natural Philosophy.

In 1930, 1931 and 1932 completed the course for the B.D. degree in the Melbourne College of Divinity.

In 1930 attended Ormond College for lectures by Prof. Oxer in the "Philosophy of Religion," and in 1932 for lectures by Prof. Maclean in O.T. Hebrew.

In December, 1932, was ordained to the ministry of the Congregational Church of Victoria. Was minister of Burwood Congregational Church from December, 1932, to January, 1935, during which period he also acted as Tutor in Elementary Greek in the Congregational College, and as Secretary to the Professorial Board.

Ministered in the Congregational Church at Geeveston, Tasmania, from February, 1935, to November, 1938, when he resigned.

Reasons submitted for desiring to enter the ministry of the Presbyterian Church:

"For some time past I have felt dissatisfied with the Congregational Policy and methods of Church government, and I have come to realize that I had entered its ministry simply because I had known no other form of Church government. In short, I was Congregationalist by birth more than by conviction.

"My first connections with the Presbyterian Church began in College in the way already shown; I was attracted by what I then learnt.

"During 1930-32 I boarded at Bentleigh with my sister, whose husband is an Elder and Treasurer of the Presbyterian Church there. I also conducted services there.

"There I met my wife, whose father is an Elder in the same Church. My wife has been closely connected with the P.G.F. Thus, for the first time, I became acquainted with the Presbyterian way of working. Since then I have increased my knowledge, largely through conversations with a College acquaintance.

"All that I learnt has driven me to the conclusion that I can exercise my ministry more effectively for Christ and His Kingdom within the Presbyterian Church. And this is the chief reason for which I seek admittance to your Church."

Documents submitted in support:

1. Certificates for the degrees of B.A. and B.D.

2. References from Principal Griffith, Professor Maclean, Rev. Harold G. Ralph (Chairman Congregational Union of Tasmania), Rev. Walter Albiston (Secretary Congregational Union of Victoria), Chairman and Secretary of Congregational Union of Tasmania, Rev. N. H. Joughin, Rev. W. L. Collins.

The Presbytery of Tasmania recommended that the prayer of the petition be granted.

The Clerk of the Presbytery of Flinders forwarded the following resolution, carried unanimously by that Presbytery on June 14, 1939:

"That the Presbytery express its satisfaction with, and appreciation of, the work done by him since his appointment to Pakenham Home Mission Station; and instruct the Clerk to forward an extract of this Minute to Mr. Norwood, with the certification that such an expression was unsought by him."

BOARD OF RELIGIOUS EDUCATION.

Finance.

The finances of the Board, the finances of the State Youth Departments, and the Sunday School enrolment figures are always closely related.

It will be noted that, in so far as we are able to have an exact comparison, between the enrolment data of 1932 and those for 1938, a downward tendency is to be observed. When we compare the 1935 and 1938 figures showing the total gross profit received by the States (disregarding freight and postages) in connection with the sales of Graded Literature, we notice a decrease of £318/13/8 (from £3,011/2/- to £2,692/8/4). This would be consistent with a drop in enrolment and circulation.

However, when very recent literature figures are examined, we find some evidence to show that this downward movement may be in process of arrest or even reversal.

As will be seen from the balance-sheet at the end of the White Book, the financial position of the Board has been maintained, in spite of the considerable difficulties that were experienced because of increased costs of production and the development of new items of literature which, while profitable to our distributors, have involved the Board in no little extra editorial expense which, as yet, has not been passed on.

Since last Assembly, a £300 cash surplus was distributed to our partners, who have also received (gratis) Commonwealth Youth Sunday orders of service, to the value of nearly £270. Further, in the 18 months since the two new publications were first issued (i.e., "Beginner's Folders" and "Primary Picture Outlines"), the States (Youth Committees and bookrooms combined) have gained an additional £109 of gross profit. In a normal three-year period, the additional revenue from these publications would amount to at least £250.

All these circumstances combine to make it necessary that the Board should discontinue, at least for a year or two, the practice of distributing a surplus among the partners. It is most desirable that the accumulated funds of the Board should be built up to some figure approaching £2,000, to ensure more complete stability, especially in view of the new developments

Comparison of Some Enrolment and Circulation Figures.

	Beg.	F. Prim. F.	Jun. S.	Int. S.	Total.	Enrolled S.S. Children Under 14.
Q'ld.	600	700	5000	4100	10400	11307
N.S.W.	160	450	7725	6250	14585	22821
Vic. and T. ...	1200	1980	14000	10600	27780	33682
S.A.	60	84	494	475	1113	1692
W.A.	158	220	1075	775	2228	2168
	<u>2178</u>	<u>3434</u>	<u>28294</u>	<u>22200</u>	<u>56106</u>	<u>71670</u>
N.Z.	1650	3100	9850	3325	17925	33343

Circulation of Joint Board Literature.

	Presbyterian	Methodist
"P. tips. Hand book"	1000	1850
"Intermediate Teachers' Handbook"	4350	6800
"Elementary Quarterly"	9650	13980
"Unto the Hills"	6100	7000
"Intermediate Scholar"	26300	33450
"Junior Scholar"	38600	40050
"Junior Picture Outlines"	4300	10100
"Primary Picture Outlines"	4700	4450
"Primary Folder"	6900	4500
"Beginners' Folder"	5400	3000
"The Torch-Bearer"	875	550
"Primary Home Magazine"	750	500

Tribute to the Rev. Joseph McIlroy.

The Executive likewise pays tribute to the business efficiency, Christian courtesy, and wide outlook of the executive manager of the Joint Board of Graded Lessons, the Rev. Joseph McIlroy, B.A., B.D., Dip.Ed., who has helped to make the co-operation of the two Churches so cordial and fruitful.

Work with the Joint Board.

During the period under review, there has been a continuance of the harmonious co-operation which has existed from the beginning, with our Methodist partners, in the work of the Joint Board. As from January 1, 1937, the responsibility of the executive managership passed from the Rev. Wm. Goyen to the hands of the Rev. Joseph McIlroy, Director of the Methodist Young People's Department for the Church of Victoria. Mr. McIlroy has amply fulfilled all the expectations of his colleagues, in carrying out the duties of his position, which he will probably continue to hold until the end of December, 1941.

Because of this change of duty, there was transferred to the Presbyterian side the task of preparing and editing the 32-page monthly "Intermediate Scholar." It was unfortunate that no Presbyterian person had direct and immediate knowledge of the manifold problems associated with such a magazine, but the Presbyterian Director desires to make grateful acknowledgment of the kindly help received from the Rev. Norman Smith, of the Methodist Department, who, especially in the initial stages of the new plan, gave generously of his time and advice. The plan so far has been to obtain worship, picture, and anecdote material from a large number of Presbyterian contributors, whose work has been put into final shape by Mr. McNaughton.

The subsequent developments in the Joint Board literature ("Beginners' Folder," "Torch-Bearer," "Primary Home Magazine," "Primary Picture Outlines") somewhat disturbed the balance of editorial work and remuneration, between the partners, as arranged prior to Mr. Goyen's retirement. This situation was met by an interim agreement between the Methodists and ourselves, and will probably be reviewed again, with respect to further extensions in the range of lesson material, at or before the end of 1941.

Beginning with 1937, the Young People's Text Book was issued as "Unto the Hills," with an attractive cover-design, the colour of which is changed each six months.

As from January of 1938, the following new publications appeared: "Beginners' Folder" (for children under six), "Primary Picture Outlines," books (quarterly), "The Torch-Bearer" (Junior Home S.S. monthly), and

"Primary Home Magazine" ("Primary Folders" made into a Home S.S. monthly). With the issue of January, 1938, the "Intermediate Scholar" received an improved title page. In January, 1939, there were published two sets of half-yearly handbooks (Intermediate teaching notes and leaders' notes, parallel with "Unto the Hills"). These replaced the "Advanced Quarterly." As at January, 1939, the "Hulme-Camm Outlines" became known as the "Junior Picture Outlines," thus making for uniformity with the "Primary Picture Outlines." All these changes have been very cordially received by our customers. Especially in the case of the "Beginners' Folders" and the "Primary Picture Outlines," the growth in circulation has been phenomenally rapid.

It should be mentioned that, while we are gratified by the improvements which have been effected in all departments of the helps for teachers, pupils, and young people, we are by no means convinced that the literature has attained perfection, in its range, choice of subject-matter, treatment, or format.

Such aspects of our work come up frequently for re-examination, in the light of the needs discovered within Australia and New Zealand, and also in relation to the best comparable literature which is being produced overseas.

The following are some possible lines along which progress may be attempted during the next three years:

- (1) Two or three sets of handbooks, issued half-yearly, replacing the "Elementary Quarterly."
- (2) Some publication of a self-teaching kind, for use in Home S.S. work at the Intermediate level (i.e., between the "Torch-Bearer" and "Unto the Hills").
- (3) A monthly teachers' bulletin, perhaps containing news, articles, book reviews, and a "problem corner."
- (4) Visual education facilities.

Home Sunday School Developments.

Religious education among isolated families has been considerably helped by the developments which have occurred in the literature provided for use by children so situated. "The Home Quarterly," pioneered by the Rev. William Goyen, and ably edited by him from 1935 to 1937, has been succeeded, as from 1938, by two monthly publications: "The Torch-Bearer" (for those of about Junior level), and "The Primary Home Magazine," for younger pupils. The inauguration of "Beginners' Folders" (also in 1938), has made available still another aid, for correspondence work with very young children.

The range of literature thoroughly suitable for mail-bag teaching is thus seen to be as follows: "Beginners' Folders," "Primary Home Magazine," "Torch-Bearer," and "Unto the Hills." Thought is being given to some plan for filling the gap which occurs at the Intermediate stage. Some resourceful departments are using for the purpose the "Intermediate Scholar," plus the "Intermediate Teacher," but this is obviously not a very ideal method.

The Presbyterian circulation of "The Primary Home Magazine" is 750, and that of "The Torch-Bearer," 875. These two journals are still being considerably subsidized by the Board. Up to and including 1938, we made no charge to Youth Committees for special Home S.S. literature. In 1939, Committees pay one-quarter of the cost, and the present intention is that they shall bear half the cost of these two requisites, beginning with 1940. No fixed charge is made upon parents for the lesson helps and handwork facilities which are provided, though they are encouraged to contribute to the funds of the department in their own State.

Possible lines of expansion which deserve attention are:

1. The provision of Christian Education Caravans, more or less in accordance with suggestions made by the Director in "The Advanced Quarterly" for April-June, 1938, page 2, although if such equipment were to serve the more isolated areas of the State, the staff would need to be prepared to camp out and also to meet sundry emergencies.
2. The holding of holiday camp-schools, possibly staffed, in part, by P.F.A. young people, as a device for consolidating the teaching that has been carried out by mail, and also for giving the pupils a sense of their fellowship with the Church as a whole.
3. Extension of the "Lone Member" method, in P.F.A. work, with monthly stencilled or typed news-letters, special care being taken to see that "lone" young people are all "adopted" by classes in large centres.

No doubt A.I.M., Home Missions, and Youth Committees could collaborate effectively in all such projects.

Publications of the Presbyterian Board, 1936-1939. Study Books for Leaders and Young People.

1936.

"Loyalty, the Soul of Christianity."

1937.

"Basic Facts of our Faith."

*"But What Really is Christianity?"

"The Church and the New Era."

*"The Leadership of Youth."

1938.

*"Girls on the Highway."

*"The Inescapable Challenge."

"Worship the King!"

1939.

*"Christ's Way of Living."

Booklets.

1936.

"A Short Statement of the Church's Faith."

(Reprint—Church of Scotland publication.)

"The Witness of Our Church in this New Age."

(Dr. Mackenzie's Moderatorial Address.)

1937.

"The Coronation, the Empire, and the Kingdom of God."

*"G.O.C. Ritual Book," First Degree."

*"G.O.C. Ritual Book, Second Degree."

*"O.B.B. Ritual Book, First Degree."

*"O.B.B. Ritual Book, Second Degree."

"Ritual for Combined Chapters, First Degree."

Annual Publications.

"Book of Memory Lessons."

"Book of Family Worship."

"Commonwealth Youth Sunday Order of Service."

"Junior Catechism."

"Year Book of the Presbyterian Church of Australia."

Joint Board Publications.

"Graded Literature for Pupils, Teachers, and Leaders, from
Beginners' (Kindergarten) to Junior Bible Class."

"Mothers' Day Order of Service."

"Syllabus of Graded Lessons."

Commonwealth Youth Sunday.

Beginning with 1938, the Board has arranged the observance of Commonwealth Youth Sunday in March, issuing for the purpose an attractive eight-page order of worship, the evening portion of which is specially arranged as a P.F.A. service. The cost of these (apart from transportation) has been borne by the Board, which is anxious that no Church, Fellowship, or Sunday School should be prevented by reasons of expense from joining in this worthy nation-wide celebration for Christian youth.

The circulation figures show the rapid increase in the popularity of these leaflets, since 1935, when the free distribution was begun. Up to and including 1937, the occasion was called Young People's Day, and fell in October, when it often clashed with Sunday School anniversaries.

1935 17,100 copies.

1936 24,250 "

1937 23,450 "

1938 32,000 "

1939 41,000 "

.. (infantile paralysis in Victoria).

•New Edition.

Many appreciative remarks have been made as to:

- (a) the benefit derived from the change of date,
- (b) the value of having an occasion that joins young people with children, in their Church,
- (c) the improved appearance of the leaflets,
- (d) the great interest shown, especially by young people, in the new hymns provided.

"The Record."

Early in 1937, the Rev. T. Watt Leggatt asked to be relieved of his duties as editor of "The Record." The Board was indeed fortunate in securing the services of the Rev. Aeneas Macdonald, of Murrumbena, who took over the editorship as from the issue of June, 1937. During the transition, Mr. Leggatt was of the utmost assistance to the Board and his successor, and the magazine has been very well served by Mr. Macdonald, ever since he became responsible for its publication.

Unfortunately, the circulation has not kept up to the level which the quality of the journal has consistently maintained, and it is estimated that in 1939 (following a comparatively small loss in 1938) the "Record" deficit will adversely affect the Board's finances to the extent of about £60. Because of this serious position, the Board is considering:

- (a) an increase in the retail price, to 1 d. per month, beginning with January, 1940. (It is hoped that this increase will not be permanent.)
- (b) An intensive campaign directed towards a much increased circulation.

