

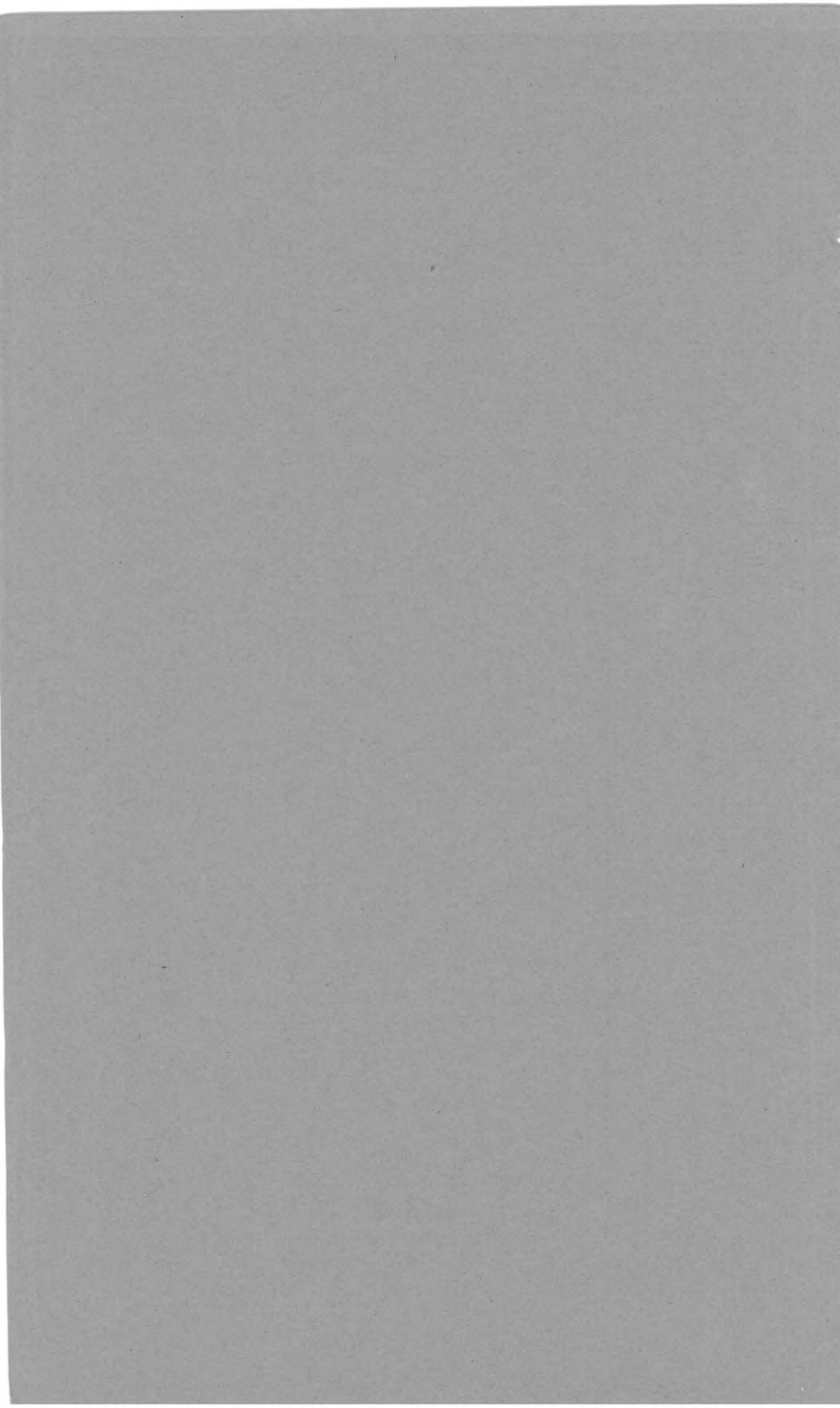
MINUTES
OF
PROCEEDINGS
OF THE
GENERAL ASSEMBLY

OF THE
Presbyterian Church of Australia



HELD IN MELBOURNE, SEPTEMBER, 1951
SESSION TWENTY-FIFTH

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



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TABLE OF CONTENTS

	Page
Past Moderators.....	3
Officials of Assembly.....	5
Professors and Lecturers of Theological Halls.....	6
Notanda.....	7
Standing Committees.....	8
Special Committees.....	11
Roll of Assembly.....	13
Minutes of Assembly.....	19
Reports.....	77
Communications.....	194
Overtures.....	205
Petitions.....	210
Reference.....	218
Returns to Remits.....	218
Statement of Accounts.....	220
Detailed Index	247

MODERATORS

OF THE

General Assembly of Australia

Rev. John Meiklejohn, D. D.	1901-1902
Rev. Alexander Hay, D.D.	1902-1903
Rev. David Bruce, D.D.	1903-1905
Rev. P. J. Murdoch, M.A.	1905-1906
Rev. T. E. Clouston, D.D.	1906-1907
Rev. Peter Robertson	1907-1909
Rev. John Ferguson	1909-1910
Rev. W. S. Rolland	1910-1912
Rev. J. Laurence Rentoul, M.A., D.D.	1912-1914
Rev. George Davidson, M.A., D.D.	1914-1916
Rev. Ronald G. Macintyre, C.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., D.D.	1939-1942
Rev. R. Wilson Macaulay, B.A., D.D.	1942-1945
Rev. Alexander C. Grieve, B.A.....	1945-1948
Rev. Julian R. Blanchard, B.A.....	1948-1951
Rev. Richard Bardon, B.A.....	1951-

*Deceased

GENERAL ASSEMBLY
OF THE
Presbyterian Church of Australia

LIST OF OFFICERS

RIGHT REVEREND THE MODERATOR:

REV. RICHARD BARDON, B.A.
Brook Street, Kalinga, Brisbane, Queensland.

CLERKS OF ASSEMBLY:

REV. W. D. MARSHALL, M.A.
226 Warrigal Road, Burwood, E.13, Victoria.

REV. J. M. STUCKEY, B.A.
50 Geelong Road, Footscray, W.11, Victoria.

BUSINESS CONVENER:

rev. J. McDougall, B.A., B.D.
14 Ian Street, Rose Bay, N.S. Wales.

THE PROCURATOR:

MR. BRYAN C. FULLER, B.A., LL.B.
167 Phillip Street, Sydney, N.S. Wales.

THE LAW AGENT:

MR. J. P. ADAM, M.A., LL.B., Dip.Ed.
459 Chancery Lane, Melbourne, C.I., Victoria.

ACTING TREASURERS:

The Treasurership Committee of the State Assembly of
New South Wales.

(Convener, Mr. John Downes. Secretary Mr. J. R. Mackay.
C/o Box 100 CC, G.P.O., Sydney, N.S. Wales). Assembly Hall,
Margaret Street, Sydney, N.S. Wales.

GENERAL ASSEMBLY
OF THE
Lutheran Church of Australia

THE THEOLOGICAL HALLS

I. —ST. ANDREW'S COLLEGE, SYDNEY

FACULTY OF THEOLOGY:

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

Principal and Professor of Systematic Theology and Ethics:

Rev. John McIntyre, M.A., B.D.

Professor of Exegetical Theology of the New Testament and Historical
Theology: Rev. J. Haultain Brown, M.A., B.D., Ph.D.

Professor of Hebrew (Hunter-Baillie Chair): Vacant.

Associate Acting Professor of Literature and Exegetical Theology of the
Old Testament: Rev. S. R. Bowyer Hayward, M.A., B.D. (Leigh College,
Methodist).

Associate Professor of Philosophy of Religion: Rev. S. R. Bower Hayward,
M.A., B.D. (Leigh College, Methodist).

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

Associate Lecturer in Applied Christianity: Rev. W. D. O'Reilly, M.A.,
Dip.Soc.Sci. (Leigh College, Methodist).

"Steel" Lecturer in Homiletics and Pastoral Theology:

Rev. C. M. Dyster, M.A., B.D., S.T.M.

Lecturer in Voice Production and Elocution: Vacant.

President of Faculty: Rev. D. J. Flockhart, M.A. Secretary of Faculty:
Rev. J. Haultain Brown, M.A., B.D., Ph.D. Convener, Theological Hall
Committee: Rev. D. J. Flockhart, M.A.

II. —ORMOND COLLEGE, MELBOURNE

FACULTY OF THEOLOGY

Principal of Theological Hall and Professor of Old Testament Studies:

Rev. Hector Maclean, M.A., M.Sc., D.D.

Professor of New Testament Studies: Vacant
Professor of Systematic Theology: Rev. D. S. Hopkirk,
M.A., B.D., B.Litt., Ph.D.
Lecturer in Church History: Rev. Arthur Burns, M.A.
Associate Minister for Practical Training (annual appointment by the State
Assembly of Victoria): Rev. W. A. Fraser.
Tutor to Home Mission Students: 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.
President of Senatus: Rev. Principal H. Maclean.
Secretary of Senatus: Rev. Professor D. S. Hopkirk.
Librarian: Rev. Principal H. Maclean.

III.—EMMANUEL COLLEGE, BRISBANE THEOLOGICAL HALL, QUEENSLAND

The Faculty:

Principal of Emmanuel College: Rev. Mervyn Henderson, M.A.
Dean and Librarian: Rev. H. S. R. Innes, B.A.
Secretary: Rev. W. Meikle.
Convener of Theological Hall Committee: Rev. N. L. D. Webster, B.A.
Secretary of the Committee: R. S. Byrnes, B.A.

Lecturers:

Caldwell Morrow Lecturer in New Testament and Church History:
Rev. H. S. R. Innes, B.A.
Old Testament Theology and Exegesis: Rev. L. J. Douglas, B.A., B.D.
New Testament Language Exegesis and Theology: Rev. H. S. R. Innes, B.A.
Systematic Theology and Ethics: Rev. R. Bardon, B.A. (Acting).

Honorary Lecturers:

Philosophy of Religion: Rev. W. Meikle.
New Testament Canon and Manuscripts: Rev. W. Meikle.
Director of Practical Training: Rev. R. Ramsay, B.Com., B.A.
Elocution: Mrs. R. A. Kerr.
Church Polity: Rev. R. Bardon, B.A.
Religious Education: Mr. N. F. Nelson.

IV.—THEOLOGICAL HALL, WESTERN AUSTRALIA

Convener of Committee: Rev. H. D. McAndrew, B.A., B.D.
Theological Students take their course at St. Andrew's College,
Sydney, N.S.W.

V.—THEOLOGICAL HALL, SOUTH AUSTRALIA

Convener of Committee: Rev. L. J. Schmidt.
Theological Students, except in special circumstances, take their course of
training at Ormond College, Melbourne.

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, 1954, at 7.30 p.m.

Committees meet on preceding Tuesday, and on the Wednes-
day morning and afternoon.

Instructions, etc.: See Index at end.

STANDING COMMITTEES

Judicial Commission Elected by Assemblies

<p style="text-align: center;">New South Wales</p> <p>Rev. V. Clark-Duff „ D. J. Flockhart „ A. C. Grieve „ T. McDougall ^fr. J. Downes „ B. C. Fuller „ E. A. Hunt „ J. A. Morrison</p> <p style="text-align: center;">Queensland</p> <p>Rev. R. Bardon „ R. H. C. Crowe Mr. R. S. Byrnes „ J. S. R. Wyllie</p> <p style="text-align: center;">South Australia</p> <p>Rev. J. R. Blanchard „ J. I. Williamson</p> <p style="text-align: center;">Appointed by the General Assembly</p> <p>Rev. E. W. Archer Rt. Rev. R. Bardon Mr. F. M. Bradshaw Rev. B. Cavanough „ Dr. F. Fraser Mr. E. A. Hunt</p>	<p style="text-align: center;">Tasmania</p> <p>Rev. A. R. Barnett Mr. E. R. Henry</p> <p style="text-align: center;">Victoria</p> <p>Rev. E. W. Archer „ D. S. Broughton „ W. D. Marshall „ Princ. H. Maclean „ T. J. Riddle Mr. J. P. Adam „ F. M. Bradshaw „ G. D. McKinnon</p> <p style="text-align: center;">West Australia</p> <p>Rev. T. Gibson Mr. J. T. H. Bolles</p> <p style="text-align: center;">Appointed by the General Assembly</p> <p>Rev. H. R. S. Innes „ A. D. Marchant Mr. J. A. Morrison Rev. J. G. Robertson „ T. J. Riddle „ A. C. Watson</p>
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Convener: Rt. Rev. R. Bardon

Code Committee Elected by Assemblies

<p style="text-align: center;">New South Wales</p> <p>Rev. V. Clark-Duff „ A. C. Grieve „ T. McDougall Mr. B. C. Fuller</p> <p style="text-align: center;">Queensland</p> <p>Rt. Rev. R. Bardon Rev. H. R. S. Innes</p> <p style="text-align: center;">South Australia</p> <p>Mr. H. E. Zelling</p> <p style="text-align: center;">Appointed by the General Assembly</p> <p>Rev. R. H. Crowe „ H. W. Hovendon Mr. E. A. Hunt „ G. U. Nathan</p>	<p style="text-align: center;">Tasmania</p> <p>Rev. A. R. Barnett</p> <p style="text-align: center;">Victoria</p> <p>Rev. E. W. Archer „ E. W. S. Bishop „ W. D. Marshall Mr. J. P. Adam</p> <p style="text-align: center;">West Australia</p> <p>Rev. T. Gibson</p> <p style="text-align: center;">Appointed by the General Assembly</p> <p>Rev. R. M. Park „ T. J. Riddle „ J. I. Williamson</p>
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Convener: Rev. H. W. Hovenden

College Committee

<p style="text-align: center;">New South Wales</p> <p>Rev. D. J. Flockhart „ A. C. Grieve „ T. McDougall „ W. Young</p> <p style="text-align: center;">Queensland</p> <p>Rev. N. L. D. Webster Mr. R. S. Byrnes</p> <p style="text-align: center;">South Australia</p> <p>Rev. A. E. Giles</p> <p style="text-align: center;">Appointed by the General Assembly</p> <p>Rev. J. G. Bucknall „ Dr. Finlay Fraser „ H. J. Hillman</p>	<p style="text-align: center;">Tasmania</p> <p>Rev. C. W. Auldist</p> <p style="text-align: center;">Victoria</p> <p>Rev. A. C. Watson „ J. M. Young Mr. S. L. Prescott</p> <p style="text-align: center;">West Australia</p> <p>Rev. G. Cameron</p> <p style="text-align: center;">Appointed by the General Assembly</p> <p>Rev. D. F. Mitchell „ J. E. Roberts „ E. H. McLean Shugg „ R. Swanton</p>
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Convener: Rev. D. F. Mitchell

Finance Committee

New South Wales
Rev. V. Clark-Duff
" T. McDougall
Mr. J. R. Mackay
" J. Downes
Queensland
Mr. R. S. Byrnes
" J. S. R. Wyllie
South Australia
Mr. J. A. Rinder

Tasmania
Mr. C. N. Hope
Victoria
Rev. A. M. Clark
Mr. H. R. Balfour
" J. H. Cameron
" G. D. McKinnon
West Australia
Mr. W. W. Raad

Appointed by the General Assembly

Mr. H. M. Caire
Rev. J. C. Jones
" J. Waugh
Mr. J. A. Morrison

Mr. J. Ogilvy
" R. W. Ralph
" A. J. Scovell

Convener: Mr. J. Downes

Board of Missions

Elected by State Assemblies

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Rev. V. Coombes
" T. McDougall
" C. E. Turnbull
" G. F. Buckley
Mr. J. A. Morrison
" N. Chivas
Queensland
Rev. J. M. McPhail
" C. B. Watts
Mr. R. S. Byrnes
" J. T. Robinson
South Australia
Rev. Dr. J. A. Munro Ford
" J. I. Williamson
" Dr. Chas. Duguid
Tasmania
Rev. C. Y. Reid

Victoria
Rev. A. T. Cottrell
" J. P. Gillan
" H. C. Matthew
" E. W. New
" J. M. Stuckey
" G. R. Williams
" J. E. Owens
" G. Anderson
" J. Beatty
" J. P. Chalinor
Mr. H. M. Rolland
West Australia
Rev. T. Gibson
" J. McMaster

Appointed by the General Assembly

Rev. A. E. C. Collins

" J. C. Jones

Convener: Rt. Rev. J. E. Owen

Reception of Ministers

Elected by State Assemblies

New South Wales
Rev. A. C. Grieve
" T. McDougall
" Dr. W. Cumming Thom
" D. J. Flockhart
Queensland
Rev. H. S. R. Innes
" R. M. Park
South Australia
Rev. J. R. Blanchard

Tasmania
Rev. H. L. Dunn
Victoria
Rev. E. W. S. Bishop
" F. T. Borland
" Prin. H. Maclean
" E. H. McL. Shugg
West Australia
Rev. J. McMaster

Appointed by the General Assembly

Rev. V. Clark-Duff
" H. J. Hillman

" R. Maidment
" C. J. V. McKeown

Convener: Rev. Dr. W. Cumming Thom

Board of Religious Education*
Elected by the State Assemblies

<p>New South Wales Rev. L. G. K. Blanchard " H. F. Peak " E. H. Vines " C. M. Dyster Queensland Rev. R. E. Pashen " R. Ramsay Mr. N. F. Nelson South Australia Rev. R. S. C. Blance</p>	<p>Tasmania Rev. A. M. McMaster Victoria Rev. V. F. Hadley " G. R. Williams " J. M. Young " G. Beatty West Australia Rev. G. Cameron</p>
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Appointed by the General Assembly

<p>Rev. J. R. Barrie " E. C. Day " D. McK. Jones</p>	<p>Rev. R. Maitland " A. D. Marchant " Dr. W. Cumming Thom</p>
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Convener: Rev. A. D. Marchant

Statistics Committee
Elected by State Assemblies

<p>New South Wales Rev. V. Clark-Duff " G. F. Buckley Mr. J. R. Mackay " N. Chivas Queensland Rev. B. I. Cavanaugh Mr. D. M. Allan South Australia Mr. J. McLellan " W. J. Angus</p>	<p>Tasmania The Clerk of the Presbytery Victoria Rev. E. C. Day " A. McMillan Mr. A. G. Marshall " G. D. McKinnon " C. Croll West Australia Mr. W. T. Jamieson</p>
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Appointed by the General Assembly

<p>Mr. A. E. Brice Mr. R. S. Byrnes " J. Downes</p>	<p>Rev. H. Donn " A. J. McAdam " J. I. Williamson</p>
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Convener: Rev. V. Clark-Duff

Year Book
Elected by State Assemblies

<p>New South Wales Rev. H. Harrison " C. M. Dyster " A. C. Grieve " H. J. Hillman " F. Hanlin Mr. N. Chivas " J. Downes " J. A. Morrison Queensland Mr. N. M. Henderson " D. M. Allan South Australia Mr. J. McLellan</p>	<p>Victoria Rev. E. C. Day " A. H. Michell " W. Maclean " J. M. Young " W. A. Alston " A. T. McNaughton " P. dm ji The Clerk of the Presbytery West Australia Mr. W. T. Jamieson</p>
---	--

Appointed by the General Assembly

Rev. C. J. V. McKeown
Rev. A. M. McMaster
Convener: Rev. W. A. Alston

SPECIAL COMMITTEES

Aids to Devotion (Min. 272 (1)).

Revs. W. A. Alston, J. R. Blanchard, G. Cowie, H. Cunningham, K. McC. Dowding, V. Clark-Duff, J. H. Gowdie, A. C. Grieve, Prof. J. McIntyre, T. P. McEvoy, A. D. Marchant, W. D. Marshall, D. F. Mitchell, J. F. Peter, A. C. Watson, C. A. White, S. E. Yarnold, and Mr. C. P. Hughes.

Attitude to Creed (Min. 213 (5)).

Convener: Rev. S. A. Goddard.

New South Wales: Rev. Dr. W. Cumming Thom (State Convener). Revs. C. Dyster, D. J. Flockhart, A. C. Grieve, Dr. Haultain Brown, W. Thinmont, Prof. J. McIntyre, Dr. G. R. S. Reid, J. G. Robertson, E. H. Vines, and Messrs. H. E. Atkinson, J. Downes, E. A. Hunt.

Queensland: Rev. Prof. H. S. R. Innes (State Convener), Revs. R. Bardon, Principal Henderson, Prof. W. M. Kyle, and Mr. B. G. Patterson.

South Australia: Revs. S. Martin and J. R. Blanchard (Joint State Conveners) Rev. K. Dyster, Mr. D. Grieve and Mr. H. E. Zelling.

Tasmania: Rev. J. C. Jones (State Convener), Revs. A. Christie-Johnston, H. L. Dunn and Messrs. W. W. Briggs and E. R. Henry.

Victoria: Rev. S. A. Goddard (State Convener) Revs. A. Crichton Barr, F. Cunningham, E. C. Day, Prof. Gillies, Prof. D. S. Hopkirk, N. H. Joughin, Prin. H. Maclean, R. Miller, D. F. Mitchell, C. S. Petrie, R. Swanton, and Mr. S. L. Prescott.

Western Australia: Rev. G. Cameron (State Convener), Revs. T. Gibson, Neil MacLeod, J. McMaster, J. G. Thrum, J. Watson, and Messrs. Hector Bracks, D. W. Moors, Dr. Alan Barr.

Audio-Visual Education (Min. 263).

Rev. Hamilton Aikin, L. K. Blanchard, R. G. Butler, C. T. F. Goy, J. P. Hamilton, E. H. McLean Shugg, J. M. Stuckey, J. I. Williamson, and Messrs. W. M. Hodges, D. W. Moore, N. F. Nelson.

Convener: Rev. C. T. F. Goy. Executive: Revs. Hamilton Aikin, R. G. Butler, C. T. F. Goy, J. P. Hamilton, E. H. MacLean Shugg, J. M. Stuckey and Mr. W. M. Hodges.

Australian Inland Mission Board (Min. 25 (II, 12)).

N.S.W.: Rev. L. K. G. Blanchard, R. D. Birch, J. Gray Roberston, John Waugh and Messrs. A. M. Merrington, D. G. Wyles.

Victoria: Rev. C. T. F. Goy, A. S. Houston, E. H. McL. Shugg, Messrs. H. M. Rolland, John Macrae, and Dr. G. Simpson.

Queensland: Revs. Alex. Duff, J. McPhail, S. Summers, and Mr. H. Munro.

South Australia: The Very Rev. J. R. Blanchard, Rev. J. I. Williamson, and Mr. F. Monck.

Tasmania: Rev. C. W. Auldlist, J. C. Jones.

Western Australia: Rev. J. McMaster, Mr. R. A. Black and Dr. H. H. Pearson.

Superintendent: Rev. J. F. Mackay.

Convener: Rev. J. Gray Robertson, Vice-Convener: Rev. E. H. McL. Shugg.

Assembly Appointments:—

N.S.W.: Revs. M. McAlpine, C. J. V. McKeown, H. J. Hillman, R. C. Racklyeft.

Victoria: Revs. J. G. Bucknall, A. T. Jones, D. Macknight Jones, F. P. Strickland.

Ballot (Min. 17).

Messrs. A. E. Forrest (Convener), R. C. Brown, J. F. Draffin, J. W. R. Forsyth, G. U. Nathan, N. F. Nelson, W. I. Plaisted, W. W. Raad, J. A. Rinder. Beneficiary (Min. 231.3).

Rev. A. M. Clark (Convener), V. Clark-Duff, Alex. Duff, E. E. Fabb, D. J. Flockhart, J. Priestley, Russell Scott, J. G. Thrum, J. I. Williamson, and Messrs. W. W. Briggs, R. S. Byrnes, H. M. Caire, W. M. Hodges, J. R. Mackay, G. D. McKinnon, W. R. S. Mitchell, J. A. Morrison, J. S. R. Wylie.

Business (Min. 16)

Rev. T. McDougall (Convener), D. J. Flockhart (Vice-Convener), J. C. Bucknall, V. Clark-Duff, W. B. Hastie, J. C. Jones, J. McPhail, H. D. McAndrew, J. I. Williamson, and Messrs. R. S. Byrnes, J. Downes, J. R. Mackay, G. D. McKinnon, with the Clerks and Law Officers.

Canberra Executive (Min. 123.9).

Rev. D. J. Flockhart (Convener), V. Clark-Duff, A. C. Grieve, T. McDougall, Dr. G. R. S. Reid, S. Russell Scott, Dr. W. Cumming Thom, C. E. Turnbull, with Mr. Bryan Fuller and Mr. J. A. Morrison, the Ministers of the Charges of St. Andrews and St. Columba's, Canberra and the Clerk or a representative of the Presbytery of Goulburn.

Christian Unity (Min. 287.8).

The State Committees on Christian Unity, with the N.S.W. Committee as the Executive and the Rev. Dr. Cumming Thom as Convener.

Constitution and Functions of the G.A.A. (Min. 60, 227.7).

Rev. J. Gray Robertson (Convener), E. Wallace Archer, V. Coombes, V. Clark-Duff, T. Gibson, J. R. Mackay, J. McPhail, J. E. Owen, P. W. Pearson, E. H. McL. Shugg, A. C. Watson, and Messrs. R. S. Brynes, J. Downes, G. D. McKinnon, J. A. Morrison, G. U. Nathan, N. Nelson, and the Procurator.

Defence Forces Chaplaincy (Min. 63.5).

Chaplains of various States: Rev. A. S. Houston (Convener), Ecumenical (Min. 187.8).

The Moderator-General, Revs. W. A. Alston, E. Wallace Archer, Very Rev. J. R. Blanchard, Rev. R. G. Cruikshank, N. Faichney, C. T. F. Goy, F. Hanlin, T. McDougall, Dr. Cumming Thom, G. A. Wood, Mr. J. R. Mackay, The Rev. A. C. Watson (Convener).

Federal Advisory (Min. 288.2).

Fire Insurance (Min. 46.5).

Rev. V. Clark-Duff (Convener), with Messrs. R. S. Byrnes, W. J. Angus, J. T. Bolles, R. Bracks, J. M. Carroll, H. G. Jeffreson, C. N. Hope, G. D. McKinnon, W. H. Williams, J. S. R. Wylie, with power to add.

Immigration (Min. 193.2).

Revs. J. P. Chalinor (Convener), A. R. Barnett, R. S. C. Blance, A. E. Brice, H. S. Bunn, Alex. Duff, V. Clark-Duff, H. A. Harrison, James Jones, W. Maclean, A. McMillan, N. MacLeod, S. E. Mackay, J. W. Miller, B. W. Morey, S. R. Scott, E. H. McL. Shugg, F. Spencer, R. J. Scrimgeour, D. R. Wilcox, and Messrs. R. S. Byrnes, J. Downes, N. F. Nelson and the Hon. T. Paterson with power to add.

Nature and Function of the Ministry (Min. 262.2).

Rev. R. Swanton (Convener), Rev. W. A. Alston, E. Wallace Archer, A. C. Barr, J. R. Blanchard, A. C. Grieve, Prof. Hopkirk, Prof. J. McIntyre, C. J. V. McKeown, W. D. Marshall, D. F. Mitchell, J. F. Peter, A. C. Watson.

New Life (Min. 195.7).

Rev. Keith Burton (Convener) N.S.W. New Life Committee as Executive.

Public Questions (Min. 206.8).

Rev. S. A. Eastman (Convener) N.S.W. Church Life and Work Committee

as the Public Questions Committee.

Relations with other Presbyterian Churches (Min. 186.9).

Revs. E. Wallace Archer (Convener), G. T. Renfrey, R. Swanton, A. C. Watson, G. A. Wood, Mr. F. Maxwell Bradshaw, Dr. R. R. Wettenhall, plus one corresponding member co-opted by the Committee from each of the States other than Victoria.

Religious Education (Commission to appoint Federal Director) (Min. 265.10).

The Moderator, the Clerks, and the members of the Board.

Selection (Min. 15).

Revs. A. C. Eadie (Convener), B. I. Cavanaugh, A. W. Cooper, C. M. Dyster, H. J. Hillman, A. McMaster, J. W. Miller, and Messrs. H. M. Caire¹, J. A. Morrison, H. Munro, H. M. Rolland.

Temperance (Min. 98.9).

N.S.W.: Revs. S. A. Eastman, A. Trafford Walker.

Victoria: Revs. F. Sadler, J. E. Smith.

Queensland: Rev. A. C. Kennedy, G. I. de Cavanaugh.

South Australia: Rev. A. C. Stevens, Mr. H. E. Zelling.

Western Australia: Rev. G. Cameron.

Tasmania: Rev. C. W. Auld, Mr. T. S. Hickman.

Convener: Rev. F. Sadler.

Women's Studies (Federal Committee on) (Min. 300).

World Council of Churches (Representatives to Australian Council) (Min. 187.8).

Rev. A. C. Watson (Convener), Revs. W. A. Alston, E. Wallace Archer, Very Rev. J. R. Blanchard, C. T. F. Goy, F. Hanlin, T. McDougall, Dr. W. Cumming Thom, and Mr. J. R. Mackay.

PRESBYTERIAN CHURCH OF AUSTRALIA

ROLL

of

MEMBERS ELECTED TO THE GENERAL ASSEMBLY

Appointed to Meet at

The Assembly Hall, Collins Street, Melbourne

on

The Second Wednesday in September, 1951

(September 12th)

at 7.30 p.m.

The Right Reverend the Moderator, the Rev. J. R. Blanchard, B.A.,
Moderator Designate, Rev. Richard Bardon, B.A.

NEW SOUTH WALES

Elected by the State Assembly

Ministers

Rev. G. F. Buckley.....
" V. Clark Duff.....
" D. G. Cole.....
" V. W. Coombes.....
" R. G. Cruikshank.....
" C. M. Dyster.....
" D. J. Flockhart.....
" A. C. Grieve.....
" Frank Hanlin.....
" Hector Harrison.....
" H. J. Hillman.....
" T. McDougall.....
" Prof. J. G. McIntyre.....
" H. F. Peak.....
" Dr. Cumming Thom.....

Elders

Mr. C. Brierley
" N. Chivas
" John Downes
" A. E. Forrest
" Bryan C. Fuller
" Hugh Ross
" E. A. Hunt
" J. R. McKay
" H. W. Mason
" A. M. Merrington
" J. A. Morrison
" John Ross
" D. J. Mackay Sim
" R. L. Burgess
" A. K. Anderson

BATHURST

Rev. A. J. Watt..... Mr. Geo. Brown
" D. R. Wilcox..... " Alan Cargill

THE CLARENCE

Rev. W. E. Dorin.....

DUBBO

Rev. M. O. Fox..... Mr. J. G. W. Stone
" Hugh McDonald..... " A. C. Henry

GOULBURN

Rev. Campbell Egan..... Mr. F. Craze
" W. A. Loftus..... Col. M. J. Holmes

HASTINGS

Rev. D. M. Dadd..... Mr. R. W. Argue
" R. R. Martin..... " H. V. Weymss

HAWKESBURY

Rev. T. P. McEvoy..... Mr. R. C. Pinkerton
" A. McLachlan..... " H. W. Williams
" R. D. Birch..... " F. R. Johnston

HUNTER

Rev. W. Young..... Mr. J. F. Draffin
" A. Balmer..... " W. Henderson

ILLAWARRA

Rev. A. T. P. North..... Mr. D. S. Hotchkis
 „ W. Pollak..... „ A. Watt

MONARO

Rev. J. A. Ashmore.....

MOREE

Rev. N. Monsen.....
 „ R. L. McInnes.....