Intermediate Catechism.

At the 1936 Assembly, the Board was authorized "to issue a limited edition of an Intermediate Catechism, in an experimental form, a draft to be submitted to next meeting of the G.A.A." Largely through circumstances beyond our control, all of the mandate contained in this clause of the Deliverance has not been carried into effect, although a great deal of work has been done towards completing the project which was desired.

On October 23, 1936, the Board appointed a sub-committee to prepare an outline of the matter to be included in the Catechism. This outline was considerably improved by suggestions received from New South Wales. On February 18, 1937, the Board set up a Catechism sub-committee: Revs. A. T. McNaughton (Convener), R. J. Howie, J. C. Jamieson, and W. H. Waters. They have met eighteen times and the other Melbourne members of the Board have also given many hours of attention, at a total of twenty-one ordinary and special meetings, to the matter presented by the sub-committee and other collaborators.

On October 20, 1938, the No. I draft was released for transmission to State Youth Committees and non-Victorian members of the Board. The Perth Youth Council unanimously approved. The Victorian Youth Committee, all of whose members had perused the draft, sent a symposium of amendments. From individuals in the other States, nine sets of proposals were received. All these criticisms were carefully examined, and resulted in considerable modification and improvement.

On December 13, 1938, the No. II Draft was approved for circulation among theological professors and lecturers throughout the Commonwealth. Their comments (from thirty-one persons, in all) were requested by February 1, 1939. Twenty-four additional letters were sent out on February 6 and 7, 1939, extending to February 20, the date by which replies from professors and lecturers were desired. Because of delays in their answers, it was April 13, 1939, before the Board was able to begin considering the opinions of the contributors. Thirteen did not reply at all.

Comments were received from: Dr. John Mackenzie, Rev. William Goyen, Dr. R. G. Macintyre, and the following eleven professors and lecturers: Western Australia—Rev. R. D. Birch, Rev. Gilbert Cameron, Rev. Dr. J. A. Munro Ford. Victoria—Rev. Professor Norman MacLeish, Rev. Professor F. E. Ozer, Rev. E. Jones Roberts. New South Wales—Rev. Dr. S. Angus, Rev. Dr. W. Cumming Thom. Queensland: Rev. Dr. James Gibson, Rev. Mervyn Henderson, Rev. William Laurie.

Completely favourable replies were received, from these additional persons: Western Australia—Rev. Hector Harrison. Victoria—Rev. James Walker. Queensland—Rev. H. S. R. Innes, Rev. A. M. McKillop.

Of the forty-eight questions, only four received no specific comment. There was also a considerable body of general suggestions and constructive

criticisms. All this material was given close attention, in four ordinary and special meetings of the Board, ending with that on June 8, 1939, by which time approval was given to Draft No. III (then containing fifty questions) as the form in which the Catechism should receive preliminary publication.

It had been hoped that the Assembly would be able to consider not only the proposed Catechism itself, but also suggestions from a number of ministers and superintendents who had actually used the booklet, under test conditions, but the delays experienced at the beginning of this year made it impossible to realize those hopes. It is now the intention of the Board to issue a limited edition of the Catechism, very soon after the Assembly, so that a considerable number of schools (diverse in size and location) may be able to use the material in an experimental fashion, thus enabling us to improve it still further in clarity and general usefulness. Moreover, it is our conviction that, when the Catechism is finally issued for general study throughout the Commonwealth, there should also be available a Handbook of explanatory and supplementary material, for the use of teachers, leaders, ministers, parents, and even young people themselves. It is hoped that a number of the illuminating suggestions forwarded by professors and lecturers will find a place in this Handbook.

If these proposals commend themselves to the mind of the Assembly, the period before the next sessions of the G.A.A. will be used to make substantial progress (a) with the experimental use of the Catechism, no doubt leading to some improvements, and (b) with the preparation of the companion Handbook.

Proposed Intermediate Catechism.

List of Questions.

I. —The Purpose of Life.

1. What is the chief purpose of our life?

II. —The Faith.

2. How does God make Himself known to us?
3. What do we know about God?
4. Who is Jesus Christ?
5. Who is the Holy Spirit?
6. Is there more than one God ?
7. Why do we use the word Trinity?

III. —The Christian Life, Its Problems and Power.

8. What is the Christian life?
9. What is sin?
10. What are the results of sin?
11. What is the Gospel?
12. What is salvation?
13. How does the Christian life begin?
14. What is faith in the Lord Jesus Christ?
15. What does God ask of us, when we receive Jesus Christ?
16. What special helps has God provided for our growth in the Christian life?
17. What is the Bible?
18. How do we obtain help from the Bible?
19. What is prayer?
20. What is the Lord's Day?
21. How do we obtain help from the Lord's Day?
22. What is the Christian Church?
23. Who belong to the Church?
24. How do we obtain help from the Church?

IV.—The Church and Ourselves.

25. What is the Presbyterian Church?
26. Why is our Church named Presbyterian?
27. What are presbyters?
28. What are ministers?
29. What are elders?
30. How do ministers and elders govern?
31. When are persons received and admitted into full membership within a congregation?
32. What is a sacrament?
33. What are the sacraments of the New Testament?

34. What is baptism?
35. What do parents do in presenting their children for baptism?
36. What is expected of baptized children?
37. When should adults be baptized?
38. What is the Lord's Supper?
39. How should we come to the Lord's Supper?
40. What is the duty of the Church?
41. What are our duties, as members of the Church?

V. —The Kingdom of God.

42. What is the Kingdom of God?
43. How does the Kingdom of God come?
44. What is our chief duty, as citizens in the Kingdom of God?
45. What are our other duties as citizens in the Kingdom of God?
46. How do the Scriptures sum up the duties of citizens in the Kingdom of God?
47. When will the Kingdom of God fully come?

VI. —The Life to Come.

48. What do we believe concerning the life to come?
49. What is the hope of the Christian for the life to come?

VII. —Conclusion.

50. In what spirit does the Church hold and proclaim her Faith?

I. —The Purpose of Life.

Question 1: What is the chief purpose of our life?

Answer : The chief purpose of our life is to know, love, and worship God, and do good one to another.

II. —The Faith.

Question 2: How does God make Himself known to us?

Answer : God makes Himself known to us as we receive and study His revelation of Himself in nature, history, human life, the Scriptures, and especially in Jesus Christ.

Question 3: What do we know about God?

Answer : We know that God is Spirit, ever-living and all-powerful, the creator and upholder of all things, the wise, just, and loving Father of us all.

Question 4: Who is Jesus Christ?

Answer : Jesus Christ is the Son of God, whom the Father sent to be our Saviour and Lord.

Question 5: Who is the Holy Spirit?

Answer : The Holy Spirit is God working in the world and in the lives of men, helping them to understand and follow Jesus Christ, inspiring and guiding the search for truth, goodness, and beauty.

Question 6: Is there more than one God?

Answer : There is only one God, whom we worship as Father, Son, and Holy Spirit—known as the Trinity-

Question 7: Why do we use the word Trinity?

Answer : We use the word Trinity, which means Three-in-One, because the one God shows Himself as the Father, our Creator; as the Son, our Redeemer; and as the Holy Spirit, our Helper.

III. —The Christian Life, its Problems and Power.

Question 8: What is the Christian life?

Answer : The Christian life is a life of fellowship with God through Jesus Christ, who enables us to win the victory over sin.

Question 9: What is sin?

Answer : Sin is any lack of loyalty towards God or rebellion against Him, shown by wrong thought, word, or action, or by any failure in good-will towards man.

Question 10: What are the results of sin?

Answer : Sin separates us from fellowship with God, baffles His purpose for our lives, injures others, robs us of true happiness, and makes us less and less able to know and do what is right.

JH.—The Christian Life, its Problems and Power.

Question 11: What is the Gospel?

Answer : The Gospel is the Good News of salvation, through the life, death, and resurrection of Jesus Christ.

Question 12: What is salvation?

Answer : Salvation is the work of God, through Jesus Christ, whereby God freely forgives our sins, brings us into fellowship with Himself, and gives us power to live **the Christian life**.

Question 13: How does the Christian life begin?

Answer : The Christian life begins with our faith in the Lord Jesus Christ.

Question 14: What is faith in the Lord Jesus Christ?

Answer : Faith in the Lord Jesus Christ is opening our lives to Him, receiving and resting upon Him alone for salvation, as He is offered to us in the Gospel.

Question 15: What does God ask of us, when we receive Jesus Christ?

Answer : When we receive Jesus Christ, God asks that we turn from sin, yield our lives to His control, and use all the helps which He has provided for our growth in the Christian life.

Question 16: What special helps has God provided for our growth in the Christian life?

Answer : God has provided, as special helps for our growth in the Christian life, the Bible, prayer, the Lord's Day, and the Church with her sacraments.

Question 17: What is the Bible?

Answer : The Bible is a collection of books containing the message of God, written by men who, during many centuries and with increasing clearness, were taught by the Holy Spirit the truth about God and His loving purpose for mankind.

Question 18: How do we obtain help from the Bible?

Answer : We obtain help from the Bible by reading it daily with care, storing it in our minds, treasuring it in our hearts, and obeying it in our lives.

Question 19: What is prayer?

Answer : Prayer is drawing near to God? in the name of Jesus Christ, worshipping Him, thanking Him for His goodness, confessing our sins, awaiting His guidance, and asking His help for ourselves and others.

Question 20: What is the Lord's Day?

Answer : From the earliest days of the Church, Christians have set apart the first day of the week for worship, calling it "the Lord's Day," because on that day the Lord Jesus rose from the dead.

Question 21: How do we obtain help from the Lord's Day?

Answer : We obtain help from the Lord's Day by making it a holy day for rest, worship, fellowship, and service.

Question 22: What is the Christian Church?

Answer : The Christian Church is the fellowship, created by God, in which Christians are united to worship, study, teach, and serve.

Question 23: Who belong to the Church?

Answer : All who believe in and confess Jesus Christ as Lord, together with their children, belong to the Church.

Question 24: How do we obtain help from **the Church**?

Answer : We obtain help from the Church by uniting in her worship and sacraments, practising her teaching, living in friendship with all her members, and sharing in her work.

IV.—The Church and Ourselves.

Question 25: What is the Presbyterian Church?

Answer : The Presbyterian Church, known in many countries by the name "Reformed," is a part of the Christian Church which, at the Reformation, sought to restore New Testament worship, teaching, and government.

Question 26: Why is our Church named Presbyterian?

Answer : Our Church is named Presbyterian because, following the custom of the New Testament, it is governed by presbyters.

Question 27: What are presbyters?

Answer : Presbyters are ministers and elders.

Question 28: What are ministers?

Answer : Ministers are persons who have been called by God, chosen and ordained by a Presbytery to be servants of the whole Church, to be pastors of God's people, to preach and teach the Word, administer the Sacraments, and preside over the work of a congregation.

Question 29: What are elders?

Answer : Elders are persons who have been called by God, elected to office by the congregation, and ordained to assist the minister in governing the Church.

Question 30: How do ministers and elders govern?

Answer : Ministers and elders govern a local congregation through a Session; a group of congregations through a Presbytery; and all the congregations in a State or nation through a General Assembly.

Question 31: When are persons received and admitted into full membership within a congregation?

Answer : Persons who have been baptized are received and admitted by the Session, into full membership within a congregation, when, after instruction, they profess their faith in God through Jesus Christ, and pledge their loyalty to Him and His Church.

Question 32: What is a sacrament?

Answer ; A sacrament is a religious rite in which, by the use of symbols and actions, spiritual truths are pictured and blessings are conveyed.

Question 33: What are the sacraments of the New Testament?

Answer : The sacraments of the New Testament are Baptism and the Lord's Supper.

Question 34: What is Baptism?

Answer : Baptism is the sacrament in which God's cleansing of our lives from sin is symbolized by the use of water, and in which we are admitted into the Church.

Question 35: What do parents do in presenting their children for baptism ?

Answer : Parents, believing that God's promise of blessing includes their family, profess their faith in God through Jesus Christ, and pledge themselves, with the help of the Church, to bring up their children in the way of Christ.

Question 36: What is expected of baptized children?

Answer : It is expected of baptized children that they will think of themselves as belonging to Christ and His Church, and will, in their early youth, profess their own faith in Him by coming to the Lord's Supper.

Question 37: When should adults be baptized?

Answer : If they have not received baptism in childhood, adults should be baptized when they have professed their faith in God through Jesus Christ and their desire to unite with His Church.

Question 38: What is the Lord's Supper?

Answer : The Lord's Supper is the sacrament of Christian fellowship in which, by using the symbols of bread and wine in faith, we remember with thanksgiving Christ's death for us, realize His presence with us, pledge our loyalty to Him and His Church, and receive from Him strength for daily living.

Question 39: How should we come to the Lord's Supper?

Answer : We should come to the Lord's Supper joyfully, with good-will to all, with the assurance that God has forgiven our sins, and with the determination to serve Christ more completely.

Question 40: What is the duty of the Church?

Answer : The duty of the Church is to worship God in the name of Christ, to proclaim our Lord and His Gospel to the ends of the earth, to build up her members in faith, character, and fellowship, to give loving service to all men for Christ's sake, and to watch and pray for the coming of His Kingdom.

(Adapted from Church of Scotland booklet "We Believe.")

Question 41: What are our duties, as members of the Church?

Answer : As members of the Church, our duties are to unite regularly in her worship and sacraments, to be friendly to all her members, to bring others to Christ, and to support, by prayer, service, and gifts, her work at home and abroad for the Kingdom of God.

V. —The Kingdom of God.

Question 42: What is the Kingdom of God?

Answer : The Kingdom of God is the rule of God in the heart, producing a new order of society in which men shall live together as brothers, doing the will of God as it is revealed in Jesus Christ.

Question 43: How does the Kingdom of God come?

Answer : The Kingdom of God comes according to the measure in which we receive Jesus Christ as the Lord of our lives and work with others for the extension of that Kingdom, looking forward to the time when there shall be fully established His reign of righteousness, peace, and joy.

Question 44: What is our chief duty, as citizens in the Kingdom of God?