MURRUMBIDGEE

Rev. R. Glasgow Crawford..... Mr. John Currie
 „ F. M. Peirce .. „ S. P. Dart
 „ P. Somerville..... „ J. M. Johnston

NEW ENGLAND

Rev. A. L. Hewitt..... Mr. W. H. McBean
 „ J. R. Thorburn..... „ R. A. J. McRae

NORTH SYDNEY

Rev. L. G. K. Blanchard Mr. A. R. L. Atkinson
 „ Hugh Cunningham „ H. E. H. Atkinson
 „ J. Gray Robertson „ J. W. R. Forsyth
 „ S. Russell Scott „ T. T. Gammie
 „ C. E. Turnbull „ J. B. Rae
 „ E. H. Vines..... „ T. Ferrier

ORANGE

Rev. H. V. Barratt Mr. A. R. Edwards
 „ E. M. Merton „ T. R. Sharpe

RICHMOND

Rev. Geo. Mann..... Mr. S. H. Cullen
 „ J. R. Sweet..... „ M. Kunkier
 „ Ian W. Ross..... „ E. Smith

SCONE

Rev. J. Mallyon Mr. H. Murray

SYDNEY

Rev. G. Nelson Bensley..... Mr. A. K. Anderson
 „ Prof. J. Haultain L. Brown .. „ R. L. Burgess
 „ K. W. Burton..... „ E. H. Dixon
 „ A. Asboe..... „ Sydney Flint
 „ G. W. McAlpine..... „ C. Y. Kuo
 „ Mark A. McAlpine..... „ K. V. McClelland
 „ C. J. V. McKeown..... „ A. Morgan
 „ R. Maidment..... „ J. D. Morrow
 „ A. Stevenson.....

WAGGA WAGGA

Rev. J. Armour..... Mr. C. S. Dyce
 „ E. Johnson „ Geo. Holmes
 „ R. E. Williamson..... „ K. R. Morison

YOUNG

Rev. R. Campbell..... Mr. G. E. Baker
 „ G. F. G. Kerry..... „ T. L. Elder
 „ H. Stirling Rew..... „ D. S. McDonald

QUEENSLAND

Elected by State Assembly

Rev. R. Bardon.....	Mr. R. S. Byrnes
„ B. I. Cavanough.....	„ H. Munro
„ J. F. McKay.....	„ N. F. Nelson
„ J. McPhail.....	„ J. T. Robinson
„ P. W. Pearson.....	„ W. J. McKay

BRISBANE

Rev. S. Ballinger.....	Mr. T. W. F. Elsworthy
„ H. H. C. Crowe.....	„ R. W. Ralph
„ T. C. Watson.....	„ R. Jones
„ C. B. Watts.....	„ N. M. Henderson
„ G. S. Johnstone.....	„ E. A. Parker
„ R. R. E. Maitland.....	„ J. D. Perry
„ S. E. McKay.....	„ A. McCullough

MACKAY

Rev. Trafford Walker.....

MARYBOROUGH

Rev. D. Henry.....

ROCKHAMPTON

Rev. W. R. Glasgow Denning.....	Mr. J. Crawford
„ A. W. Lawrie.....	„ B. G. Patterson

TOOWOOMBA

Rev. J. F. Forrest.....	Mr. R. Mereer
„ J. H. Gowdie.....	„ T. W. Reid
„ C. R. Gray.....	„ J. A. Savage

TOWNSVILLE

Rev. T. J. Patterson.....	
„ Wm. McPheat ..	

WARWICK

Rev. J. C. Alexander Major E. Costello

SOUTH AUSTRALIA

Elected by State Assembly

Rev. J. R. Blanchard.....	Mr. H. M. Caire
„ A. W. Cooper.....	„ J. A. Rinder

ADELAIDE

Rev. K. Dyster.....	Mr. R. C. Brown
„ J. I. Williamson.....	„ D. Grecian

BELALIE

Rev. M. J. Both.....	Mr. L. Hender
„ W. E. Haddrick.....	„ H. Snow

ONKAPARINGA

Rev. G. E. Howland..... Mr. N. D. Richardson

PENOLA

Rev. A. C. Messenger.....	Mr. E. A. D. Cameron
„ M. S. Padman.....	„ C. H. Kentish

TASMANIA
Elected by State Assembly

Rev. A. McMaster..... Mr. T. S. Hickman

TASMANIA

Rev. A. J. McAdam..... Mr. W. I. Playstead
 „ J. C. Jones..... „ R. D. Fraser
 „ A. Christie-Johnston..... „ W. W. V. Briggs

VICTORIA
Elected by State Assembly

Rev. J. B. Allison..... Mr. J. P. Adam
 „ W. A. Alston..... „ D. Bain
 „ G. Anderson..... „ J. F. Bennett
 „ E. W. Archer..... „ F. M. Bradshaw
 „ J. G. Bucknall..... „ J. H. Cameron
 „ F. T. Borland..... Dr. V. Davies
 „ J. P. Chalinor..... Mr. W. Fraser
 „ A. M. Clark..... „ A. S. H. Gifford
 „ E. C. Day..... „ W. M. Hodges
 „ A. C. Eadie..... „ W. Laught
 „ S. A. Goddard..... „ N. J. McColl
 „ A. S. Houston..... „ G. D. McKinnon
 „ A. T. McNaughton..... „ D. K. P. Miller
 „ W. D. Marshall..... „ G. U. Nathan
 Rt. Rev. J. E. Owen..... „ J. Ogilvy
 „ J. Priestley..... „ S. L. Prescott
 Rev. E. H. Shugg..... „ H. M. Rolland
 „ A. C. Watson..... „ J. C. Smith
 „ J. M. Young..... Dr. R. R. Wettenhall

BALLARAT

Rev. A. T. Cottrell..... Mr. C. McDonald
 „ W. Kelly..... „ D. Walton
 „ W. E. Blackwood..... „ W. Stepnell

BEECHWORTH

Rev. B. J. R. Corr..... Dr. V. Davies
 „ J. A. K. McLean..... Mr. T. Gilmour

BENDIGO

Rev. J. E. Smith..... Mr. E. A. Miller
 „ A. R. Wallace..... „ R. Nixon

FLINDERS

Rev. E. W. S. Bishop..... Mr. E. K. Clark
 „ J. W. P. Gillan..... „ W. C. Grieves
 „ J. F. Sims..... „ A. J. Spencer

GEELONG

Rev. F. W. Boucher .. Mr. K. W. Burnside
 „ N. H. Joughin .. „ J. Howie
 „ J. Sydney Smith .. „ G. Macadam
 „ G. A. Wood .. „ D. K. P. Miller

GIPPSLAND

Rev. L. W. Hatton..... Mr. F. P. Boucher
 „ K. K. Luck..... „ C. I. Cameron
 „ G. Nathan..... „ J. Love

GOULBURN VALLEY

Rev. R. G. Mitchell..... Mr. H. C. Evans
 „ R. H. Reid..... „ S. Farthing

HAMILTON

Rev. W. H. McCook Mr. H. Morris
„ J. F. Jamieson „ G. Spencer
„ A. I. Absalom Rev. G. Anderson

MACEDON

Rev. J. L. Hurse..... Mr. B. E. Cook
„ D. M. Harper..... „ J. F. Crow

MALLEE DOWNS

Rev. W. B. Hastie..... Mr. W. J. Jones
„ J. K. Paton..... „ G. Anderson

MARYBOROUGH

Rev. A. D. Brodie Mr. W. O. C. Will

MELBOURNE NORTH

Rev. Hamilton Aikin Mr. E. B. Bengtsson
„ A. A. Bell..... „ J. C. Burton
„ A. R. C. Jamieson „ L. C. Fisher
„ D. F. Mitchell „ H. L. Fouvy
„ W. L. Simpson „ J. S. Hoggart
„ F. P. Strickland „ N. M. Johnston

MELBOURNE SOUTH

Rev. F. T. Borland Mr. M. W. Bowden
„ F. L. Heriot „ Wm. Fraser
„ A. C. Karmouche „ F. B. Kemp
„ A. F. H. Smith „ D. R. Porter
„ F. E. Yarnall „ A. J. Vaughan

MELBOURNE EAST

Rev. A. C. Barr Mr. E. K. Clark
„ W. Maclean „ A. D. Reid
„ A. Martin „ W. Trudinger
„ T. J. Riddle „ J. C. White

MELBOURNE WEST

Rev. A. J. Henderson Mr. S. S. Berry
„ D. D. Munro „ D. F. Irvine
„ R. H. Noack „ J. F. Richardson
„ E. Jones Roberts „ W. A. Thomson
„ G. Ross Williams „ E. Richard

MILDURA

Rev. G. A. Thomson Mr. A. J. Duncan

MORTLAKE

Rev. G. W. Dron..... Mr. A. E. Anderson
„ H. G. Ford..... „ J. Shade
„ K. R. McKenzie..... „ O. Ubergang

SEYMOUR

Rev. W. G. Finch..... Mr. A. W. Boyne
„ R. F. Peirce..... „ J. H. Roberts

WESTERN PLAINS

Rev. W. Miller . - Mr. A. F. Lang
„ W. Shields „ D. W. Reddie

WIMMERA

Rev. W. Harrison..... Mr. E. W. Hudgson
„ C. S. Petrie..... „ L. McLennan

WESTERN AUSTRALIA
Elected by State Assembly

Rev. J. McMaster..... Mr. W. E. G. Livingstone
„ T. Gibson..... „ W. W. Raad

FREMANTLE

Rev. J. W. Miller..... Mr. J. H. Ribe
„ J. A. F. Watson..... „ J. Dreghorn

PERTH

Rev. H. D. McAndrew..... Dr. A. A. Barr
„ N. MacLeod..... Mr. R. J. Leonhardt

NORTH PERTH

Rev. G. Cameron..... Mr. J. Barr

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MINUTES OF PROCEEDINGS OF THE

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA

SESSION TWENTY-FIFTH

FIRST-SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne, Victoria, on Wednesday, the twelfth day of September, 1951, at 7.30 p.m.

1. The General Assembly of the Presbyterian Church of Australia convened. Public Worship was conducted by the Right Reverend J. R. Blanchard, B.A., the retiring Moderator, who preached from Ephesians, chapter 4. Constitution.

Thereafter the Assembly was constituted with prayer.

2. The Roll of Assembly, as printed, with the changes reported since the printing of it, was laid on the Table, declared to be of interim authority, and ordered to be finally confirmed after the confirmation of the minutes to-morrow. Roll.

3. The Clerk submitted apologies for absence from Rev. C. T. F. Goy, Messrs. D. W. Reddie, W. H. McBean, R. L. Burgess, C. Y. Kuo, W. J. McKay, A. R. Edwards and Colonel M. J. Holmes, and moved that the Assembly sustain them. Apologies.

The motion was seconded and approved.

4. The Rev. J. E. Owen intimated that the Rt. Rev. the Moderator of the Church of Scotland, the Reverend W. White Anderson, M.C., D.D., was in the precincts of the House and introduced him to the Moderator. Rt. Rev. Dr. W. White Anderson, Associated.

The Business Convener moved that the Rt. Rev. Dr. Anderson be associated.

The Clerk seconded the motion, which was approved.

The Moderator welcomed the Rt. Rev. Dr. Anderson, who suitably acknowledged the welcome. Welcome.

5. The Business Convener conveyed greetings from the Very Rev. Dr. Macintyre. Greetings.

The Procurator moved that the greetings and good wishes of the Assembly be conveyed to the Very Rev. Dr. Macintyre.

The motion was seconded and approved.

6. The Clerk submitted the report of the Board of Nominators and intimated that the Board had unanimously agreed to nominate the Rev. Richard Bardon, B.A., Minister of Kalinga Parish, Brisbane, as Moderator of this Assembly, and moved "that the General Assembly accept the nomination and elect the Rev. R. Bardon as Moderator of this Assembly." Moderator-Elect nominated.

The motion was seconded and approved with acclamation.

7. The Rev. R. Bardon was conducted to the Chair and welcomed by the retiring Moderator, who led the House in prayer. Mr. Bardon thereupon took the Chair and delivered an address on the subject, "Our service in a day of opportunity." Moderator Elected.

The Business Convener moved:

8. "That the Assembly thank the retiring Moderator, the Very Rev. J. R. Blanchard, B.A., for his untiring labours in his high office, for his inspiring messages, for his dignified and eloquent representation of the Presbyterian Church on public occasions, for his work as the ambassador of our Church at the South-East Asian Conference in Bangkok, and in India and Ceylon, on his visits to those countries, for his part in the Jubilee celebrations of the General Assembly of Australia, and for the manner in which he has upheld the highest traditions of the office and of the Church." Thanks to Retiring Moderator.

The Clerk seconded the motion, which was approved.

The Moderator conveyed the thanks of the Assembly to the retiring Moderator.

The Very Rev. J. R. Blanchard suitably acknowledged the thanks of the Assembly.

9. The Business Convener moved that the Assembly adopt the following Loyal Address.

LOYAL ADDRESS

To the King's Most Excellent Majesty.

May it please your Majesty,

We, your faithful subjects, Ministers and Elders of the Presbyterian Church of Australia, convened in General Assembly, take leave to express our continued loyalty to Your Majesty's person, family and throne.

We are grieved to learn of Your Majesty's indisposition, and express our loving and loyal hopes for Your Majesty's complete restoration to health.

We shall greatly rejoice to have Your Majesty visit this country, along with Her Most Gracious Majesty the Queen, and H.R.H. Princess Margaret, and shall hope that the voyage and visit to this land will be of the utmost benefit to Your Majesty and the Royal Family.

We shall rejoice in the opportunity Your Royal Presence affords to display our love and gratitude for the example afforded by the Royal Family during difficult days during the war and since.

We are deeply thankful for Your Majesty's example in regular attendance at Public Worship, and for many evidences of deep interest and regard for the Christian welfare of the people.

We pray that God, Who is King of Kings and Lord of Lords, will, in His mercy and goodness, continue to vouchsafe to Your Majesty and the Royal Family all needful gifts for the discharge of the onerous and exacting duties belonging to such high office.

We have the honour to be Your Majesty's faithful servants, Ministers and Elders of the Presbyterian Church of Australia, convened in General Assembly.

Signed in our name and in our presence and at our appointment by
Moderator.

The motion was seconded and approved by a standing vote.

The General Assembly sang the National Anthem.

10. The Business Convener submitted the report of the Business Committee and moved the Deliverance:—

"That the Assembly,

"1. Receive the Report.

"2. Express its profound sense of loss in the death of the Senior Clerk, the Very Rev. Dr. R. Wilson Macaulay.

"3. Convey its thanks to the Rev. E. Wallace Archer for his invaluable assistance in the emergency caused by the death of Dr. Macaulay.

"4. Appoint the Rev. W. D. Marshall as Senior Clerk.

"5. Appoint the Rev. J. M. Stuckey as Acting Junior Clerk for this Assembly.

"6. Call for nominations for the position of Junior Clerk, and nominations to close at the same time as below for membership of the Standing Committee.

"7. Approve the Committee's action in giving permission for a Foreign Missions Demonstration on Monday evening, 17th September, and an A.I.M. Demonstration on Tuesday evening, 18th September.

"8. Approve the action of the Committee in arranging for the Right Rev. Dr. W. White Anderson, Moderator of the General Assembly of the Church of Scotland, to be associated with and to address the Assembly.

"9. Approve the following arrangements for the election of members of Standing Committees, and of any other persons in regard to whom a ballot is necessary: Nominations to close at 12.50 p.m. on Monday, 17th September, 1951. Ballot to be taken at 4.45 p.m., Tuesday, 18th September."

"10. Approve Order of Business for Thursday as follows:—

9.45 a.m.—Holy Communion in Scots Church.

11.15 a.m.—In the Assembly Hall: Report of Finance Committee (to be introduced and then adjourned to 8 p.m. on Monday, 17th September). Report A.I.M. Board; Report of Home Mission Committee; Report of Commonwealth Co-ordin-

Loyal
Address.

Business
Report.

Clerk
Appointed;
Acting Junior
Clerk
Appointed.

ating Committee on Home Missions; Report of College Committee and Petitions thereunder.

7 p.m.—Report of Business Committee.
Report of Fire Insurance Committee.
Report of Statistics Committee.
Report of Visual Education Committee.

8 p.m.—Address by Rt. Rev. W. White Anderson, M.C., D.D.,
Moderator of the General Assembly of the Church of Scotland.

"11. Fix the Ordinary Meetings of the Assembly from 9.45 a.m. till 5 p.m., with an interval from 12.50 to 2 p.m. for luncheon. Evening Bederunt from 7 p.m. till 9.30 p.m., Saturday morning from 9.45 a.m. till 12 noon.

"12. Approve the following arrangement for speeches for this Assembly:—Report of Board of Missions: Convener, 20 mins.; Secunder, General Secretary, Victorian Secretary and Queensland Secretary, 15 mins. each. Report A.I.M. Board, Christian Unity Committee and College Committee, Conveners presenting reports, 15 minutes each; seconders and movers of substantial amendments, 10 minutes each. Reports of other Committees, Conveners presenting reports, 12 minutes each; seconders and movers of substantial amendments, 7 minutes each; other speakers, 5 minutes each. All those periods to be extensible by leave of the Assembly.

"13. Appoint the following as a Press Committee: Rev. Walter Maclean (Convener) and F. Hanlin and Mr. R. S. Byrnes.

14. Make the Appeal of Miss Amy B. Todd an Order of the Day for 10 a.m., Monday, 17th September.

"Mr. G. U. Nathan moved as an amendment on Clause 14, the insertion of the words "matter of" after the word "make".

The amendment was seconded and disapproved.
Clause 14 was approved.

The Deliverance was seconded and approved.

11. The Moderator conveyed the thanks of the Assembly to the Rev. E. Wallace Archer.

Thanks to
Rev.
E. W. Archer.

12. The Rev. J. M. Stuckey, on assuming office, made the declaration de fideli.

E. W. Archer.

13. The Business Convener moved the suspension of Standing Order 19 in order to dispense with the necessity of reading notices of motion.

S.O. 19
S *3pended.

The motion was seconded and approved.

13 . The Notices of Motion 1-11 and 13 were laid on the table.
Notice of Motion No. 12; was read and laid on the table.

N.M.

13b. Standing Order 19 was resumed.

S.O. 19
resumed.

14. The Business Convener moved:

"That the Assembly condone the irregularity in regard to the appointment of the Selection Committee." (Rule 184 b)

Irregularity
Condoned.

The motion was seconded and approved.

15. The Business Convener moved:

"That the Assembly appoint the Selection Committee as follows: Revs. A. C. Eadie (Convener), H. J. Hillman, C. M. Dyster, B. I. Cavanough, A. W. Cooper, A. McMaster and J. W. Miller, and Messrs. J. A. Morrison, H. M. Rolland, H. M. Caire and H. Munro."

Selection
Committee.

The motion was seconded and approved.

16. The Business Convener moved:

"That the Assembly appoint the Business Committee for this Session as follows: Revs. T. McDougall (Convener), D. J. Flockhart (Vice-Convener), V. Clark-Duff, J. McPhail, J. I. Williamson, J. C. Jones, J. G. Bucknall, W. B. Hastie and H. D. McAndrew, Messrs. J. R. Mackay, R. S. Byrnes, John Downes and G. D. McKinnon, with the Clerks and Law Officers."

Business
Committee.

The motion was seconded and approved.

17. The Business Convener moved:

"That the Assembly appoint the Ballot Committee as follows:—Messrs. A. E. Forrest (Convener), J. W. R. Forsyth, J. F. Draffin, N. F. Nelson, R. C. Brown, W. I. Plaisted, G. U. Nathan, J. A. Rinder, W. W. Raad."

Ballot
Committee.

The motion was seconded and approved.

18. The House adjourned to meet on Thursday, the 13th September, 1951, at 9.45 a.m., in the Scots Church for Sacrament of the Lord's Supper, and thereafter for ordinary business at the Assembly Hall, which, having been duly intimated, the sederunt was closed with the Benediction.

Adjournment.

W. D. MARSHALL,
J. M. STUCKEY,

Clerks.

SECOND SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne, Victoria, on Thursday, the 13th day of September, 1951 at 9. 5 a.m.

- Lord's Supper. 18. The Assembly met pursuant to adjournment for the celebration of the Lord's Supper, in which the Moderator was assisted by the Rev. G. S. Johnstone, M.A., the Rev. B. I. Cavanough, the Rev. S. Ballanger and the Rev. J. B. Allison.
- Constitution. 19. The Assembly adjourned to the Assembly Hall and the business was opened with prayer.
- Apology. 20. The Clerk submitted an apology from the Rev. F. Borland and moved that it be sustained.
The motion was seconded and approved.
- Finance. 21. Mr. J. Downes submitted the report on Finance and moved the Deliverance.
"Clause 1. Receive the Report," was seconded and approved.
- Debate adjourned. 22. The Debate was adjourned. (Min. 169.)
- Home Missions. 23. The Rev. E. H. McLean Shugg submitted the report on Home Mission and moved the Deliverance.
"That the Assembly—
"1. Receive the Report.
"2. Express gratification at the evidences of Church Extension given in reports of State Home Mission Committees, especially in the securing of sites in new areas and the formation of new congregations therein, and in the care of New Australians from Europe.
"3. Appeal to men and women members of the Church to consider the need for additional ministers, Missionaries, and women workers in all States, and to hear the call of God thereto for themselves personally.
"4. Condone the action of the Committee in varying the instruction of last Assembly by presenting an overture for the appointment of one Home Mission Committee to administer all Home Mission Work in Australia, which comes within the province of this General Assembly."
The motion was seconded and approved.
- Commonwealth Co-ordinating. 24. The Rev. E. H. McLean Shugg submitted the report of the Commonwealth Co-ordinating Committee on Home Mission and moved the Deliverance.
"That the Assembly—
"1. Receive the Report.
"2. Approve the actions of the C.C.C. in relation to Kalgoorlie, Geraldton, Narrogin, and Bunbury in Western Australia.
"3. Approve the payment of a subsidy to the Union Congregation of Congregationalists and Presbyterians at Bunbury, W.A.
"4. Express gratification for the financial assistance rendered the wider Home Mission work of Australia by the State Assemblies' Home Mission Committees of New South Wales, Queensland and Victoria.
"5. Approve the advice tendered regarding allocation of the income of the C. D. Lloyd Bequest to the various States."
The motion was seconded and approved.
- Overture I (re A.I.M. and Home Missions). 25. Overture I (re A.I. Mission and Home Mission Work) was called for. The Rev. E. H. McLean Shugg stated the Overture. Questions were asked. The Rev. E. H. McLean Shugg moved:
"That the Assembly—
"1. Sustain the Overture.
"2. Appoint the Australian Inland Mission Board a Special Committee of the Assembly with 32 members of whom State Assemblies shall each nominate a proportion as follows: N.S.W. 6, Victoria 6, Queensland 4, S.A. 3, Tasmania 2, and W.A. 3, of the remaining 8 members the General Assembly shall elect 4 from each of the States of N.S.W. and Victoria after nomination in writing.
"3. Declare that nominations from N.S.W., Victoria and Queensland State Assemblies shall include the Directors or Superintendents for the time being of the Home Mission Committee of their respective States.
"4. Appoint a Convener and a Vice-Convener of the Board, one from the N.S.W. State Assembly's nominations, the other from the Victorian State Assembly's nominations, the first Convener to be the present A.I.M. Convener resident in N.S.W., the Vice-Convener shall be also a member of his State's Home Mission Committee. These appointees shall hold office for not more than 6 years and be eligible for reappointment.

"5. Appoint an Executive of the A.I.M. Board to consist of not more than 10 members resident in the same State as the Convener including the Home Mission Superintendent or Director in that State, and also at least 3 from Victoria, and 2 from Queensland, one of whom in each case shall be the Director or Superintendent of Home Missions of the State Assembly.

"6. Instruct that this Executive shall meet at least thrice annually, and for other meeting whenever such are required for business of special importance.

"7. Authorize the Executive to appoint a Sub-Committee of members of the Convener's State to meet as often as required to deal with ordinary business.

"8. Abolish the Home Mission Committee and the Commonwealth Co-ordinating Committee on Home Missions.

"9. Instruct the Code Committee to amend the code where necessary.

"10. Give these changes in the Articles of Agreement interim authority, and remit them to Presbyteries and State Assemblies to report to next General Assembly.

"11. Appoint the A.I.M. Board as follows—N.S.W.: Revs. J. Gray Robertson, John Waugh, L. K. G. Blanchard, R. D. Birch, Messrs. A. M. Merrington, D. G. Wyles. Vic.: Revs. A. S. Houston, C. T. F. Goy, E. H. McL. Shugg, Dr. G. Simpson, Messrs. H. M. Rolland, John Macrae. Queensland: Revs. Alex. Duff, S. Summers, J. McPhail, Mr. H. Munro. S.A.: Very Rev. J. R. Blanchard, Rev. J. I. Williamson, Mr. E. F. Monk. W.A.: Rev. Jas. McMaster, Dr. H. R. Pearson, Mr. E. A. Black. Tasmania: Rev. C. W. Auldish, J. C. Jones and the Superintendent, with the Rev. J. G. Robertson as Convener, and the Rev. E. H. McLean Shugg as Vice-Convener.

"12. Accept the following nominations for the 8 additional members for election by the Assembly, viz.: Revs. M. McAlpin, C. J. V. McKeown, H. J. Hillman, R. C. Racklyeft. Victoria: Revs. J. G. Bucknall, A. T. Jones, D. Macknight Jones, F. P. Strickland."

The motion was seconded and approved.

26. The Rev. J. Gray Robertson submitted the report on the Australian ^{A.I.M.} Inland Mission and moved the Deliverance, clause by clause.

Clauses 1-3 were moved, seconded and approved.

By leave of the House Clause 4 was moved, seconded and approved in the following form:

"4. (a) Authorize the Board to proceed with the erection of the John Flynn Memorial Church at Alice Springs.

(b) Authorize the launching of a Commonwealth-wide appeal to raise £15,000 annually for the continuation and development of the work of the late John Flynn."

Clauses 5-11 were moved, seconded and approved.

Clause 12 was moved and seconded in the following form:

"(a) That the appointee be a man who has had A.I.M. experience and be a capable organizer and publicity man.

(b) That the salary be £650 per annum, Manse or Manse allowance of £150; necessary out-of-pocket expenses."

27. By leave of the House the Rev. John Priestley moved the omission of "£650" in Clause 12 (b) with a view to inserting other words, viz:

"£700 p.a. subject to automatic cost of living adjustment from 1/9/51 until the stipend again becomes £650 per annum."

The amendment was seconded and approved and the figure £650 was omitted.

The Rev. Vernon McKeown moved the insertion of the words "£700 p.a."

The amendment was seconded and approved.

The Rev. John Priestley moved the insertion of further words after the "£700"—"Subject to automatic cost of living adjustment from 1/9/51 until the stipend again becomes £650 per annum."

The amendment was seconded and approved.

The words were inserted.

28. Clause 12 (a) and (b) as amended $\frac{1}{4}$ were approved.

"12 (c) That the appointment be for six years, terminable by three months' notice from either party,"

was moved, seconded and approved.

Clause 13 was moved and seconded in the following form:

"Appoint the Rev. James Frederick Mackay, M.A., B.D., as Superintendent."

The motion was approved unanimously.

In view of Overture I Clause 14 as follows was withdrawn.

"14. Appoint the following to constitute the Board:—

N.S.W.:

Rev. J. Gray Robertson.
Rev. John Waugh.
Rev. L. K. G. Blanchard.
Rev. R. D. Birch.
Rev. C. J. V. McKeown.
Rev. H. J. Hillman.
Rev. R. C. Racklyeft.
Mr. A. M. Merrington.
Mr. D. G. Wyles.

Victoria:

Rev. A. S. Houston.
Rev. C. T. F. Goy.
Rev. Coledge Harland.
Rev. E. H. McLean Shugg.
Dr. Geo. Simpson.
Mr. H. M. Rolland.
Mr. John Macrae.

Queensland:

Rev. Alex. Duff.
Rev. J. F. McKay.
Rev. J. McPhail.

S.A.:

Rt. Rev. J. R. Blanchard.
Rev. J. I. Williamson.
Mr. E. F. Monk.

W.A.:

Rev. Jas. McMaster.
Dr. H. R. Pearson.
Mr. E. A. Black.

Tas.:

Rev. J. C. Jones.

together with the Superintendent."

29. The Deliverance as a whole was approved as follows:

"That the Assembly—

"1. Receive the report.

"2. Thank all subscribers and voluntary workers for their untiring interest and sympathetic support; all patrolling Ministers, Nursing Sisters, Welfare Officers, Associated Resident Ministers and Home Missionaries for their patient service under difficult conditions.

"3. Express its gratitude to God for the life and work of Rev. John Flynn as expressed in the memorial minute and convey the sympathy of the Assembly to Mrs. Flynn.

"4. Authorize the Board to proceed with the erection of the John Flynn Memorial Church at Alice Springs. Authorize the launching of a Commonwealth-wide appeal to raise £15,000 annually for the continuation and development of the work of the late John Flynn.

"5. Endorse the action of the Board in merging the congregations of the Congregational and Presbyterian Churches in Kalgoorlie and Boulder for a period of five years.

"6. Express gratitude for the continued success of the co-operative arrangement in Darwin between the Methodist Overseas Mission, Congregational Union and the A.I.M.

"7. Congratulate all concerned on the outstanding success of the work at Mt. Isa.

"8. Approve the action of the Board in selling the film rights of 'The Inlanders' in Australasia, the British Empire and for world distribution, including Television.

"9. Approve the establishment of the holiday home in South Australia.

"10. Declare that the A.I.M. Board is a Special Committee and not a Standing Committee.

"11. Receive the report of the resignation of Mr. C. P. Hughes as General Secretary, express appreciation of his services over eighteen years and especially for the manner in which he carried out his many onerous duties, and request the Moderator to convey to Mr. Hughes the thanks of the Assembly.

"12. Declare that the terms and conditions of appointment of Superintendent be:—

- (a) That the appointee be a man who has had A.I.M. experience, and be a capable organizer and publicity man.
- (b) That the salary be £700 per annum, subject to automatic cost of living adjustments from 1/9/51 until the stipend again becomes £650 per annum, Manse or Manse allowance of £150; necessary out-of-pocket expenses.
- (c) That the appointment be for six years, terminable by three months' notice from either party.

"13. Appoint the Rev. James Frederick Mackay, M.A., B.D., as Superintendent."

30. The Rev. D. J. Flockhart submitted the report of the College Committee and moved the Deliverance.

It was agreed to take the Deliverance clause by clause.

Clauses 1-8 were moved, seconded and approved.

Clause 9 was moved and seconded in the following form.

"9. Receive the Petitions of F. J. Clark, C. M. Fyfe, and J. D.

Penman, and resolve that the prayers thereof be not granted.

It was agreed to take the Petition in clause 9 separately.

31. The Convener moved that Petition IV from Mr. F. J. Clark be received.

The motion was seconded and approved.

32. Mr. A. E. Forrest moved the adjournment of the Debate till 2 p.m. on Tuesday next.

The motion was seconded and disapproved.

33. The Rev. R. G. Cruikshank was called to the Bar and stated the Petition on behalf of Mr. F. J. Clark.

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

34. The Rev. E. H. Vines moved "that the prayer of the Petition be granted on condition that Mr. Clark do the full course to exit, excluding Greek and Hebrew."

The motion was seconded and disapproved.

35. The Rev. D. R. Wilcox moved: "That the prayer of the Petitioner be granted and that he be instructed to take two years in the Theological Hall without languages, the course of study to be defined by the Faculty."

The motion was seconded and disapproved.

36. The Rev. John Priestley moved: "That the prayer of the Petitioner be granted and that he be admitted to the Theological Hall on the passing of second year H. M. examinations without Greek, and pursue a two years' course of study without languages or exit examination as directed by the College Committee."

The motion was seconded and approved.

37. The Debate was adjourned. (Min. 67.)

38. Notices of motion 12, 14-18 were read.

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

Rev.
J. F. Mackay
appointed
A.I.M. Super-
intendent.
College.

Petition IV
(F. J. Clark).

Debate
adjourned.
N.M.
Adjournment.