Answer : Our chief duty, as citizens in the Kingdom of God, is absolute loyalty to Christ, under whose guidance we shall seek the full development of all our powers—physical, mental, and spiritual—and a life-work in which they shall find their highest use, in building up an order of society according to the will of God.

Question 45: What are our other duties, as citizens in the Kingdom of God?

Answer : Our other duties, as citizens in the Kingdom of God, are to make our homes centres where God's rule is revealed in happy fellowship, to live with good-will towards all men, to do our daily work as a sacred service for God and His Kingdom, to seek the highest welfare of our own country, and to treat all other races and nations as our brothers equally dear unto God.

Question 46: How do the Scriptures sum up the duties of citizens in the Kingdom of God?

Answer : The Scriptures sum up the duties of citizens in the Kingdom of God by saying:

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

(Micah 6: 8.)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."

(Luke 10: 27.)

"All things whatsoever ye would that men should do to you, do ye even so to them."

(Matthew 7: 12.)

Question 47: When will the Kingdom of God fully come?

Answer : The Kingdom of God will fully come in God's own time and way, when Christ will reveal Himself in power and glory, by the complete triumph of good over evil.

VI. —The Life to Come.

Question 48: What do we believe concerning the life to come?

Answer : We believe that all men will continue to live after the death of the body, and will be judged by God, according to the way in which they have accepted or rejected His mercy and purpose for their lives.

Question 49: What is the hope of the Christian for the life to come?

Answer : The hope of the Christian for the life to come is that all who have accepted God's mercy and purpose for their lives shall be with Christ and be like Christ, living in perfect fellowship with one another and with God.

VII.—Conclusion.

Question 50: In what spirit does the Church hold and proclaim her Faith?

Answer : The Church holds and proclaims her Faith in reverent obedience to the guidance of the Holy Spirit, ever seeking to understand more fully the mind and will of God, to whom be glory for ever and ever.

Book for Parents and Teachers.

The Board, being convinced that there is a very urgent need for something of this nature, has decided to publish a text-book for parents and teachers, which shall be a guide to the study of childhood and adolescence. The bulk of this has already been prepared by the Rev. Robin Adair, M.A., B.D., formerly of Southbridge, New Zealand, but now resident in New York. Three chapters are to be written in Australia, by the Right Rev. Dr. John Mackenzie, Revs. J. C. Jamieson, and A. T. McNaughton. The extreme pressure of the Director's editing and other duties has seriously hampered our progress with this very important book, but we are hopeful of having it published in 1940.

Australian Presbyterian Magazine.

In accordance with the direction of last Assembly (Clause 6 of the Board's Deliverance), we have conferred with those at present responsible for the publication of State Presbyterian magazines, in order to see whether any move could be made in the direction of obtaining an Australian Presbyterian Magazine, or its equivalent.

The consensus of evidence and opinion is definitely against the production of a new independent magazine, but the Board has found considerable support for the idea of a Commonwealth supplement (general news plus articles' of national interest) which might be added, perhaps monthly, as an inset within the existing papers. Since these "supplement" proposals took definite shape, there has not been time to examine all their technical aspects nor to obtain comments on them from all the editors or proprietors of the State journals. Consequently, it will be realised that the undernoted suggestions are set down as tentative and preliminary:

Format.—Inset to be of eight pages, demy quarto (11 in. x 8 in.), printed in two columns. Size of type, 8 point on a 10 point body—i.e., with lines well spaced apart.

Contents.—News of a general nature, probably including items from other countries. (Detailed local and congregational news to be presented by the State papers.) Articles of Commonwealth interest. These to be specially written or selected—not reprints of matter in State papers.

Printing.—This would preferably be done in some capital city, though the postal regulations would make it necessary to leave space for adding (locally) a line of matter, indicating that the additional eight pages formed a supplement to that particular State paper.

Transportation.—There would need to be some plan for inexpensive yet fairly rapid transportation from the place of origin to the other five cities.

Cost.—One inquiry shows that, for a monthly issue of 15,000, on medium quality paper, the annual expense per subscriber would be about 6 d. A circulation of 20,000 would probably bring the cost down to 6d. This would be increased by freight charges and by the slight cost of the additional printing which would have to be done locally, to comply with the postal regulations. Further, there would need to be an honorarium for the editorial work involved. However, it has been suggested that there could be a source of revenue if a proportion of the space were let, for advertising purposes, to various Federal Committees of the Church. Whatever the final cost turned out to be, it would almost certainly have to be met by a slight increase in the subscription charge. Once a State paper has agreed to make use of this inset, all subscribers (except over-the-counter purchasers) would have to receive the additional matter, because the postal authorities insist that a supplement, in order to receive the benefit of newspaper rates, must be enclosed in each posted copy.

Editorship.—No consideration has yet been given to the question of providing one or more persons by way of editorial staff for this Commonwealth supplement.

Co-operation with New Zealand.

It is a pleasure to report that very cordial relations have been maintained with the youth work of the New Zealand Church. The Director (Dr. J. D. Salmond), the members of his Committee, and the manager of the Christchurch Bookroom (Mr. E. J. Ward) have all given time and thought towards fostering this happy and harmonious co-operation in all matters affecting our common tasks.

While your Director had the privilege of attending the New Zealand Bible Class Conference at Gore, in December-January of 1938-39, opportunity was taken, in accordance with the desire expressed by the G.A.A. of 1936, to explore the possibility of inter-change visits of youth leaders from the Dominion and the Commonwealth.

In part arising from these discussions, there has come from the New Zealand Committee a very interesting proposal, that we send an Australian youth delegation to the Centennial Bible Class and S.S. Conference, which will be held at the end of this year in Palmerston North. Moreover, Dr. Salmond has announced his Committee's willingness to set aside £100 toward the travelling expenses of the group from Australia. The Board, greatly appreciating this generous move, has voted an additional £50, which, with the amount provided from New Zealand, will make it possible for six delegates to go to New Zealand, one from every State. The Board has had the assistance of all Youth Committees in selecting the persons to represent Australia.

We are confident that this embassy of youth will have far-reaching beneficial results for both countries.

Youth Hymnal.

Considerable progress has been made with the preparation of the Youth Hymnal, in the publishing of which it is hoped that the New Zealand and Australian Churches will collaborate. Almost all of the preliminary work has been done by a sub-committee in New Zealand. Virtual finality has been reached regarding the desired contents of the book, all the American permissions have been secured, and the only remaining difficulty (not a slight one) consists in the arrangements with holders of British copyrights, affecting the use of about thirty hymns. These persons are being interviewed in Britain by Mr. J. Marshall, a Wellington solicitor who is also a keen Bible Class worker. It is expected that his efforts will be of considerable value in expediting matters.

At the time when this report was prepared (end of July), no definite word was available regarding the success of these negotiations. Because the finalizing of the contents depends on matters connected with the British permissions, it is at present impossible to forecast even the approximate date of the hymnal's appearance. Once the contents are really settled, work will begin at once on the preparation of blocks for the music edition, and it has been predicted, by some who are best informed as to the project, that not more than two years should elapse before publication, once the Committee has terminated all its inquiries and discussions regarding copyrights.

Your Director is keeping in close touch with the New Zealand Committee, so that there may be the fullest possible liaison, as this interesting plan develops.

If proof were needed that such a collection of modern hymns is urgently needed, to supplement our existing anthologies, we have only to mention that a great many Bible Classes and Fellowships are "hoarding" copies of the various leaflets issued for Commonwealth Youth Sunday, in order that they may make use, time and time again, of the vivid, fresh, and appealing hymns that are provided in this annual publication which the Board distributes.

Training of Theological Students.

As authorized by the 1936 Assembly, the Board has conferred with State Theological Committees as to the training of theological students in the practice and theory of religious education.

It may be mentioned that, since 1936, the need of some such provision as that contemplated by the Assembly has been proved most abundantly, though the very serious difficulty that has been experienced, in obtaining a staff of contributors qualified to write anecdote and worship material for "The Intermediate Scholar," i.e., for pupils 11, 12 and 13 years of age. During the last three years, thirty-nine Presbyterian ministers in Australia have supplied material for this periodical. Of that number, only thirteen could be regarded as providing contributions which, from the point of view of educational effectiveness, were at all satisfactory, and fewer than half of these showed anything like excellence.

Here are some too typical extracts from prayers (for those 11, 12, 13):

"... while leaving undischarged our prior obligation to Thee."

"Thou knowest their several necessities."

"Repress the waywardness of our wills, and direct the motions of our affections."

"Bestow upon us largeness of mind and a purified understanding, that mankind may be redeemed from bigotry."

"Bless the ministry of Thy Word to the young."

"Grant that no clouds of this mortal life may hide from us the light of Thy love, which was so clearly manifested in Jesus Christ."

The thirty-nine men who were invited to contribute were chosen because, in some way or other, each was reputed to have more than ordinary gifts in youth work. That is to say, they were by no means taken at random from the rank and file of our clergy. Yet only about one-sixth of those selected produced work that showed really adequate skill in doing things of the kind that a minister will normally be called on to do each week, and, quite possibly, several times a week, if we take into account the many opportunities for giving religious instruction in State schools.

The Board made inquiry from the various Theological Committees, seeking information as to what is being done at present, to give students training in religious education. Having considered the replies, the Board drew up the undernoted list of recommendations and suggestions, which were submitted on May 6, 1939, to the four committees, who were requested to send their opinion at an early date.

(Extract from Board Minutes, 20/4/39):

Recommendations.

"1. It was agreed to define 'religious education,' for purposes of the theological curriculum, as 'instruction in the aims, principles, and methods of teaching religion to children and young people.'

"2. Because ministers will certainly be called on to teach religion in day schools, as well as to direct the programme of their own Sunday Schools, it was felt that the subject of religious education should be regarded as an essential portion of the theological course, in which examinations, essays, and other evidences of study are required. The increasingly high standard of **secular** teaching in day schools makes it imperative that all who take part in **religious** instruction (through the week or Sunday) shall be skilled and effective teachers.

"3. There should be regular opportunities for the lecturer in religious education to observe and criticize the practical teaching and/or leadership work of individual students, in actual Sunday School and Bible Class situations.

"4. It was felt desirable that students who propose to enter the ministry should be expected to engage, if possible, under supervision, in some form of Christian education (e.g., teaching in Sunday School or leading a Bible Class) **before** they actually begin their theological course."

Further Suggestions.

(a) A placement system which would enable students to gain financial support for themselves, and also most valuable experience, by engaging in parish or kindred work in or fairly near a capital city, even, if only for a comparatively short period, either as colleagues to a minister or under some other plan of regular supervision and guidance. One advantage of this would be the reduction in travelling time, with a consequent gain in efficiency and/or opportunities for study and practical work.

(b) Students whose parish or other "bread-and-butter" duties are specially onerous might be obliged to spread their studies over four years, in order to do adequate justice to their parishes and also to their study.

(c) Mr. McNaughton's periodical visits to the various States, might give the chance for (?additional) lectures on religious education, to theological students.

The following are the replies received from Theological Committees:

Queensland.

(1) Agreed.

(2) Excellent, but not practicable in Queensland, until the Exit Examination is put back a month, or the curriculum extends three terms per annum, or an additional year be added to the curriculum, provided always that this is not an exit subject, but a faculty requirement only.

(3) No comment.

(4) Approved.

I trust these comments may be of some use. Owing to the crowded conditions of our present curriculum, it is not easy to get in something extra, but there is no doubt of the necessity of some such training as suggested.

New South Wales.

The Assembly appoints a Steel Lecturer in Pastoral Theology every three years. The Lecturer gives one lecture of one hour each week to the students and included in his work is the following: "Work Among the Children: The Sunday School. The Children's Service. Teaching in Day Schools. Paideutics, including Psychology with Relation to Christian Education and Method in Teaching."

In addition to this, we appoint (or rather did appoint) Rev. E. H. Vines to give five lectures on Education.

One or two students have been encouraged to take the Dip.Ed. course at the University.

The Faculty finds it impossible to extend the curriculum so as to take in any more subjects. We rely on the lectures given by the Steel Lecturer and we encourage certain men to take the Education course at the University.

Victoria.

No reply up to July 27.

Western Australia.

The Committee approves generally of the proposals, and will endeavour to put them into effect in the Theological Hall in the 1940 session.

In the opinion of the Board, it is highly significant that religious education is a compulsory subject (with examination requirements) for Anglican students throughout Australia. In Melbourne, and, we have reason to believe, in other centres, they have an hour's lecture each week for the whole of one year, and are expected to have their teaching skill tested at least once during that year, by giving a lesson under the supervision of the person who delivers the lectures on the subject.

These facts were not in the possession of the Board when the above-mentioned recommendations were drawn up, but it is noteworthy that there is a close similarity between the Board's suggestions of what might be done for our students, and the record of what is now already being done for the trainees of a kindred denomination.

It would appear likely that considerable progress might be achieved in this matter, through inter-Church co-operation, whereby men of two or three different denominations could receive simultaneous tuition from the one lecturer.

Amsterdam Christian Youth Conference.

In another portion of this report, allusion is made to the Director's work as Convener of the Provisional Co-ordinating Committee which undertook the task of helping in the choice of the thirty Australian representatives to the Amsterdam Christian Youth Conference (July 24-August 2, 1939), so that the total delegation might be as adequate as possible, in respect to diversity, geographical distribution, etc.

Our national Church was represented by the following, who were studying in Great Britain just before the Conference began: Miss Eleanor M. Howard, of New South Wales; the Rev. J. M. Young, of Victoria; and Mr. R. L. Harry, of Tasmania. To each of them the Board voted the sum of £5 sterling, as a contribution to their travelling and other expenses.

Miss Howard and Mr. Young will return to Australia before the end of 1939, so that they will be able to pass on in personal fashion the message and general impressions of Amsterdam. Mr. Harry is hoping to contribute some articles for insertion in our Church papers.

Glimpses of the States at Work.

Western Australia.

The Bookroom continues to give much appreciated service to the schools and Churches. A lending library has been established, containing books and magazines on religious education, for the use of ministers, superintendents, teachers, and leaders.

The Theological Hall Committee is showing a most commendable interest in the need for giving its students knowledge of and practical skill in religious education.