W. D. MARSHALL,
J. M. STUCKEY,

Clerks.

THIRD SEDERUNT

*At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne,-
Victoria, on Thursday, the 13th day of September, 1951 at 7 p.m.*

- Constitution. 40. The Assembly met pursuant to adjournment and was constituted with prayer.
- Apologies. 41. The Clerk intimated apologies had been received from Rev. A. Balmer, Mr. K. V. McClelland, and Mr. J. G. W. Stone, and moved that they be sustained.
The motion was seconded and approved.
- Minutes. 42. The Clerk intimated the corrections in the minutes of yesterday's sederunt and moved that the minutes be confirmed.
The motion was seconded and approved.
- Roll confirmed. 43. The Clerk intimated the corrections in the Roll of Assembly and moved that the Roll as corrected be declared the Roll of the Assembly.
The motion was seconded and approved.
- N.M. 19. 44. Notice of Motion 19 was read and laid on the table.
- Business. 45. The Business Convener submitted the Report of the Business Committee and moved that the Order of Business for Friday, 14th September be approved.
The motion was seconded and approved.
- Fire Insurance. 46. The Rev. V. Clark-Duff submitted the report on Fire Insurance and moved the Deliverance:
"That the Assembly—
"1. Receive the Report.
"2. Express appreciation of progress made by the State Funds.
"3. Request all States to ensure that all Church properties are adequately insured in the light of present day building costs.
"4. Express sympathy with the relatives of the late Mr. T. O. McCreadie and place on record grateful appreciation of his long and valued service in connection with Church Fire Insurance.
"5. Re-appoint Committee, adding name of Mr. W. H. Williams in place of Mr. T. O. McCreadie."
The motion was seconded and approved.
- Statistics. 47. The Rev. V. Clark-Duff submitted the report on Statistics and moved that the Assembly receive the report.
The motion was seconded and approved.
- Visual Education. 48. On behalf of the Convener, the Rev. Hamilton Aikin submitted the report on Visual Education and moved the Deliverance:
"That the Assembly—
"1. Receive the Report.
"2. Instruct the Committee to continue the closest co-operation of the Presbyterian Church of Australia with the Australian Religious Film Society.
"3. Change the name of the Committee to Audio-Visual Education Committee, and instruct it to pursue by all means open to it the co-ordination and progress of Presbyterian broadcasting throughout the Commonwealth.
"4. Instruct the Committee to investigate the potential use of television in the service of the Presbyterian Church of Australia, and secure for it the most favourable service."
The motion was seconded and approved.
- Rev. J. F. Mackay (A.I.M. Superintendent). 49. The Rev. J. Gray Robertson introduced the Rev. J. F. McKay to the Moderator and the Moderator informed Mr. McKay of his election to the office of Superintendent of the A.I.M.
- Welcome. Rt. Rev. Dr. Anderson. 50. The Rev. J. F. McKay addressed the Assembly.
51. The Moderator welcomed the Rt. Rev. the Moderator of the Church of Scotland, the Rev. Dr. W. White Anderson and invited him to address the Assembly.
- Thanks. 52. The Rt. Rev. Dr. W. White Anderson addressed the House.
53. The Moderator thanked Dr. Anderson for his address.
- N.M. (20-23). 54. Notice of Motion 20-23 were read and laid on the table.
- Ad Hoc Committee on Thanks and Greetings. 55. The Business Convener moved that the Very Rev. A. C. Grieve and the Rev. J. Priestley be appointed to draw up appropriate minutes of thanks to the Rt. Rev. Dr. Anderson and of greetings to the General Assembly of the Church of Scotland.
The motion was seconded and approved.
- Adjournment. 56. The House adjourned to meet tomorrow at 9.45 a.m., which having been duly intimated, the sederunt was closed with the Benediction.

W. D. MARSHALL,
J. M. STUCKEY,

Clerks.

FOURTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne, on Friday, the 1st day of September, 1951, at 9. 5 a.m.

57. The Assembly met pursuant to adjournment and was constituted with prayer. Constitution.
58. An apology was received from Rev. A. T. P. North and was sustained. Apology.
59. Notice of Motion 24 was read and laid on the table. N.M.
60. According t'o notice (8), the Rev. J. Gray Robertson moved:
 "That the Assembly appoint a Committee to consider the constitution and functions of the General Assembly of Australia, including the Committee system, viz., Revs. V. Coombes, V. Clark-Duff, T. Gibson, J. McPhail, P. W. Pearson, J. Gray Robertson (Convener), E. H. McLean Shugg, A. C. Watson, J. E. Owen, E. W. Archer, J. R. Mackay, and Messrs. R. S. Byrnes, John Downes, G. D. McKinnon, J. A. Morrison, G. U. Nathan, N. Nelson, W. Raad, the Procurator, and to report to a later sederunt." (Min. 227.)
 The motion was seconded and approved. Committee to consider constitution and functions of Assembly.
61. Notices of Motion (20, 23) were fallen from. Notices withdrawal.
62. According to notice (12), Mr. Bryan C. Fuller moved:
 "That the Assembly—
 "Appoint Mr. J. P. Adam, a solicitor of the Supreme Court of Victoria, as Law Agent of the General Assembly of the Presbyterian Church of Australia."
 The motion was seconded and approved. J. P. Adam appointed Law Agent.
 The Moderator intimated to Mr. J. P. Adam his appointment as Law Agent, and Mr. Adam accepted the appointment and thanked the Assembly.
63. The Rev. A. S. Houston submitted the Report of the Defence Forces Chaplaincy Committee and moved the Deliverance: Defence Forces Chaplaincy.
 "That the Assembly—
 "1. Receive the Report, and express its appreciation of the work of Chaplain-General A. H. Stewart and Staff Chaplain R. C. Russell during the past three years.
 "2. Urge upon Ministers who are of suitable age, and physically fit, to consider the urgency of the present need of Chaplains for the Navy, Army and Air Force.
 "3. Draw the attention of State Assemblies and Chaplaincy Committees to the regrettable fact that, so far, only two States (Queensland and Victoria) have implemented the decision of the 1948 General Assembly of Australia in the raising of quotas for the Flinders Naval Base Memorial Chapel.
 "4. Express its appreciation of the loyal and active support and co-operation of the Adjutant-General's Department of the Army, and the Air Member for Personnel's Branch of the R.A.A.F., in all Chaplaincy matters.
 "5. Reappoint the Committee with the Rev. A. S. Houston as Convener.
 "6. Instruct the Committee to confer with the Architectural Committee of the combined Assembly (Vic., S.A. and Tas.) on the furnishing of the Naval Chapel at Flinders Naval Base."
 The Chaplain-General, the Rev. A. H. Stewart, and the Staff Chaplain, the Rev. R. C. Russell, addressed the Assembly.
 The motion was seconded and approved.
64. The Rev. J. E. Owen laid on the table the Report of the Board of Missions and moved the Deliverance. Board of Missions.
 Clause 1 was moved, seconded and approved.
 Clauses 2-8 were moved, seconded and approved.
 Clause 9 was moved and seconded as follows:
 "9. Approve the revised scales of salaries and allowances and the increase in dues payable under the Provident Fund, as set out in the Report, and authorise the Board to continue to make cost-of-living adjustments as and when justified.
65. According to notice (7), the Rev. John Priestley moved:
 "The omission of clause 9 with a view to inserting a new clause 9:
 "Approve the revised scale of allowances and the increase in dues payable to the Provident Fund; and direct that the Standard Scales should provide stipends for ordained missionaries not less than the basic

wage in Victoria plus £50 p.a.; that Technical Assistants Scales should have a similar provision for Group A, but' for Group B the minimum salary be not less than the basic wage in Victoria."

The amendment was seconded.

66. The debate was adjourned (Min. 81).

67. The O.D. was called and the debate on the College Committee Deliverance was resumed (Min. 37).

68. Standing Order 93 was suspended in order to facilitate dealing with the Petitions in the Deliverance (Min. 80).

69. The Rev. D. J. Flockhart submitted Petition V from Mr. C. M. Fyfe.

70. The House sat in private (Min. 79).

71. The Rev. G. A. Wood stated t'he Petition on behalf of Mr. Fyfe. The Rev. E. H. McLean Shugg supported the Petition.

72. The Rev. G. A Wood moved:

"That the Assembly grant the prayer of the Petition and allow Mr. Fyfe to proceed to ordination after a shortened course approved by the College Committee."

The motion was seconded and approved.

73. The Rev. D. J. Flockhart submitted Petition VI from Mr. J. D. Penman and moved that it be received.

The motion was seconded and approved.

The Rev. D. J. Flockhart moved that' the prayer of the Petition be not granted.

The motion was seconded and approved.

74. The Rev. D. J. Flockhart submitted Petition VII from Mr. Leslie M. Fairey and moved that it be received.

The motion was seconded and approved.

The Rev. D. J. Flockhart moved that the prayer of the Petition be not granted.

The motion was seconded and approved.

75. Clause 10 was moved, seconded and approved.

76. The Deliverance as a whole was approved as follows:

"That the Assembly—

"1. Receive the Report.

"2. Thank all who have served the Church as Examiners in the Courses of Study prescribed for trainees for the Ministry.

"3. Instruct Presbyteries to adhere more carefully to the Assembly's Regulations regarding the authorisation of Home Missionaries and students to administer the Sacraments.

"4. Confirm the pronouncement by the Committee that a Pass given by a University in Elementary Greek or Hebrew shall be acceptable as the equivalent of a Pass at the standard required for Entrance to a Theological Hall.

"5. Condone the irregularity in the courses of K. V. Coombes, T. R. Pritchard and G. J. Stewart, and validate all the work done by each student at a Theological Hall.

"6. Thank the N.S.W. Theological Hall Committee for the provision made for training students for the Ministry from Western Australia.

"7. Request each State Theological Education Committee to confer with the State Home Mission Committee before making any recommendation regarding the grading of a Home Missionary in the Course of Study for the Ministry.

"8. Note, with approval, the decisions in cases calling for special consideration, and continue the authority to the College Committee 'to make regulations to govern the acceptance, and course of training, of any student whose case may seem to call for special treatment; each case and the treatment of it to be reported to next Assembly.'

"9. Receive the Petitions of F. J. Clark, C. M. Fyfe, J. D. Penman and L. M. Fairey.

"10. Determine that the Executive be located in Melbourne; appoint the Rev. D. F. Mitchell Convener and the Rev. R. Swanton Secretary; and empower the outgoing and incoming Executives to arrange a suitable time for the transfer.

The motion was seconded and approved.

77. The Business Convener moved:

"That the Assembly—

Debate
adjourned.
O.D. College
Committee
Debate
resumed.
S.O.
suspended.
Petition V
(from Mr.
C. M. Fyfe).
Private.

Petition VI
(from
Mr. J. D.
Penman).

Petition VII
(from
Mr. L. M.
Fairey).

Thanks to
Retiring
Executive.

"Thank the retiring executive of the College Committee, especially the Convener and Secretary, for their fine services in this sphere."
The motion was seconded and approved.

78. The Moderator conveyed the thanks of the Assembly to the Rev. D. J. Flockhart and the Very Rev. A. C. Grieve.

79. The House resumed in public (Min. 70).

80. Standing Order 93 was resumed (Min. 68).

81. The debate on the Board of Missions Deliverance was resumed (Min. 66).

The amendment was disapproved.

Clause 9 was approved.

Clauses 10-27 were moved, seconded and approved.

Clause 28 was moved and seconded as follows:

"28. Extend the appointment of the Rev. V. W. Coombes as General Secretary of the Board for six years ending the 31st December, 1957, on the same general terms as at present including salary £600, Rent Allowance £150, Car Allowance £125, and cost-of-living adjustments as authorised by the Board."

82. The Rev. J. Priestley moved according to notice (7) the omission of the words "£600" with a view to inserting in clause 28 after the word "salary" the following words: "£700, subject to automatic cost-of-living adjustments as declared by the Commonwealth Court of Conciliation and Arbitration from 1st January, 1951, until such time as the stipend again reaches £600," and the omission of all words after "£125".

The amendment was seconded and approved and the words were inserted.

83. The Deliverance as amended was approved as follows:

"That the Assembly—

"1. Receive the Report and adopt the Financial Statements as printed.

"2. Authorise the Board to continue for another three years the practice of appointing to its full membership not more than six women, to be nominated on the Board's, request, two each by the Victorian P.W.M.U., and the New South Wales W.M.A., and one each by the P.W.M.U. of Queensland and Tasmania respectively.

"3. Express gratification at the progress made in merging the Foreign Missionary commitments of the States in one Australian enterprise, and encourage the Board in its efforts to assist State Committees in maintaining and intensifying the interest of the whole Church.

"4. Record appreciation of the co-operation extended to the Board by State Committees and Organisations and their office-bearers, and authorise the Board to enter into such further arrangements with State Assemblies or State Committees as will make for an even closer integration of all the Church's Missionary activities.

"5. Authorise such adjustments within the resources of the Board Secretariat as will make possible closer personal contacts with State Organisations, and facilitate consultations with Missionaries on the field.

"6. Approve the arrangements made with State Committees for the calculation and payment of Quota grants towards the comprehensive Board budget, as set out in the Report.

"7. Confirm the agreement to act as the Australian Executive of the John G. Paton Fund, with responsibility for the appointment of missionaries and detailed Mission administration and expenditure, subject to the approval of the Fund Committee.

"8. Express appreciation of the splendid service rendered by the Church's Missionaries, particularly of those who are withdrawing from the work after many years in the front line, and request the Moderator-General to extend to them the greetings of the Church.

"9. Approve the revised scales of salaries and allowances and the increase in dues payable under the Provident Fund, as set out in the Report, and authorise the Board to continue to make cost-of-living adjustments as and when justified.

"10. Confirm the action of the Board in taking over the Munja Aborigines Station under agreement with the Western Australia Government and in transferring the combined Kunmunya-Munja project to the new Mission Station now being constructed at Wodjelem.

Resumed in
Public
S.O. resumed.
Board of
Missions
(debate
resumed).

"11. Record appreciation of the development and progress achieved by the Ernabella Mission, and thank the many friends who have assisted.

"12. Note with gratification the advance planned for the North Queensland Stations, and authorise further action towards their development to meet the expanding needs of changing times and conditions.

"13. Confirm the Board's action, both by direct negotiation and through the National Missionary Council, in seeking the adoption of a unified national policy for the welfare of the Aborigines, within which Governments and Missions might work in increasing accord.

"14. Approve the Annual Assessment for 1952 work among the Aborigines as follows: Victoria, £1660; New South Wales, £1350; Western Australia, £140; South Australia, £130; Tasmania, £130; and authorise the Board to adjust assessments as required thereafter, by mutual arrangement with State Committees, and within the quota grant system.

"15. Re-affirm the importance of consolidating the work of more than a century in the New Hebrides by the appointment of a full staff of missionaries, the provision of adequate buildings, equipment and transport, the higher training of Native leaders and the strengthening of the Presbyterian Church of the New Hebrides.

"16. Express sympathy with the Korean Church and people in their tragic ordeal; endorse arrangements by the Board for the maintenance and work of evacuated Missionaries in Japan; re-affirm the intention to return to Korea to re-establish the Mission within the framework of the Korean Church; and authorise continuance of all appropriate measures towards the achievement of this end.

"17. Rejoice in the increasing evidence of the success of the Union Church of South India; note with pleasure the advance achieved in our Church's particular area in and around Sholinghur, Pallipat, and Ramakrishnapet; and authorise expansion of the medical and welfare work as rapidly as resources will permit.

"18. Thank our Missionaries for their devoted and fruitful work in China; sympathise with them in their enforced evacuation; and approve arrangements being made to use their services, after additional training in other mission spheres as opportunity offers.

"19. Call the Church to prayer for the Church of Christ in China, the Church in Korea, the Church of South India, and the Presbyterian Church of the New Hebrides, and extend to them the Assembly's cordial greetings in Christian fellowship.

"20. In view of the closing of China, approve investigation of appropriate spheres for future service; authorise the undertaking of such additional work as the Board may decide to be desirable and within its resources; and empower the Board to open a new field or fields at its discretion.

"21. Approve the execution of agreements involving real property and the issue and registration of titles, in the name of the Presbyterian Church (New South Wales) Property Trust, acting on behalf of the Board of Missions of the Presbyterian Church of Australia.

"22. Authorise further investigation with a view to achieving an appropriate common basis for retiring allowances for all women missionaries.

"23. Agree to the re-organisation of the New Hebrides Mission Maritime Service Board, with a view to a better arrangement for handling shipping facilities to and from the New Hebrides, and authorise the Board in consultation with other parties concerned to arrange for the use of capital funds and income therefrom, and the re-distribution of the work involved to the best advantage in the interests of the New Hebrides Mission.

"24. Authorise the Board in consultation with State Committees, to establish hostels for students from the Younger Churches taking post-graduate courses in Australia by Board arrangement, and also the provision of a hostel for Missionaries' children, and of accommodation for Missionaries on furlough and travellers passing through on their way to and from the fields.

"25. Re-affirm the Church's conviction that the supreme need of all races is the light which only the Gospel of Jesus Christ can bring, and call upon the Church to engage more earnestly in prayer and work and to provide more Missionary personnel and funds, so that

our Missionary programme might be expanded and the Kingdom of God thereby extended upon earth.

"26. Again recognise the value of the work of the National Missionary Council and Pacific Christian Literature Society and authorise the Board to continue its membership and support of these two bodies.

"27. Endorse the Board's action in increasing the General Secretary's salary and in making cost-of-living adjustments thereto.

"28. Extend the appointment of the Rev. V. W. Coombes as General Secretary of the Board for six years ending the 31st December, 1957, on the same general terms as at present, including salary £700, subject to automatic cost-of-living adjustments as calculated by the Commonwealth Court of Conciliation and Arbitration from 1st January, 1951, until such time as the stipend again reaches £600; rent allowance £150, car allowance £125."

84. The Moderator intimated to the Rev. Mr. Coombes his re-appointment and conveyed to him the thanks of the Assembly for his fine services.

85. The Very Rev. A. C. Grieve submitted the Report of the Commission on Training for the Ministry and moved the Deliverance:

"That the Assembly—

"1. Receive the Report.

"2. Approve the Course of Training for the Ministry as set out in the Report.

"3. Instruct the Code Committee to prepare any changes in existing Rules necessitated by the adoption of this Course, and send them down to General Assemblies and Presbyteries under the Barrier Act.

"4. Authorise the College Committee to put the new Course of Training into operation as from January 1st, 1953, and on the basis of a continuous review, and report to the Assembly at its next meeting.

"5. Thank and discharge the Commission."

The motion was seconded and clause 1 was approved.

Clauses 2, 3, and 4 were moved and seconded.

86. According to notice, the Rev. E. H. McLean Shugg moved the omission of clauses 2-5 with a view to the insertion of the following words:

"2. Refer the report back to the Commission for further consideration and consultation with the Home Mission Committees of the State Assemblies of Queensland, New South Wales and Victoria, with a view to proposing re-organization of the Course of Training for the Ministry which will not be to the detriment of the Church now or in the future, and report to a later sederunt."

The amendment was seconded and approved, and the words were omitted.

The Rev. E. H. McLean Shugg moved the insertion of the words.

The motion was seconded and approved and the words were inserted.

87. The Rev. E. Wallace Archer moved as an additional clause:

"3. Instruct the Commission on the Training of the Ministry to obtain the opinion of the Procurator on whether it is possible to bring the new course of training into operation without prior remit to State Assemblies and Presbyteries under Article of Agreement XIV, and if not, to ask him to suggest the action necessary."

The amendment was seconded and approved and the clause added.

88. The debate was adjourned. (Min. 222.)

89. Notices of Motion 24-30 were read and laid on the table.

90. The House adjourned to meet at 7 p.m., which having been duly intimated the sederunt' was closed with the Benediction.

Re-appoint-
ment of,
Thanks to,
Rev. V. W.
Coombes.
Training for
the
Ministry.

Debate
adjourned.
N.M.
Adjournment.

W. D. MARSHALL,
J. M. STUCKEY,

Clerks.

FIFTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourn, on Friday, the 1st day of September, 1951, at 7 p.m.

- Constitution. 91. The Assembly met pursuant to adjournment and was constituted¹ with prayer.
- Business. 92. The Business Convener submitted the Report of the Business Committee and moved that the Order of Business for tomorrow be approved. The motion was seconded and approved.
- N.M. 93. Notices of Motion 31-32 were read and laid on the table.
- Motion of Thanks and Greetings. 94. The Very Rev. A. C. Grieve moved:
"That the General Assembly of the Presbyterian Church of Australia, meeting in this Jubilee Year of the Commonwealth of Australia and of the Presbyterian Church of Australia—
1. Record gratitude for the rich heritage of freedom, faith and worship received from the Presbyterian Churches of the British Isles.
 2. Express appreciation of the gracious action of the Church of Scotland in authorizing its Moderator to visit Australia and to convey its felicitations to the daughter Church of Australia.
 3. Thank the Right Reverend Dr. W. White Anderson for his intensely interesting, informative and inspiring address to the Assembly.
 4. Request him to convey to the Church of Scotland the Assembly's most cordial greetings and sincere admiration of that Church's worthy leadership and inspiration."
- The motion was seconded and approved by a standing vote and with acclamation.
- Minutes. 95. The Clerk intimated the corrections in the minutes of yesterday's sederunts and moved that the corrected minutes be confirmed. The motion was seconded and approved.
- Temperance. 96. The Rev. J. E. Smith submitted the report on Temperance and moved the Deliverance:
"That the Assembly—
1. Receive the report.
 2. Approve the above statement of policy and instruct the Temperance Committee to submit copies to the Prime Minister and the Premiers of the various States for their information and consideration with a view to implementation by law.
 3. Instruct the Committee, by fostering an exchange of information, literature and views in order to extend and facilitate the process of Temperance Education.
 4. Commend to ministers the practice of observing one Sunday in each year for the purpose of advancing the cause of Temperance Education, preferably in conjunction with the Temperance organisations within the respective States.
 5. Again commend to all our Churches the duty of active support of the unifying organisation in each State directing the Temperance movement.
 6. Reiterate the demand for Local Option on a simple majority basis as the only acceptable democratic principle in law in dealing with the liquor traffic."
- Clauses 1-6 were moved, seconded and approved.
97. By leave of the House the Rev. T. C. Watson moved as an additional clause:
"7. Protest against the policy of the Department for Civil Aviation in seeking to provide licensed hotel facilities at airports."
The motion was seconded and approved and the clause added.
98. By leave of the House the Rev. Hector Harrison moved as an additional clause:
"8. Note with deep concern the policy of the Federal Government in granting licences for the consumption of liquor at dances in the A.C.T., and urge that the Federal Government should not extend the time for hotel trading in the A.C.T. without referring the matter to a referendum of the people in the A.C.T."
The amendment was seconded and approved and the clause added.
- Clause 9—"Appoint the Committee as follows: N.S.W., Revs. S. A. Eastman, A. Trafford Walker; Vic., Revs. F. Sadler, J. Edward Smith; Queensland, Rev. A. C. Kennedy, Rev. G. I. de Cavanough; S.A., Mr. H. F.

Zelling, Rev. A. C. Stevens; W.A., Rev. Gilbert Cameron; Tas., Rev. C. W. Auld, Mr. T. S. Hickman; (Rev. F. Sadler, Convener)—was moved, seconded and approved.

99. The Deliverance as amended was approved.

100. The Rev. W. A. Alston submitted the report of the Year Book Committee and moved the Deliverance:

"That the Assembly—

"1. Receive the Report.

"2. Instruct the Committee to make further efforts to increase the number of continuing subscribers, particularly through Boards of Management.

"3. Increase the price of the publication to 5/- for the year 1952.

"4. Appoint the Rev. W. A. Alston Convener of the Committee.

The motion was seconded and approved.

101. Overture IV (re Bible Class Handbook, "I Believe") was called for. Overture IV
(re Handbook
"I Believe").

Parties were called to the Bar. Mr. C. W. H. Ombers and Mr. J. A. Witham stated the Overture.

Questions were called for. Parties were removed from the Bar.

The Rev. R. H. C. Crowe moved:

"That the Assembly sustain the Overture insofar as it raises the question and refer the matter of the doctrine taught therein and that of the catechism upon which it is based to Professor John McIntyre, requesting him to report to the next General Assembly after ascertaining the views of the Professors of Systematic Theology at Melbourne and Brisbane."

The motion was seconded.

102. Mr. G. U. Nathan moved that the ruling of the Chair, "that the motion must be taken as a whole," be disagreed with. Moderator's
Ruling
Challenged.

The Moderator was heard in reply.

The motion was disapproved and the Moderator's ruling upheld. Ruling Upheld.

103. The motion was disapproved.

104. The Rev. E. H. Vines moved:

"That the Assembly sustain the Overture insofar as it raises the question."

The motion was seconded and approved.

105. The Rev. E. H. Vines moved:

"That the Assembly direct the overture to submit the matter first to the Board of Religious Education for its consideration and its report to next Assembly."

The motion was seconded.

106. The Rev. W. Loftus moved as an amendment the omission of all the words after "first" with a view to the insertion of the words "to the Presbytery of Melbourne South with a view to preparing the points at issue and submitting the case to the Church's Committee on its Attitude to its Creed for report to next Assembly."

The amendment was seconded.

107. The Rev. E. W. Archer moved as an amendment on the amendment the omission of all words after "the Presbytery" to "the case".

The motion was seconded.

108. The motion for the omission of all words after "first" was approved.

109. Standing Order 41 was suspended. S.O. 41
suspended.

110. The Rev. J. G. Crawford moved the omission of all the words after "Assembly" with a view to inserting the following words: "Refer the Overture to the Committee on the Church's Attitude to the Creed for report to next Assembly."

The motion was seconded and approved and the words were omitted.

The Rev. J. G. Crawford moved the insertion of the words.

The motion was seconded and approved and the words were inserted.

111. Standing Order 41 was resumed. S.O. 41
resumed.

112. The Rev. R. E. Williams moved:

"That the Assembly direct the Board of Religious Education to withhold the book "I Believe" from circulation pending the result of the enquiry."

The motion was seconded and disapproved.

113. The overturists were called to the Bar and the Moderator intimated to them the decision of the House.

114. The overturists were removed from the Bar.

115. Notice of Motion 33 was read and laid on the table.

116. The House adjourned to meet on Saturday, the 15th day of September, 1951, at 9.45 a.m., which having been duly intimated the sederunt was closed with the Benediction.

N.M.

Adjournment.

W. D. MARSHALL,
J. M. STUCKEY,

Clerks.

SIXTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne, on Saturday, the 15th day of September, 1951, at 9.45 a.m.

117. The Assembly met pursuant to adjournment and was constituted with prayer. Constitution.

118. The Business Convener submitted the report of the Business Committee and moved that the Order of Business for Monday be approved. Business.

The motion was seconded and approved.

119. Notice of motion 34 was read and laid on the table. N.M.

120. The Rev. D. J. Flockhart submitted the report of the Canberra Executive and moved the deliverance. Canberra Executive.

Clause 1 was moved, seconded and approved on a show of hands.

121. Mr. R. S. Byrnes recorded dissent on the following grounds— Dissent.

"That the report contains these words, viz., 'The following amounts are still owing—Queensland £4,105.'"

"That following upon the adoption of the resolution which is Minute 105 (2b) of the Queensland Assembly, 1948, and the reaffirmation of that resolution in Minutes 101 (3) (1) and 125 (1) of the Queensland Assembly, 1949 (which resolutions were quoted by the Convener in presenting the report) such a statement in the report is an infringement of the powers of the Queensland Assembly freely to determine its position in the matter of a 'request' from the G.A.A. (Minute 164 (5b)) 1945."

122. Clauses 2-9 were moved, seconded and approved.

123. The Deliverance as a whole was approved as follows:

"1. That the report be received.

"2. That approval be given to the change of the name of the Braddon Church to St. Columba's, Canberra.

"3. That the ministers and congregations of St. Andrew's and St. Columba's, Canberra, be congratulated upon their steady progress.

"4. That the congregation of St. Andrew's, Canberra, be authorized to borrow up to £8,000 for the building of the first portion of a War Memorial Hall as an adjunct to St. Andrew's Church.

"5. That the Assembly express appreciation of the projected developments at Griffith and Narrabundah, St. Ninian's and North Ainslie.

"6. That the Assembly request the C. D. Lloyd Bequest Committee to allot £100 per annum to the Canberra Executive for use in connection with the above mentioned developmental work.

"7. Thank the State Assemblies which have paid in full the proportions of the Canberra debt allocated to them by the 1948 G.A. of A. and the other Assemblies which are endeavouring to reduce their proportions by instalments and/or meet the interest charges thereon.

"8. Approve of the establishment of a Canberra Extension Fund, to be administered by the Canberra Executive, and appoint the ministers of the Churches of St. Andrew and St. Columba, as Commissioners on behalf thereof.

"9. Appoint the Committee as follows:

Rev. D. J. Flockhart (Convener), Dr. G. R. S. Reid, Dr. W. Cumming Thom, Rev. V. Clark-Duff, Very Rev. A. C. Grieve, Rev. T. McDougall, Rev. C. E. Turnbull, Rev. S. Russell Scott, with Mr. Bryan O. Fuller and Mr. J. A. Morrison, the Ministers of the Charges of St. Andrew's and St. Columba's, Canberra, and the Clerk or a representative of the Goulburn Presbytery."

124. The Very Rev. J. R. Blanchard submitted the report of the Moderator-General. Report of Moderator-General.

The Rev. W. B. Hastie moved:

"That the Assembly receive the Report."

The motion was seconded and approved.

125. The House sat in private. Private.

126. The Rev. Dr. Cumming Thom submitted the report on the Reception of Ministers and moved the Deliverance. Reception of Ministers.

Clause 1—Receive the Report—was moved, seconded and approved.

Clause 2 was submitted as under.

127. The Rev. Dr. Cumming Thom presented the Petition (16) of the Rev. M. Goudkamp, B.D., and moved "That it be received." The Motion was seconded and approved. The Rev. Dr. Cumming Thom moved "That the Assembly grant the prayer of the Petition and receive him as a minister of the Presbyterian Church of Australia eligible for call." Petition from Rev. M. Goudkamp.

The motion was seconded and approved.

Petition
(Rev. A. C.
McLean).

128. The Rev. Dr. Cumming Thom presented the Petition (17) of the Rev. A. C. McLean and moved that it be received.

The motion was approved.

The Rev. Dr. Cumming Thom moved that the prayer of the Petition be granted and that he be received in accordance with Rule 197 (e) with a course of study in the Theological Hall in Church, Ministry, and Sacraments while fulfilling Home Mission requirements and then be ordained.

The motion was seconded and approved.

Petition (Mr.
L. Vajda).

129. The Rev. Dr. Cumming Thom presented the Petition (18) of Mr. L. Vajda and moved that it be received.

The motion was seconded and approved.

The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition and receive and ordain him as a minister of the Presbyterian Church of Australia eligible for call when his documents are complete and when the Executive is satisfied as to his ability to express himself in English.

The motion was seconded and approved.

Petition
withdrawn.

130. Petition (19) from Rev. H. L. Hawkins was withdrawn.

By leave of the House Mr. R. S. Byrnes moved:

"That the Assembly refer consideration of Mr. Hawkin's petition to the Executive with power to act."

The motion was seconded and approved.

1 v.
G. G. Powell

131. The Rev. Dr. Cumming Thom submitted a report on a communication to the Committee from the Rev. Gordon G. Powell.

The Rev. F. Borland moved:

"That this Assembly recognize the Rev. Gordon G. Powell as a minister without charge within this Church, and instruct the Presbytery within whose bounds he resides to issue a certificate to that effect."

The motion was seconded.

Debate
adjourned.
Resumed in
Public.

132. The debate was adjourned. (Min. 149.)

133. The House resumed in public.

N.M.
Adjournment.

134. Notice of Motion (35-37) were read and laid on the table.

135. The House adjourned to meet on Monday, the 17th day of September, 1951, at 9.45 a.m., which having been duly intimated the sederunt closed with the Benediction.

W. D. MARSHALL,
J. M. STUCKEY,

Clerks.

SEVENTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne, on Monday, the 17th day of "September, 1951, at 9.15 a.m.

136. The Assembly met pursuant to adjournment and was constituted with prayer. Constitution.
137. Apology from the Rev. A. J. Watt from further attendance at the Assembly was sustained. Apology.
138. The Business Convener moved that the Clerk send a letter of sympathy to the Rev. E. B. Robinson, of Ringwood, upon the sudden death of his wife, and, further, that the Rev. A. S. Houston convey the sympathy of the Assembly in person to Mr. Robinson. Condolence.
The motion was seconded and approved.
- The Business Convener moved the variation of the Orders of the Day 138 . The Business Convener moved the variation of the Orders of the Day to include the completion of the Reception of Ministers' Deliverance. The motion was seconded and approved.
139. Notices of Motion (38-39) were read and laid on the table. N.M.
140. The appeal of Miss A. B. Todd was called. Appeal (Miss A. B. Todd).
141. The House sat in private. (Min. 167.) Private.
142. The Business Convener moved that the Appellant be heard and that her friend Mrs. Walklate be allowed to remain. N.M.
The motion was seconded and approved.
143. On behalf of Miss Todd the Procurator read the Appeal to the House. Appeal
144. The Business Convener asked for a ruling as to whether the appeal was competent. Declared Incompetent.
145. On the opinion of the Procurator the Moderator ruled that the appeal was incompetent. Declared Incompetent.
146. The Moderator intimated to Miss Todd that her appeal is incompetent.
147. Communication II was laid on the table and received. Communication II.
148. The Clerk was directed to hold Paper IV re Miss A. B. Todd's appeal in retentis and members were asked to hand in Paper IV to the Clerk. A.P. IX held "ini retentis".
149. The debate on the Reception of Ministers was resumed. (Min. 132.) Debate on Reception of Ministers resumed.
150. The Procurator moved that the case of the Rev. Gordon Powell be deferred. (Min. 132, 173.)
The motion was seconded and approved.
151. The Rev. Dr. Cumming Thom laid on the table Petition 6 (Rev. Meilir Elfod James) and moved that it be received. Petition 6 (Rev. M. E. James).
The motion was seconded and approved.
- The Rev. Dr. Cumming Thom moved that the prayer of the Petition be not granted.
The motion was seconded and approved.
152. The Rev. Dr. Cumming Thom laid on the table the Petition 1 of Rev. Bruce Gentle and moved that it be received. Petition (Rev. W. B. Gentle).
The motion was seconded and approved.
- The Rev. Dr. Cumming Thom moved that the Assembly grant the Petition of Rev. Bruce Gentle provided that he undertake a reading course in Church, Ministry, and Sacraments to the satisfaction of a Faculty while fulfilling a probationary year under the direction of the Home Mission Committee.
153. The Rev. Dr. Cumming Thom laid on the table the Petition 2 of Rev. E. G. Ewin and moved that it be received. Petition 2 (Rev. E. G. Ewin).
The motion was seconded and approved.
- The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition of the Rev. E. G. Ewin in accordance with 197 (e) with one year in the Theological Hall (including the Steel Lectures) to the satisfaction of the Faculty, with examination in Church, Ministry, and Sacraments, while fulfilling a probationary year under the direction of the Home Mission Committee.
The motion was seconded.
154. According to notice (Notice of Motion 28), the Rev. R. Maidment moved the omission of all the words after "grant the prayer of the Petition" with a view to the insertion of the following words, "that he undertake a reading course in the Church, Ministry, and Sacraments to the satisfaction of the Faculty, while fulfilling a probationary year under the direction of the Home Mission Committee."
The amendment was seconded and approved and the words omitted.

- The Rev. R. Maidment moved the insertion of the proposed words.
The motion was seconded and approved.
- Petition 3
(Rev. V. A. H. Rance).
155. The Rev. Dr. Cumming Thom laid on the table the Petition 3 of the Rev. V. A. H. Rance and moved that it be received.
The motion was seconded and approved.
The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition of the Rev. V. A. H. Rance, in accordance with Rule 197 (e) with one year in a Theological Hall (including the Steel Lectures) to the satisfaction of the Faculty, with examination in Church, Ministry, and Sacraments, while fulfilling a probationary year under the direction of the Home Mission Committee.
The motion was seconded and approved.
- Petition 4,
withdrawn.
Petition 5
(Rev. M. W. J. Guerson).
155 . Petition 4 was withdrawn by leave.
1 56. The Rev. Dr. Cumming Thom laid on the table the Petition 5 of Rev. M. W. J. Guerson and moved that it be received.
The motion was seconded and approved.
The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition of Rev. M. W. J. Guerson and receive him as a minister of the Presbyterian Church of Australia eligible for call.
The motion was seconded and approved.
- Petition 7
(Rev. H. White).
157. The Rev. Dr. Cumming Thom laid on the table the Petition 7 of Rev. Hilton White and moved that it be received.
The motion was seconded and approved.
The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition of Rev. Hilton White in accordance with Rule 197 (e) with two years' study in the Theological Hall to the satisfaction of the Faculty, while fulfilling the Home Mission requirements.
The motion was seconded.
The Rev. J. C. Jones moved according to notice (51) the omission of the words "two years" in line two, with a view to inserting the word "one year".
The amendment was seconded and approved and the words omitted.
The Rev. J. C. Jones moved the insertion of words.
The amendment was seconded and approved.
- Petition 8
(Rev. H. Visser).
158. The Rev. Dr. Cumming Thom laid on the table the Petition 8 (Rev. H. Visser) and moved that it be received.
The motion was seconded and approved.
The Rev. Dr. Cumming Thom moved that the Assembly empower the Committee to deal with the Petition of Rev. H. Visser when the documents are complete.
The motion was seconded and approved.
- Petition 9
(Rev. A. G. Finch).
159. The Rev. Dr. Cumming Thom laid on the table the Petition 9 of Rev. A. G. Finch and moved that it be received.
The motion was seconded and approved.
The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition of the Rev. A. G. Finch in accordance with Rule 197 (e) with one year in the Theological Hall, to the satisfaction of the Faculty, with examination in Church Ministry, and Sacraments, while fulfilling a probationary year under the direction of the Home Mission Committee.
The motion was seconded.
By leave the Very Rev. J. R. Blanchard moved as an amendment the omission of all words after "Rule 197 (e)" with a view to inserting the words "and declare him eligible for a call subject to the satisfaction of the Faculty, after examination in Church, Ministry and Sacraments" and thereafter fulfilling the requirements of the Home Mission Committee.
The amendment was seconded and approved and the words omitted.
The Rev. J. R. Blanchard moved the insertion of the words.
The motion was seconded and approved.
- Petition 10
(Rev. F. Antal).
160. The Rev. Dr. Cumming Thom laid on the table the Petition 10 of the Rev. Francis Antal and moved that it be received.
The motion was seconded and approved.
The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition of the Rev. Francis Antal and receive him as a minister of the Presbyterian Church of Australia eligible for call.
The motion was seconded and approved.
- Petition 11
(Rev. A. U. Soos).
160 . The Rev. Dr. Cumming Thom laid on the table the Petition 11 of the Rev. A. Uprazy Soos and moved that it be received.
The motion was seconded and approved.
The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition of the Rev. A. Uprazy Soos and receive him as a minister of the Presbyterian Church of Australia eligible for a call, provided that (1) he attends courses on the Person and Work of Christ, and Church, Ministry

and Sacraments, and (2) that the Committee is satisfied with his ability to express himself in English.

The motion was seconded and approved.

161. The Rev. Dr. Cumming Thom laid on the table the Petition 12 (Rev. Lajos Becske) and moved that it be received. Petition 12
(Rev. L.
Becske).

The motion was seconded and approved.

The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition of the Rev. L. Becske and receive him as a minister of the Presbyterian Church of Australia, eligible for a call, provided that he study Church Ministry and Sacraments for one session to the satisfaction of a Faculty.

The motion was seconded and approved.

162. Petition 13 was withdrawn. Petition 13
withdrawn.

163. The Rev. Dr. Cumming Thom laid on the table the Petition 14 (Rev. Herbert G. Pepper) and moved that it be received. Petition 14
(Rev. H. G.
Pepper).

The motion was seconded and approved.

The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition of the Rev. H. G. Pepper in accordance with Rule 197 (e).

The motion was seconded and approved.

164. The Rev. Dr. Cumming Thom laid on the table the Petition 15 of the Rev. H. S. Morgan and moved that it be received. Petition 15
(Rev. H. S.
Morgan).

The motion was seconded and approved.

The Rev. Dr. Cumming Thom moved that the Assembly grant the prayer of the Petition of the Rev. H. S. Morgan in accordance with Rule 197 (e), with one year of study in a Theological Hall to the satisfaction of a Faculty, with examination in Church, Ministry and Sacraments, meanwhile fulfilling the requirements of the Home Mission Committee.

The motion was seconded and approved.

165. Overture VII was called. Overture VII.

The Rev. Dr. Cumming Thom and the Very Rev. A. C. Grieve stated the Overture.

Questions were called for.

The Rev. Dr. Cumming Thom moved "That the Assembly sustain the Overture and amend Rule 195 as follows: Omit all words after "General Assembly" in line 15. The Rule will then read as follows:

"A Minister or a Licentiate of one of the Presbyterian Churches of Great Britain, Ireland, or New Zealand, who

(a) is directly commissioned by the Colonial Committee of any such Churches, or

(b) is directly commissioned by a Committee in any of such places appointed for the selection of ministers by any State Assembly or Presbytery of this Church, or

(c) has accepted a call by any congregation of this Church or has been appointed to some ministerial office in the Church,

shall be received at once by the Committee on Reception of Ministers."

The motion was seconded and approved.

166. The Debate on the Reception of Ministers was adjourned. (Min. 172.) Debate
adjourned.

167. The House resumed in public. (Min. 141.) In Public.

168. Petition VIII (from Mesdames D. Blanchard, C. Dixon, etc.) was called. Petition VIII
(from Mes-
dames Blan-
chard, etc.).

Petitioners were called to the Bar.

Mrs. Blanchard stated the Petition.

Questions were called for.

Petitioners were removed from the Bar.

The Rev. F. Hanlin moved:

"That the Assembly—

"1. Grant the prayer of the Petition.

"2. Authorizé the Petitioners to form an Australia-wide organization for women.

"3. Confirm the object of the proposed organization to link the members of the Presbyterian Women's Organizations throughout the Commonwealth in a friendly comradeship for mutual help and inspiration and for united service to Christ and His Church at home and abroad.

"4. Authorize the Petitioners to draw up a draft constitution to be presented at the next meeting of the General Assembly of Australia."

The motion was seconded and approved.

169. The Debate on the Finance Deliverance was resumed. (Min. 22.) Finance debate
resumed.
By leave clause 2 was moved and seconded in the following form:

"2. Resolve that in computing the representation to G.A. of A. a congregation shall not be regarded as a sanctioned charge if it shall have been without a settled Minister for the twelve months previous to July 1st of the current year."

According to notice (31) Rev. R. G. Crawford moved the omission in clause 2 of the words "twelve months . . . current year" with a view to inserting other words, namely, "two years".

The amendment was seconded and approved.

Clause 3 was moved and seconded and disapproved as follows:

"3. Resolve that there be a reduction of approximately 40 per cent, in the number of representatives to the G.A. of A., the legal officers to arrange its equitable incidence."

Notice of Motion 32 was declared incompetent.

Clause 4 was moved, seconded and approved.

By leave clause 5 was moved and seconded as follows:

"5. Authorize payment of travelling expenses to delegates to next Assembly of the sum by which their expenses on the following basis exceed the sum of two pounds ten shillings—

(a) Where not more than one night in train—second class return fare.

(b) Where more than one night in train—first class return fare plus cost of sleeper.

(c) Tasmania—return plane fare from Tasmania to Melbourne in addition to rail fare when necessary."

The clause was approved.

Clauses 6-7 were moved, seconded and approved.

By leave clause 8, "Agree that the next Assembly be held in Sydney in 1954" was withdrawn.

Clauses 9-11 were moved, seconded and approved.

Clause 12 was moved, seconded and approved in the following form:

"12. Inform the Australian Council for the World Council of Churches that the G.A. of A. can only commit itself to the amount agreed to at regular meetings."

Clauses 13-14 were moved, seconded and approved.

By leave a new clause 15 was moved:

"15. Instruct the Finance Committee to pay £25 sterling to the World Presbyterian Alliance in respect to each of the preceding years—1948, 1949 and 1950, and to each of the next three years."

The motion was seconded and approved.

170. The Deliverance was approved as follows:

"That the Assembly—

"1. Receive the Report.

"2. Resolve that in computing the representation to G.A. of A. a congregation shall not be regarded as a sanctioned charge if it shall have been without a settled Minister for two years previous to July 1st of the current year.

"3. Resolve that if the Overture re Commission of Assembly fail, the Advisory Committee meet once only between Assemblies.

"4. Authorize payment of travelling expenses to delegates to next Assembly of the sum by which their expenses on the following basis exceed the sum of two pounds ten shillings:

(a) Where not more than one night in train—second class return fare.

(b) Where more than one night in train—first class return fare plus cost of sleeper.

(c) Tasmania—return plane fare from Tasmania to Melbourne in addition to rail fare when necessary.

"5. Request the Treasurers to advance an amount up to £3,000 to meet 1951 expenses until State assessments are received.

"6. Congratulate the Committee upon the publication of the Year Book and instruct the Committee to make arrangements for the Year Book to pay for itself and suggest to the Committee that more advertisements should be sought.

"7. Increase the allowance for Moderatorial expenses from £200 to £300 per annum.

"8. Approve subject to receiving assessments from State Assemblies the payment of the unpaid balance of the World Council of Churches (Central Office, Geneva), 1948/1950 assessment, viz. £223, and authorize payment of the annual assessment to the Australian Council for the World Council of Churches, this amount not to exceed £396 per annum, from which sum is to be deducted the proportion of Presbyterian annual contributions to the Fellowship.

"9. Approve subject to receiving assessments from State Assemblies the payment of the affiliation fee to the Geneva Central Office, this sum not to exceed £405 per annum, from which sum is to be deducted the proportion of Presbyterian annual contributions to the Fellowship.

"10. Inform the Australian Council for the World Council of Churches that the General Assembly of Australia can only commit itself to the amount agreed to at its regular meetings.

"11. Approve the creation of a Federal Assembly Capital Fund to which contributions are invited.

"12. Resolve that subject to the next Assembly being in Sydney in 1954 the annual assessment of the State Assemblies be as follows: Victoria £1,150, New South Wales £1,080, Queensland £360, South Australia £70, Western Australia £50, Tasmania £50, total £2,760, with the proviso that the Finance Committee be authorized to make a proportionate deduction in the assessments in any year if the figures in their opinion warrant it.

"13. Instruct the Finance Committee to pay £25 sterling to the World Presbyterian Alliance in respect to each of the preceding years—1948, 1949 and 1950, and to each of the next three years.

171. Mr. J. Downes submitted the report of the Trustees and moved the Deliverance: Trustees.

"That the Assembly—

"1. Receive the Report.

"2. Express regret at the death of Mr. Love and Mr. Proudfoot and sympathy with their relatives.

"3. Thank and discharge the surviving Trustees.

"4. Request State Assemblies where possible to arrange for the transfer of all properties held by them belonging to the Presbyterian Church of Australia to the Presbyterian Church of N.S.W. Property Trust and request such Trust to act as Trustees of the Presbyterian Church of Australia, and to report to each meeting of the General Assembly of Australia.

"5. In those States in which the Presbyterian Church (New South Wales) Property Trust is unable or unwilling to act request the Corporate Trustees of the Presbyterian Church in those States to act as the Trustees of the Presbyterian Church of Australia.

"6. Request the Corporate Trustees of the States other than New South Wales, who may be acting under Clause 5 hereof, to report annually to the Presbyterian Church (New South Wales) Property Trust. Such report to cover their activities up to December 31st of each year.

"7. Instruct the Law Agent to do all things necessary to carry out Clauses 4, 5 and 6 of this Deliverance."

The motion was seconded and approved.

172. The Debate on the Reception of Ministers was resumed. (Min. 166.)

173. The House sat in private. (Min. 176.)

By leave of the House Rev. F. Borland withdrew the words "and instruct... that effect" (Min. 131).

The Rev. E. Wallace Archer moved the omission of all words after "Assembly" with a view to the insertion of other words, viz.: "Recommend the Rev. Gordon Powell to make application to the Reception of Ministers Committee for reception as a minister of this Church and authorize the Committee to determine the matter."

The amendment was seconded and disapproved.

The motion was approved.

174. The Revs. E. W. Archer, G. Ross Williams, E. W. S. Bishop, R. H. Reid, C. S. Petrie, A. D. Brodie, A. J. Henderson, W. D. Marshall, W. O. C. Will and Walter Maclean entered their dissent. Dissent.

175. The House resumed in public. (Min. 173.)

176. Notices of Motion 42-43 were read and laid on the table. N.M.

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

W. D. MARSHALL,

J. M. STUCKEY,

Clerks.

EIGHTH SEDERUNT

*At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne,
on Monday, the 17th day of September, 1951, at 7 p.m.*

- Constitution. 178. The Assembly met pursuant to adjournment and was constituted with prayer.
- Business. 179. The Business Convener submitted the report of the Business Committee and moved that the Report be received and the Orders of the Day for Tuesday be approved.
The motion was seconded and approved.
- Minutes. 180. The Clerk intimated the corrections in the minutes of the fourth, fifth and sixth sederunts and moved that the minutes be confirmed.
The motion was seconded and approved.
- Late Nominations. 181. The Business Convener reported that several nominations for the College Committee were handed in late.
Action condoned. Mr. Forrest moved that the irregularity be condoned.
The motion was seconded and approved.
- Adjournment. 182. The House adjourned to meet to-morrow at 9.15 a.m., which having been duly intimated the sederunt was closed with the Benediction.
The Board of Missions demonstration was held as arranged.

W. D. MARSHALL,
J. M. STUCKEY,

Clerks.

NINTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne, on Tuesday, the 18th day of September, 1951, at 9.15 a.m.

183. The Assembly met pursuant to adjournment and was constituted with prayer. Constitution.

184. Overture III (re Ministers of Reformed Churches of Holland and Hungary) was called for. Overture III (re Ministers of Reformed Churches of Holland and Hungary).

The Rev. E. H. McLean Shugg stated the Overture.

Questions were called for.

On behalf of the Rev. J. P. Chaliner the Rev. E. H. McLean Shugg moved:

"That the Assembly—

"1. Sustain the Overture.

"2. Add to Regulation 195, under Article IX of the Articles of Agreement, after the words 'New Zealand', the words 'or the Netherlands', Reformed Church'."

The motion was seconded and approved.

185. The Rev. E. H. McL. Shugg submitted the report on the Studies for Training Women Workers and moved the Deliverance: Training of Women Workers.

"That the Assembly—

"1. Receive the report.

"2. Approve the regulations set out in the report.

"3. Approve the curriculum of subjects and text books set out in the Appendix to the report'.

"4. Authorize the faculties in N.S.W. and Victoria to examine their students and report results to this Committee for the necessary certificates for 1950.

"5. Authorize the Committee to appoint External Examiners for 1951."

The motion was seconded and approved.

186. The Rev. E. Wallace Archer submitted the report on Closer Relations with other Presbyterian Churches and moved the Deliverance: Closer Relations with other Presbyteries.

"That the General Assembly—

"1. Receive the Report.

"2. Express satisfaction with the progress made in bringing about friendly relations and co-operation with other Presbyterian Churches in Australia and authorise the Committee to continue its efforts to strengthen these ties of friendship and the area of co-operation as opportunity offers.

"3. Authorise the Committee to do all in its power to establish and develop friendly relations with the Reformed Churches in Indonesia.

"4. Approve the suggestion of the Executive Committee of the World Presbyterian Alliance that if possible an 'Australian' or 'Pacific' Section of the Alliance be formed; authorise the Committee to act in conjunction with other Presbyterian Churches in drawing up plans to this end; and instruct it to report progress to the next General Assembly.

"5. Instruct the Committee to consult with the Finance Committee and authorise the former, if it thinks desirable, to consult directly with the Finance or other corresponding committees of the State Assemblies, also to seek the help of interested persons privately, with a view to meeting the expenses of a conference of representatives of Australia and New Zealand in connection with the proposed new section of the Alliance, should such personal conference be found necessary to draw up a plan.

"6. Authorise the Committee to arrange if possible for official representatives of the Presbyterian Church of Australia to attend the next General Council of the World Presbyterian Alliance and give it power to appoint the same if financial arrangements to the satisfaction of the Finance Committee can be made.

"7. Instruct the Committee to convey to State Assemblies the request from the Alliance for increased financial support and to commend the request to their sympathetic consideration.

"8. Approve the following as a statement of the purposes of the 'Committee on Relations with Other Presbyterian Churches' and authorise it to function in conformity therewith, viz.:—

(1) To be the official channel of communication between the Presbyterian Church of Australia, on the one hand, and the World Presbyterian Alliance and other Churches of the Presbyterian family within and beyond Australia, on the other hand, in respect to their mutual interests and relations as branches of the Presbyterian communion.

(2) To maintain and strengthen friendly relations and co-operation and to encourage the mutual exchange of information and personal visits with other Presbyterian Churches, and with the World Presbyterian Alliance.

(3) When the General Assembly is not meeting or cannot conveniently make appointments, to appoint representatives of the Presbyterian Church of Australia to attend General Council or Section meetings of the World Presbyterian Alliance or other meetings of Reformed and Presbyterian Churches wherever this is desirable and financially and otherwise feasible.

(4) By means of official communications to the State Assemblies and their appropriate committee (if there be one) to keep the State Churches informed of the work and needs of the World Presbyterian Alliance and of this Committee, and, so far as it is desirable and possible, to co-ordinate the activities of the State Churches in those matters for which this Committee has a responsibility.

(5) To promote the interests of the World Presbyterian Alliance and of Presbyterian Churches generally by encouraging the circulation of 'The Presbyterian World,' the official organ of the Alliance, and by suitable information to Church papers, and by other available means.

(6) To organise financial support for the carrying on of the Committee's work and for the matters committed to its care—being careful to incur no debt (apart from the Convener's normal administrative expenses) without the consent of the Finance Committee.

(7) To report and make any necessary recommendations to the General Assembly relative to its work.

"9. Appoint the following as the 'Committee on Relations with Other Presbyterian Churches': Revs. E. Wallace Archer (Convener), G. T. Renfrey, R. Swanton, A. C. Watson, G. A. Wood; Mr. F. Maxwell Bradshaw; Dr. R. R. Wettenhall, plus one corresponding member co-opted by the Committee from each of the States other than Victoria." The motion was seconded and approved.

World Council
of Churches.

187. The Very Rev. J. R. Blanchard submitted the report of the Representatives on the World Council of Churches and moved the Deliverance.

Clauses 1-9 were moved, seconded and approved.

"That the Assembly—

"1. Receive the report.

"2. Rejoice in the good work being done by the Australian Council for the World Council of Churches and commend it to God.

"3. Especially commend to the prayers of our people the movement to secure chaplaincies and Christian centres in our Universities and also chaplaincies to > Trade Unions.

"4. Unite with sister Churches in expressing gratitude to God for the passing by the State Parliament in Victoria of the amending legislation to allow Scripture instruction as part' of the school curriculum.

"5. Urge upon ministers and people active interest in the work of State Committees of the Australian Council for the World Council of Churches and in branches of the same.

"6. Commend to all our congregations the suggestion that they enrol their ministers as members of the World Council of Churches Fellowship at £1/1/- a year, and also the provision of corporate membership in the same.

"7. Approve of Whitsunday being recognized as an appropriate time when special reference may be made to the World Council of Churches and other inter-Church movements.

"8. Appoint the Revs. W. A. Alston, E. W. Archer, the Very Rev. J. R. Blanchard, the Revs. C. T. F. Goy, F. Hanlin, T. MacDougall, Mr. J. R. Mackay, the Revs. Dr. W. Cumming Thom, A. C. Watson (Convener), as the Assembly's representatives to the Australian Council for the World Council of Churches, and appoint them together with the Moderator-General, the Revs. G. A. Wood, N. Faichney, R. G. Cruikshank as the Assembly's Ecumenical Committee.

"9. Urge the State Assemblies and particularly the Youth Departments to give full support to the South-East Asian Christian Youth Conference to be held at Mittagong, N.S.W., in January, 1952.

According to notice (13) the Rev. E. H. Vines moved as an additional clause:

"10. Request the World Council of Churches to consider the alteration of the credal basis by substituting for the words 'which acknowledge Jesus Christ as God and Saviour' one of the following—

- (a) which acknowledge that God was in Christ reconciling the world unto Himself;
- (b) which acknowledge Jesus Christ as Lord, to the glory of God the Father;
- (c) which acknowledge that Jesus is the Christ, the Son of God;
- (d) (some other formula)."

The motion was seconded and approved.

By leave the Rev. G. A. Wood moved as an additional clause:

"11. Commend the first Sunday of October as World Communion Sunday."

The motion was seconded and approved.

188. The Deliverance as amended was approved.

189. Petition (9) from the Presbytery of Beechworth was called for.

Petition 9
(from
Beechworth).

The Moderator ruled that the Petition was incompetent.

190. The Right Rev. J. 1£. Owen intimated to the House that a sum of £200 had been raised for Orphaned Missions at the Board of Missions Demonstration.

191. The Rev. J. P. Chaliner submitted the report on Immigration. And moved the Deliverance.

Clauses 1-8 were moved, seconded and approved.

Clause 9 was moved and seconded as follows:

"9. Reaffirm the need of a more vigorous housing policy in order to provide homes for New and Old Australians."

By leave the Rev. D. R. Wilcox moved the omission of all words in clause 9 with a view to inserting other words, viz.:

"9. Request the Commonwealth Minister for Immigration to concentrate every effort towards providing homes or finance for migrants at present in Government hostels, in order to facilitate their assimilation."

The amendment was seconded and disapproved.

Clause 9 was approved.

Clause 10 was approved.

192. The Venerable Archdeacon Williams was introduced to the Moderator and welcomed.

Welcome to
The Ven.
Archdeacon
Williams.

The Venerable Archdeacon Williams addressed the House.

193. The Deliverance was approved as follows:

"That the Assembly—

"1. Receive the Report.

"2. Appoint the following Committee: Revs. J. P. Chaliner (Convener), E. H. McL. Shugg, W. Maclean, A. McMillan, James Jones, F. Spencer, B. W. Morey, R. J. Scrimgeour, A. R. Barnett, Hector Harrison, A. E. Brice, S. Russell Scott, H. S. Bunn, D. R. Wilcox, V. Clark-Duff, S. E. McKay, R. S. C. Blance, N. MacLeod (W.A.), A. Duff, J. W. Miller, and Messrs. J. Downes, R. S. Byrnes, the Hon. T. Paterson, N. F. Nelson, with power to add.

"3. Empower the Victorian members of this Committee of the G.A. of A. as the Executive to deal with immediate problems relating to Immigration.

"4. While expressing gratification with the Government's Immigration Programme whereby the Australian population has been increased by nearly half a million, urge the Government to endeavour to secure at least 50 per cent, of migrants from the United Kingdom in order to maintain the British character of the Australian community.

"5. Emphasize the need of effectively screening European migrants before permitting them to embark for Australia.

"6. Record appreciation of the migration agreement between the Commonwealth and Netherlands Governments for granting assisted passages to Dutch ministers coming to settle in Australia.

"7. Note with satisfaction the provision made by the Commonwealth and State Governments for the introduction of child migrants from Europe.

"8. Express gratification at the success of the Australian Citizenship Conventions.

"9. Reaffirm the need of a more vigorous housing policy in order to provide homes for New and Old Australians.

"10. Authorize the Treasurer to pay our quota towards the expenses of the Federal Inter-Church Migration Committee, namely £75 per annum, to be collected from State Assemblies as set out hereunder: New South Wales £25, Victoria £25, Queensland £10, South Australia £5, Western Australia £5, Tasmania £5, total £75."

Dissent.

194. The Revs. J. Priestley, G. R. Williams, Frank Hanlin, A. M» Clark, W. Pollack, C. S. Petrie, W. Harrison, A. Christie-Johnston, R. H. C. Crowe, and E. M. Merton entered their dissent against clauses 4 and 5 on the following grounds, viz., that the clauses commit the Assembly to a declaration which implies exclusions inconsistent with the inclusive nature of the Christian view of man.

New Life Movement.

195. The Rev. K. W. Burton submitted the report on the New Life Movement and moved the Deliverance as amended in accordance with Notice of Motion 36 as under:

“That the Assembly—

“1. Receive the report.

“2. Acknowledge the Blessing of God in quickening the life of the Churches wherein the Assemblies and Presbyteries implemented the scheme of the New Life Movement.

“3. Urge Presbyteries and congregations to a continued consecration to serve the movement as set out in the 1949 plan.

“4. Refer the question of the appointment of a full-time Director of the Movement to the Committee for further consideration.

“5. Refer the suggestion that an evangelist be brought from overseas to the Committee for further consideration.

“6. Give authority to the Committee to extend the Movement beyond the present three-year-plan as may appear desirable.

“7. Appoint the N.S.W. New Life Movement Committee as the Executive Committee of the Movement, with the Rev. Keith W. Burton as Convener.”

The motion was seconded.

196. The debate was adjourned (Min. 197).

197. The debate was resumed (Min. 196).

198. The Deliverance was approved.

Public Questions.

199. The Rev. K. W. Burton submitted the report on Public Questions and moved the Deliverance.

The Convener accepted the substance of notice of motion (14).

Clauses 1-4 were moved and seconded and approved.

In accordance with Notice of Motion 35, clause 5 was moved and seconded as follows:

“5. Reiterate our opposition to the principle of Government subsidies to denominational schools or denominational universities, and express grave concern at the action of the A.C.T. Advisory Council in recommending the granting of financial aid to private schools in Canberra and convey this resolution to the Minister for the Interior.”

Clause 5 was approved.

Clauses 6 and 7 were moved and seconded and approved.

Clause 8 was moved and seconded, as follows:

“8. Request the Public Questions Committee of the G.A.A. to draw up a statement on the religious, social, economic and national basis of Sunday observance, and submit the statement to the respective committee of each State Assembly for consideration, and, when fully approved by all of these committees, request the Committee to issue the statement as the mind of the Assembly.

200. Clause 8 was deferred until Communication XIII had been considered. (Min. 205.)

201. Communication XIII was laid on the table and received.

202. The Rev. D. F. Mitchell and Mr. G. U. Nathan stated the Overture contained in the Communication XIII.

Questions were called for.

203. The movers fell from Notices of Motion 27 and 37.

204. The Rev. K. W. Burton moved:

“That the Assembly—

(a) Sustain the Overture insofar as it raises the question.

(b) Refer the suggestion contained therein, together with those contained in Motion 37 by the Rev. W. E. Blackwood and the relevant minutes of the State Assembly of Victoria, to the Public Question Committee for report to next Assembly.”

[“The General Assembly of Australia declares that—<

“1. There is a vital connection between the Sabbath of the Old Testament and the Lord’s Day, inasmuch as Jesus Christ claimed to be Lord of the Sabbath, and that ‘the Sabbath was made for man’, not just for the Jew.

“2. The Lord’s Day or Christian Sunday is, therefore, set apart as a day of rest from all ordinary work, except works of necessity and mercy,

Communication XIII (Hartwell Overture).

and as a day for honouring Jesus Christ as Lord and Saviour, celebrating as it does His rising from the dead, and the Pentecostal bestowal of the Holy Spirit.