The P.F.A. is an encouraging feature of the youth work in the State. The Evangelistic Team provides a very helpful avenue of service for the P.F.A. members, and a useful supplement to the usual preaching agencies of the Church.

Those in charge of the Sunday School examinations are giving considerable thought to the problem of evolving a new type of examination, on the lines suggested in the 1936 report of the Board.

The Home S.S. Department reaches about fifty children, but so far there is only one teacher to cope with all this number.

South Australia.

The Committee is feeling much heartened by the progressive reduction of its deficit, which, at the end of 1938, had been brought down to £24.

The formation of supplementary Youth Councils within the two country Presbyteries (Onkaparinga and Belalie) will provide a useful link between the central Committee and these other areas.

Useful work is being accomplished through the establishment of "Teachers' and Leaders' Groups," united according to suburban locality, for lectures and other help in the principles of teaching and youth leadership.

The three Home S.S. workers have 132 children on the roll.

Victoria.

A property for a permanent camp site has been secured at Mornington, and steps are being taken to erect the necessary buildings. This equipment will be of great value, not only for the Conferences held at Christmas and Easter, but also for many smaller gatherings.

Two hundred and twenty-eight families (458 pupils) are linked up with the Home S.S. Department, which has a staff of eighty-six teachers.

There is some discrepancy between the figures collected by the State Assembly and those recorded by the Youth Committee. The Assembly statistics give 628 Sunday Schools, whereas the Committee believes there are 770!

Tasmania.

There have now been held two State-wide mixed P.F.A. Conferences, for which the Christmas and New Year period was used. This new departure has proved to be thoroughly successful.

The Fellowship work throughout the State has been organized on a combined basis (men and women), there being one P.F.A. Council to control all Fellowship activity for the whole of Tasmania.

Home S.S. work (now administered within the State) is receiving a new impetus. The Congregational Youth Director is co-operating as to the systematic canvass of isolated families.

New South Wales.

The vigorous and persistent Sunday School enrolment campaign has produced noticeable results:

	1937	1938
Schools.....	387	396
Teachers and Officers.....	3,264	3,310
Children and Young People on Roll	24,454	25,244

It is a matter of great regret that Mr. C. J. R. Price, who has served the Church in this State as Youth Director with such distinction, has tendered his resignation, to take effect from the end of 1939.

The Home Correspondence Department, in the staffing of which a good many Fellowship members give valuable assistance, has 1,130 on its roll.

Queensland.

The Correspondence Sunday School department (35 teachers, 640 pupils) is supplemented by a weekly broadcast, "Sunday School of the Air," conducted at Longreach by the minister of St. Andrew's and his wife, and specially intended for the benefit of "Correspondence" children living in the far west of the State.

Early in 1939, the Organizing Secretary issued the Fellowship "Guide Book" as a means of propaganda for the P.F.A., and also a method of publishing Fellowship reports. Another helpful publication by Mr. Nelson is the "Hand Book," issued free to ministers and others, to assist in leadership training.

Appreciation of the Director's Services.

The Executive, which is closely associated with the Director in his work, wishes to express its appreciation of what Mr. McNaughton has done during the past three years.

He has brought high ideals to his task, has kept long office hours, and has personally attended to innumerable details, so that various projects might be adequately materialized. Under his driving power and personal attentiveness, the literature for which he is responsible has shown unmistakable improvement in form and effectiveness. He has the Executive's sympathy in the dilemma of being held to the central office by necessary business, while he is keenly desirous of visiting more frequently the circumference of the work, especially in the States at some distance.

Director's Work, 1936-1939.

Retirement of the Rev. Wm. Goyen.

Since last Assembly, the Rev. William Goyen retired from his direct association with the activities of the Board. The Convener, Director, and members wish to place on record their sense of great indebtedness to Mr. Goyen for the valuable help so readily given, enabling his successor to make a beginning with the minimum of doubt and difficulty.

Director's Editing Duties.

Inevitably, there was a period of re-adjustment, following upon Mr. Goyen's withdrawal, also, from the post of Executive Manager to the Joint Board of Graded Lessons. Because the duties of this appointment were taken over by the Rev. Joseph McIlroy, of the Methodist Young People's Department, the "Intermediate Scholar" was transferred, as from the magazine dated January, 1937, to the Presbyterian partner in the Joint Board, thus adding considerably to the work of your Director.

Then, in 1937, following a suggestion made by Mr. McNaughton, plans were drawn up for the issue of a "Beginners' Folder," from January, 1938, onwards. For the first year, this publication was made ready for the printer each month by the Presbyterian Director. Beginning with January, 1939, these Folders have been prepared in the Board's office, with final supervision by the Director.

1937 saw the last number of the "Home Quarterly," a journal for Home Sunday Schools. Partly to take its place, there appeared the monthly "Torch-Bearer," which was planned and, for the first year edited, by your Director. It is now (as from January, 1939) edited in the office of our Methodist partners.

In addition to the three monthly obligations mentioned above, the Director was and is editor of "Unto the Hills" (formerly the "Young People's Text-Book") and of the notes which are issued as parallel material for leaders. It will be seen that these responsibilities (quite apart from the Board's own publications) make a formidable total of editing work, especially when it is considered that the development of new kinds of literature is a complicated process, and that the education of contributors takes much time and effort. Editing has often meant no small amount of complete re-writing.

Adjustment of Editing Work.

Becoming aware of this state of things in July, 1938, the Board gave considerable attention to plans for remedying it. It was encouraging to find that the Methodist partners had, quite independently, come to the conclusion that some revision of the financial and editing arrangements was needed. After several conferences between your Convener, Director, and the Rev. Joseph McIlroy (Methodist Young People's Director for Victoria, and Executive Manager of the Joint Board), a working agreement was reached, covering the period from January, 1939, until approximately the end of 1941, when the transfer of the executive managership to the Presbyterian side will give an opportunity for fresh consideration of how the Graded Literature editing work may most fairly be re-allotted.

The result of this interim adjustment was as follows:

"Torch-Bearer" transferred to Methodist office.

"Primary and Junior Picture Outlines" and front pages of "Elementary Teacher" transferred to Presbyterian office.

The duties thus handed over to the Presbyterian side involve, for the most part, brief supervision of what is prepared by contributors and others. In addition, the "Beginners' Folder" preparation was allocated to Miss Belcher, whose other office engagements were lightened by the addition of a junior to the staff.

These modifications, together with the replacement of "The Advanced Quarterly" by two half-yearly volumes, has given your Director some relief from the continuous pressure of his editing duties, which, during

1937-38, were absorbing approximately three-quarters of his time, every month and much more, at certain times of the year.

Conferences Attended.

Christmas, 1936.—Bairnsdale P.F.A. Conference, Victoria.

Easter, 1937.—Lecturer, Inter-Church Teachers' Conference, Box Hill, Victoria.

Christmas, 1937.—(Visit to Tasmania cancelled because of paralysis epidemic.) Assisted with P.F.A. Conference, Flemington, Victoria.

Easter, 1938.—Lecturer, Inter-Church Teachers' Conference, Boronia, Victoria.

Christmas, 1939.—Presbyterian Bible Class and Teachers' Conference, Gore, New Zealand.

Easter, 1939.—President, Inter-Church Teachers' Conference, Mount Evelyn, Victoria.

Christmas, 1939.—Probably attend P.F.A. Conference, South Australia. Lesson Selection Conference, May, 1938.

Mr. McNaughton was in charge of the "Senior," or Young People's, department of the 1939-41 curriculum presented at the triennial Lesson Selection Conference for Australia and New Zealand, held in Melbourne during May of 1938.

This alone entailed much committee activity, spread over many months before the Conference. Moreover, your Director gave time to a survey of the drafts prepared for the other grades, submitting a considerable number of comments and suggestions to the Conveners of the various departmental sub-committees.

Amsterdam Christian Youth Conference, July 24-August 2, 1939.

In August of 1938, Mr. McNaughton was appointed Convener of the Provisional Co-ordinating Committee, which was charged with the duty of arranging the delegation of thirty persons from Australia, on behalf of the Protestant Churches and other organizations, in such a way as to secure the most effective group of young men and women to represent the Commonwealth. This involved six committee meetings, the writing of extensive minutes, much correspondence, and several pieces of careful negotiation, lasting until June of this year.

The Intermediate Catechism.

From October, 1936, until June, 1939, the Director and several members of the Board were engaged upon the considerable task of preparing, first in outline and then in detail, the Intermediate Catechism which was requested by the 1936 General Assembly. Fuller details of this are given elsewhere in the report.

Itineration to Other States.

It will be apparent from the foregoing that, in 1936-39, the Director had little or no opportunity for carrying out regular itineration to the other States. However, it is recognized by the Board that it is necessary for their executive officer to make periodical visits to other parts of the Commonwealth, particularly to those areas where there is no full-time director or organizer. The new staffing arrangements at the office, and the redistribution of editing duties, will permit at least a partial resumption of the plan of regular visits. For example, in June of this year (1939) the Director spent approximately two weeks in Western Australia.

Possible Future Trends in the Director's Work.

Proposed Reappointment of Director.

It is recommended to the Assembly that Mr. McNaughton be reappointed as Director for a period of six years, beginning January 1, 1940, the terms of the appointment being the same as hitherto.

W.S.S.A. Convention, Durban.

It is hoped that the Director will represent the Board at the World's Sunday School Association Convention in Durban next July. Mr. McNaughton has been asked to take part as speaker and resource leader at one of the morning educational sessions.

Joint Board Literature.

During the last three years, as will be seen from preceding sections in this report, a good deal of the Director's time and energy has been taken

up with the improvement and extension of the Graded Lesson material for children and young people. It has been felt by the Presbyterian Board that such activity by their executive officer has been of the utmost importance for religious education in the territories served by the Joint Board's productions, because the highest possible standard in every aspect of this literature is essential as a stimulus and guide to teachers, leaders, children, and young people. The next three years may possibly show still further developments in what is issued by the Joint Board:

A publication at Intermediate department level for pupils in remote areas; a monthly teachers' bulletin containing news, articles, book reviews, and a "problem corner."

Extra Assistance.

Because these additional items, quite apart from the new literature contemplated by the Presbyterian Board, will inevitably add to the total volume of editorial labour carried by the Presbyterian Director and his Methodist colleague, it seems likely that some additional assistance, possibly part-time, may have to be secured, in order that the Director shall be available to help, in other ways, the religious education programme of our national Presbyterian Church.

Training of Theological Students.

Perhaps more especially because of the great opportunities for giving Scripture instruction in State schools, it has become increasingly apparent that the theory and the practice of religious education should be regarded as a vitally important part of the curriculum for every ministerial student. The search for contributors to the "Intermediate Scholar" and "Unto the Hills" has revealed that far too many of our clergy—older and younger—are sadly deficient in the knowledge and craftsmanship which make good teachers. If religion is to be taught in day school and Sunday school by fumbling amateurs, while "secular" subjects are presented by skilled teachers, the effect on children will sooner or later be disastrous. The Board has already been able to give some helpful recommendations and suggestions on this matter, and it is likely that, in future, the Director himself will be expected to offer specific counsel to the Theological Committees in the several States. This phase of theological education seems to offer good opportunities for co-operative endeavour by different denominations.

Teacher Training.

Once some progress has been made in training a sufficient number of ministers, it should be possible to establish and staff, preferably in every capital city, an inter-Church Training College for lay teachers and readers. Each institution of this kind should deliberately adopt and keep high standards of attainment in study and practical skill, so that it may produce adequately equipped leaders of leaders and teachers of teachers—men and women who shall have enough knowledge and ability to command the confidence of congregations, as they seek to give effective leadership to local parish work in the realm of religious education. It is possible that one or more practice schools should be associated with every Religious Education Training College. Here theological students might receive some of their training.

Adult Education, Including Studies for Parents.

The book now being prepared for the use of parents and teachers indicates only one additional way in which the Board hopes to assist with adult religious education. It may well be that the Catechism Handbook, to which allusion is made elsewhere, will open up the way for a series of short attractive booklets on various questions of Christian belief, thus giving to Church members, even of the rank and file, a solid basis for their faith.

Visual Education.

It is clear that visual education is only in its infancy. Accordingly, it will be all the more necessary that the Director keep in close touch with the new techniques as they evolve, so that schools may be saved from all blind alleys, and that the use of visual methods may be soundly educational. At this stage a general warning may be issued, that visual apparatus does not relieve any teacher from the necessity of complete consecration and thorough preparation.

Regular Visitation of the States.

No matter how it may appear that regular visitation of the States conflicts with the very desirable extensions outlined above, it is the conviction of the Board that the Director should, as far as practicable, carry out periodical tours of the Commonwealth outside Victoria, going particularly to those States where there is no full-time resident organizer or Director of religious education. Such itineration may become less necessary as the States develop their own plans for leadership training, but even then it will always be helpful for the Director to have personal consultation with those who administer youth work in the different areas of Australia.

On behalf of the Board,

W. H. WATERS,
Convener.

PRESBYTERIAN FELLOWSHIP OF AUSTRALIA.

(Supplement to Report of Board of Religious Education.)

As will be seen from other sections of the Report, the P.F.A. continues to be an important force in the religious life of our young people. The following are the membership statistics, as at the beginning of 1939:

Queensland.....	1,806
New South Wales.....	6,590
Victoria.....	10,369
Tasmania.....	338
South Australia.....	350
Western Australia.....	500
Total.....	<u>19,953</u>

In the period since last Assembly, "P.F.A. Day," formerly observed in July, has become merged in Youth Sunday, which is commonly held on the second Sunday of March, and for which the Board issues (gratis) a specially prepared Order of Service, the evening portion being particularly designed as a P.F.A. service.

An excellent suggestion from Western Australia, which has already been put into effect on at least one occasion, is the arrangement of a short synchronized devotional period, so planned that all the P.F.A. summer conferences may gather at a given time, for simultaneous worship.

One problem which is at present engaging the attention of the new Federal officers is the need for ensuring more continuity in the national policy and business affairs of this Commonwealth organization. Notice has been given of a motion (to be discussed at the annual meeting in December-January, 1939-40), which seeks to amend Clause 6 of the Constitution, by the addition of these words: "The secretary and treasurer shall be eligible for re-election, from year to year, at each annual meeting, with a maximum period of office of five years."