"3. It is the privilege and duty of all people, whether under law or in grace, to participate in corporate worship and to use the Day specifically for spiritual culture and refreshment, and for doing good in acts of mercy and service.

"4. Though the Church refrains from condemnation of acts which accord with the dictates of the individual's conscience, it claims that the call of the Sabbath comes from God, and therefore cannot be ignored without grievous hurt to the individual and to the community.

"5. The Presbyterian Church of Australia must therefore challenge State and Municipal authorities and all charitable, commercial, sporting and entertainment organizations that they preserve the atmosphere necessary for the true purpose of the Lord's Day and to refrain from permitting the organization of gatherings that would put a strain upon the Christian conscience.

"6. The Presbyterian Church of Australia is constrained to invite all Christian Churches to unite in a sustained and urgent call to all Christian people to regard the Christian heritage of the Lord's Day as a definite challenge to engage regularly in public worship, to maintain Christian ordinances and to accept it as a supreme opportunity for the spread of the Gospel, the building up of the Kingdom of God, and as a necessity for the future moral and spiritual progress of humanity."]

The motion was seconded and approved.

205. By leave clause 8 of the Public Questions Deliverance was withdrawn. (Min. 200.)

Clause 9 was moved, seconded and approved.

206. The Deliverance as amended was approved as follows:

"That the Assembly—

"1. Receive the Report.

"2. Thank the Rev. A. Trafford Walker for his services to this Committee whilst Convener of the G.A.A. Public Questions Committee.

"3. (a) Urge upon our people the absolute necessity, in addition to personal friendship with Christ, that they express the practical application of their Christian Faith in the wider fields of social activity, national and international affairs.

(b) Assure our neighbours in South-East Asia that we are anxious to prove ourselves as peacefully co-operative.

"4. Acknowledge the varying success of Marriage Guidance Councils and suggest, where possible, an enlargement of their field of operation.

"5. Reiterate its opposition to the principle of Government subsidies to denominational schools or denominational universities, and express grave concern at the action of the A.C.T. Advisory Council in recommending the granting of financial aid to private schools in Canberra and convey this resolution to the Minister for the Interior.

"6. Counsel the State Public Questions Committees to keep a strict watch over 'approved' text-books used in State or Public Schools under Government control, especially those books on the subject of history, in order to guard against religious and sectarian bias.

"7. (a) Declare its conviction that gambling is a vice which tends to the lowering of the Christian moral standards; and in view of the deleterious effect of the evil on the moral, economic and social aspect of the national life the Assembly direct all communicants and adherents to abstain from participation therein.

(b) Congratulate the State Governments of Victoria and South Australia on their decisions not to introduce State lotteries as a means of raising funds for hospitals.

(c) Request State Assemblies where lotteries are Governmental policy not to slacken in their opposition to this social evil until it is abolished by the law of State Parliaments.

(d) Counsel ministers, Sunday School staffs, religious instruction teachers and Fellowship Groups to keep continually before their hearers the insidious moral danger involved in the unethical principle of gambling.

"8. Appoint the New South Wales Church Life and Work Committee as the Public Questions Committee, Rev. S. A. Eastman Convener."

207. By notice (No. 6) the Rev. J. Priestley moved:

"That the Assembly—

- (a) Reaffirm that the primary task of the Church is evangelism, and that God's forgiveness is directed towards all men;
- (b) Recognize that one area of evangelism is within the divisions of society which themselves are God's righteous judgments;
- (c) Affirm that to declare the Communist Party unlawful would make the Church's task of evangelizing Communists and non-Communists increasingly difficult;
- (d) Counsel all Presbyterians to exercise, in the forthcoming Referendum their obligations with Christian insights, and refrain from intensifying the obstacles to evangelism; and
- (e) Exhort all Presbyterians, constantly offering to God that devotion from which alone the will to evangelize proceeds, to enter the arena of social divisions and there discharge the task of evangelism to which God has called them.

The motion was seconded.

Previous Question.

208. The Rev. R. G. Crawford moved the previous question.

The motion was approved and the House passed to the next business.

209. The Order of the Day was called and the ballot was taken.

Reference I (re Church Hymnary).

210. The Reference I from the State Assembly of New South Wales (re Church Hymnary) was called.

The Very Rev. A. C. Grieve submitted the Reference, which was received. By leave the Rev. Louis Blanchard, according to notice of motion (3) moved:

"That the Assembly—

"1. While expressing general satisfaction with the Scottish Psalter and Church Hymnary (revised edition) recognize that the time is ripe for a further revision with a view to the inclusion of many new hymns and tunes, and reconsideration of some of the settings and harmonies.

"2. Instruct the Committee on Aids to Devotion to open negotiations for this purpose with the Praise Committee (or other appropriate Committee) of the Church of Scotland."

The motion was seconded and approved.

Attitude to Creed.

211. The Rev. S. A. Goddard laid on the table the report on the Church's Attitude to its Creed and moved the Deliverance.

Clause 1 was moved, seconded and approved.

Clauses 2-4 were moved and seconded as follows:

"2. Approve the proposed alterations to the Basis of Union and Declaratory Statement and Formula, and under Section (iii) of the Basis of Union (Rule 120), remit the same to State Assemblies and, directly, to Presbyteries, and instruct them to report their approval or disapproval of the proposed alterations.

"3. Approve the proposed addition to Article XI, and under Article XIV (Rule 158) remit the same to State Assemblies, and, directly, to Presbyteries, and instruct them to report their approval or disapproval of the proposed addition.

"4. Approve the proposed Preamble and Questions for use at Ordination and Induction of a Minister, and, remit the same to State Assemblies, and, directly, to Presbyteries, and instruct them to report their approval or disapproval of them.

212. According to notice of motion (22) the Rev. E. Wallace Archer moved the omission of all words in clauses 2, 3 and 4 of the Deliverance with a view to inserting other words, viz.:

"2. Refer back clauses 2 and 4 to the Committee for further consideration and with instructions to refer to the Procurator for his considered opinion submission to be made to him by the Committee on the one part and by the Rev. E. Wallace Archer and Mr. F. Maxwell Bradshaw on the other part in respect to:

- (a) Whether there is constitutional power to make the changes in the Basis of Union, the Articles of Agreement, and in other matters as proposed by the Committee;
- (b) whether, assuming such powers to exist, the changes proposed are such as to be both effective and appropriate for the purposes sought to be achieved.

"3. Refer clause 3 to the Code Committee for consideration, and instruct it to recommend to the Assembly at a later sederunt how it suggests the matter contained therein should be dealt with."

The amendment was seconded and disapproved.

Clauses 2, 3 and 4 were approved.

Clause 5 was moved, seconded and approved.

213. The Deliverance as a whole was approved as follows:

"That the Assembly—

"1. Receive the Report.

"2. Approve the proposed alterations to the Basis of Union and Declaratory Statement and Formula, and under Section (iii) of the Basis of Union (Rule 120), remit the same to State Assemblies and, directly, to Presbyteries, and instruct them to report their approval or disapproval of the proposed alterations. (Min. 229.)

"3. Approve the proposed addition to Article XI, and under Article XIV (Rule 158) remit the same to State Assemblies, and, directly, to Presbyteries, and instruct them to report their approval or disapproval of the proposed addition. (Min. 229.)

"4. Approve the proposed Preamble and Questions for use at Ordination and Induction of a Minister, and, remit the same to State Assemblies, and, directly, to Presbyteries, and instruct them to report their approval or disapproval of them. (Min. 229.)

"5. Reappoint the Committee as follows:

Convener: Rev. S. A. Goddard.

New South Wales: The Rev. Dr. Cumming Thom (State Convener), the Revs. Colin Dyster, D. J. Flockhart, A. C. Grieve, W. Thinmont, Dr. Haultain Brown, Prof. J. McIntyre, Dr. G. R. S. Reid, J. Gray Robertson, and E. H. Vines. Messrs. J. Downes, H. E. Atkinson, E. A. Hunt.

Queensland: Rev. Prof. H. S. R. Innes (State Convener), and the Revs. R. Bardon, Principal Henderson, N. H. Joughin, Prof. W. M. Kyle, and Messrs. B. G. Patterson, John Campbell.

South Australia: Revs. S. Martin and J. R. Blanchard (Joint Conveners), Rev. K. Dyster, Mr. H. E. Zelling and D. Grieve.

Tasmania: Rev. J. C. Jones (State Convener), and Revs. A. Christie-Johnston and H. L. Dunn, and Messrs. W. W. Briggs and E. R. Henry.

Victoria: Rev. S. A. Goddard (State Convener), and Revs. Principal H. Maclean, Prof. J. Gillies, R. Miller, C. S. Petrie, R. Swanton, D. Mitchell, G. C. Day, F. Cunningham, A. Crichton Barr, Prof. Hopkirk and Mr. S. L. Prescott.

Western Australia: Rev. G. Cameron (State Convener), and Revs. T. Gibson, J. McMaster, Neil MacLeod, J. Watson, J. G. Thrum and Messrs. Hector Bracks, D. W. Moore and Dr. Alan Barr.

214. The Rev. E. Wallace Archer and Mr. F. Maxwell Bradshaw entered dissent for the following reasons: Dissent and
Reasons.

"1. The proposed plan of amendment to the constitution of the Church cannot validly be made.

"2. If the General Assembly were to treat the purported amendments as part of the constitution of the Church most serious consequences in respect of property held in trust could ensue (including particularly property of the State Churches).

"3. Inadequate consideration has been given to the objections of those opposed to the proposed amendments.

"4. The proposed amendments are inappropriate for their declared purpose."

215. The Procurator was appointed to answer reasons for dissent. (Min. 234.)

216. Mr. A. E. Forrest submitted the report on the ballot.

Ballot

The Business Convener moved:

"That the Assembly—

"1. Receive the Report.

"2. Confirm the Election of the Committee as reported.

"3. Thank and discharge the Committee."

The motion was seconded and approved.

217. Notices of Motion 44-46 were read and laid on the table.

N.M.

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

W. D. MARSHALL,

J. M. STUCKEY,

Clerks.

TENTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne, on Tuesday, the 18th day of September, 1951, at 7 p.m.

- Constitution. 219. The Assembly met pursuant to adjournment and was constituted with prayer.
- Business. 220. The Business Convener submitted the report of the Business Committee and moved that the order of business for to-morrow be approved. The motion was seconded and approved.
- Minutes. 221. The Clerk intimated the corrections in the minutes of yesterday's sederunts and moved that the minutes be confirmed. The motion was seconded and approved.
- Training for the Ministry (resumed). 222. The debate on the Commission on the Training for the Ministry was resumed. (Min. 88.)
By leave clauses II-V were moved, seconded and approved.
The Convener moved the Deliverance as a whole as follows:
"I. Receive the Report.
"II. Approve in general the proposed new rules of admission to the Theological Hall and the subjects prescribed for entrance; and the new course of training of candidates for the Ministry as follows:

General Regulations

1. Before admission to the Course of Training applicants must be duly accepted as "candidates for the Ministry" by the Presbyterian Churches of their several States.
2. Every such applicant must be a member of the Presbyterian Church in full communion, and shall produce to the State Committee a certificate from the Presbytery, within whose bounds he usually resides, that his character and personality are such as to fit him for the work of the Ministry—before providing a certificate Presbyteries shall take practical steps to ascertain that the applicant possesses such qualifications.
3. Applicants for admission to the Course of Training shall produce evidence to the College Committee that they have passed the examinations required for such admission.

Rules of Entrance

1. The traditional standard of the Presbyterian Church for preparation for Theological Hall studies is University graduation, and this is the standard aimed at and kept steadfastly in view in Australia. Any candidate who has qualified to matriculate at a recognized University may be deemed to have the qualifications for admission to the Course of Training.
2. Every candidate who has not qualified to matriculate at a recognized University shall be required to produce evidence satisfactory to the College Committee—
 - (a) That he has passed in three subjects of a Matriculation Examination of a recognized University, one of which shall be English; or
 - (b) That he has passed in an Entrance Examination, set by the College Committee, in the subjects of English Literature, English Expression and Modern History.

Course of Training

1. The basic Course of Training shall be for a period of at least five years, including three years in the Theological Hall.
2. The first year of such training shall be in the Theological Hall and shall consist of full time study in the following subjects—
 - (a) Introduction to Theological Studies.
 - (b) English Bible (including method of study, one O.T. Book and one N.T. Book, designed to stimulate language study).
 - (c) Hebrew.
 - (d) New Testament Greek.
 - (e) At least one University subject.
3. (a) At the completion of this first year, the Faculty or Senatus shall determine the type of course each student shall follow in the remaining years of training.
(b) It shall be within the power of the Faculty or Senatus to permit students to discontinue the study of Hebrew at this stage.

University Course

4. (a) Candidates directed to the University shall be required to pursue studies for at least two years to the satisfaction of the Faculty or Senatus and to pass in at least six University subjects unless the Faculty or Senatus shall otherwise determine. Candidates shall also be required to continue studies in Greek, Hebrew and English Bible (except where permitted to discontinue Hebrew in accordance with 3 (b) above).

Student Assistant Course

4. (b) Candidates directed to Student Assistantships shall be required to serve under a Minister or Moderator of a Home Mission Station for at least two years and continue studies in Greek, Hebrew (see 3 (b)) and English Bible; to pursue a specified course of reading to submit two sermons per year for criticism and to conduct one service of worship as directed.

This course of training shall be approved and supervised by the Faculty or Senatus. Appointments to Student Assistantships shall be made by the Home Mission Committee in consultation with the State Committee on Theological Education.

5. The Faculty or Senatus may transfer a candidate from a University Course to a Student Assistant Course.

6. Candidature may be terminated at any stage of a candidate's training.

Rules of Exit

1. The Exit Certificate shall not be issued to a candidate until—

(a) he has completed the three years' course of study in a Theological Hall to the satisfaction of the Faculty or Senatus concerned, and a certificate to that effect has been received by the Secretary for Exit of the College Committee;

(b) he has passed the Exit Examination.

2. The subjects in which the candidate shall be required to satisfy the Faculty or Senatus concerned shall be the basic subjects as defined in Article viii d, namely, Hebrew with O.T. Exegesis, New Testament Greek with N.T. Exegesis, Systematic Theology, Apologetics, Church History and Practical Training. Candidates shall be tested in these subjects at all stages of their training in the Theological Hall on the basis of a syllabus approved by the College Committee and by means of class examinations, critical exercises, theses, or such other forms of examination as shall from time to time be determined by the Committee responsible for Theological Education in each State. These examinations shall be conducted by the State Committee.

3. Candidates shall also be required to pass an examination conducted by the College Committee, and designed to test the general competence of the candidates in Doctrine, Polity, and Biblical Studies. In each subject of this examination, one examiner shall be a full time teacher. External examiners shall be appointed by the College Committee and these may be appointed from within the respective States in order that they may be available for consultation.

Special Cases

The Executive of the College Committee shall be empowered to deal with special cases as they arise from time to time. Any amendment of procedure which may be found necessary in special cases shall be duly reported to the General Assembly.

"III. Direct the College Committee, with the State Theological Education Committees, to bring the new course of training into operation in each State as soon as possible, taking into consideration the views and needs of the Home Mission Committees of, and the exigencies of the situation in, the respective States.

"IV. Declare that the new course shall be regarded as an experiment during the next three years, and instruct the College Committee to report on the success or otherwise of the experiment to the next General Assembly of Australia.

"V. Thank and discharge the Commission."

The motion was seconded and approved.

223. The Moderator conveyed the thanks of the Assembly to the Con-
vener and members of the Commission.

Thanks to the
Commission.

224. The House adjourned to meet to-morrow at 9.15 a.m., which
having been duly intimated the sederunt was closed with the Benediction.

Adjournment.

The A.I.M. Demonstration was held as arranged.

W. D. MARSHALL,

J. M. STUCKEY,

Clerks.

ELEVENTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne, on Wednesday, the 19th day of September, 1951, at 9.15 a.m.

- Constitution. 225. The Assembly met pursuant to adjournment and was constituted with prayer.
- N.M. 226. Notices of motion (47-48) were read and laid on the table.
- Functions and constitution of G.A.A. 227. The Rev. J. G. Robertson submitted the report of the Ad Hoc Committee appointed to inquire into the constitution and functions of the G.A.A. (Min. 60.)
“That the Assembly—
“1. Receive the Report.
“2. Instruct the Federal Advisory Committee to meet only once between meetings of the General Assembly, such meeting to take place in the September prior to the meeting of each General Assembly.
“3. Request Committees whose representatives attend the meeting of the Federal Advisory Committee to pay the expenses of such representatives.
“4. Constitute the Business Committee of the General Assembly of Australia as follows:
(a) A Convener.
(b) The Procurator and the Law Agent.
(c) Clerk and Junior Clerk of the General Assembly.
(d) Convener of Board of Missions, Australian Inland Mission, College Committee, Board of Religious Education, Reception of Ministers Committee, Finance Committee, and Code Committee.
(e) General Secretaries of State Churches, who are ministers or elders of the Church.
“5. Appoint the Business Committee of the General Assembly of the State in which each next meeting of the General Assembly of Australia is to be held a special Committee to take all necessary steps and give all necessary directions for the due preparation of the business for such meeting and in particular—
(a) to notify the Convener of each Committee of the Assembly not later than the first day of May in each year in which the General Assembly is to meet that all reports intended for inclusion in the White Book must be forwarded to the Special Committee not later than the 30th day of June in such year.
(b) To arrange for the printing of the White Book after consultation with the Business Committee of the G.A.A.
(c) To forward a copy of the White Book to each delegate in time to reach him at least two weeks before the General Assembly meets.
“6. Declare that all notices of motion must be prepared in triplicate and forwarded to the Convener of the Business Committee, who shall forward one copy forthwith to the Convener of the Committee concerned.
“7. Continue the Committee and instruct it to inquire into the desirability of reducing the number of Assembly members and the number of its Committees and to report to next General Assembly.”
The motion was seconded and approved.
- Business Convener appointed. 228. By leave of the House, the Rev. J. G. Robertson moved: -
“That the Assembly—
“Appoint the Rev. T. McDougall as Business Convener of next Assembly.”
The motion was seconded and approved.
- Correction re Attitude to Creed. 229. By leave of the House, the Procurator moved a correction in clauses 2-4 of the Deliverance on the Church's Attitude to its Creed, as follows:—
“Omit the words ‘remit the same to State Assemblies and directly to Presbyteries’, and insert the words ‘remit the same to State Assemblies and through them to Presbyteries’.” [Min. 213 (2-4).]
The motion was seconded and approved.
- Junior Clerk Appointed. 230. The Moderator intimated to the Rev. J. M. Stuckey his appointment as Junior Clerk of the Assembly and congratulated him.
The Rev. J. M. Stuckey intimated his acceptance of the position and thanked the Assembly.
- Beneficiary. 231. The Rev. A. M. Clark laid on the table the report of the Beneficiary Fund and moved the Deliverance:
“That the Assembly:
“1. Receive the Report.
“2. Add a new chapter, IX A, comprising Rules 413-439 inclusive, as follows:—

Establishment

413. Pursuant to Article of Agreement (XIV) of the Deed of Union the General Assembly hereby resolves to form a fund, to be called the Beneficiary Fund, for the benefit of Ministers of the Church incapacitated by age or infirmity and of the widows and orphans of deceased Ministers of the Church, subject to the following Rules:—

Standing Committee of Management

414. Clause (1) The Fund shall be managed by a Standing Committee of the General Assembly constituted in terms of Rule 179, provided that the immediate Past Convener of the Committee shall be ex-officio a member of the Committee.

Executive Sub-Committee

415. (2) There shall be an Executive Sub-Committee of three, consisting of the Convener of the Committee and a Minister and an Elder of the Church appointed by the Committee, and entitled to exercise all such rights powers and authorities as are delegated to it from time to time by the Committee.

Secretary

416. (3) The Committee may appoint as its Secretary and as Secretary to the Sub-Committee the Secretary of the General Assembly or the Secretary of a State Assembly who with the assistance of his staff shall be responsible for keeping all the records and accounts of the Fund and it may arrange with the General Assembly or such State Assembly as the case may be the remuneration for the duties thereby carried out including provision for audit.

The Fund

4 7. (4) The Fund shall consist of:—

- (a) the annual Rates in respect of members, comprising the personal contributions or other payments of members and the contributions made by Congregations in respect of members
- (b) other moneys and donations and bequests paid to or received by the Fund
- (c) the investments of the Fund and the income derived therefrom.

Investment

418. (5) The Fund shall be maintained separately from other moneys and assets of the Church and shall be invested under the control of and at the discretion of the Committee in the name of Trustees appointed by the General Assembly or of the Trusts Corporation of any State Assembly or any of them, as custodian trustees, in any form of investment authorized by the law relating to Trustees of the Commonwealth of Australia or of any State of the Commonwealth, or in any stock, shares or debenture of any company or corporation, or in any property real or personal, or by way of loan upon the security of any of the foregoing, or to a member upon the security of prospective benefits from or interest in the Fund, or on deposit with the General Assembly or any State Assembly or any bank, or in any other investment approved by the General Assembly. The Committee may upon application and on such terms and conditions as it shall determine grant to any member who has attained age 45 years and whose personal contributions are not in arrear a loan on the security of a registered first mortgage of a house property suitable for his personal occupation on retirement and being acquired by him for that purpose provided that

- (a) the Committee is satisfied that the loan is a suitable investment for the Fund
- (b) the interest rate payable on the loan is at least 3 per centum per annum
- (c) provision is made for regular reduction of the principal moneys owing
- (d) interest payable on the loan shall be a first charge on any annuity benefits payable out of the Fund in respect of the member
- (e) the loan does not exceed two-thirds of the value placed on the mortgaged house property by a professionally qualified valuer nominated by the Committee

(Min. 231 contd.)

- (f) the mortgage is prepared by the Law Agent or a solicitor nominated by the Committee and
- (g) all legal valuation and other costs in connection with any application or loan are met by the member.

Definitions

419. (6) In these Rules, unless the context requires otherwise:—
- (a) "Minister" shall mean a Minister in the active service of the Church in Australia, Professor of Theology, Foreign Missionary, or a Minister of the Church or other person actively holding any other office in the Church.
 - (b) "Eligible Minister" shall mean a Minister as defined in these Rules required or permitted by the Rules or by a resolution of the General Assembly or of any State Assembly to become a member of the Fund[^]
 - (c) "Member" shall mean an eligible Minister who has been admitted to and continues membership of the Fund pursuant to these Rules and includes a member in receipt of an annuity.
 - (d) "The Actuary" shall mean the qualified actuary appointed by the Committee to be the consulting actuary to the Fund.
 - (e) "Congregation" shall mean any congregation or Committee of the Church in Australia.
 - (f) "State Assembly" shall mean where the context requires the Presbyterian Church of the State or group of States of the Commonwealth of Australia to which such State Assembly relates.
 - (g) "Disability" shall mean inability, due to disease, injury or infirmity, and which in the opinion of the Committee will be permanent and continuous, of a member to continue in active service as a Minister in his usual office of remuneration in the Church or in any other such office which, in the opinion of the Committee, is suitable and appropriate, having regard to his standing and the nature of his disability.
 - (h) "Stipend" shall mean the annual stipend or salary received by a member including any personal sustentation grant or other aid in augmentation of stipend or salary, but excluding any dependents' allowance and any transport or other ad hoc allowance.

Application for Membership

420. (7) Every eligible Minister shall within one month after becoming an eligible Minister complete an application, in the form prescribed by the Committee, to become a member and cause it to be lodged with the Committee or its Secretary.

Medical Examination.

421. (8) Within one month after lodging such application an eligible Minister shall submit himself for medical examination by a medical practitioner nominated by the Committee and shall in connection therewith, complete a Personal Statement, relating to his personal and family medical history, in the form prescribed by the Committee. The Committee may make regulations providing for the waiving of the above provisions for medical examination in respect of eligible Ministers who have within fifteen months prior to becoming eligible Ministers completed a studentship at a Theological Hall and who upon commencing such studentship satisfied the Committee as a result of medical examination that they were then in good health.

Acceptance of Membership

422. (9) The Personal Statement and medical examination report shall be considered by the Committee and according to the decision of the Committee the eligible Minister shall be informed of the conditions upon which and the date on and from which his application to become a member is accepted. The Committee, if it considers his personal or family history or state of health as disclosed by the medical examination warrants it, may require him to personally contribute an additional annual rate of secure right to the full scale of benefits provided by these Rules for a member of his age, or may accept his application subject to a reduced scale of benefits other than those benefits commencing upon retirement on annuity or upon death on or after attaining age 65 years.

On and from the effective date of such acceptance by the Committee of such application an eligible Minister shall become a member and shall be deemed to have agreed to be bound by the Rules of the Fund and any alterations or additions thereto subject always to any special conditions upon which his application was accepted.

(Min. 231 contd.)

Rates

423. (10) There shall be paid into the Fund by or on behalf of every member, according to his age nearest birthday at the date of becoming a member, the annual rate set out in the following table:—

Age nearest birthday at the date of becoming a member	Annual Rate
25 and under	£30 15 0
26	31 19 2
27	33 4 10
28	34 12 2
29	36 1 4

Age nearest birthday at the date of becoming a member	Annual Rate
30	37 12 6
31	39 5 2
32	41 0 4
33	42 18 0
34	44 18 8
35	47 2 4
36	49 8 0
37	51 17 10
38	54 12 2
39	57 11 4
40	60 16 0
41	64 4 8
42	68 0 6
43	72 4 6
44	76 17 4
45	82 0 2

The annual rate shall be payable by half-yearly instalments due in advance on the first day of January and July in each year provided that the first instalment due in respect of a member shall be that due on the half-yearly due date on or next following the date on which he becomes a member and the last instalment shall be that due on the half-yearly due date next preceding his 65th birthday or earlier death or retirement on annuity.

Members over age 45 on becoming a member

424. (11) A member whose age nearest birthday at the date of becoming a member exceeds 45 years shall be entitled to the following options:—

- (a) the annual rate payable by or on behalf of him shall be that for age 45 nearest birthday in which case the scale of benefits in respect of him shall be on a reduced scale determined by the Committee acting on the advice of the actuary, or
- (b) if he personally contributes or there is contributed on his behalf an additional annual rate equal to the difference between the annual rate for his age (to be determined by the Committee acting on the advice of the actuary) and that for age 45 nearest birthday the full scale of benefits shall apply in respect of him or if he personally contributes or there is contributed on his behalf part of such difference an appropriate intermediate scale of benefits shall apply.

Members' personal contributions

425. (12) Each member shall pay or cause to be paid into the Fund the following percentage of his stipend, according to his age nearest birthday at the date of becoming a member, as a personal contribution towards and on account of the annual rates due in respect of him (together with any additional annual rate payable pursuant to the provisions of Clauses (9), (11) or (16) (c) of these Rules):—

Age nearest birthday at the date of becoming a member	Percentage of Stipend
25 and under	3.5
26	3.65
27	3.8
28	3.95
29	4.1

(Min. 231 contd.)

Age nearest birthday at the date of becoming a member	Percentage of Stipend
30	4.25
31	4.45
32	4.65
33	4.85
34	5.05
35	5.25
36	5.5
37	5.75
38	6.0
39	6.25
40	6.5
41	6.8
42	7.1
43	7.4
44	7.7
45	8.0

Members' personal contributions and other payments shall be payable by the same instalments and due on the same dates as are provided in respect of annual rates in Clause (10) of these Rules but no benefit under the Fund shall accrue in respect of any member unless and until the first two half-yearly instalments of his personal contributions and other payments are duly paid.

The Committee may require a member to authorize the Treasurer of the Board of Management or other authority responsible for the payment of stipend to the member to deduct from his stipend and pay or cause to be paid into the Fund as they fall due the instalments of his Personal contributions and other payments.

The balance of the annual rates in respect of a member shall be met by the contributions of congregations pursuant to Clause (14) of these Rules.

Arrears of personal Contributions

426. (13) Interest at the rate of 3½ per centum per annum shall be payable by a member on such of the personal contributions or other payments due by him as are more than three months in arrear (such interest to accrue from the expiry of such period of three months) and any such arrears and interest shall be a first charge on benefits in respect of him and shall be deducted from any such benefits as may become payable. If any such personal contribution or other payment shall be more than two years in arrear the Committee shall report the fact to the General Assembly and to the Presbytery having jurisdiction over the member and it may in its absolute discretion suspend his right to all benefits under the Fund until such default is remedied.

Contributions by Congregations

427. (14) Every congregation in Australia shall on the first day of January in each year pay or cause to be paid into the Fund, towards and on account of the balance of the annual rates due in respect of members, an annual contribution being a percentage of its ordinary revenue (excluding Sustentation and other grants received from funds under the jurisdiction of the General Assembly or of a State Assembly) for its completed financial year immediately preceding such due date, determined according to the following formula:—

$$\text{Percentage payable} = 3\frac{1}{2} \times \frac{N_a}{N_a + N_s}$$

where:—

N_a is the number on such first day of January of contributing members of this Fund under the jurisdiction of the State Assembly having jurisdiction over such congregation.

N_s is the number on such first day of January of individual persons who are contributing members of the Beneficiary or Provident Fund (including any Widows' and Orphans' fund) relating to such State Assembly,

(Min. 231 contd.)

but excluding both from Na and N, Professors of Theology, Foreign Missionaries and Ministers of the Church or other persons holding any office in the Church other than in the active service of a congregation.

A congregation's contributions shall be paid to the Fund through its relative State Assembly and if not paid within six months after the due date thereof interest at the rate of 3i per centum per annum shall there-after accrue and be payable thereon.

In the case of a Professor of Theology, Foreign Missionary or a Minister of the Church or other persons holding any office in the Church other than in the active service of a congregation there shall be paid into this Fund out of the Fund by which he is maintained an annual contribution equal to the balance of his annual rate after deducting the amount of his annual personal contribution.

Members ceasing to be Ministers as defined

428. (15) A member who ceases to be a Minister as defined in these Bules but who continues in the membership of the Presbyterian Church of Australia and is in the opinion of the Committee engaged in approved charitable, medical, educational or other philanthropic work, or who enters the service of any other Presbyterian Church, may continue as a member provided he pays or causes to be paid into the Fund the annual rates and other payments due in respect of him.

A member who ceases to be a Minister as defined in these Rules and whose membership is not continued as hereinbefore provided and who is not otherwise entitled to benefits from the Fund shall be refunded his personal contributions and other payments made by him, without interest, and he shall forthwith cease to have any right title or interest in the Fund or the benefits thereof, provided that the Committee may in its absolute discretion add to such refunded amounts compound interest at a rate not exceeding three per centum per annum.

Benefits

429. (16) The following shall be the full scale of benefits payable out of the Fund in respect of a member:—

- (a) Upon attaining the age of 65 years a member shall be entitled to receive thereafter from the Fund during the remainder of his life an annuity at the rate of £156 per annum. Provided, however, that a member remaining in active service as a Minister subsequent to attaining the age of 65 years shall have the option of continuing to pay or to cause to be paid to the Fund until his retirement from active service as a Minister the annual rates in respect of him (and accordingly of continuing to pay or to cause to be paid his personal contributions and other payments) in which event he shall be entitled to receive from the Fund upon such retirement an annuity as aforesaid increased to the extent set out in the following table according to his attained age at retirement:—

Attained age at retirement	Percentage increase in amount of annuity
65	Nil
65	4
66	9
67	20
68	33
69	48
70 and over ..	65

- (b) Upon retirement from active service as a Minister as a result of disability, after having completed five years as a member of the Fund but before attaining age 65 years, a member shall be entitled to receive thereafter from the Fund during the remainder of his life, provided such disability continues, an annuity at the rate per annum of £91 plus £65 multiplied by the ratio which the integral number of years in excess of five during which annual rates (and accordingly personal contributions and other payments) have been paid in respect of him bears to the integral number of years in excess of five which he would have completed as a member upon attaining age 65 years.