INTERIM REPORT OF COMMITTEE TO INVESTIGATE THE POSSIBILITY OF STRENGTHENING RELATIONS BETWEEN THE VARIOUS PRESBYTERIAN CHURCHES THROUGHOUT THE BRITISH COMMONWEALTH.

Your committee begs to report:

1. After informal conferences with members, as opportunity offered, it was thought advisable to await the results of the Convener's visit to New Zealand before attempting to set in motion a general movement.

2. This visit to New Zealand did not prove practicable until early last year; but, thanks to the enterprise of the Missions Committee, under the leadership of the Rev. George Budd, Superintendent of Missions, the Convener and his wife were able to meet leaders of our sister Church in all the principal centres, as well as representative congregations in rural areas. In all places visited mention was made of our ideal of closer relationships between units of the Presbyterian Church throughout the British Commonwealth.

3. Suggestions then put forward were considered sympathetically by the Missions Committee, also by the Life and Work Committee, and

brought before the General Assembly of New Zealand last November by the latter, during the presentation of its report.

On the motion of the Convener, Rev. R. S. Watson (of Ashburton), it was duly agreed:

- “(a) That the Life and Work Committee be empowered to take what steps are possible and desirable to bring about a closer association of our Church with the Presbyterian Church of Australia;
- “(b) That the Assembly give general approval to the proposal to establish (possibly in conjunction with the Presbyterian Church of Australia) fellowships for the purpose of enabling ministers and students to enlarge their experience.”

4. Later, an endeavour was made to ensure the presence of an experienced minister of New Zealand at the forthcoming General Assembly of Australia, but, at the moment of writing, the realization of this hope is still uncertain.

5. Meantime, we have learned of proposals for closer bonds between the Presbyterian Churches of England and Scotland; the aim seems to be “A Common British Presbyterian Front”; but, apparently, the interpretation of “British” is, as yet, limited to the two sections of the mother Church which border on the Tweed!

The Executive of your Committee has thought it advisable to defer setting out definite proposals until the full Committee meets just prior to the Assembly. It will be suggested that there is need to seek closer fellowship between the units of our Presbyterian Churches of Australia before attempting to realize our ideals in full. If this can be done, and closer bonds can be created between ourselves and our brethren of New Zealand, the way should be paved for greater things.

JOHN FLYNN, Convener.

SOCIAL SERVICES.

Never in the history of the world so much as now has there been a consciousness of the duty of Christians to remedy poverty and to relieve suffering of all kinds. Cain's question: “Am I my brother's keeper?” might be animal, but never was, and is not, human. Christ's statements are that even a cup of cold water given in kindness is noted by God, and that whoever cares for little children or for sufferers is regarded by Him as one ministering to His loved ones. Its Social Services are the Presbyterian Church's response to Christ's teaching. Whatever else may be put off, these must have prompt and generous consideration. In each of us there lies sleeping, but awakening, the same feeling that filled our Saviour with compassion for everyone in need. What has been done by the Church in philanthropy is a proof that this feeling has already been awakened in thousands of our people. At present all the societies and institutions can do more if they have larger funds.

The following are the undertakings of the Church in the different States:

New South Wales.

Deaconesses.—Six Deaconesses are employed in the near areas of the city, one of whom spends much of her time with Children's Court work. It is hoped shortly to appoint an officer for this purpose.

Immigration.—Immigration of domestics has been revived, and a very good type is coming from the North of Ireland and Scotland.

Employment Bureau.—This has given good service for the past few years, and the appointment of a full-time man to this task is being seriously considered.

Burnside Homes.—Burnside suffered a great loss in the passing of two of its Directors, Sir James Murdoch and Mr. Andrew Reid. The Board considers itself and the Homes fortunate in having secured as Chairman Mr. George Wright.

At December 31, 1938, there were 504 children in the Homes, 288 boys and 216 girls. Since the beginning of the year, 13 boys and four girls have arrived from the Quarrier Homes, near Glasgow.

Last year saw the erection of a fine modern Hospital, bearing the name “Margaret Harris Hospital,” to perpetuate the name of the donor of the first building.

There are 18 Cottage Homes, exclusive of staff residences, etc.

Queen Victoria Maternity Home, Annandale.—This Home, for poor mothers and unmarried mothers, is doing important work.

Aged Ladies' Home and Holiday Home for Children.—A large sum of money is now in hand towards the establishment of these Homes, which it is expected will take place in the course of the next year.

Queensland.

Blackheath Home for Boys at Oxley, Brisbane, caring for 50 boys.

W. R. Black Home for Girls and little boys under four at Chelmer, Brisbane. Inmates: 50 girls.

Hopetoun Home for Aged Men at Corinda, Brisbane. Inmates: 13 men.

Stonehaven Home for Aged Women at Chelmer, Brisbane. Inmates: 12 women.

South Australia.

The Church here is only co-operative with other Churches and organizations, and has representation on:

Morialta Protestant Children's Homes,
Seamen's Mission and Sailors' Rest,
District Trained Nursing Society,
Babies' and Health Centre Association,
Adelaide Children's Hospital,
Minda Home for Weak-minded Children,

and on a number of societies for relief of poor and unemployed.

The adding of a Deaconess to the staff at Port Adelaide has been a good beginning in arousing special interest in the poor and the friendless, and it is hoped that this will lead to a wider expansion of philanthropic undertaking.

Tasmania

Tasmania still remains without any specific Presbyterian Institutions, but its members represent the Church on various charitable and benevolent associations.

Victoria.

In order of establishment:

1. Presbyterian and Scots Church Children's Aid Society.—An Orphanage, also a Home for destitute children. Inmates: 50.
2. Presbyterian Girls' Home.—An ever-open door for girls who have some peculiar problem. Kindly discipline and practical training are a feature, and the results have been well worth while. Inmates: 36.
3. Presbyterian Sisterhood.—For the befriending of unmarried mothers, and the saving of their infants.
4. Kilmany Park Farm Home for Boys, Sale.—An Orphanage, and for the help of young boys in injurious physical, moral and spiritual surroundings. Inmates: 50.
5. Chalmers' Hall (Girls' Hostel).—Specially for young women from the country, in employment, and able and willing to pay for good accommodation with Christian home life. Inmates: 71.
6. Abbotsford Hostel.—Provides a Christian home for working girls; also a centre for young women needing helpful sympathy.
7. Presbyterian Babies' Home.—A training school for infant welfare and mothercraft. Inmates at Jan. 1, 1938, 46; admitted during the year, 48; total, 94. Discharged, 57.
8. St. Andrew's Presbyterian Hospital.—Admissions, 1938, 1,608, making a total of 6,473 since opening. Operations, 1938, 1,004, making a total of 4,319 since opening. Daily average for 1938, 66.25. Additional wing projected.
9. Renfrew Hostel.—Provides a home for girls who have never had a true chance in life, giving them the opportunity to live a happy, normal life, and to become followers of Jesus Christ. Employment is found for them. Number befriended during 1938: 44.
10. Presbyterian and Scots Church Joint Mission.—For the aid of unemployed men in extreme poverty. Approximately 40,000 free meals were served during the year.
11. Providence House.—A holiday home at Cockatoo for tired mothers and ill-nourished and sickly children, providing lodging without board.
12. Crawford House.—For retired Deaconesses, and other elderly women requiring fellowship.

Western Australia.

Children's Homes.—On December 9, 1938, the Children's Homes were established at Byford, some 25 miles from Perth. This is being made a Special Diamond Jubilee Effort, and an endeavour is being made to raise

enough to pay the cost of the property and buildings. Several special gifts, amounting to £700, have been received for buildings, and additional buildings are now being erected. Provision is being made for the reception of 30 children.

Apart from this, a certain amount of social work is being done in connection with the various congregations. The ladies at St. Andrew's will continue the work inaugurated by the Deaconess when she was on the staff.

A great problem is that of Home Missions, for which a great deal more money is required to open up new fields, as well as carry on the present work. This prevents more being at present done for Social Services.

DONALD A. CAMERON,
D. J. FLOCKHART,
Joint Conveners.

STATISTICS.

Owing to the death last year of the Convener (the late Mr. S. J. Carruthers), the Committee has been without an official head, and hence has not been able to prepare a report. At almost the last minute, I, as recently appointed Convener of the New South Wales Statistics Committee, was requested to prepare a report for the Assembly, but have found it impossible to submit any figures owing to lack of information. However, there are a few facts which I would place before the Assembly:

1. The only State Assemblies which publish Statistics in their Blue Books each year are those of New South Wales and Queensland. The South Australian Church publishes its figures in its official organ, the "Banner." The Victorian Church published remarkably full and detailed figures in 1937 (I have not seen this year's Blue Book). The Queensland returns are also very full. No figures are given in the Blue Books of the Western Australian and Tasmanian Churches.

2. In New South Wales and Victoria (possibly in the other States as well), there is a continual complaint as to the large number of congregations from which no reports are received by the Assembly: the Victorian Committee on Statistics refers to "the absolute disregard of the Assembly's instructions by so large a proportion of Charges."

3. The Statistical figures which the Editor of the "Year Book" publishes each year, are of considerable interest, and provide the only statistical information concerning our Church throughout the Commonwealth which is generally available—even though these figures are based on necessarily incomplete information.

4. The Acting-Convener is of the opinion that a common Statistical return form might be prepared for use by all our State Churches, in which the essential information concerning our Congregations and their activities might be set forth.

5. Most of the work to be accomplished by the Committee must be done by correspondence. It would therefore seem that a reconstitution of the committee would be necessary if the compilation of the figures is to be effectively done.

JOHN WAUGH, Acting-Convener.

SUVA COMMISSION.

Your Commission reports that on the 14th day of April, 1938, with the consent and approval of the New Zealand Assembly, and the Congregation of St. Andrew's, Suva, and by the authority of the General Assembly of Australia, it transferred the congregation of St. Andrew's, Suva, to the jurisdiction and care of the New Zealand Church.

J. SMILEY, Convener.

YEAR BOOK COMMITTEE.

The task of the Year Book Committee is to provide each year, in convenient form, a summary of the Church's activities throughout the Commonwealth, and an accurate list of its personnel; and its ideal in carrying out that task is so to enlighten the people of the Church in regard to the extent and variety of its enterprises that their pride, admiration, and enthusiasm shall be quickened, and their whole conception of the Church enlarged.

The responsibility of compiling the information given in the Year Book rests with the Editor (the Rev. J. R. Fiddian, M.Sc.), and the Committee

has much pleasure in reporting its warm appreciation of his services. Mr. Fiddian has now completed 25 years in his position, and merits the thanks of the Assembly for the continued all-round excellence of his work. The freshness and comprehensiveness of his annual review of events in the Church's life, and the considerable success he achieves each year in keeping statistics up-to-date and correct, testify to the ability he brings to his task, and the care with which he performs it. We rejoice in the honour done him by the State Assembly of Victoria in calling him to the Moderator's chair this year. Thanks are extended to all those who, by sending him information or corrections, have helped the Editor in his exacting task; and request is made that all who can assist, especially Clerks of Presbyteries, will see that their contributions reach him in good time.

Concern has been caused by a decrease in the circulation of the Year Book since last Assembly. Sales, which in 1936 totalled 1,583 copies, declined in 1937 to 1,278, and in 1938 to 1,003. These figures were most disappointing to the Committee, especially in view of the fact that the same methods of publicity which had proved so successful in the previous three-year period (when sales rose from 940 in 1934 to 1,583 in 1936) were being used. The Executive, at a meeting in Melbourne in November, 1938, gave careful consideration to the position, and reluctantly decided that it could not in 1939 continue the practice of forwarding books to ministers on "sale or return," nor pay postage on books sent out; but that all orders for the books must this year be definite purchases. The figures for this year are somewhat better, inasmuch as the 1939 sales to June 30th were 1,094.

While encouraged by this small change for the better in this year's returns, your Committee is not satisfied, and earnestly appeals to the ministers of the Church to do more in bringing the Year Book to the notice of their people. The book is obviously of considerable value to ministers (who, with theological students, perhaps benefit most directly by its publication), but its potential value as a stimulus and inspiration to the lay members of the Church seems still to be largely unrealized. Active lay workers in the Church, including prominent office-bearers in both city and country charges, are sometimes found to have no knowledge of the book, while their ministers are subscribers. Experience has shown that a very little effort by the minister usually secures quite considerable results in promoting sales. We thank all those who have helped, and earnestly appeal to others to join in and do what they can. Increased circulation could mean not only saving an annual loss of about £30, but actually creating a source of revenue; and, much more importantly, a better-informed and probably more enthusiastic body of people at work throughout the Church.

A summary of our figures for the period now under review is:

Year.	Copies		Sales.	Receipts.	Deficit.
	Printed.	Expenditure.			
1937 ...	1750	£92 1 1	1278	£67 4 1	£27 17 0
1938 ...	1600	92 4 7	1003	57 2 3	35 2 4
1939 ...	1250	89 2 2	1094	59 3 6	29 18 8

It seems quite clear that the Year Book cannot yet dispense with the annual subsidy authorized by the Assembly, and the Committee regretfully requests that it be provided again (so far as necessary) for the next three years.

On behalf of the Committee,

VERNON McKEOWN, Convener.

STATEMENTS OF ACCOUNTS

1. Expenses for the year ending 1898-99:	300 0 0	
2. Balance forward	0 0 0	
3. Total	300 0 0	
4. Receipts for the year ending 1898-99:		300 0 0
5. Balance forward	0 0 0	
6. Total	300 0 0	
7. Balance on hand 1898-99	300 0 0	
8. Total	300 0 0	
9. Balance on hand 1899-00	300 0 0	
10. Total	300 0 0	

EXPENSES ACCOUNT FOR THE YEAR ENDING 1898-99
 RECEIPTS ACCOUNT FOR THE YEAR ENDING 1898-99

PRESBYTERIAN CHURCH OF AUSTRALIA
EXPENSES ACCOUNT FROM 1st JULY, 1936, TO 30th JUNE, 1939

To Meeting in Sydney, September, 1936—			
Advertising	£7 18 0		
Attendants, Cloak Room, Communion Wine, Printing and Stationery	23 18 2		
		£31 16 2	
<i>ff</i> College Committee—			
Secretary's Honorarium: Rev. K. Forster —3 years	120 0 0		
Examiners Fees	56 14 0		
		176 14 0	
” Loss on Year Book (including honorarium to Editor of £21 per annum) —			
1937	24 18 0		
1938	35 3 4		
		60 1 4	
” Honorariums—			
ModerarorsGeneaal.....	300 0 0		
Ex-ModerarorsGeneaal.....	50 0 0		
Senior Clerk of Assembly.....	30 0 0		
Junior Clerk of Assembly	20 0 0		
		400 0 0	
” General Presbyterian Alliance—			
Edinburgg.....	25 0 0		
Exchange.....	6 7 4		
		31 7 4	
” Australian League of Nations.....		1 1 0	
” Audit Fee.....		9 9 0	
<i>ff</i> Canberra Stipend as per Blue Book, 1933, Minute 89	300 0 0		

By Balance brought forward 1st July, 1936 ..		£296 2 9	
” Assessment of Expenses for 1936—			
Western Australian Church.....		46 7 4	
” Assessment of Expenses for 1937—			
Victorian Church.....	£300 0 0		
N. S. W. Church.....	300 0 0		
Queensland Churrh.....	90 0 0		
South Aust. Churrh.....	30 0 0		
Western Aust. Church.....	30 0 0		
Tasmanian Church.....	30 0 0		
		780 0 0	
<i>ff</i> Assessment of Expenses for 1938—			
Victorian Church	300 0 0		
N.S.W. Church.....	300 0 0		
Queensland Church.....	90 0 0		
South Aust. Church.....	30 0 0		
Western Aust. Church	30 0 0		
Tasmanian Church.....	30 0 0		
		780 0 0	
<i>ff</i> Assessment of Expenses for 1939—			
Victorian Church.....	300 0 0		
N. S. W. Church.....	300 0 0		
South Aust. Church.....	30 0 0		
Tasmanian Church.....	30 0 0		
		660 0 0	

„ Convener Business Committee—Expenses.....		2 5 0	
„ Moderator-General—Stationery and Expenses.....		4 12 8	
„ Postages, Telegrams, Exchange.....		15 6 9	
„ Printing and Stationery.....		9 8 3	
„ Sundries.....		5 6 8	
„ Travelling Expenses to Meetings in Sydney—Sept., 1936—			
Vict. Representatives	£321 1 9		
N.S.W. „	53 16 4		
Old. „	105 16 8		
S.A. „	79 18 2		
W.A. „	384 0 0		
Tas. „	49 2 1		
		£993 15 0	
Interest		126 0 0	
		<hr/>	
		1,119 15 0	
„ White and Blue Books and Minutes, and Postage		297 12 8	
„ 2% on Revenue.....		46 16 2	
		<hr/>	
		2,511 12 0	
„ Balance carried forward 30th June, 1939		196 13 10	
		<hr/>	
		<u>£2,708 5 10</u>	

„ Travelling Expenses: Church Hymnary			
Royalty A/c.—			
Trustees in Edinburgh.....	93	20	
Oxford Univ. Press.....	8	185	
Interest.....	1	126	
		<hr/>	
„ Collection at Assembly.....			103 12 11
„ Interest			14 19 7
			<hr/>
			27 3 3
			<hr/>
			<u>£2,708 5 10</u>

245

Examined and Found Correct.
A. W. CHAPMAN, F.C.A. (Aust.).
Office Auditor to the Presbyterian Church of Australia
in the State of New South Wales.

Sydney, 17th July, 1939.

AUSTRALIAN INLAND MISSION
GENERAL FUND
REVENUE ACCOUNT FOR YEARS ENDED 31st MARCH, 1937, 1938, AND 1939

HEADQUARTERS

EXPENDITURE					REVENUE				
	12 months to 31/3/37	12 months to 31/3/38	12 months to 31/3/39	Total		12 months to 31/3/37	12 months to 31/3/38	12 months to 31/3/39	Total
To Advertising and Publicity .. .	£382 7 10	£236 8 1	£388 12 11	£1,007 8 10	By Sales of " Beyond the Furthest Fences" .. .	£63 17 6	£30 2 10	£24 6 4	£118 6 8
w Beneficiary Funds	37 4 6	78 2 3	78 2 3	193 9 0	ff Sales of Books and Maps	4 16 9	2 8 0	12 0	7 16 9
ff Bank Charges .	35 18 11	40 2 6	54 10 3	130 11 8	" Donations, Spec- ial Efforts, etc. . .	5 136 7 2	5,066 3 4	4,750 7 4	14,952 17 10
ff Freight & Cart- age .. .	93 6 1	123 3 7	105 19 7	322 9 3	ff Dividends .. .	224 14 3	236 0 11	290 7 10	751 3 0
ff Fuel, Light and Water .. .	22 16 5	59 0 8	42 16 2	124 13 3	ff Fees .. .	—	76 1 8	24 18 8	101 0 4
ff General Expenses	457 8 2	476 4 11	463 7 5	1,397 0 6	f Interest .. .	482 1 11	498 0 9	491 17 5	1,472 0 1
f Grants to Mis- sions.....	350 13 4	444 0 0	5 3 0 0	1,297 13 4	" Legacies (under £50) .. .	158 16 0	90 0 7	185 19 4	434 15 11
ff Hospital Supplies	202 15 1	174 2 6	207 9 1	584 6 8	" Subsidies .. .	1,130 15 2	1,194 14 0	1,168 4 1	3,493 13 3
ff Household Exs. .	309 7 5	438 4 10	313 15 11	1,061 8 2	ff Transfer from Legacies in Re- serve .. .	5,817 3 1	5,160 0 0	9,500 0 0	20,477 3 1
ff Insurance .. .	180 0 6	218 11 9	196 16 2	595 8 5	" Transfer to Ac- cumulated Funds —Excess of Ex- penditure over Revenue .. .	467 18 10	3,193 11 10	—	3,661 10 8
ff Printing & Sta- tionery .. .	128 12 4	114 11 2	164 19 8	408 3 2					
ff Rent, Rates and Church Office charges .. .	818 4 3	803 13 2	784 13 9	2,406 11 2					
ff Repairs & Main- tenance .. .	208 2 2	214 17 2	127 15 1	550 14 5					
ff Salaries & Allow- ances .. .	6,946 9 6	7,980 17 6	8,139 15 3	23,067 2 3					
ff Stamps, Tele- grams, Tele- phones.....	373 15 8	381 14 1	427 2 3	1,182 12 0					
ff Travelling Exs. .	1,620 12 2	2,081 8 6	2,531 6 11	6,233 7 7					

Depreciation on Buildings, etc., and on Motor Carr.....	1,318 16 4	1,682 13	1,397 9 9	4,398 7 4
Transfer to Accumulated Funds—Excess of Revenue over Expenditure	—	—	509 0 7	509 0 7
	<u>£13,416 10 1</u>	<u>£15,547 3 33</u>	<u>£16,436 13</u>	<u>0 £45,470 7 7</u>

Depreciation on Buildings, etc., and on Motor Carr.....	1,318 16 4	1,682 13	1,397 9 9	4,398 7 4
Transfer to Accumulated Funds—Excess of Revenue over Expenditure	—	—	509 0 7	509 0 7
	<u>£13,416 10 1</u>	<u>£15,547 3 11</u>	<u>£16,436 13 0</u>	<u>£45,470 7 7</u>

1939
 GENERAL LEDGER
 MISCELLANEOUS DEBIT

AUSTRALIAN INLAND MISSION
GENERAL FUND
BALANCE SHEET AT 31st MARCH, 1939

LIABILITIES		
Trust Funds—		
Fitzroy Crossing Fund	£1,790	1 9
Felix Holmes Memorial	995	10 10
Property Fund.....	139	1 7
Estate C. G. Abbott	109	18 8
99 Miss Charles-Fairfax	1,057	12 10
99 99 99	227	10 7
99 M. Mathieson	60	0 0
99 W. Martin.....	2,750	0 0
99 C. M. McKay.....	504	13 9
99 A. Phillips.....	386	7 11
Eleanor Symon Endowment	100	0 0
Motor Car Replacement Fund	1,211	19 3
Presbyterian Church of New Zealand	17	8 10
	£9,350	6 0
Reserve Funds—		
Legacies in Reserve in N.S.W.....	5,564	12 4
99 99 99 99 South Australia	500	0 0
99 99 99 99 Victoria.....	110	14 3
	6,175	6 7
Sundry Creditors—		
Beneficiary Rates in advance		7 4 0
Accumulated Funds—		
Balance at 1/4/36.....	24,687	15 9
Additions during three years ended 31/3/39.....	4,029	14 2
	£28,717	9 11
Less Excess of Expenditure over Revenue (General A/c.).....	£3,152	10 1
Deduct Excess of Revenue over Expenditure (Local Committee A/cs.) 697 12 7		
	2,454	17 6
	26,262	12 5

ASSETS		
Current Funds—		
Presbyterian Church, N.S.W.....	£1,071	1 2
Bank of N.S.W., Sydney	148	5 11
Petty Cash.....	20	0 0
	£1,239	7 1
Council Cash Balances—		
Queensland.....	98	8 9
Western Australia	53	15 11
	152	4 8
	1391	11 9
Less Bank of N.S.W.,		
Melbourne.....	3	13 0
South Australia	229	0 4
Victoria	196	2 9
	428	16 1
Total Current Funds.....	£962	15 8
Reserve Funds—		
(Available in case of Emergency)		
Held by Presbyterian Church of N.S.W.	5,564	12 4
99 99 99 99 S.A.....	500	0 0
99 99 99 99 Victoria	110	14 3
	6,175	6 7
Trust Funds—		
In cash held by:		
Presbyterian Church of N.S.W.....	£3,759	7 7
Presbyterian Church of S.A.....	100	0 0
Presbyterian Church of Vic.....	3,136	7 11
Presbyterian Church of W.A.	2,354	10 6
	9,350	6 0

Shares held by:			
Presbyterian Church of N.S.W.—			
Imperial Tobacco Co. of Great- Britain and			
Ireland.....	1,872	0	0
Pindemar Port Ste-			
phens Ltd., 1,500			
shares at probate			
valuation.....	450	0	0
Scotts Ltd.....	250	0	0
	<u>2,572</u>	<u>0</u>	<u>0</u>
Presbyterian Church of Vic.—			
“Herald” and “Weekly Times” ..			
	100	0	0
	<u>2,672</u>	<u>0</u>	<u>0</u>
Presbyterian Church of Qld.—			
Brisbane Gas Co.....	1,250	0	0
Qantas Ltd.....	26	0	0
			3,948 0 0
Total Trust Funds.....			13,298 6 0
Properties—			
Including equities in Nursing Homes, Churches, Manses, etc:			
Alice Sprinn	4,277	13	0
Birdsville	2,687	17	0
Beltana.....	799	10	0
Broome . . . *	758	13	0
Carnarvon—Church, Manse and Club			
BuiitSna.....	1,981	12	0
Church on Gascoyne Building A/c. . .	44	0	0
Darwin Land	178	6	2
Hall's Creek.....	1,043	0	0
Ianaminakk	3,901	14	0
Marble Bar.....	110	11	0
Mount Isa (Leaee).....	25	0	0
Oodnadatta	1,460	13	4
Tennant Creee	1,178	211	
Victoria River Downs	192	18	0
Fitzroy Crossing Building (part construction)	18	0	0
	<u>18,657</u>	<u>10</u>	<u>5</u>

Motor Cars—			
Central Patrol.....	375	0	0
Southern „	150	0	0
Western „	75	0	0
Gulf.....	100	0	0
North Australia	250	0	0
Goldfields.....	250	0	0
La Salle.....	50	0	0
			1,250 0 0
Office Furniture			272 13 10
Sundry Debtors—			
Deposit A/c. Wave Hill ..	5	0	0
Advances to Padres, etc.	209	18	10
			214 18 10
Funds in Hands of Local Committee—			
Alice Springs	2	3	11
Birdsville.....	299	5	1
Broome.....	16	16	8
Carnarvon	£66	4	7
Carnarvon Club	14	4	8
		80	9 3
Hall's Creek..... I		97	18 0
Innamincka.....		353	19 0
Marble Bar.....		66	7 9
Oodnadatta.....		58	11 4
Victoria River Downs .. .		46	5 10
S.A. Children's Camp .. .		5	19 6
		1,027	16 4
Less Beltana.....		63	18 8
			963 17 8
			<u>£41,795 9 0</u>

£41,795 9 0

£41,795 9 0

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 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, 25th July, 1939.

A. W. CHAPMAN,
Chartered Accountant (Aust.).

O.C. 10

AUSTRALIAN INLAND MISSION
AERIAL MEDICAL SERVICE AND WIRELESS
BALANCE SHEET AT 31st MARCH, 1939

LIABILITIES	ASSETS
Trust Funds—	Current Funds—
Estate Christina Campbell..... £159 6 5	Bank of N.S.W., Sydney..... £22 9 5
„ J. W. Rogers..... 116 3 4	Bank of N.S.W., Melbourne..... 11 9
Donations for Wireless Sets..... 242 15 7	Queensland Council..... 2 11 1
„ Mrs. A. M. White..... 278 2 9	Victorian Council..... 1 10 0
Dr. J. White's Fellowship Fund ... 600 0 0	Cloncurry Wireless A/c..... 54 9 11
Depreciation Reserve for Wireless	<u>81 12 2</u>
Station and Transceivers..... 377 3 9	Less Cloncurry A.M.S. A/c..... 47 6 1
Busby Bequest..... 192 7 3	<u>£34 1 1</u>
<u>£1,965 19 1</u>	Special Funds—
Special Funds—	Held by Presbyterian Church of Queensland 1,463 10 6
Estate J. S. Love—Donation..... 1,463 10 6	Trust Funds—
Sundry Creditors..... 720 0 0	Held by Presbyterian Church of N.S.W. 1,965 19 1
Presbyterian Church of New South Wales .. 680 9 2	Property—
Accumulated Funds—	Cloncurry Wireless Station..... £633 0 0
Balance at 1/4/36..... £2,186 15 11	Land..... 30 0 0
Additions during three years ended	<u>663 0 0</u>
31/3/39 4,548 15 11	Dunbar—
<u>6,735 11 10</u>	Building cost to date..... 2,500 7 0
Less Excess Expenditure over Revenue 3,084 13 6	Advance A/c. 10 0 0
<u>3,650 18 4</u>	<u>2,510 7 0</u>
<u>£,848 17 1</u>	Office Furniture..... 57 14 5
	Wireless Sets..... 1,703 0 0
	Sundry Debtors..... 83 0 0
	<u>£,848 17 1</u>

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, 25th July, 1939.