An annuity shall not be claimed or granted under this paragraph (b) until disability has continued for a period of six consecutive calendar months, and the opinion of the Committee as to whether

(Min. 231 contd.)

or not retirement has taken place as a result of disability shall be final and conclusive.

The Committee may require a member claiming an annuity under this paragraph (b) to submit to medical examination by one or more medical practitioners nominated by it, and may require a member receiving such an annuity to resubmit to such medical examinations at intervals of not less than twelve calendar months and if, in the opinion of the Committee, he has become fit for active service or office, the annuity shall cease to be payable to him and if he is reinstated as a member he shall be entitled to the same benefits and liable for the same annual rates (and accordingly for the same personal contributions and other payments) as were applicable prior to his retirement on annuity.

- (c) Upon the death of a member there shall be paid to his widow (if any) until her re-marriage or death an annuity at the rate of £78 per annum.

Provided that if a member being a widower and in receipt of an annuity from the Fund re-marries no such annuity shall be paid to his wife if she becomes his widow.

Provided also that if a member, being a widower and not being in receipt of an annuity from the Fund, takes in re-marriage, or if a member, being a bachelor and in receipt of an annuity from the Fund, takes in marriage a wife more than five years his junior, the annuity payable to such wife, if she becomes his widow, shall be at such reduced rate as the Committee, acting on the advice of the actuary, may determine, unless following such marriage the member shall have paid or caused to be paid to the Fund such additional annual rates or single payment as the Committee acting on the said advice shall require.

- (d) Upon the death of a member there shall be paid in respect of each child of such member, until death or attainment of age 18 years, an annuity at the rate of £26 per annum so long as any widow of the member is alive, but if the member died a widower or after the death of his widow, at the rate of £52 per annum. Such annuity shall be paid in the absolute discretion of the Committee to the widow of the member, the guardian of the child, the child, or any other person, towards the cost of maintenance and education of the child.

- (e) Upon the death of a member not in receipt of an annuity there shall be paid to such of his widow, children or legal personal representatives as the Committee shall in its absolute discretion determine, a sum of £50 towards the cost of funeral or other expenses associated with his death.

Provided that a member who is entitled to receive an annuity in terms of paragraph (a) of this Clause and who satisfies the Committee that upon the exercise of his rights under this proviso he will be entitled to apply for and obtain an age, pension under any Statutory social services or insurance legislation may commute portion of his annuity for a lump sum payment upon such terms and conditions as shall be determined by the Committee acting on the advice of the actuary provided always that such lump sum payment shall be used by the member towards the cost of purchase of a house property for his personal occupation or towards reduction or repayment of a debt secured on such house property already owned by him and provided also that such partial commutation will leave the member entitled to an annuity at the rate of at least £78 per annum.

Payment of annuities

430. (17) Annuities shall be payable by equal monthly instalments on the last day of each calendar month falling within the term of the annuity, exclusive of the commencing day of such term but inclusive of the day of death or re-marriage or of the eighteenth birthday, as the case may be, without apportionment.

Personal nature of Membership and Benefits

431. (18) The benefits to which any member or annuitant may be or become entitled in the Fund are personal and non-assignable and if any member or annuitant becomes of unsound mind or becomes bankrupt or assigns his or her estate for the benefit of creditors or does or suffers any act or thing whereby the said benefits or any part thereof would if belonging to him or her absolutely become vested in or charged in favour of any other person or body (other than in favour of the Fund), any right title

(Min. 231 contd.)

or interest of that member or annuitant therein shall forthwith cease but the Committee in its absolute discretion may apply the same to or for the benefit of that member or annuitant or dependents thereof or any of them.

Rights and Responsibilities

432. (19) The Committee shall not individually or collectively be liable for its acts neglects or defaults except in the event of dishonesty and no member or annuitant shall have any claim against or in respect of the Fund other than to the benefit to which he or she is entitled pursuant to these Rules.

Accounts

433. (20) An audited Revenue Account and Balance Sheet shall be submitted to the General Assembly in respect of each period of twelve calendar months ending 31st December.

Financial arrangements

434. (21) The Committee may make such agency or other arrangements as it thinks fit, with the General Assembly or with any State Assembly or otherwise, for the collection of contributions or other income or the payment of benefits on its behalf or for any other purpose of the management of the Fund and any expenses so incurred and all other expenses incurred by it in the management of the Fund may be paid out of the Fund.

Advisory Committees

435. (22) The Committee may appoint or may request the relative State Assembly to appoint an Advisory Committee in respect of the members of the Fund under the jurisdiction of any State Assembly, with such duties as the Committee may determine.

Actuarial Valuation, Investigation and Consultations

436. (23) At intervals of not more than three years, the Committee shall cause an actuarial investigation and valuation of the state of the Fund to be made by the actuary and shall submit his report thereon to the General Assembly. If any such actuarial investigation and valuation discloses that the assets of the Fund exceed the liabilities the Committee may apply portion of the excess or surplus in providing such additional benefits to annuitants as it may determine or if such valuation and investigation discloses a deficiency the Committee shall recommend to the General Assembly any remedial action to be taken, but in either event the Committee shall act on the advice of the actuary. The Committee shall consult with the actuary as required by these Rules and may consult with him on any other matter in connection therewith or arising therefrom.

Amendment of Rules

437. (24) The General Assembly may make such alterations or additions to these Rules as it may think fit but the substance of any report obtained by the Committee from the actuary in relation to any proposed alteration or addition shall be submitted therewith to the General Assembly.

Commencement and Continuity

438. (25) These Rules shall come into force on the first day of January next following the adoption by every State Assembly of an undertaking and rules in the form contained in the Appendix hereto, and each such undertaking and rules adopted by a State Assembly shall in respect of a Minister within the jurisdiction of that State Assembly be deemed to form part of the Rules of this Fund.

APPENDIX

Appendix

439. The General Assembly of the Presbyterian Church of the State of (here insert the name of the State) (hereinafter referred to as "the Assembly") hereby resolves that:—

(1) It undertakes to adhere to the Beneficiary Fund of the Presbyterian Church of Australia (hereinafter referred to as the "Fund") and to be bound by the Rules of the Fund from time to time in force.

(2) Every person who is at present or who hereafter becomes a Minister in the active service of the Church, Professor of Theology, Foreign Missionary, or Minister of the Church or other person actively holding any other office in the Church as to which the Assembly has so resolved in respect of the holder thereof (any such person within the jurisdiction of

(Min. 231 contd.)

the Assembly being hereinafter referred to as a Minister), shall be an eligible Minister pursuant to the Rules of the Fund and shall become and continue to be a member of the Fund and be bound by the Rules thereof from time to time in force subject, however, to the following exceptions:

- (a) a present Minister whose age nearest birthday at the date on which the Rules of the Fund come into force is over 45 years—unless he shall elect to be deemed to be an eligible Minister, or
- (b) a Minister who at the date on which the Rules of the Fund come into force is a member of or connected with the (here insert the titles of the Beneficiary or provident fund and any widows' and orphans' fund of the Assembly, such titles to be connected with the words "and/or") and who continues such membership or such connection or who in terms of the rules of such fund (here insert the word "funds" instead of the word "fund," if applicable) has prior to that date been exempted from membership thereof as a result of having made equivalent provision for himself, or
- (c) a Minister coming to Australia from a Presbyterian Church in another country who upon application in that behalf to the Committee of the Fund is declared by the Committee to be making equivalent provision for himself or is deemed by the Committee to be only temporarily in Australia—in either event the Committee may subsequently alter its decision if the circumstances alter

and the Assembly grants its consent accordingly.

(3) Notwithstanding any rule or provision to the contrary elsewhere contained or provided no Minister shall after the Rules of the Fund come into force be entitled to or be required to become a member of (here insert the titles of the beneficiary or provident fund and any widows' and orphans' fund of the Assembly, such titles to be connected with the word "or").

(4) It authorizes its (here insert the title of the Board of Finance or Standing Committee on Finance of the Assembly) to enter into any such arrangements on behalf of the Assembly as are contemplated in Clauses (3), (5) and (21) of the Rules of the Fund.

(5) Every congregation within the jurisdiction of the Assembly shall pay contributions at the rate and in the manner provided in the Rules of the Fund and in consideration of such payment the contributions due by or in respect of such congregation to the (here insert the titles of the beneficiary or provident fund and any widows' and orphans' fund of the Assembly, such titles to be connected with the word "and") shall be reduced to amounts which bear to the contributions otherwise payable the same proportion as N_s bears to $(N_a + N_s)$ where N_a and N_s are the numbers defined in Clause (14) of the Rules of the Fund.

Provided that if any dispute shall arise as to the evaluation of the numbers N_a and N_s , the decision of the Committee of the Fund acting on the advice of the actuary of the Fund shall be final and conclusive.

(6) For the purpose of giving permanent effect to the undertaking contained in paragraph (1) of this resolution it irrevocably transfers to the General Assembly of the Presbyterian Church of Australia functions legislative, administrative and judicial, supreme with regard to securing financial provision for the benefit of Ministers incapacitated by age or infirmity and of the widows and orphans of deceased Ministers, subject to any reservation in its favour contained in or implied by the exceptions to paragraph (2) of this resolution, such transfer to take effect from the date on which the Rules of the Fund come into force.

"3. Reappoint the Committee as follows: Rev. A. M. Clark (Convener), Revs. E. E. Fabb, J. Priestley, V. Clark-Duff, D. J. Flockhart, Russell Scott, Alex Duff, J. I. Williamson, J. G. Thrum, Messrs. G. D. McKinnon, W. M. Hodges, J. R. Mackay, J. A. Morrison, J. S. R. Wylie, R. S. Byrnes, H. M. Caire, W. R. S. Mitchell and W. W. Briggs.

"4 Commend the S.A.A. Beneficiary Fund to State Assemblies which have not accepted in the terms of the Appendix (in clause 1) and invite their consent under Rule 161."

232. By leave, the Rev. V. Clark-Duff moved the omission of the word "add" with a view to inserting the words "give general approval to" and the addition after "as follows" of the words "remit the same to State Assemblies for consideration and report to next Assembly."

The amendment was seconded and disapproved.

Clause 2 was approved.

Clauses 3 and 4 were moved, seconded and approved.

233. By leave, the Rev. J. W. Priestley moved an additional clause:

"5. Refer the numbering of the Regulations under chapter IX to the Code Committee."

The motion was seconded and approved.

The Deliverance as a whole was moved, seconded and approved.

234. The Procurator submitted the following answers to Reasons for Dissent (Min. 214) and moved "That they be received:—

1. Provided that the provisions of Rule 120 are carried out the proposed amendments may be made. Rule 113 is also relevant.

2. The proposed amendments would not affect properties held in trust. See also Rule 121.

3. The debate demonstrated that this was not so.

4. This is simply a matter of opinion and needs no reply."

The motion was seconded and approved.

235. The Business Convener laid on the table Communication I and moved "That the Assembly receive it and approve the transfer.

The motion was seconded and approved.

236. The Business Convener laid on the table Communication III and moved "That the Assembly receive it and condone the irregularity of the Inductions to Rylstone-Kandos and Guildford and declare the Rev. Robert James Wray duly Inducted to the Charge of Rylstone-Kandos as from December 19th, 1950, and the Rev. Roland Francis Mackay duly Inducted to the Charge of Guildford as from January 30th, 1951."

The motion was seconded and approved.

237. The Business Convener laid on the table Communication IV and moved "That the Assembly receive it."

The motion was seconded and approved.

238. The Business Convener laid on the table Communication V and moved "That the Assembly receive it."

The motion was seconded and approved.

239. The Business Convener laid on the table Communication VI and moved "That the Assembly receive it."

The motion was seconded and approved.

240. The Business Convener laid on the table Communication VII and moved "That the Assembly receive it and request the Moderator to send a suitable reply."

The motion was seconded and approved.

241. The Business Convener laid on the table Communication VIII and moved "That the Assembly receive it and refer it to Committee on Closer Relations for appropriate action."

The motion was seconded and approved.

242. The Business Convener laid on the table Communication IX and moved "That the Assembly receive it and commend the appeal to the Ministers of the Presbyterian Church of Australia and authorize Church papers to publish it."

The motion was seconded and approved.

243. The Business Convener laid on the table Communication X and moved "That the Assembly receive it and refer it to the Committee on Attitude to the Creed."

The motion was seconded and approved.

244. The Business Convener laid on the table Communication XI and moved "That the Assembly receive it."

The motion was seconded and approved.

245. The Business Convener laid on the table Communication XII and moved "That the Assembly receive it and thank the New South Wales Convener for the information given and refer the Communication to the Historical Records Committee of New South Wales for report to next Assembly."

The motion was seconded and approved.

246. The Business Convener laid on the table Communication XIV and moved "That the Assembly receive it and refer it to the Ecumenical Committee with power to act in terms of the Communication."

The motion was seconded and approved.

247. The Business Convener laid on the table Communication XV and moved "That the Assembly receive it."

The motion was seconded and approved.

According to notice (8) the Rev. A. MacLachlan moved:

"That the Assembly, in the terms of this Communication, appoint a small committee to consist of Revs. D. J. Flockhart, Alan MacLachlan (Convener) and Mr. J. R. Mackay to make suitable arrangements for the observance of the sesqui-centenary, and that the Assembly commission the Moderator-General to be present and to conduct the celebration service."

The motion was seconded and approved.

Communica-
tion XVIII.

248. The Business Convener laid on the table Communication XVII and moved "That the Assembly receive it and request the Moderator to reply to it in suitable terms."

The motion was seconded and approved.

Communica-
tion XVI.

249. The Business Convener laid on the table Communication XVI and moved "That the Assembly receive it and request the Moderator to reply to it in suitable terms."

The motion was seconded and approved.

Religious
Education.

250. The Rev. E. C. Day submitted the report of the Board of Religious Education and moved the Deliverance:

Clauses 1-5 were moved, seconded and approved.

Clause 6 was moved and seconded as follows:

"Approve the appointment of an Associate Director on the terms outlined in the report."

251. By leave of the House the Rev. S. A. Goddard moved the omission of clauses 6-11 inclusive with a view to inserting:

"6. Appoint Rev. E. C. Day, B.A., B.D., as Director.

"7. Request the Board to investigate the kind of assistance required by the Rev. E. C. Day, and empower it to appoint either an Associate Director or an Assistant Director if considered necessary."

The amendment was seconded and disapproved.

Debate
adjourned.
Prof. Wood-
ruff, Rev. F.
Byatt.

252. The debate was adjourned. (Min. 264.)

253. Emeritus Prof. H. A. Woodruff and the Rev. F. Byatt, representing the Australian Commission for Inter-Church Aid, were introduced to the House.

Prof. Woodruff addressed the House.

254. The Business Convener moved:

"That the Assembly—

"Thank Professor H. A. Woodruff, Chairman of the Executive of the Australian Commission for Inter-Church Aid and Service to Refugees, for his address, commend the work of the Commission to the ministers and congregations of our Church, and request State Assemblies and Presbyteries to endorse the appeal about to be made to the people of Australia on behalf of the work of the World Council of Churches in respect of Inter-Church Aid and Service to Refugees."

The motion was seconded and approved.

Miss B.
Lavery.

255. Miss B. Lavery, of the World Presbyterian Alliance, was introduced to, and addressed the House, and conveyed the greetings of the World Presbyterian Alliance.

Thanks.

The Moderator conveyed the thanks of the Assembly to Miss Lavery, and requested her to convey the Assembly's greetings to the World Presbyterian Alliance.

O.D.

256. The Order of the Day was called.

The report on Home Religion was taken.

Home
Religion,

The Rev. A. T. McNaughton submitted the report on Home Religion and in accordance with Notice of Motion 4.1a moved the Deliverance in the following form:

"That the Assembly—

"1. Receive the Report.

"2. Thank the Board of Religious Education for arranging the compilation and publication of the annual 'Book of Family Worship,' and request the Board to continue to render both services.

"3. Express satisfaction at the large circulation of the 'Book of Family Worship,' and the earnest desire that it may be still more widely extended, and urge Ministers and office-bearers to recommend its use throughout our congregations.

"4. Impress upon parents and all others who have in their hands the religious training of children and youth, the duty of encouraging the practice of personal and family prayer and the reading of the Scripture, with the aids thus provided.

"5. Heartily commend to parents, Ministers and teachers the book entitled 'Up from Childhood,' prepared under the direction of the Board of Religious Education, and published by the Australian Council of Christian Education.

"6. Authorize the Board of Religious Education to take over forthwith the duties which have hitherto been carried out by the Home Religion Committee.

"7. Thank and discharge the Committee."

The motion was seconded and approved.

257. The Rev. E. H. O. Nye, Rev. Rex Matthias and Rev. C. E. Tapp were introduced to the Moderator and welcomed.

The Revs. E. H. O. Nye and C. E. Tapp addressed the House.

258. The Moderator thanked the Rev. A. T. McNaughton for his long and notable service to the Church.

The Rev. A. T. McNaughton made suitable acknowledgment.

259. The Rev. D. F. Mitchell submitted the report on Marriage and Divorce and moved the Deliverance:

Clause I was moved, seconded and approved.

Clause II was moved and seconded as follows:

"That the Assembly—

"I. Receive the Report.

"II. Approve the following changes in the Rules, Book I, Division

L to read:

214. (Reprinted in its existing form.)

215. Other grounds than those of adultery and wilful desertion are not recognised as valid grounds for divorce by the Westminster Confession of Faith and the Assembly instructs its Ministers not to re-marry persons who have obtained divorce on any such other grounds.

216. (i) For the consideration and disposal of cases hereafter described each Presbytery shall elect a Committee on Christian Marriage. The Committee shall consist of such number of persons as shall seem appropriate to the respective Presbyteries.

(ii) In cases where the Minister is of the opinion that there are grounds for assuming that a person who has been declared guilty by a civil court is in fact not guilty of adultery or wilful desertion he shall refer the circumstances to the Presbytery Committee together with a statement of the facts and of his own opinion of their merits. The Presbytery Committee shall have power to decide these cases, and shall be judge of satisfactory evidence as to whether there are grounds for re-marriage in keeping with the spirit and teaching of our Lord Jesus Christ as interpreted by the Westminster Confession of Faith and accepted by this Church. In such cases the Minister shall abide by the decision of the Committee in the matter.

217. The General Assembly shall provide forms of application which shall be filled in by divorced persons who desire re-marriage.

The form shall make provision for the following information:

1. Name or names of divorced person.
2. Residence.
3. Church affiliation.
4. Where and when first marriage took place.
5. Children of this marriage.
6. Where and when divorce was granted and to whom? and on what grounds?
7. Names of persons acquainted with the divorce proceedings.
8. Request for re-marriage, to whom? and when?

217 a. The innocent party who has obtained a divorce for adultery or wilful desertion by regular procedure is not subject to any censure and may be re-married by a Minister of the Church if he be so minded after the form of application has been satisfactorily filled in.

217 b. Ministers shall require the contracting parties in all marriages to sign a statement of marriage intentions as follows: 'We affirm our faith in marriage as an institution ordained of God for the honour and happiness of mankind, in which one man and one woman enter into a bodily and spiritual union, pledging each to the other mutual love, honour, fidelity, forbearance and comradeship, such as should assure an unbroken continuance of their wedlock so long as both shall live, and we do engage ourselves, so far as in us lies, with God's help, to make our utmost effort to establish this relationship.'

217 c. Ministers shall refuse to unite in marriage any member of any other denomination whose re-marriage is known to the Minister to be prohibited by the laws of the Church in which such person holds membership, unless the Minister believes that in a certain case his refusal would do injustice to an innocent person, in which case he shall refer the matter to the Committee on Christian Marriage and abide by its decision.

260. According to notice (4) the Rev. F. Borland moved the omission in clause 1 of all words from "215. Other grounds . . ." to the end of "217c. . . and abide by its decision" with a view to inserting other words, namely:

"215. With reference to the marriage of divorced persons, express the opinion that it is undesirable and dangerous to the public welfare

Welcome Revs.
E. Nye, R.
Matthias, C. E.
Tapp.

Thanks to
Rev. A. T.
McNaughton.

Marriage and
Divorce.

that divorce on grounds of desertion, adultery or any other ground?—should be too easily obtained.

"216. In every case where a divorced person has obtained such a divorce by regular legal proceedings, and presents himself or herself for remarriage, the minister may use his own discretion as to whether he shall accede to such request."

The amendment was seconded and approved and the words omitted. The Rev. F. Borland moved the insertion of words.

The motion was seconded and approved and the words inserted.

Clause II, send down the proposed changes of Rules to State Assemblies and Presbyteries with a direction that they consider them and report to the next Assembly through the Code Committee by 30th June, 1953, was moved, seconded and approved.

Clause III, recommend to ministers the observing of a Christian Home Week once in each year, when explicit instruction as to the teaching and laws of our Church concerning marriage, divorce and remarriage may be given, was moved, seconded and approved.

Clause IV, thank and discharge the Committee, was moved, seconded and approved.

261. The Deliverance as amended was approved as follows:

"That the Assembly—

"I. Receive the Report.

"II. Approve the following changes in the Rules, Book I, Division. I, to read:

"214. (Reprinted in its existing form.)

"215. With reference to the marriage of divorced persons, express the opinion that it is undesirable and dangerous to the public welfare that divorce on grounds of desertion, adultery or any other ground, should be too easily obtained.

"216. In every case where a divorced person has obtained such a divorce by regular legal proceedings, and presents himself or herself for re-marriage, the minister may use his own discretion as to whether he shall accede to such request."

"III. Send down the Rules in the changed form and send them down to State Assemblies and Presbyteries with a direction that they consider them and report to the next Assembly through the Code Committee by 30th June, 1953.

"IV. Recommend to ministers the observing of a Christian Home Week once in each year, when explicit instruction as to the teaching and laws of our Church concerning marriage, divorce and re-marriage may be given.

"V. Thank and discharge the Committee."

262. Overture V was called.

The Rev. D. F. Mitchell, with the Rev. R. Swanton, who was called to the Bar, stated the Overture.

Questions were called for.

The Rev. R. Swanton was removed from the Bar.

The Rev. W. A. Alston moved:

"That the Assembly—

"1. Sustain the Overture.

"2. Appoint a Commission to study the subject in relationship to the standards of the Reformed Church and report—the Commission to comprise the Revs. Prof. Hopkirk, John McIntyre, J. F. Peter, D. F. Mitchell, Robt. Swanton, A. C. Watson, J. R. Blanchard, A. C. Barr, W. D. Marshall, W. A. Alston, A. C. Grieve, C. J. V. McKeown, and E. Wallace-Archer. Rev. R. Swanton (Convener)."

The motion was seconded and approved.

263. According to notice (33) the Rev. Hamilton Aikin moved:

"That the Assembly—

"Pursuant to Minute —Discharge the Visual Education and Broadcasting Committees.

"Appoint the following: Revs. J. I. Williamson, L. A. Blanchard, R. G. Butler, C. T. F. Goy, J. M. Stuckey, J. P. Hamilton, E. H. McL. Shugg and Hamilton Aikin and Messrs. N. F. Nelson, D. W. Moore and W. M. Hodges. (Convener: Rev. C. T. F. Goy.) Executive: Revs. C. T. F. Goy, J. P. Hamilton, R. G. Butler, J. M. Stuckey, E. H. McL. Shugg and Hamilton Aikin, and Mr. W. M. Hodges."

The motion was seconded and approved.

264. The debate on the Deliverance on Board of Religious Education was resumed. (Min. 253.)

Clause 6, by leave of the House, was moved in the following form:

Overture V
re Nature and
function of the
Holy
Ministry.

Audio-Visual
Education
Committee.

Board of
Education
(debate
resumed).

"6. Approve of the appointment of an Associate Director for a period of six years at a stipend of £600 p.a., plus cost of living adjustments from 1/1/50 and subject to future adjustment until the stipend again reaches £600; manse allowance at the rate of £150 p.a.; one month's holiday p.a.; and under other conditions outlined in the Report." Clause 6 was moved, seconded and approved.

By leave of the House clause 7 was moved in the following form:

"7. Appoint the Rev. E. C. Day, B.A., B.D., as Associate Director, and direct the Board of Religious Education to refund to the Wallan Charge the amount incurred in the translation of the Rev. E. C. Day to that Charge."

The clause was seconded and approved.

Clauses 8-9 were moved, seconded and approved.

Clause 10 was moved and seconded as follows:

"10. Appoint a Commission of Assembly, consisting of the Moderator, the Clerks, and the members of the Board, to make the appointment of a Federal Director, and, if necessary, an Associate Director; arrange for their Induction to office, having first reviewed the respective duties of the Associate Director and Federal Director."

Clauses 11-18 were moved, seconded and approved.

In accordance with notice, clause 19 was moved, seconded and approved as follows:

"19. (a) Commend the Board's action in beginning the preparation of a series of self-teaching booklets containing doctrinal and Bible memory work for pupils of Junior and Intermediate age.

(b) Approve the plan for the systematic learning of the Shorter Catechism printed in the 1951 'Scholars' Book of Memory Lessons' and instruct the Board in future issues of the book, or in any books of memory work designed to replace it, to indicate the numbers of sufficient Shorter Catechism questions for each quarter or other regular period used for grouping material, so as to enable the whole Catechism to be covered in accordance with the plan."

Clauses 20-27 were moved, seconded and approved.

By leave of the House, the Rev. Pollock moved an additional clause:

"28. Direct the Board of Religious Education to (a) incorporate in its activities the very important field of 'Religious Drama'; (b) encourage Sunday Schools, Bible Classes and Fellowships in the production of religious plays; (c) publish religious plays for the use of above-named (and other) organizations; and (d) publish instructive literature on the subject of 'Religious Drama' for the information of ministers, elders, teachers in Sunday Schools and Bible Classes, and leaders of Fellowships."

The motion was seconded and approved.

By leave, clause 29 was approved as follows:

"29. Instruct the Clerk to inform the Presbytery of Melbourne West of the appointment of the Rev. E. C. Day, of Wallan, as Associate Director of the Presbyterian Board of Religious Education and request it to arrange for the dissolution of the pastoral tie as from 31st December, 1951, and meanwhile inform the congregation of the Assembly's decision."

265. The Deliverance as amended was approved as follows:

"That the Assembly—

"1. Receive the Report.

"2. Record its appreciation of the excellent work done by the Rev. A. T. McNaughton, M.A., B.D., during the past seventeen years as Director, as set out in the Report.

"3. Thank the Rev. G. A. Beatty, B.A., for the faithful service rendered by him as Assistant Director during the past five years, as referred to in the Report.

"4. Approve of the action of the Board in extending the term of the Director's appointment from January 1st, 1951, to the date of the present Assembly, and make a further extension until January 31st, 1952.

"5. Approve the action of the Board in increasing the salaries of the Director and the Assistant Director, as outlined in section 2 of the Report.

"6. Approve of the appointment of an Associate Director for a period of six years at a stipend of £600 p.a. plus cost of living adjustments from 1/1/50 and subject to future adjustment until the stipend again reaches £600; manse allowance at the rate of £150 p.a.; one month's holiday p.a.; and under other conditions outlined in the Report.

*iv*J. Appoint the Rev. E. C. Day B.A., B.D., as Associate Director[^] and direct the Board of Religious Education to refund to the Wallan Charge the amount incurred in the translation of the Rev. E. C. Day to that Charge.

"8. Appoint the Rev. A. D. Marchant, B.A., B.D. as Convener of the Board.

"9. Confirm the action of the Board in calling for applications for the position of Federal Director.

"10. Appoint a Commission of Assembly, consisting of the Moderator, the Clerks, and the members of the Board, to make the appointment of a Federal Director and if necessary an Associate Director, and arrange for their induction to office, having first reviewed the respective duties of the Associate Director and Federal Director.

"11. Discontinue the office of Assistant Director.

"12. Express satisfaction that the work of Joint Board publication has been carried on so successfully and harmoniously, in co-operation with the Methodist Federal Department of Youth Publications, the State Presbyterian Youth Committees, and the Youth Committee of the New Zealand Presbyterian Church.

"13. Approve the Constitution of the Joint Board of Graded Lessons of Australia and New Zealand.

"14. Instruct the Board of Religious Education to appoint' the Presbyterian representatives to the Joint Board of Graded Lessons of Australia and New Zealand.

"15. Direct the attention of sessions to the whole range of literature produced by the Presbyterian Board, and urge them to introduce this material into all the activities of congregational and family life.

"16. Commend to our people the work of the Australian Council of Christian Education, stressing the urgent necessity and the great value of hearty co-operation with other Christian Churches, in equipping leaders who shall be able to meet adequately the pressing needs of young people, beset by the problems and temptations of to-day. Congratulate the Board on the success which has followed its publication, under the auspices of the A.C.C.E., of the book entitled "Up From Childhood," written by the Revs. R. R. Adair, Dr. John Mackenzie, J. C. Jamieson and A. T. McNaughton, and heartily recommend to parents, Ministers and teachers this volume of guidance in matters relating to the Christian nurture of children and young people.

"17. Note with satisfaction the Board's decision to proceed with the stage-by-stage publication of a Youth Hymnal, to supplement the praise now available to young people in the Revised Church Hymnary.

"18. Commend to Ministers and sessions the practice of observing in their congregations an annual Family Week, with appropriate worship and instruction related to the theme of the great significance of Christian family life, for the extension of the Kingdom of God.

"19a. Commend the Board's action in beginning the preparation of a series of self-teaching booklets containing doctrinal and Bible memory work for pupils of Junior and Intermediate age.

"19b. Approve the plan for the systematic learning of the Shorter Catechism printed in the 1951 'Scholars' Book of Memory Lessons' and instruct the Board in future issues of the book, or in any books of memory work designed to replace it, to indicate the numbers of sufficient Shorter Catechism questions for each quarter or other regular period used for grouping material, so as to enable the whole Catechism to be covered in accordance with the plan.

"20. Congratulate the Board and its Editor, the Rev. Gordon Beatty, on the attractive appearance and great teaching value of 'The Record,' and urge a much wider use throughout our Church of this Sunday School and Missionary magazine.

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

"22. Authorise the Board to establish an Overseas Study Fund Account in accordance with the scheme outlined in the Report, and commend this scheme to the liberality of our people.

"23. Direct the Board to continue its consultation with the College Committee and the various Theological Hall Committees, in order to improve the facilities now available for the training of theological students and deaconesses in the theory and practice of Christian

Education, and urge the establishment in our Universities or colleges of divinity, of a Diploma Course in Christian Education and eventually the inauguration of Chairs of Christian Education.

"24. Reaffirm the principle that all profits derived within each State from the sale of Presbyterian and Joint Board publications belong to, and are to be used solely for the purposes approved by the Assembly's Youth Department of that State.

"25. Convey to all State Youth 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 wider work of the Board.

"26. Express gratification at the growth and spiritual power of the Presbyterian Fellowship of Australia; urge Youth Committees and sessions throughout the Commonwealth to seek every opportunity of unifying their work for and with young people under this organisation.

"27. Convey to all Sunday School teachers, teachers of the Home Correspondence Sunday School, 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 all who have responsibility for training the leaders of the coming generation may so bear themselves in these days of testing as to promote the power and glory of God, and a world-wide Christian citizenship.

"28. Direct the Board of Religious Education to (a) inaugurate in its activities the very important field of Religious Drama, (b) encourage Sunday Schools, Bible Classes and Fellowships in the production of religious plays, (c) publish religious plays for the use of the above-named (and other) organizations, and (d) publish instructive literature on the subject of Religious Drama for the information of ministers, elders, teachers in Sunday Schools and Bible Classes and leaders of Fellowships.