A. W. CHAPMAN,
Chartered Accountant (Aust.):

AUSTRALIAN INLAND MISSION
AERIAL MEDICAL SERVICE AND WIRELESS
REVENUE ACCOUNT FOR YEARS ENDED 31st MARCH, 1937, 1938, AND 1939

	EXPENDITURE				REVENUE				
	12 months to 31/3/37	12 months to 31/3/38	12 months to 31/3/39	Total	By Donations ...	12 months to 31/3/37	12 months to 31/3/38	12 months to 31/3/39	Total
To Aerial Trans-					By Donations ...	£760 5 1	£817 12 7	£873 2 2	£2,450 19 10
port.....	11,001 8 7	£2,948 19 6	£2,550 0 0	£7,400 8 1	„ Interest.....	9 14 8	34 18 6	17 8 4	62 1 6
„ Bank Charges ..	18 15 8	24 4 8	12 8 9	55 9 1	„ Subsidies ..	3,292 15 11	6,442 9 7	3,441 0 8	13,176 6 2
„ Freight & Cart-					„ Wireless Receipts				
age.....	11 11 7	6 16 8	9 11 10	28 0 1	„ V.R.D.....	21 14 8	5 11 8	3 11 2	30 17 6
„ General Expenses	47 2 11	40 18 2	47 8 9	135 9 10	„ Outposst.....	—	29 16 4	—	29 16 4
„ Insurance	26 16 7	38 16 8	81 17 4	147 10 7		4,084 10 4	7,330 8 8	4,335 2 4	15,750 1 4
„ Printing & Sta-					„ Transfer to Ac-				
ery.....	19 10 6	15 18 3	13 3 5	48 12 2	cumulated Funds				
„ Rent and Rates	13 10 11	18 5 2	15 17 5	47 13 6	— Excess Ex-				
„ Salaries.....	L793 0 1	2,259 14 9	3,168 15 0	7,221 9 10	penditure over				
„ Stamps, Tele-					Revenue ...	653 3 10	—	3,001 2 11	3,654 6 9
grams and Tele-									
phonee	38 12 0	48 6 4	62 6 6	149 4 10					
„ Travelling Exs.	244 19 8	219 3 6	242 18 10	707 2 0					
„ Wireless Exs. ..	169 17 10	44 8 7	60 1 6	274 7 11					
„ Depreciation—									
Wireless Sta-									
tion	77 16 0	70 4 0	70 12 6	174 2 19					
Transceivers ..	363 4 4	470 4 9	676 17 6	15 14 2					
Office Furni-									
ture	—	6 14 5	6 8 3	7 4 1					
„ Outposst.....	7 17 4	—	7 16 10	7 4 1					
„ Advertising and									
Publicity	3 10 2	—	—	7 4 1					
„ Light and Power	—	—	7 4 1	7 4 1					
„ Maintenance Dun-									
bar Outpost ...	—	—	302 16 9	302 16 9					
	4,737 14 2	6,212 15 5	7,336 5 3	18,286 14 10					
„ Transfer to Ac-									
cumulated Funds									
— Excess of Rev-									
enue over Ex-									
penditure	—	1,117 13 3	—	1,117 13 3					
	£4,737 14 2	£7,330 8 8	£7,336 5 3	£19,404 8 1					
	£4,737 14 2	£7,330 8 8	£7,336 5 3	£19,404 8 1					

AUSTRALIAN INLAND MISSION
NURSING HOMES AND MISSION CENTRES
LOCAL COMMITTEE'S REVENUE ACCOUNTS FOR YEARS ENDED 31st MARCH, 1937, 1938, AND 1939

	EXPENDITURE				REVENUE				
	12 months to 31/3/37	12 months to 31/3/38	12 months to 31/3/39	Total	12 months to 31/3/37	12 months to 31/3/38	12 months to 31/3/39	Total	
To Advertising and Printing ..	£1 15 0	£13 19 6	£17 2 3	£32 16 9	£887 0 11	£1,536 16 7	£1,193 18 5	£3,617 15 11	
99 Bank Charges .	5 13 11	5 10 10	7 0 6	18 5 3					
99 Fuel, Light and Water.....	178 3 4	282 11 0	169 11 7	630 5 11	1,190 17 2	892 12 7	889 12 0	2,973 1 9	
99 Freight & Cartage.....	57 8 4	62 8 1	79 17 2	199 13 7	4 2 10	6 11 5	1 7 4	12 1 7	
99 General Expenses	123 18 9	229 1 8	148 2 5	501 2 10	502 18 3	539 12 9	466 13 2	1,509 4 2	
99 Household Expenses	1,132 10 10	925 12 7	1,404 1 4	3,462 4 9	18 0 0	—	—	18 0 0	
99 Hospital Supplies	271 11 5	279 2 1	296 5 1	846 18 7	2,602 19 2 2,975 13 4 2,551 10 11 8,130 3 5				
99 Insurance ...	51 10 2	27 1 7	8 16 2	87 7 11					
99 Repairs & Maintenance	194 15 9	167 16 4	256 1 3	618 13 4	99 Transfer to Accumulated Funds —Excess of Expenditure over Revenue				
99 Rent.....	65 0 0	44 11 0	1 0 0	110 11 0					
99 Rates & Taxes .	14 11 0	15 3 6	25 1 0	54 15 6	—	—	105 2 4	105 2 4	
99 Salaries	234 1 2	203 10 11	152 11 0	590 3 1	99 Rent				
99 Stamps, Telegrams and Telephones	68 8 6	95 2 4	78 2 3	241 13 1					
99 Travelling Exes.	24 18 0	—	13 1 3	37 19 3	99 Rent				
	2,424 6 2	2,351 11 5	2,656 13 3	7,432 10 10					
99 Transfer to Accumulated Funds —Excess Revenue over Expenditure ...	178 13 0	624 1 11	—	802-14 11	99 Rent				
	£2,602 19 2	£2,975 13 4	£2,656 13 3	£8,235 5 9					
	£2,602 19 2	£2,975 13 4	£2,656 13 3	£8,235 5 9	99 Rent				

BOARD OF RELIGIOUS EDUCATION
BALANCE SHEET AS AT 30th JUNE, 1939

LIABILITIES		
Sundry Creditors ..		£397 16 8
Accumulated Fund—		
Balance- at 1/7/36.....	£1,919 17 9	
Add Net Profit for year—		
30th June, 1937 - ,, "	113 14 7	
30th -June, 1938 ,, "	25 16 10	
30th June, 1939 ,, "	13 11 1	
	£1,973 0 3	
Less Distribution made		
24th June, 1937.....	300 0 0	
	1,673 0 3	
		£2,070 16 11

BASSETS		
Presbyterian Church of Victoria—		
Current Account.....	£534 11 11	
Interest Accrued.....	5 5 10	
	£539 17 9	
Sundry Debtors—		
Trade Accounts ..	552 1 6	
Year Book Committee ..	29 18 8	
	582 0 2	
Stock on Hand		772 14 10
Furniture and Fittings—		
at 1/7/36	£66 2 11	
Additions.....	115 1 10	
	181 4 9	
Less Depreciation ..	13 4 9	
Sales	10 0	
	14 4 9	
Accounts Paid - in Advance—Rent		167 0 0
		9 4 2
		£2,070 16 11

BOARD OF RELIGIOUS EDUCATION
TRADING AND PROFIT AND LOSS ACCOUNT FOR THE THREE YEARS ENDED 30th JUNE, 1939

	Year ended 30th June, 1937	Year ended 30th June, 1938	Year ended 30th June, 1939	Total		Year ended 30th June, 1937	Year ended 30th June, 1938	Year ended 30th June, 1939	Total
To Stock	£857 10 2	£819 19 7	£859 10 8	£857 10 2	By Sales.....	£5,431 18 2	£5,094 2 11	£5,120 12 10	£15,646 13 11
„ Purchases ..	4,140 16 0	4,176 11 8	3,918 18 5	12,236 6 1	„ Stock.....	819 19 7	859 10 8	772 14 10	772 14 10
„ Gross Profit .	1,253 11 7	957 2 4	1,114 18 7	3,325 12 6					
	£6,251 17 9	£5,953 13 7	£5,893 7 8	£16,419 8 9		£6,251 17 9	£5,953 13 7	£5,893 7 8	£16,419 8 9
To Salaries ...	£736 8 0	£693 0 6	£735 14 2	£2,165 2 8	By Gross Profit ..	£1,253 11 7	£957 2 4	£1,114 18 7	£3,325 12 6
„ Travelling Expenses ..	16 6 4	—	68 7 6	84 13 10	„ Interest.....	8 5 2	21 14 7	11 17 7	41 17 4
„ Auditing . . .	4 4 0	—	8 8 0	12 12 0					
„ Telephone ..	15 5 5	19 18 2	18 14 3	53 17 10					
„ Rent.....	110 8 0	110 10 0	110 10 0	331 8 0					
„ Postages ..	10 19 5	—	22 18 5	33 17 10					
„ Advertising .	23 0 0	3 0 10	2 17	28 2 5					
„ General Expenses	200 15 0	120 8 11	120 12 1	441 16 0					
„ Discount ..	4 12 6	2 10 9	8 6	7 11 9					
„ Depreciation ..	3 6 3	3 10 11	6 7 7	13 4 9					
„ Amsterdam Conference	—	—	19 3 0	19 3 0					
„ Bad Debts .	22 17 3	—	—	22 17 3					
„ Net Profit ..	113 14 7	25 16 10	13 11 1	153 2 6					
	£1,261 16 9	£978 16 11	£1,126 16 2	£3,367 9 10		- £1,261 16 9	£978 16 11	£1,126 16 2	£3,367 9 10

We certify that we have audited the books and accounts of the Board of Religious Education for the three years ended 30th June, 1939, and that the Balance Sheet and Trading and Profit and Loss Account are correct and in accordance therewith.

Melbourne, 18th July, 1939.

MORTON, WATSON & YOUNG,
Chartered Accountants (Aust.).

CANBERRA EXECUTIVE
CHURCH OF ST. ANDREW, CANBERRA—BALANCE SHEET AS AT 30th JUNE, 1939

LIABILITIES	
Donations, Collections, etc., received on account of Church and Manse Properties (Less Interest, Insurance and Sundry Charges).....	£43,708 4 1
Parish Endowment.....	2,823 3 2
Presbyterian Church of New South Wales.....	£16,456 0 4
Less Funds held on account of Parish Endowment.....	2,823 3 2
	13,632 17 2
	£60,164 4 5

ASSETS	
Church and Manse Properties (at Cost) —	
Church Building.....	£46,008 54
„ Grounds.....	122 10 1
„ Furnishing.....	1,468 99
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 23
„ Furnishing.....	170 36
Assistant Minister's Cottage.....	1,957 20
„ „ „ Furnishing.....	111 0 9
	£57,304 0 10
Organ (at Cost).....	1,809 3 8
Commissioner's Stipend A/c.....	1,050 19 11
	£60,164 4 5

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.

A. W. CHAPMAN, F.c.A. (Aust.),
Official Auditor to the Presbyterian Church of Australia
in the State of New South Wales.

Sydney, 17th July, 1939.

CHURCH OF ST. ANDREW CANBERRA ACCOUNT
FROM 1st JULY, 1936, TO 30th JUNE, 1939

<table border="0" style="width: 100%;"> <tr> <td style="width: 80%;">To Delegates Expenses to Conferences.....</td> <td style="width: 20%; text-align: right;">£37 0 6</td> </tr> <tr> <td>„ Insurances on Church, Manse, Cottage, and Organ, for 1936-1937-1938</td> <td style="text-align: right; vertical-align: bottom;">67 0 6</td> </tr> <tr> <td>„ Printing and Stationery.....</td> <td style="text-align: right;">7 12</td> </tr> <tr> <td>„ Telegrams, Postages, and Stamp Duty on Cheques</td> <td style="text-align: right;">1 19 10</td> </tr> <tr> <td>„ Interest Charged—</td> <td></td> </tr> <tr> <td> 1936—6 months.....</td> <td style="text-align: right;">£325 1 7</td> </tr> <tr> <td> 1937</td> <td style="text-align: right;">666 0 0</td> </tr> <tr> <td> 1938</td> <td style="text-align: right;">694 1 7</td> </tr> <tr> <td> 1939—6 months.....</td> <td style="text-align: right;">370 8 0</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black;">2,055 11 2</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black;">2168 13 2</td> </tr> <tr> <td>„ Balance carried Forward 30/6/1939 ...</td> <td style="text-align: right; border-top: 1px solid black;">43,708 4 1</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black; border-bottom: 3px double black;">£45,876 17 3</td> </tr> </table>	To Delegates Expenses to Conferences.....	£37 0 6	„ Insurances on Church, Manse, Cottage, and Organ, for 1936-1937-1938	67 0 6	„ Printing and Stationery.....	7 12	„ Telegrams, Postages, and Stamp Duty on Cheques	1 19 10	„ Interest Charged—		1936—6 months.....	£325 1 7	1937	666 0 0	1938	694 1 7	1939—6 months.....	370 8 0		2,055 11 2		2168 13 2	„ Balance carried Forward 30/6/1939 ...	43,708 4 1		£45,876 17 3	<table border="0" style="width: 100%;"> <tr> <td style="width: 80%;">By Balance brought forward, 1st July, 1936</td> <td style="width: 20%; text-align: right;">£45,407 0 8</td> </tr> <tr> <td>„ Receipts for 3 years ended 30/6/1939—</td> <td></td> </tr> <tr> <td> Mr. W. W. Killen</td> <td style="text-align: right;">£100 0 0</td> </tr> <tr> <td> Donations.....</td> <td style="text-align: right;">5 8 0</td> </tr> <tr> <td> „ Canberra Collection Box 104 18 1</td> <td></td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black;">210 6 1</td> </tr> <tr> <td>„ Estate late Robert Crichton Wilson.....</td> <td style="text-align: right;">259 10 6</td> </tr> <tr> <td></td> <td style="text-align: right; border-top: 1px solid black; border-bottom: 3px double black;">£45,876 17 3</td> </tr> </table>	By Balance brought forward, 1st July, 1936	£45,407 0 8	„ Receipts for 3 years ended 30/6/1939—		Mr. W. W. Killen	£100 0 0	Donations.....	5 8 0	„ Canberra Collection Box 104 18 1			210 6 1	„ Estate late Robert Crichton Wilson.....	259 10 6		£45,876 17 3
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GENERAL ASSEMBLY'S FOREIGN MISSION BOARD
STATEMENT OF RECEIPTS AND PAYMENTS FROM 1st JULY, 1936, TO 30th JUNE, 1939

RECEIPTS	PAYMENTS
Balance Brought forward 1/7/36	Salaries—
Victoria to 30/6/39	Rev. J. R. B. Love.....
New South Wales to 30/6/39	Rev. J. R. B. Love—Children.....
South Australia to 30/6/39	Mr. W. B. MacDougall.....
Western Australia to 30/6/39	Rev. H. L. Taylor.....
Tasmania to 31/12/38	Rev. H. L. Taylor—Children.....
South Australia Group.....	Mr. L. Young.....
	Rev. N. Hey.....
	£3,182 18 9
Kunmunya Mission—	Fares and Incidental Expenses.....
P.C.V. Donations.....	Presbyterian Mission Account »«
Terang.....	South Australian Provident Fund—Rev. J. R. B. Love
“H.R.B.”.....	Pres. Church of Victoria—Benef. Rates: Rev.
Geelong Grammar School.....	H. L. Taylor . . . »
“P.G.F.”.....	Grant to Queensland Executive.....
East Malvern P.W.M.U.....	Boat Renewal Fund (Paid State Savings Bank) ..
Aborigines Friends' Association .. .	Broome Agency.....
Mrs. McAllister.....	Keeping Accounts (Pres. Church of Victoria)
	Medical Expenses
Sundry Donations—	Insurance Premiums.....
St. Kilda—Port George IV.....	Printing.....
P.C.V. Aborigines.....	Freight.....
	Western Australia Church—Expenses.....
Estate of A. A. Rennie Decd.....	Map Mounting.....
Refunded Sundries—	Wireless Set and Licence.....
Amount paid for fencing—R. Wilson's	Interest on Ovedraft.....
Property	

CO 210

Fare—Mrs. Taylor.....	4	11	3	
Tasmania—for Baby Welfare Work ..	10	15	0	
Truck Renewal Fund.....	15	0	0	
P.C.V.—Expenses.....	119	0	1	
Grant	250	0	0	
	<hr/>			410 1 7
Donations for “Ernabella”—				
J. Hines	1	0	0	
“Camp Follower”.....	250	0	0	
Mrs. E. L. Cook.....	5	0	0	
South Australian Government Grant .	1,000	0	0	
“Herald” and “Weekly Times” Ltd.				
Appeal.....	703	14	6	
South Australia.....	300	0	0	
P.C.V. Sundry Donations.....	594	5	4	
	<hr/>			2,853 19 10
Donations for Moola Bulla—				
P.C.V. Sundry Donations.....	379	13	6	
Pres. Church of West Australia ...	25	0	0	
	<hr/>			404 13 6
Balance as at 30th June, 1939—Overdraft	513	1	10	
Less Credit Balance Moola Bulla A/c.	234	15	2	
	<hr/>			278 6 8
	<hr/>			<u>£11,573 16 5</u>

Allowances—J. R. B. Love	£200	0	
Mr. W. B. MacDougall	100	0	
	<hr/>		30 0 0
Expenses—Repaid to Rev. J. R. B. Love ..	134	10	0
Expenses on account of Rev. H. L. Taylor ..	8	16	5
Donation—Transferred from T 'asmania P. W.M.U. ..	10	15	0
Fencing—R. Wilson’s Property ..	10	15	3
Truck Renewal Fund.....	15	0	0
Exchange on Drafts, etc.....	63	2	4
Grant to Ernabella.....	1,033	6	8
Ernabella Account—Disbursement of Donations (as per contra).....	2,853	19	10
Moola Bulla Account—			
Postages.....	£1	10	
H. W. Hovenden—Allowance.....	15	0	0
Benef. Rates	19	14	1
Salary.....	52	15	0
Fares.....	61	2	0
Cartage and Freight.....	13	10	3
Medical Fees.....	1	10	
Insurance Premium.....	5	15	0
	<hr/>		169 18 4
	<hr/>		<u>£11,573 16 5</u>

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Audited and Found Correct.
MORTON, WATSON & YOUNG,
Chartered Accountants (Aust.).

Melbourne, 24th July, 1939.

RECEIPTS AND PAYMENTS FROM THE 1ST JANUARY 1939 TO THE 30TH JUNE 1939

JOHN FRAZER FOREIGN MISSIONS SCHOLARSHIP FUND
STATEMENT OF RECEIPTS AND PAYMENTS FROM 1st JULY, 1936, TO 30th JUNE, 1939

RECEIPTS		PAYMENTS	
Balance Brought forward 1/7/36.....	£43 12 0	Scholarships—	
New South Wales Scholarship Committee—		P. Hendry.....	£57 10 0
Interest on Endowment.....	92 10 0	F. Macrae	40 0 0
Refund—P. Hendry.....	12 10 0	A. Pound	45 0 0
S. H. Kirke.....	20 0 0	Balance as at 30/6/39	76 2 0
O. Spence.....	50 0 0		
	£218 12 0		£218 12 0

BOAT RENEWAL FUND			
Balance 1/7/36.....	£586 13 11	Purchase of "Balfour-Matthew" to replace "W. S. Rolland".....	£340 10 0
Transferred from General Assembly's Foreign Mission Board Account.....	120 0 0	Balance 30/6/39 in Savings Bank Account.....	395 8 8
Savings Bank Interest.....	29 4 9		
	£735 18 8		£735 18 8

Audited and Found Correct.

MORTON, WATSON & YOUNG,
Chartered Accountants (Aust.).

Melbourne, 24th July, 1939.

JOHN FRAZER FOREIGN MISSIONS ENDOWMENT ACCOUNT
FROM 1st JULY, 1936, TO 30th JUNE, 1939

To the Treasurer Board of Missions—Interest to 30th June, 1939 £112 10 0 „ Balance carried forward 30th June, 1939 1,000 0 0 <hr style="border-top: 1px solid black;"/> <p style="text-align: right;"><u>£1,112 10 0</u></p>	By Balance brought forward 1st July, 1936 £1,000 0 0 „ Interest to 30th June, 1939 112 10 0 <hr style="border-top: 1px solid black;"/> <p style="text-align: right;"><u>£1,112 10 0</u></p>
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ALEXANDER EARLE McCRACKEN BEQUEST ACCOUNT
FROM 1st JULY, 1936, TO 30th JUNE, 1939

	Interest	Principal		Interest	Principal
To Payments as per Blue Book, 1933, Page 55, Minute 127— Presbyterian Church of Tasmania— Home Mission Committee £98 13 11 Presbyterian Church of S.A.—Home Mission Committee..... 246 14 7 Presbyterian Church of W.A.— Home Mission Committee 246 14 7 <hr style="border-top: 1px solid black;"/> <p style="text-align: right;">592 3 1</p> „ 2% on Revenue..... 12' 0 11 „ Stamp Duty on Cheques..... 2 10 „ Balance carried Forward 30th June, 1939 £4,000 0 0 <hr style="border-top: 1px solid black;"/> <p style="text-align: right;"><u>£604 6 10 £4,000 0 0</u></p>			By Balance brought forward 1st July, 1936 £4,000 0 0 „ Interest Received..... £604 6 10 <hr style="border-top: 1px solid black;"/> <p style="text-align: right;"><u>£604 6 10 £4,000 0 0</u></p>		

Sydney. 17th July, 1939.

Examined and Found Correct.
 A. W. CHAPMAN, f.C.a. (Aust.),
 Official Auditor to the Presbyterian Church of Australia
 in the State of New South Wales.

STATEMENT OF RECEIPTS AND PAYMENTS IN CONNECTION WITH ERNABELLA MISSION-
FROM DATE OF INCEPTION TO 30th JUNE, 1939

RECEIPTS	PAYMENTS
Donations from New South Wales £204 14 2	A/c. Station Property—
England..... 44 1 10	Proportion of Original Purchase £2,867 0 0
Victoria 4,017 15 5	Plus Stamp Duty..... 32 14 0
South Australia..... 2,968 9 11	,, Adds, to house..... 57 9 1
,, ,, Govt. .. 1,000 0 0	<u>£2,957 3 1</u>
<u>£8,235 1 4</u>	A/c Stock—Sheep, etc.:
Loan from Mr. H. R. Balfour..... 1,000 0 0	Proportion of Original Purchase Price 2,133 0 0
Station Revenue to November, 1937 .. 196 4 3	Plus Stamp Duty..... 22 0 0
Interest on Bank Account 36 10 0	,, Purchases since..... 6 10 0
Grant to South Australia for working Expenses, paid in advance..... 250 0 0	<u>2,161 10 0</u>
Donations received in Victoria in addition to above..... £6 0 0	Plant 24 14 4
Less Exchange..... 7 5 19 5	Car..... 30 0 0
<u>£9,723 15 0</u>	Truck and Spares—International Harvester Co..... 492 4 9
	Mission Expenses..... 52 19 0
	Station working expenses to November, 1937 (when Rev. H. L. Taylor took over) —
	Wages..... 227 18 3
	Stores and Rations..... 319 10 2
	Insurance on Motor Truck..... 12 12 6
	Goldsbrough Mort & Co.—for Station Running Expenses 670 12 9
	Truck Expenses..... 69 6 9
	Fares of Missionaries..... 217 19 6
	Sundries and Exchange .. 55 6 9
	Repayment of Mr. Balfour's loan..... 1,000 0 0
	Printing, Postage, etc..... 157 18 0
	Freight Charges (Victoria)..... 78 2 0
	Wireless A/c..... 4 4 5
	Grant from the Board of Missions for working expenses, (paid in advance)—Refunded to the Board 250 0 0
	Remittances from Adelaide to Melbourne A/c. Main- tenance 450 0 0
	Balance at Bank as at 30/6/39 .. 491 12 9
	<u>£9,723.15 0</u>

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H. M. CAIRE, A.F.I.A., A.I.A.S.A.,
South Australian Treasurer.

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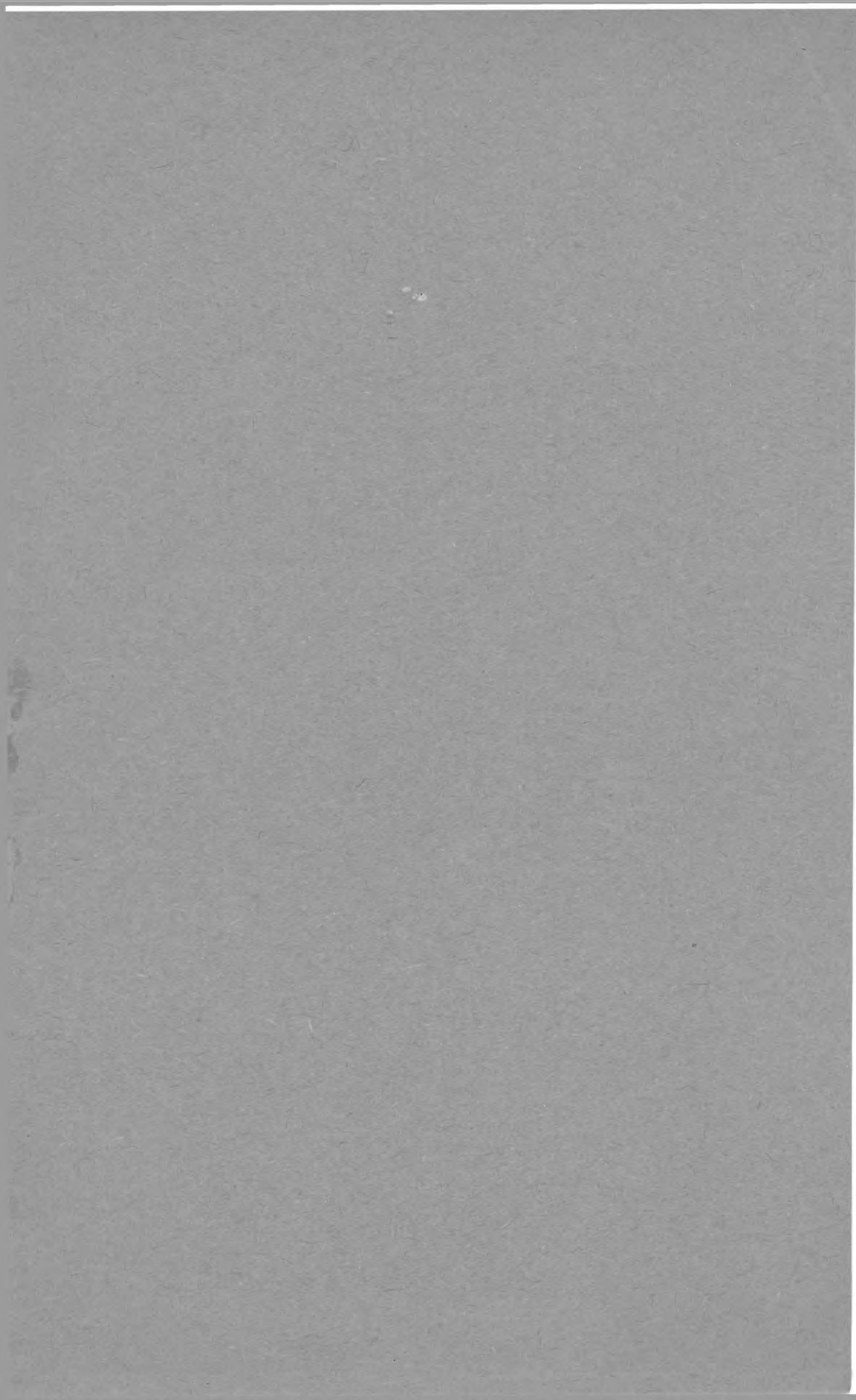
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