"29. Instruct the Clerk to inform the Presbytery of Melbourne West of the appointment of the Rev. E. C. Day of Wallan as Associate Director of the Presbyterian Board of Religious Education and request it to arrange for the dissolution of the pastoral tie as from December 31st, 1951, and meanwhile inform the congregation of the Assembly's decision."

266. Overture VI was called.

The Rev. A. McMaster and the Rev. J. E. Jones stated the Overture.

Questions were called.

267. According to Notice (24) the Rev. A. McMaster moved:

"That the Assembly—

"1. Sustain the Overture.

"2. Instruct the College Committee to—

- (a) Prepare a suitable syllabus for a Commonwealth diploma to be established for lay preachers.
- (b) Investigate the possibility of an inter-church diploma, or other standard of trained lay workers within the churches.
- (c) Confer with State Lay Preachers' Boards and report to the next meeting of the General Assembly."

The motion was seconded and approved.

268. According to Notice (38) Mr. H. M. Caire moved:

"That this Assembly—

"Direct that when the Committee on the Reception of Ministers has knowledge or reason to believe that a petitioner has at some previous time served the Presbyterian Church in some other place within the bounds of the Commonwealth, it shall seek information relevant to the petitioner, from the Presbytery within whose bounds he last served the Presbyterian Church of Australia, before it proceeds to the final consideration of the petition."

The motion was seconded and approved.

269. The Rev. E. Wallace Archer moved that the House continue its meeting tomorrow morning for the completion of its business.

The motion was seconded and approved.

270. Mr. A. R. L. Atkinson moved:

"That the Assembly—

- (a) Express the conviction that the adoption of a uniform Hymnbook for use among the Protestant Churches in Australia is both desirable and timely.

Overture VI
re Training
Lay
Preachers.

Reception of
Ministers.

Extra
Sederunt.

Uniform
Hymnbook.

- (b) Make overtures to the other Protestant Communions with a view to securing their agreement with the project and their co-operation in its achievement.
- (c) Invoke the organization of the Australian Council of the World Council of Churches to give effect to the aspirations of its member-churches in this regard.
- (d) Appoint a Committee to represent the G.A. of A. to consist of the following: Two each from N.S.W., Victoria and Queensland; and one each from South Australia, Western Australia and Tasmania—the Moderator General to be Convener.”

The motion was seconded and disapproved.

N. M.
withdrawn.

271. N.M. 1 was withdrawn by leave of the House.

272. According to Notice (17, 29) Mr. G. U. Nathan moved:

“That the Assembly—

Aids to
Devotion.

“1. Appoint as the Committee on Aids to Devotion the Revs. W. A. Alston, J. R. Blanchard, V. Clark-Duff, G. Cowie, K. McC. Dowding, A. C. Grieve, A. D. Marchant, W. D. Marshall, D. F. Mitchell, J. F. Peter, A. C. Watson, C. A. White, S. E. Yarnold, Rev. Prof. J. McIntyre, Mr. C. P. Hughes, Revs. T. P. McEvoy, H. Cunningham and J. H. Goudie.

“2. Instruct the Clerk of Assembly to convene as soon as possible a meeting of such Committee.

“3. Instruct such Committee at such meeting to choose their own Convener.

“4. Instruct the Committee to proceed with the work entrusted to it by Minute 31 of the General Assembly of 1948 and to report to next Assembly.”

Minutes.

The motion was seconded and approved.

273. The Clerk intimated the corrections in the Minutes of yesterday's sederunts and moved that they be confirmed.

The motion was seconded and approved.

N.M.

274. Notices of Motion (47-48) were read and laid on the table.

Christian
Unity O.D.

274 . The Rev. J. Priestley moved that the Christian Unity Report be made an Order of the Day for 10.30 a.m. tomorrow.

The motion was seconded and approved.

Adjournment.

275. The House adjourned to meet at 9.45 a.m. tomorrow, which having been duly intimated the sederunt was closed with the Benediction.

W. D. MARSHALL,
J. M. STUCKEY,

Clerks.

TWELFTH SEDERUNT

At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne, on Thursday, the 20th day of September, 1951, at 9. 5 a.m.

276. The Assembly met pursuant to adjournment and was constituted **Constitution.** with prayer.

277. The Business Convener submitted the Business Paper for the **Business.** day and moved that the orders be approved.

The motion was seconded and approved.

278. The Rev. T. McDougall submitted the report on the Code and Code. moved the Deliverance.

Clauses 1-4 were moved, seconded and approved.

By leave, clause 5 was moved, seconded and approved as follows:

"5. Declare that the questions put to a minister at Ordination and Induction are governed by Rule 112, and that the words in Question 1 to Ministers be altered accordingly."

Clauses 6 and 7 were moved, seconded and approved.

279. The Deliverance as amended was approved as follows:

"That the Assembly—

"1. Receive the Report.

"2. Express appreciation of the services of the late Mr. A. G. Proudfoot and the Rev. W. Huey Steele, its deep sense of loss, and sincere sympathy with the relatives.

"3. Express gratification at the publication of the new edition of Practice and Procedure.

"4. Declare that the A.I.M. Board is a Special Committee.

"5. Declare that the questions put to a minister at an Ordination and Induction are governed by Rule 112, and that the words in Question 1 to Ministers be altered accordingly.

"6. Accept the Committee's expression of regret for its failure to carry out the Assembly's instruction to take the vote on Federal Union.

"7. Instruct the Committee to report to the next Assembly on the Committee's scope and functions."

280. The Rev. W. A. Alston submitted the report on Christian Unity **Christian Unity.** and moved the Deliverance:

Clause 1 was moved, seconded and approved.

Clause 2 was moved and seconded as follows:

"2. Express regret for so long a delay in making an official intimation of the mind of the Presbyterian Church of Australia on the proposal to enter into Federal Union and inform the Methodist and Congregational Churches that, owing to the lack of a clear decision on the matter, it is considered impossible at this stage to continue the former negotiations."

281. According to notice (26) on behalf of the Rev. J. Priestley the Rev. M. O. Fox moved the omission of all the words after "continue further negotiations" with a view to inserting the following words:

"2. Appoint a committee consisting of Revs. C. T. F. Goy and E. H. Vines to prepare a statement for, and Rev. E. Wallace Archer and Mr. F. Maxwell Bradshaw to prepare a statement against Federal Union, and to submit such statements to the Code Committee for approval and any necessary editing before September 30, 1951.

"3. Instruct the Code Committee to send down the statements to State Assemblies for distribution to communicants.

"4. Instruct the Code Committee to complete arrangements for the taking of the mind of communicants on a date approved by the Code Committee but not later than June 30, 1952.

"5. Instruct State Assemblies to report the results of the ballot through the Code Committee.

"6. Request State Assemblies to contribute proportionally to the cost of taking the ballot.

"7. Appoint the Committee on Christian Unity of the State Assemblies as the Christian Unity Committee of the General Assembly, the Victorian Committee to be the Executive, the Convener.

The motion was seconded and disapproved.

Clause 2 was approved.

R. G. Cruikshank moved as an additional clause:

"3. While regretfully acknowledging that there is no immediate prospect of framing a basis of union with the other churches that would

be fully acceptable, nevertheless deeply desire a closer relationship and fuller co-operation with the Congregational and Methodist Churches with which our Church has been negotiating.

"And note the solemn covenant made between the Congregational and Presbyterian Churches of England, after careful preparation in the following terms:

"NOW, therefore, the Congregational Union of England and Wales and the Presbyterian Church of England, acting as they believe under the guidance of the Holy Spirit, declare before God and the world that, sharing the Christian faith and inheriting the Reformed tradition they do now enter into a new and solemn relationship, covenanting with each other to take counsel with one another in all matters of common concern, to learn from one another as the Spirit may direct, and to seek all opportunities for their mutual co-operation in the service of the Lord Jesus Christ whom they acknowledge to be the sole Head of the Church.

"Approve the spirit of this declaration and resolve to confer with the authorities of the Congregational and Methodist Churches in the hope that we may be able to enter into a similar relationship with them to that which has been consummated in England."

The amendment was seconded and approved and the clause added.

Clause 4 was approved.

283. In accordance with Notice 25 and on behalf of the Very Rev. J. R. Blanchard, Rev. T. MacDougall moved an additional clause:

"5. Instruct the Committee on Christian Unity to make a critical examination of the South India, Ceylon and North India and other schemes of union, with a view to discovering at what points, if any, they call for additions, modifications and amendments before they can be considered a satisfactory solution of the problem of union; and report to the next Assembly."

The amendment was seconded and approved.

284. According to Notice 40 the Rev. E. Wallace Archer moved as an additional clause, whilst recognizing the desirability of the maximum degree of co-operation in matters, of common concern with all other evangelical Churches,

"1. Declare—

- (a) that there is urgent need for the Presbyterian Church of Australia to close its ranks, to avoid the unnecessary dissipation of energy by internal controversy, and, by the vigour of our Church extension work, the improved efficiency of our Presbyterian government, and the proclamation of the Christian Gospel with our distinctive theological emphasis, to make our full and proper contribution to the Church catholic;
- (b) that as a constituent member of the World Presbyterian Alliance, our best and greatest contribution to the ecumenical Church can be made as we maintain and strengthen our ties with other Presbyterian Churches, and in particular with the Alliance;

The amendment was seconded and approved.

285. According to notice (44) the Rev. J. A. F. Watson moved an additional clause:

"Instruct the Christian Unity Committee to consult with the Code Committee with a view to devising a means whereby a congregation in which the Presbyterian Church is a partner together with its minister (if he be not a Presbyterian) may be related to the Courts of our Church."

The motion was seconded and approved.

286. Clause 8 was moved, seconded and approved as follows:

"8. Appoint the Committees on Christian Unity of the State Assemblies as the Christian Unity Committee of the General Assembly, the New South Wales Committee to be the executive, with the Rev. Dr. Cumming Thom as the Convener."

The motion was seconded and approved.

287. The Deliverance as a whole was approved in the following form:

"That the Assembly—

"1. Receive the Report.

"2. Express regret for so long a delay in making an official intimation of the mind of the Presbyterian Church of Australia on the proposal to enter into Federal Union and inform the Methodist and Congregational Churches that, owing to the lack of a clear decision on the matter, it is considered impossible at this stage to continue negotiations.

"3. While regretfully acknowledging that there is no immediate prospect of framing a basis of union with the other churches that would be fully acceptable, nevertheless deeply desire a closer relationship and fuller co-operation with the Congregational and Methodist Churches with which our Church has been negotiating.

"And note the solemn covenant made between the Congregation and Presbyterian Churches of England, after careful preparation in the following terms:

"NOW, therefore, the Congregational Union of England and Wales and the Presbyterian Church of England, acting as they believe under the guidance of the Holy Spirit, declare before God and the world that, sharing the Christian faith and inheriting the Reformed tradition they do now enter into a new and solemn relationship, covenanting with each other to take counsel with one another in all matters of common concern, to learn from one another as the Spirit may direct, and to seek all opportunities for their mutual co-operation in the service of the Lord Jesus Christ whom they acknowledge to be the sole Head of the Church.

"Approve the spirit of this declaration and resolve to confer with the authorities of the Congregational and Methodist Churches in the hope that we may be able to enter into a similar relationship with them to that which has been consummated in England.

"4. Instruct the Clerk, in consultation with the Committee on Christian Unity, to embody these resolutions in a letter to the President of the Methodist Church and the Chairman of the Congregational Union, to be sent over the signature of the Moderator-General.

"5. Instruct the Committee on Christian Unity to make a critical examination of the South India, Ceylon and North India and other schemes of union, with a view to discovering at what points, if any, they call for additions, modifications and amendments before they can be considered a satisfactory solution of the problem of union; and report to the next Assembly.

"6. Whilst recognizing the desirability of the maximum degree of co-operation in matters of common concern with all other evangelical Churches,

(i) Declare—

(a) that there is urgent need for the Presbyterian Church of Australia to close its ranks, to avoid the unnecessary dissipation of energy by internal controversy, and, by the vigour of our Church extension work, the improved efficiency of our Presbyterian government, and the proclamation of the Christian Gospel with our distinctive theological emphasis, to make our full and proper contribution to the Church catholic;

(b) that as a constituent member of the World Presbyterian Alliance, our best and greatest contribution to the ecumenical Church can be made as we maintain and strengthen our ties with other Presbyterian Churches, and in particular with the Alliance;

(ii) Instruct the Committee on Relations with Other Presbyterian Churches to take all possible steps to give effect to section (i) b.

"7. Instruct this Committee to consult with the Code Committee with a view to devising a means whereby a congregation in which the Presbyterian Church is a partner together with its minister (if he be not a Presbyterian) may be related to the Courts of our Church.

"8. Appoint the Committees on Christian Unity of the State Assemblies as the Christian Unity Committee of the General Assembly, the New South Wales Committee to be the Executive, with the Rev. Dr. Cumming Thom as the Convener."

288. The Business Convener submitted the report of the Federal Advisory Committee and moved: Federal
Advisory.

"That the Assembly—

"1. Receive the Report.

"2. Appoint the Committee as follows:

i. Representatives 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; together with the Moderator, ex-Moderator, Clerks, Business Convener and Law Officers of the General Assembly.

- ii. Direct the Federal Advisory Committee to meet in Melbourne during September, 1953.
- iii. Instruct the Victorian and New South Wales electors to include in their delegation one member each from the College Committee, the Board of Religious Education, Australian Inland Mission, and Board of Missions.
- iv. Instruct the Federal Advisory Committee to consider generally, the interests of the General Assembly and of the Church, to give to the appropriate Committee any information that may become available and hold itself available for consultation by and advice to any Committee or Court of the Church.
- v. Authorize the Finance Committee to refund travelling and other necessary out-of-pocket expenses where not otherwise provided for, incurred by the representatives.
- vi. Request the Moderator-General to act as Convener and Chairman of the meetings and the various State Moderators to convene the meetings of the aggregate members of the Standing Committees in their States."

The motion was seconded and approved.

Overture II.

289. Overture II was called.

The Rev. Jas. McPhail and Mr. R. S. Byrnes stated the Overture.

Questions were called for.

The Rev. J. McPhail moved:

"That the Assembly—

"1. Sustain the Overture.

"2. Amend the Regulation accordingly so as to reduce the age of acceptance of Home Missionaries from 23 to 21, until the scheme approved in the Deliverance of the Commission on Training of the Ministry (Min. 222) comes into operation."

The motion was seconded and approved.

290. Notice of Motion 46 was fallen from.

291. The Business Convener submitted the following memorial minutes.

The Very Rev. A. C. Grieve led the House in prayer.

Memorial Minutes.

The Very Rev. Dr John Flynn

292. The Very Rev. John Flynn, O.B.E., D.D., was born in Moliagul,

Victoria, on 25th November, 1880. He was educated at Victorian State School, University High School, Melbourne, and Theological Hall, Ormond College. He served on the teaching staff of the Victorian Education Department from 1898 to 1902 when he joined the Home Mission Staff in Victoria. Ordained in Adelaide in 1911, he served in the Smith of Dunesk Mission for two years. Early in 1912 he was commissioned to visit what was then known as the Northern Territory and Central Australia and submit a report for consideration by the General Assembly, meeting in September of that year. His report was of such a comprehensive and challenging nature that it stirred the House, and authority was given for it to be published in booklet form for general distribution. The Assembly then agreed that "the Home Mission Board take up the Northern Territory as a Special Home Mission area with such territory adjacent as may be transferred to the jurisdiction of the Board by the State Assemblies concerned," and further, "that the Rev. John Flynn be appointed Organizing Agent and Superintendent of the Assembly's Mission area for the period of two years."

For thirty-nine years, through his personal drive, enthusiasm and inspiration, he was able to enlist a team of patrol padres who have covered the vast outback areas. Nursing homes and welfare centres were also established at strategic centres—but perhaps his greatest triumph was the formation of the experimental flying doctor service base at Cloncurry, and the bringing to fruition the pedal radio transceiver. These two services, in conjunction with the nursing homes, provided the Inland with that mantle of safety which was the realization of his heart's desire. But the A.I.M. to him was a three-fold ministry, and John Flynn was never satisfied unless the practical was related to the spiritual. Consequently, through the nursing homes and the clubs with the wonderful co-operation of the patrol padres, this dream of his was realized. Both bodily healing and spiritual help were brought within reach of the outback people.

In 1933 His Majesty the King honoured him with the title, Officer of the Order of the British Empire, and in 1940 the Presbyterian College within the McGill University, Montreal, Canada, bestowed on him the Degree of Doctor of Divinity. In 1939 the Church bestowed on him its highest honour—that of Moderator-General, which position he occupied until 1942.

The wonderful tributes which have been received from pedal wireless outposts and from other centres all over the Continent, are a testimony to the Inlanders' love and appreciation for all he has done on their behalf.

John Flynn died in harness. His was a life of devoted service to his fellow-men, and his passing is a great loss to the Church and to the Nation. To those who knew him more intimately it was apparent for some time that his health was failing; however, the end came suddenly, and he passed away quietly in the Royal Prince Alfred Hospital, Sydney, about 2 p.m. on 5th May, 1951.

Looking back upon Dr. Flynn's life and work, so selfless throughout, and so filled with a broad and deep charity, we record our deep gratitude to God for this servant of His—this His great gift to our Church and Nation. It was given to him to dream dreams and to see visions, but also to bring those dreams and visions into bright working realities, fraught with healing and blessing to so many. We pray that the work so well begun and consolidated may continue its fine ministry.

To Mrs. Flynn in her great loss, we extend our deep sympathy, and pray that the Great Father will comfort and sustain her.

293. The Very Rev. Robert Wilson Macaulay, B.A., D.D.—Robert Wilson Macaulay was born at Newcastle-On-Tyne in 1882. With his father he came to Western Australia as a boy, and studied at Hale College, Perth, and later at Adelaide, Cambridge and London Universities. The Very Rev.
Dr. R. W.
Macaulay.

He was ordained and inducted minister of East Fremantle in 1908, called to Gardenvale, Victoria, in 1910, and served as a chaplain in Europe in World War I. In 1921 he was called to Trinity Church, Camberwell, as colleague and successor to the Rev. P. J. Murdoch, and in 1929 succeeded Mr. Murdoch as sole minister.

In 1933 he was elected Moderator of the General Assembly of Victoria, and visited Korea during his term of office. Through many years he served the Church of Victoria with distinction, first as Business Convener and later as Clerk of the Assembly.

From 1942 to 1945 he was Moderator-General of the General Assembly of Australia. He was elected Clerk of that Assembly in 1933 and held the position up to the time of his death.

He was a member of the first Executive of the Australian section of the World Council of Churches; and in 1949 the Federal Government appointed him as religious adviser to the Australian delegations to the United Nations' meeting in America. The University of Washington honoured him by conferring upon him the degree of Doctor of Divinity.

Through all the latter part of his ministry the Church turned instinctively to Dr. Macaulay for addresses on special Church and National occasions. Assemblies, Presbyteries and many ministers and others frequently sought his advice and guidance in all sorts of matters and occasions.

He was one of the trusted Fathers of the Church, and a brother beloved. Dr. Macaulay lived a rich, full, crowded life of service to God, his Church, and his fellow-men.

He will be greatly missed in Assembly and Presbytery meetings in gatherings of Church people, and by his very large circle of personal friends, but his memory will ever be an inspiration and encouragement to us all.

294. Mr. Alexander Gerald Proudfoot, Law Agent.—Alexander Proudfoot was born at Rockhampton, Queensland, on 4th November, 1873. His grandfather was one of the original Disruptionists of 1843, who served the Church for 30 years. Mr. Proudfoot was the son of the Rev. Alexander Proudfoot, who was minister at Batesford-Russell's Bridge, and at Gladstone, Queensland, where he died a few months before his son, Alexander Gerald, was born. Mrs. Proudfoot had a great struggle, but set out to give her family an adequate education. Her son, Alexander, was a brilliant child, and won scholarships to supplement her sacrificing efforts. Educated firstly at Rockhampton Grammar School, he entered Scotch College, Melbourne, when 16 years of age. The family lived in Camberwell, and worshipped with the congregation of Trinity. Mr. Proudfoot completed a law course at the University of Melbourne and commenced practice as a barrister and solicitor in 1897. Throughout a long legal career he earned honour throughout the whole continent. Mr. A. G.
Proudfoot.

Mr. Proudfoot became an elder in 1909, and was Session Clerk at Surrey Hills for thirty-four years. In 1931 he became Law Agent of the Presbyterian Church of Victoria, and, in 1933, of the General Assembly of Australia. In the execution of these duties he revealed himself as a wise counsellor, guide and peacemaker, winning the gratitude of Presbyterian people. Many have come to call him blessed. He served the Church and individuals, not for profit, but out of love for Christ and his fellows.

Mr. Proudfoot was a lover of great books, and a promoter of sacred learning. He was known among his own congregation to be zealous to promote the harmony of congregational life and work. A serious accident

brought him much and long suffering, but his heroism inspired all, for he continued active in the Church he loved.

Mr. Proudfoot passed away at his home in Mont Albert on Wednesday, 22nd March, 1950.

To Mrs. Proudfoot and family the Assembly tenders sincere sympathy.

Returns to Remit re Women in Ministry.

295. The Business Convener reported on the Returns to Remit G.A.A. B.B. 1948, Min. 118 (2a)—re Women in Ministry.

“That the Assembly—

“Receive the Report and disapprove the Remit.”

The motion was seconded and approved.

re Women in Eldership.

296. The Business Convener submitted the Returns to Remit G.A.A. B.B. 1948, Min. 118 (2b)—re Women in the Eldership—and moved:

“That the Assembly receive the Report and disapprove the Remit.”

The motion was seconded and approved.

re Changes in Articles of Agreement.

297. The Business Convener submitted the Returns to Remit G.A.A. B.B. 1948, Mins. 218-219—Changes in Articles of Agreement—and moved:

“That the Assembly—

“Receive the Report and send down the Remit anew through the Code Committee, Presbyteries and State Assemblies for consideration and report by 30th June, 1953.”

The motion was seconded and approved.

re Commission of Assembly.

298. The Business Convener submitted the Return on Remit G.A.A. B.B. 1948, Min. 99—re Commission of Assembly—and moved:

“That the Assembly receive the Report and send down the Remit anew to State Assemblies and Presbyteries for report by 30th June, 1953.”

The motion was seconded and approved.

Rev. R. Swanton.

299. According to notice (47), the Rev. E. H. McLean Shugg moved:

“That the Assembly appoint Rev. R. Swanton, a nominee of the State Assembly of Victoria, a member of the College Committee.”

The motion was seconded and approved.

Federal Committee on Studies.

300. According to notice (48), the Rev. E. H. McLean Shugg moved:

“That the Assembly—

“Appoint the following members of the Federal Committee on Studies: Rev. E. H. McLean Shugg (Convener), Revs. Prof. John McIntyre, J. E. Owen, John Priestley, and the following nominees of State Assemblies: From N.S.W., Revs. E. H. Vines, C. Dyster, D. Cole, R. Maidment; from Victoria, Revs. Prin. H. Maclean, T. G. Allan, Miss Ritchie, Mrs. Holmes; from South Australia, Revs. J. I. Williamson and A. E. Giles; from Tasmania, Revs. J. C. Jones and C. W. Auldish; from Western Australia, Revs. John Watson and H. McAndrew.”

The motion was seconded and approved.

Greetings to Migrants.

301. By leave, the Rev. N. Macleod moved:

“That the Assembly—

“1. Convey its warm greetings to all migrants, especially Dutch and Hungarian migrants, who have constantly and faithfully associated themselves with the worship of the Church, and assure them of a very warm welcome into the fellowship of our congregations throughout Australia.

“2. Refer this greeting to the Immigration Committee for necessary action.”

The motion was seconded and approved.

Thanks.

302. By leave of the House, the Clerk moved:

“That the General Assembly convey its thanks to the Hospitality Committee and the Convener (the Rev. J. P. Strickland) and members of Women's Organizations for their generous and gracious hospitality; to the Gen. Secretary (Mr. G. D. McKinnon) and the staff of the Church Offices and Assembly Hall for their courteous and thoughtful arrangements for the organization of the Assembly and the comfort of its members; to the firm of Brown, Prior, Anderson (Church Printers), and particularly the foreman (Mr. Quirk), for constant co-operation and great helpfulness in the difficult matters of printing; express cordial thanks to Miss Campbell (the Assembly Organist), and all who have helped at the meetings and demonstrations of this Assembly.”

The motion was seconded and approved.

Commission to confirm Minutes.

303. “That the Assembly appoint the Clerks and the Rev. E. Wallace Archer a Commission to examine and confirm the Minutes of the Eleventh and Twelfth Sederunts.”

The motion was seconded and approved.

304. By leave, the Business Convener moved:

"That the Assembly authorize the Moderator-General, or, in his absence, one of the Clerks, to issue suitable letters of commendation to Presbyterian people going overseas."

Letters of
Com-
mendation.

The motion was seconded and approved.

305. The Business of the Assembly being now concluded, the Moderator delivered a brief address. Conclusion.

306. The Assembly joined in singing Psalm 122, after which the Moderator, having intimated that, in pursuance of the Assembly's appointment, the next General Assembly would convene in the Assembly Hall, Margaret Street, Sydney, on the second Wednesday of September, 1954 at 7.30 p.m., closed the session with the Benediction.

W. D. MARSHALL,
J. M. STUCKEY,
Clerks.

CERTIFICATE

The Minutes of Sederunts 11 and 12 have been carefully examined and confirmed as instructed in Minute 303.

On behalf of the Commission.

R. BARDON, Moderator.

REPORTS OF COMMITTEES

AND OTHER PAPERS

PRESENTED TO

THE GENERAL ASSEMBLY OF
AUSTRALIA



MELBOURNE, SEPTEMBER, 1951

Reports

ATTITUDE TO CREED (Min. 211, 213)

The following Memorial Minute concerning the late Rev. Professor Norman Macleish has been approved and is reported herewith.

"This Committee resolves to place on record its sense of the great loss sustained by the Committee and by the whole Church through the lamented death of the late Professor Norman Macleish, who was for several years the Vice-Convenor, and more recently the Convener, of the Committee. Dr. Macleish came to Australia with a high reputation as a student and exponent of reformed theology, and he had a firm conviction that it is the duty of the Church to define and safeguard its faith in loyalty to the word of God and to the testimony of the Church Catholic.

"As a member of this Committee he consistently urged that, as it had done in the past, this Church should keep in step with the Church of Scotland in its general attitude to creedal statements and constitutional definitions. In his advocacy of this policy he never wavered.

"A thorough student of ancient and modern systems of philosophy and theology, an exact scholar, a wise teacher, and above all a humble follower of Christ, he held the balance clearly between 'things new and old,' and as Convener of this Committee he advocated a policy, which in his opinion, would bring positive results in the thought and life of the Church after long years of debate and indecision.

"The Committee laments his loss, and gives thanks to the Head of the Church for the simplicity and sincerity of his faith and life, and prays that men of a like spirit may be raised up to guide the counsels of the Church and to enlighten and confirm the faith of ministers and members."

The change in the Formula proposed in the motion of Rev. T. P. McEvoy (G.A.A., 1948, Min. 90) was considered, and is not recommended.

In accordance with the instructions of the last G.A.A. (Min. 89.4), further consideration was given to the proposed alterations to the Basis of Union (including the Declaratory Statement), the Formula, Preamble and Questions for use at the ordination and induction of a minister, and the proposed addition to Article XI of the Articles of Agreement, all of which are appended at the end of this report.

This was made necessary by the fear that the proposed alterations may be contrary to the terms provided for altering the Basis of Union (Rule 120).

Through the Acting Law Agent, the advice of the Procurator was sought, asking him if the proposed alterations fell within the description of "any proposed revision or abridgement of the Subordinate Standard of the Church or restatement of its doctrine," and if accordingly, they could be adopted by the Church in accordance with the procedure there described. His opinion is as follows:

"I have no doubt that the material set out on those pages (pages 168-9, G.A.A. Blue Book, 1948, and appended below) amounts to either a revision or a restatement of the doctrine of the Church, and can be dealt with in accordance with the provisions of Rule 120."

These proposed alterations have been long and thoroughly worked over by this Committee, under the leadership of the late Rev. Professor N. Macleish. Six years ago they were given general approval (G.A.A., 1945), and during the next three years they were examined in detail in consultation with all States, and with proper legal advice.

The Procurator's opinion is confirmation of the thorough consideration behind these proposals.

However, some members of the Executive do not agree with the Procurator's opinion. Their view is summarised by Rev. R. Swanton as follows:

"With respect to the proposed alterations to the Basis of Union and Declaratory Statement, the important question has been raised as to whether the Church possesses constitutional power to make any alteration to the present statement. The only Rule which has been cited as relevant to the matter is 120, which refers exclusively to the Subordinate Standard (and Formula of Subscription) which according to the repeated wording of the Declaratory Statement is a document external to that Statement, that is, it is identical with the Westminster Confession of Faith. Under this Rule, therefore, provision is made for the revision of the Westminster Confession of Faith but not for that of the Declaratory Statement.

Further, there is no machinery provided for the effecting of any such alteration, for any alterations permitted under Rule 122 can only refer to the subject matter of Rule 120 which refers only to the Confession of Faith. Any wider interpretation might be inclusive of a change even in the Supreme Standard (e.g., a substitution of the Koran for the Word of God contained in the Scriptures of the Old and New Testaments), but it is apparent that the constitution contemplates no possibility of such a change. The same holds for the Declaratory Statement.

Further, there is no provision for the adoption of the proposed statement as an addition to the Basis of Union (alongside the present Declaratory Statement) in accordance with Rule 120 as constituting a "restatement of the doctrine of the Subordinate Standard of the Church" for it cannot be defined as a restatement of its doctrine."

Because of this division of opinion, the Executive has decided at this stage not to make any recommendation about these proposed alterations through its deliverance.

PROPOSED ALTERATIONS TO THE BASIS OF UNION AND DECLARATORY STATEMENT,

together with proposed Preamble, Questions and Formula

BASIS OF UNION

1. The Supreme Standard of the Presbyterian Church of Australia is the Word of God contained in the Scriptures of the Old and New Testaments.

2. The Subordinate Standard of the Presbyterian Church of Australia is the Westminster Confession of Faith, read in the light of the following Statement:

Clause I. The Presbyterian Church of Australia is part of the Holy Catholic or Universal Church; worshipping one God, almighty, all-wise, and all-loving, in the Trinity of the Father, the Son, and the Holy Spirit; adoring the Father, infinite in majesty, of Whom are all things; confessing our Lord Jesus Christ, the Eternal Son made very man for our salvation; glorying in His life, death and resurrection, and owning obedience to Him as the Head over all things to His Church; trusting in the promised renewing power and guidance of the Holy Spirit; proclaiming the forgiveness of sins and acceptance with God through faith in Christ, and the gift of eternal life; and labouring for the advancement of the kingdom of God throughout the world.

Clause II. This Church, as part of the Universal Church, receives from Jesus Christ, its King and Head, and from Him alone, the right and power, subject to no civil authority, to legislate and to adjudicate finally in all matters of doctrine, worship, government and discipline in the Church, including the right to determine all questions concerning membership and office in the Church, the constitution and membership of its Courts and the mode of election of its office-bearers, and to define the boundaries of the spheres of labour of its ministers and other office-bearers.

Clause III. This Church has the inherent right, free from interference by civil authority, but under the safeguards for deliberate action and legislation provided by the Church itself, to frame or adopt its subordinate standards, to declare the sense in which it understands its Confession of Faith, to modify the forms of expression therein, or to formulate other doctrinal statements and to define the relation thereto of its office-bearers and members, but always in agreement with the Word of God and the fundamental doctrines of the Christian Faith contained in the said Confession, of which agreement the Church shall be sole judge, and with due regard to liberty of opinion on points which do not enter into the substance of the Faith.

Clause IV. This Church acknowledges the authority of the civil magistrate within his own sphere and maintains its historic testimony to the duty of the nation acting in its corporate capacity to render homage to God, to acknowledge the Lord Jesus Christ to be King over the nations, to obey His laws, to reverence His Ordinances, to honour His Church, and to promote in all appropriate ways the kingdom of God.

Clause V. The Presbyterian Church of Australia, as part of the Holy Catholic Church, acknowledging it to be the will of Christ that His disciples

should be all one in the Faith and in Him, that the world may believe that the Father has sent Him, recognises its obligation to seek and promote outward and visible unity with other Churches in which it finds the Word to be purely preached, the Sacraments administered according to Christ's ordinance, and discipline rightly exercised. Further, the Presbyterian Church of Australia has the right to unite with any such Church on terms which it itself finds to be consistent with this Declaratory Statement.

Clause VI. The Presbyterian Church of Australia has the right to interpret these Clauses, and, subject to the safeguards for deliberate action and legislation provided by the Church itself, to modify or add to them, but always consistently with Clause I hereof, adherence to which, as interpreted by the Church, is essential to its continuity and corporate life.

Clause VII. Any proposed revision or abridgement of the Subordinate Standard of the Church, or restatement of its doctrine or of these Clauses, or change of the formula to be signed by ministers, shall, before being adopted, be remitted to State Assemblies and through them to Presbyteries, and no change shall be made without the consent of a Presbytery of the whole Church, and the consent of three-fifths of the majority of State Assemblies, the consent of three-fifths of the members present when the final vote of the General Assembly is taken.

Clause VIII. If, in the event of any alteration being made in accordance with Clause VII, any congregation refuses to agree to such alteration and adheres to the original or to the amended Basis of Union, the General Assembly shall deal with the whole or part of the property of such congregation in whatever manner such General Assembly shall determine to be just and equitable.

Clause IX. Any proposed change in either of the two preceding Clauses shall be made only under the provisions contained in Clause VII.

Preamble, Questions and Formula for Use at Ordination and Induction of a Minister.

PREAMBLE

The narrative shall be read, and the Ordinand or Minister to be inducted having taken his place before the Presbytery, the Moderator shall declare as follows:

"In the name of the Lord Jesus Christ, the King and Head of the Church, Who, being ascended on high, hath given gifts unto men for the edifying of the body of Christ, we are met here as a Presbytery [to ordain A.B. to the office of the Holy Ministry by prayer and the laying on of hands by the Presbyters to whom it doth belong, and]¹ to induct A.B. into the pastoral charge of..... In this act of [ordination and]¹ induction the Presbyterian Church of Australia, as part of the Holy Catholic or Universal Church worshipping one God — Father, Son, and Holy Spirit — affirms anew its belief in the Gospel of the sovereign grace and love of God, wherein through Jesus Christ, His only Son, our Lord, incarnate, crucified, and risen, He freely offers to all men, upon repentance and faith, the forgiveness of sins, renewal by the Holy Spirit, and eternal life, and calls them to labour in the fellowship of faith for the advancement of the kingdom of God throughout the world.

"The Presbyterian Church of Australia acknowledges the Word of God which is contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life.

"The Presbyterian Church of Australia holds as its subordinate standard the Westminster Confession of Faith, recognising liberty of opinion on such points of doctrine as do not enter into the substance of the Faith, and claiming the right, in dependence on the promised guidance of the Holy Spirit, to formulate, interpret, or modify its subordinate standards; always in agreement with the Word of God and the fundamental doctrines of the Christian Faith contained in the said Confession — of which agreement the Church itself shall be the sole judge."

Then the Moderator, addressing the members of the congregation, who are asked to signify their assent by rising and standing in their places, shall say:

¹ The words in brackets to be omitted if there be no ordination.

QUESTIONS TO BE PUT TO CONGREGATIONS AND MINISTERS
BEFORE ORDINATION OR INDUCTION TO A CHARGE

"Do you, the members and adherents of this congregation, receive A.B. whom you have called to be your Minister, promising him all due honour and support in the Lord, and will you give of your means, as the Lord shall prosper you, for the maintenance of the Christian ministry and the furtherance of the Gospel?"¹

The assent of the congregation being signified, the Moderator, addressing the Ordinand or Minister to be inducted, who is to stand and make answer to the questions put to him, shall say:

"A.B., in view of the declaration which has been read, you are now required to answer these questions:

1. Do you believe in one God — Father, Son, and Holy Spirit — and do you confess anew the Lord Jesus Christ as your Saviour and Lord?

2. Do you believe the Word of God which is contained in the Scriptures of the Old and New Testaments, to be the supreme rule of faith and life?

3. Do you believe the fundamental doctrines of the Christian Faith contained in the Subordinate Standard of this Church, read in the light of the Declaratory Statement adopted by the General Assembly of the Presbyterian Church of Australia in.....?

4. Do you acknowledge the Presbyterian Government of this Church to be agreeable to the Word of God; and do you promise to be subject in the Lord to this Presbytery and to the superior Courts of the Church, and to take your due part in the administration of its affairs?

5. Do you promise to seek the unity and peace of this Church; to uphold the doctrine, worship, government and discipline thereof; and to cherish a spirit of brotherhood towards all the followers of the Lord?

6. Are zeal for the glory of God, love to the Lord Jesus Christ, and a desire for the salvation of men, so far as you know your own heart, your great motives and chief inducements to enter into the office of the Holy Ministry?

7. Do you engage in the strength of the Lord Jesus Christ to live a godly and circumspect life, and faithfully, diligently, and cheerfully to discharge the duties of your ministry, seeking in all things the advancement of the Kingdom of God?

8. Do you accept the call to be Pastor of this Charge, and promise through grace to study to approve yourself a faithful minister of the Gospel among this people?

9. And these things you profess and promise through grace, as you shall be answerable at the coming of the Lord Jesus Christ?"

The questions having been answered to the satisfaction of the Presbytery, and the Formula having been signed, the Ordinand shall kneel, and the Moderator, by prayer with laying on of hands, in which all the ministers present join, shall ordain him to the office of the Holy Ministry.

Thereafter the Moderator shall add these words:

["I now declare you to have been ordained to the office of the Holy Ministry, and]¹ in the name of the Lord Jesus Christ, the King and Head of the Church, and by authority of this Presbytery, I [likewise]¹ declare you to have been inducted to this Charge; in token whereof we give you the right hand of fellowship."

FORMULA

(To be signed by ministers at their ordination or induction, and by probationers on receiving license).

I believe the fundamental doctrines of the Christian Faith contained in the Subordinate Standard of this Church, read in the light of the Declaratory Statement adopted by the General Assembly of the Presbyterian Church of Australia in.....

I acknowledge the Presbyterian Government of this Church to be agreeable to the Word of God, and promise that I will submit thereto and concur therewith.

I promise to observe the form of worship and the administration of all public ordinances as the same are or may be allowed in this Church.

¹ The question to the congregation and question 8 are to be omitted when there is no induction to a pastoral charge—e.g., in the case of a Presbytery ordaining an assistant or admitting one who has been received by the General Assembly with the status of a Minister, or in the case of ordination of a foreign missionary.

ARTICLES OF AGREEMENT.

The following addition is proposed to Article XI (155) which, if amended, would read as follows:

The State General Assemblies shall retain their present names, and their autonomy shall not be further interfered with than is needful to give effect to the Basis of Union and the Articles of Agreement, but all decisions of the General Assembly of the Presbyterian Church of Australia, made under the provisions of the Basis of Union and the Articles of Agreement, in so far as they involve action by State Assemblies and by Presbyteries shall be given effect to by these Courts without modification or delay.

1 The words in brackets to be omitted if there be no ordination.

AUSTRALIAN INLAND MISSION (Min. 26)

The Board expresses its thanks to Almighty God for mercies many and abundant during the past three years, through which it has been able to carry on the work entrusted to it. Difficulties, however, of many kinds have had to be faced, but the Board has sought to meet them with faith and courage, and has been rewarded with three years of outstanding success in its field work. Patrol padres, nurses and welfare officers have excelled in their contacts and in the expansion of the spiritual life throughout the Continent.

Obituary.—With deep regret we record the passing on May 5th of the Very Rev. John Flynn, O.B.E., D.D., founder, superintendent and inspirer of our Australian Inland Mission. For thirty-nine years John Flynn spent himself in building this organisation of which our Church is so proud and which has now such vast ramifications throughout the Commonwealth. What he was able to accomplish during his lifetime will ever remain a memorial to him. The funeral service was held in St. Stephen's Church, Sydney, and the ashes were subsequently buried at the foot of Mt. Gillen, Alice Springs. A memorial issue of the "Frontier News" gives particulars of these services and the numerous other services held by State Assemblies and in towns and villages throughout the Commonwealth. A memorial minute was adopted by the N.S.W. Assembly and the Board placed on record its appreciation of all Dr. Flynn was able to accomplish during his lifetime, and expressed its sympathy with Mrs. Flynn.

We also record the passing of two Board members — Rev. E. G. Petherick and Mr. D. B. Adam. In the pre-A.I.M. days Mr. Petherick served at Port Hedland, W.A., and was always deeply interested in the work of helping the Inlanders. For many years Mr. Adam was Hon. Secretary of the A.I.M. Council in South Australia and as head of the Department of Plant Pathology at the Waite Institute, his advice was of special value to the pastoralists in the Inland. The Board placed on record its appreciation of their services and expressed its sympathy with the bereaved relatives.

Patrols.—For the greater part of this period seven padres covered the field and more intensive work was done than in previous years. Rev. K. F. Partridge, M.A., besides patrolling his area, has given special oversight to the establishment of the Old Timers' Homes Settlement. Rev. K. C. W. Beckett has concentrated in the North and North-West to such an extent that no lonely homestead has been missed. He and Mrs. Beckett have given much assistance to maintaining the work at the nursing homes at Hall's Creek and Fitzroy Crossing. Rev. W. R. Glasgow Denning re-established the patrol in Western Queensland and the Gulf area. He resigned in October last to accept a call to Rockhampton. The patrol has now been taken over by Rev. A. L. McKay, B.A., B.D. Rev. B. W. Morey resigned from the Southern Patrol and Rev. V. J. Murrell was appointed, the name of the area being changed from Southern to Sturt. Rev. K. A. Fox made a great success of his patrol work in the Goldfields area, W.A., but was severely handicapped in having to give oversight to Kalgoorlie and Boulder charges during their vacancies. As constitutional changes took place which will be mentioned later, Mr. Fox was transferred to the Western patrol, based on Carnarvon. Later he resigned and accepted a

call to Croydon Park. Rev. W. H. Stott was appointed to the Western Patrol, W.A., but when Mr. Beckett suggested the sub-division of his large area, Mr. Stott was transferred to the North Australia Patrol based on Tennant Creek. Rev. H. D. McAndrew resigned from the Board and accepted an appointment as padre in the South-West of Western Australia. Mr. McAndrew has been used by the Board for special work in the West and has helped considerably in effecting the change-over in the Goldfields area. He has also given special attention to Carnarvon.

The introduction into padres' equipment of triple purpose and 16 mm. projectors, with general as well as religious programmes, has met with extraordinary success. Mulga wires bring blacks as well as whites long distances to see the programmes. As one padre said, "It is amazing how so many find business to do in a locality when the padre is about!" One station owner in the Kimberleys handed in a cheque for £80 towards the cost of the 1951 programme as a token of appreciation for what the A.I.M. had done in 1950.

To strengthen the bonds of fellowship and provide for an exchange of ideas for the improvement of the work, the Board has agreed to an annual conference with padres at an inland centre.

Eastern Goldfields.—The Assembly in W.A. at a pro-re-nata meeting on 19th July, 1950, "requested the A.I.M. to undertake the oversight and control of the charge of the Eastern Goldfields for a period of five years." This Charge covered the whole of the Goldfields Patrol area, the A.I.M. being responsible for providing ordinances of the Church in Kalgoorlie and Boulder. The Assembly also approved the steps taken in the negotiations for merging the congregations of the Presbyterian and Congregational Churches at Kalgoorlie. These two congregations had agreed to the terms of the amalgamation which were ratified by the Presbytery, the terms being:—

- (1) Buildings and Manse to be provided by the Congregational Church; the Presbyterian Church also to make its Manse and Halls available and the choice of Manse to be left to the Minister.
- (2) A Presbyterian Minister to be appointed in the first instance.
- (3) Stipend, etc., to be subsidised by the Presbyterian Church of Australia—£600 per annum, plus car and car allowance, plus removal expenses to Kalgoorlie and return after completion of an agreed term.

A joint Advisory Committee to be formed, such Advisory Committee to have no legal authority. The scheme to operate for a period of five years and to be reviewed at the end of that period.

The A.I.M. accepted the Assembly's offer and in November, 1950, appointed the Rev. Harold Perkins, of N.S.W. The united congregation worships in the Congregational Church and the minister lives in the Presbyterian Manse. The Presbyterian Hall is used by the organisations and the Congregational Manse is let. Boulder has joined the merger and a Home Missionary assistant occupies the Manse there, while the united congregation worships in the Presbyterian Church. A strong Session and an enthusiastic Board of Management have been appointed. The project promises great success. Some details of procedure will need the consideration of the Code Committee if the merger is to be continued for an indefinite period.

These include a variation in the Induction Service: the relationship of the ministers (Presbyterian and/or Congregational) to the Assemblies and Congregational Union; the matters of Baptisms, Marriages and Constitution, etc.

Darwin.—The united work in Darwin is proceeding satisfactorily. Rev. A. W. Grant, after serving for four years, resigned and accepted a call to Bankstown. Rev. J. W. Stewart Lang accepted appointment. A change also took place in the Methodist staff, Rev. A. F. Ellemor succeeding Rev. E. A. Roberts. Co-operation has been complete in every way and the congregation is in great heart. Darwin presents many problems and its future is still uncertain; this makes it difficult for the United Church Board to plan and carry out a progressive policy. Following authority of the Assembly, Trustees were appointed by deed to hold joint properties secured by the United Church in North Australia.

Inter-Church Association.—With only occasional interruptions for short periods, effective service has been rendered on the East-West Railway and the North-South line to Marree. Unfortunately the Presbyterians could not make any appointments. Missioners on the East-West Line have been

Baptist Pastors and the Methodist and Congregational Churches have supplied the men for the North-South Line. Funds are adequate to carry on this work. The decease of Messrs. Jas. Anderson and D. B. Adam depleted the Presbyterian representation on the Council, but the S.A. Assembly recently appointed Rev. J. I. Williamson and Mr. E. F. Monk to fill the vacancies.

Commonwealth Co-ordinating Committee.—As members of the C.C.C., the Board has assisted in every way possible in furthering the objects of the Committee. The Board is in full sympathy with the proposal to reconstruct the Home Mission Committee and the C.C.C. Conferences have taken place and it is hoped the Assembly will approve the proposal being put forward by the Home Mission Committee, subject to satisfactory financial arrangements.

Mt. Isa.—The foundations so well laid by the Rev. W. A. Walker, B.A., B.D., have enabled him to build a strong cause during the past three years. In August, 1949, the Clerk of the Presbytery of Townsville forwarded an extract minute from the records of the Mt. Isa Congregation, as follows:—

“This Congregation requests the Board of Australian Inland Mission, through the Presbytery of Townsville, to maintain the present status of the Church in Mt. Isa, and the appointment therein, for a further period of three years.

“That the Congregation feels that the action of the Board of the Australian Inland Mission, in establishing Mt. Isa as an A.I.M. centre, has been justified, and that the disturbance of the pastorate at this stage would be inadvisable, in view of the continuing growth of the town, and the consequent need for the Church to consolidate its position.

“That this Congregation expresses its appreciation of the interest and very great help of the A.I.M. Board, and is ready to consider what part of the financial outlay it can undertake, to maintain a settled ministry.”

The Home Mission Committee of Queensland gave cordial approval to the continuance of the work at Mt. Isa for a further three years under the present arrangement. Rev. W. A. Walker intimated he wished to continue his ministry for a further period. The Board agreed to all these requests, the appointment of Mr. Walker being extended concurrently.

Commencing January, 1950, the Congregation decided to meet all local expenditure and refund to the Board £400 of the stipend. Besides this, they have spent substantial amounts in improving the property and providing facilities for carrying on the youth work. The erection of the Manse in 1949 provided the minister with suitable accommodation and has helped considerably in consolidating the charge.

Old Timers' Homes.—Progress has been slow in establishing this settlement as building materials have been difficult to get. However, the property is well fenced and the first hut, known as “The George Wilkinson Memorial Hut,” was erected in 1949. Mr. Geo. Paton was appointed overseer. As a practical man, he has developed the property under adverse conditions. An orchard of a hundred citrus trees has been planted, a lucerne patch planted, also a vegetable patch. Cows and fowls all help in providing farm products for the settlement and the nursing home. A breakdown in the government bore during a drought period provided a problem, but after a few weeks a new supply was obtained. It is proposed to sink a bore on the property and thus be independent. A bore-sinker has promised to do this as a gift.

Mr. Harry Briscoe, of Victory Downs, on behalf of his brothers and himself, is donating a hut in memory of their father. Mr. C. C. Kennett has also promised a hut and donated £650 towards the cost.

Mr. and Mrs. Paton and family occupy the first hut pending erection of suitable premises. A prefabricated shed 40 ft. x 20 ft. was erected, and besides being used for storage purposes, also provides accommodation for our first Old Timer, Joe Norris. He is happy in his quarters and most appreciative of all Mrs. Paton does for him. Mrs. Paton is a returned A.I.M. Nurse who served at Beltana and Oodnadatta. The Federal Government has promised assistance in obtaining materials and it is expected at least two more huts will be erected this year. The provision of a community block is receiving consideration, but it will be necessary to raise a special fund to meet the cost.

A.I.M. Film.—The production of the film, “The Inlanders,” was completed in 1949, and the rights for five years for Australia, New Zealand and the Islands of the Pacific were sold to Metro-Goldwyn-Mayer. The reviews:

were all full of commendation and the film has been viewed by large audiences throughout the Commonwealth. 16 mm. copies have been obtained and may be used under special conditions for deputation work. Last year British Empire, television, and World Rights, in 35 mm. and 16 mm. were purchased by Arrow Film Productions, London. Already there have been considerable bookings of the film in Great Britain.

Children's Camps.—In January, 1949, a camp was held at Peterhead, when children from as far north as Alice Springs were brought down for a month's holiday at the seaside. The 1950 camp was cancelled at the request of the authorities, owing to the polio epidemic. Difficulties in obtaining suitable accommodation for camp purposes and the inability to procure materials and labour to erect premises, led to the purchase of a home known as "Warrawee" at the Grange, about seven miles out of Adelaide. This building is well situated on a high bank overlooking a very safe beach, and when the necessary repairs and alterations are carried out, it will be a valuable property. Two camps were held in "Warrawee." Children from the Whyalla Iron Knob area came first, and then some Inlanders from the Innamincka and Beltana districts. An A.I.M. Sister acted as travelling hostess on the long journeys.

Mission Centres and Welfare Clubs:

Tennant Creek is at present suffering one of those periods of changes common to mining centres. Mr. Reynolds kept the Club and the Sunday School functioning until he resigned at the beginning of this year. An additional building was erected in 1949 and has provided much needed accommodation. A 16 mm. projector was installed and a religious film programme was shown each month. During the vacancy Rev. W. H. Stott has had oversight of the Club. The Board placed on record its appreciation of Mr. Reynolds' services.

Broome and Carnarvon.—These two centres are still vacant. At Broome the local Kindergarten Association is using the Club building and makes a donation each year to the Mission. They take great care of the property and have carried out several improvements. Carnarvon district suffered a prolonged drought and only intermittent supply has been available—consequently the cause has suffered. Nevertheless, the Committee of Management carried on; services are held regularly and the Sunday School work is maintained. The town has expanded rapidly in recent years and there is need for a permanent appointment but the Board's difficulty has been to find a man.

Nursing Homes.—The problem of obtaining staff increases each year and, when the conditions in hospitals generally are considered, there is little room for optimism. The Board is deeply grateful to those nurses who have served in the field. They have upheld the high ideals set throughout the years and have been an inspiration for good in their respective centres. It would not be fair to particularise . . . some have greater opportunities than others, but one example will suffice. At one centre the Sisters have a heavy nursing job; last year 90 in-patients spent 381 days in bed and 2,906 out-patients received 5,412 treatments; besides this many very serious cases were transported to a base hospital. This in itself would be considered a big enough job, but as help is not available they have to do all housework, cooking and laundry. Not contented, one Sister runs the Sunday School of about forty scholars and the other Sister gives religious instruction in the State School each week. What a missionary service!

With such extremes of climate, repairs and renewals, to property and equipment are constant. The increasing cost in maintaining these properties and services is receiving the special attention of the Board. It is a community service that must go on!

New Territory.—In 1945, and again in 1948, the G.A. of A. authorised the Board to extend its activities to the people in the Islands and Dependencies north of Australia. The Board has given consideration to providing contact with the scattered people in New Guinea and adjacent Territories, but the difficulties of men and money have not made this possible.

Code.—When the new issue of "Constitution and Procedure and Practice" of the Presbyterian Church of Australia was issued, the Board was amazed that no cognisance had been taken of the overture presented by the A.I.M. Board to the Assembly in September, 1936, and the decision that the Board remain a Special Committee.

The death of the Convener of the Code Committee, Mr. A. G. Proudfoot, and the absence overseas of the Clerk, Rev. R. Wilson Macauley, undoubtedly led to the confusion. The relevant documents and corres-

pondence were placed before the Code Committee and the Federal Advisory Committee. In a letter dated 17th October, 1950, the Rev. T. Macdougall, Convener, advised that the Law Officers of the G.A. of A., would draw up an Overture or state a Reference, with a view to having the status of the Board as a Special Committee put beyond doubt.

Finance and Memorial Fund.—Costs during the past two years have affected the financial state of the Board considerably. It was planned that these two years would be years of expansion in patrol work and assistance to Western Australia and much has been accomplished. Increased field staff with higher salaries and travelling expenses meant a serious rise in costs and it will take time for new work to become revenue producing. Meantime it has been necessary to draw substantially on Reserves. These are not unlimited and at the present rate will probably disappear in the next twelve months. The Board has given considerable thought to the position, and apart from a programme to increase normal revenue, and steps to further economise where practicable, it has decided to launch an Australian-wide appeal for £100,000 as a John Flynn (Flynn of the Inland) Memorial Fund for the continuation and development of the great work Dr. Flynn inaugurated.

Superintendent.—As the Assembly will now have to appoint a successor to the late Dr. John Flynn, the Board has given considerable thought to the qualifications necessary for this important position. The Board considers that the appointee should not be more than 45 years of age, have had A.I.M. experience and be a capable organiser and publicity man. It will make a recommendation to the Assembly.

The proposed terms of appointment are salary £650, Manse or Manse allowance of £150, and necessary out of pocket expenses, and that the appointment be for six years terminable by three months' notice from either party.

J. GRAY ROBERTSON, Convener.

BENEFICIARY FUND (Min. 231-3)

The Assembly instruction of 1948 to mature the proposals and present them to the Assembly in 1951 has been fulfilled. The proposals for an Australian Fund have been submitted to State Assemblies and a number of amendments and suggestions incorporated into the draft now before the Assembly.

Some State Assemblies have already given approval (in the terms of the appendix to Chapter IX A, Clause 1, of the Proposed Deliverance) to the draft proposals.

From the inception of this Committee in 1914, many avenues have been explored, and much valuable work done towards the establishment of this Fund. The Committee regrets to report that it has sustained loss through the death of four members.

The late Mr. G. R. Miller and the late Mr. G. Roland Love each gave excellent service in his own State as well as to the G.A. of A.

The late Mr. A. G. Proudfoot was Convener for many years and persevered with steady patience and a firm belief in the value of the G.A. of A. Fund. The late Rev. W. Huey Steele, who was responsible in 1914 for the origination of this Committee, was Convener for three years and did much to press for the adoption of a definite proposal such as that which now comes before the Assembly.

The proposals are set out in the Proposed Deliverance. The adoption of the Deliverance will mean that the machinery for a G.A. of A. Beneficiary Fund has been created to which State Assemblies will be invited to assent in the form set out in the Appendix referred to above; after which, and only after which, the Fund will become operative.

Explanatory Memorandum regarding the Proposed Beneficiary Fund of the Presbyterian Church of Australia

A. Introductory.

Article of Agreement (XIV) of the Deed of Union authorizes the G.A.A. to form a Beneficiary Fund provided that no minister within the jurisdiction of a State Assembly connected with or liable to join a Beneficiary Fund thereof shall be required to contribute to an Australian fund without the consent of that State Assembly.

As the various State Assemblies already conduct or adhere to existing State funds it is therefore necessary not only for the G.A.A. to pass rules inaugurating the proposed G.A.A. fund but for the various State Assemblies to pass rules requiring their ministers to join the G.A.A. fund in future, instead of joining the existing State funds. The ministers who are already members of the State funds will continue as members of those funds and will not be required to join the G.A.A. fund. Existing ministers over age 45 who are not members of State funds will, however, not be compelled to join the G.A.A. fund if they do not so desire.

The membership of the G.A.A. fund will therefore gradually increase and that of the State funds will decrease until ultimately the whole Australian ministry will be members of the G.A.A. fund, with uniform benefits and contributions, which is desirable in the interests of the Church. Provision is made for certain lay officers of the Church to become members if an Assembly so permits.

B. Benefits.

These are set out in detail in the Rules. The nature and amount of the benefits have been based on the practice and experience of the various State funds and kindred funds for ministers of other Churches. It was considered desirable that benefits should be in the form of annuities rather than lump sums and that there should be one scale of benefits, irrespective of stipend.

C. Financial Structure.

Prudence and the past experience of contributory provident funds made it essential that the fund be designed to be self-supporting. Actuarial advice was therefore obtained, as authorized by the last Assembly.

It is expected, however, that bequests and endowments will flow to the fund in due course, thus enabling benefits to be extended.

Provision is made for regular actuarial investigation so that the solvency of the fund may be maintained and any surplus or profit applied for the benefit of members.

D. Contributions.

In a self-supporting fund the annual rate or contribution to be paid by or on behalf of a member during his active ministry can be actuarially determined according to his age at entry to the fund. These rates are set out in Clause (10) of the Rules. They are to be provided partly by the members and partly by the Church, i.e., congregations, and it is anticipated that the obligation will be in the aggregate shared, approximately equally, between them.

The members' share of rates will be raised from their personal contributions out of stipend as provided in Clause (12) and the Church's share from congregational contributions as provided in Clause (14). The two together will provide the total rates required by Clause (10).

Members' Personal Contributions

These could have been determined either as a percentage of stipend or as a fixed annual sum, in each case varying according to age at entry. There are advantages attaching to each of these alternatives. It was decided however to adopt the percentage basis, set out in Clause (12), because it was felt it would be of assistance to members on the lower stipends and would be in character with the ministry.

Moreover, any increase in the general level of stipends would automatically provide the fund in due course with surplus funds out of which increased benefits could be given, a very desirable outcome in that event. By way of example, a member who enters the fund at age 32 and whose stipend in any particular year is £500 will contribute £23/5/- to the fund in that year.

Congregations' Contributions

Similarly, congregational contributions, which must necessarily be made independent of both the ministers' attained ages and ages at entry, could be levied either on a percentage basis or as a fixed annual sum. The percentage basis, set out in Clause (14), was preferred.

Because in each State some (an increasing proportion) of the ministers will be members of the G.A.A. fund and some (a decreasing proportion) will be members of the State fund, it was necessary to devise an equitable formula to govern the levying of congregational contributions in each State, both for the G.A.A. fund and for the State fund.

Such an equitable formula has been devised by the actuary and as to the G.A.A. fund it is incorporated in Clause (14), and as to State funds it is incorporated in paragraph (5) of the Appendix to the proposed Rules (as mentioned below, each State Assembly must pass rules in the form of this Appendix).

An example of the outworking of the congregational contribution rules is as follows:

In New South Wales if on say 1/1/1955 there are 24 New South Wales ministers contributing to the G.A.A. fund and 200 New South Wales ministers contributing to the New South Wales funds, then in 1955 every New South Wales congregation will, under Clause (14) contribute $3 \times 2^{24} = 0.375\%$ of its 1954 revenue to the G.A.A. fund, and will under paragraph (5) of the Rule passed by the New South Wales Assembly in the form of Appendix, contribute $\pounds 12/10/- \times \frac{200}{224} = \pounds 11/3/3$ of its revenue to the New South Wales funds.

If the congregation's annual revenue in 1954 is say $\pounds 640$ per annum, its total contribution to both funds in 1955 will therefore be $\pounds 2/8/-$ (i.e. $\pounds 640 \times 0.00375$) plus $\pounds 11/3/3$, a total of $\pounds 13/11/3$.

Gradually as the relative New South Wales membership of the G.A.A. fund increases and that of the New South Wales fund decreases, the New South Wales congregational contributions to the G.A.A. fund will increase and those to the New South Wales funds will decrease.

Ultimately, every New South Wales congregation will contribute 3 % of its revenue to the G.A.A. fund, and nothing to the New South Wales funds, which by that time will, of course, have no contributing ministers.

E. Other Provisions of the Proposed Rules.

The other Rules, including those dealing with administration, are self-explanatory, but care should be taken when reading the Rules to have regard to the definitions in Clause (6).

Attention is also drawn to Clause (5) and the proviso to Clause (16) which relate respectively to a member's rights to borrow for certain purposes and to commute annuity benefits for a lump sum in certain circumstances.

F. Advantages.

The anticipated advantages of the G.A.A. fund are:

- (a) Ultimate uniformity and complete reciprocity throughout the Australian Church,
- (b) Higher benefits than all State funds,
- (c) The financial stability that ensues from a fund with a large membership,
- (d) Independent investment of the assets of the fund,
- (e) The greatest benefits for the lowest possible cost,
- (f) The G.A.A. fund will be on an actuarial basis, a "sine qua non" in regard to the funds of the great Life Offices, the Friendly Societies, and the pension funds of other Churches and commercial and public undertakings which receive contributions from their members. The value of a fund actuarially based and safeguarded by regular investigation is firstly that the contributions are sufficient to provide the intended benefits and secondly that the contributions of one generation of contributors cannot be expended on benefits for a previous generation, but are scientifically conserved to ensure that each contributor will receive in full the benefits for which he contributed.

Where long term financial transactions of the nature of a pension fund are concerned, the ordinary financial yardstick that revenue equals or even exceeds expenditure is not by any means a measure of solvency or progress; a fund though increasing steadily can in truth be insolvent or heading for that state—actuarial investigation is the only real test.

G. Commencement.

It should be noted from Clause (25) that even though the G.A.A. adopts the Rules at the 1951 Assembly the fund will not commence to function until every State Assembly has passed an undertaking and rules in the form of the Appendix.

A. M. CLARK, Convener.

BOARD OF MISSIONS (Min. 64-6, 81-3)

A. Home Organisation₁

Experience gained during the three years under review has increasingly justified the wisdom of the Church in bringing together in one Australian enterprise the whole of the missionary work previously carried on by the State Assemblies and Committees. In the sphere of overseas work, it is difficult to see how many of our major problems could have been met except with the combined resources and prestige of the nation-wide Church. In such a departure from past practice and habits of thought, it was inevitable that certain difficulties, both organisational and personal, should occasionally arise. Without exception these have been faced in a spirit of goodwill and understanding and have been satisfactorily overcome. In such a living venture and in such rapidly changing times, new perplexities are constantly appearing and will appear. By the grace of God and the continued whole-hearted support of the Church, these also are being met.

Call to Action

If the international situation has interrupted our missionary programme, it has also presented in startling relief the emergent necessity for still greater outreach by the Christian Church. The accelerated tempo of world-wide life invests the Church's mission with a new urgency. The more leisurely approach and tolerated staff inadequacy of past days will not now suffice. Piecemeal and patchwork policies and programmes are outdated and outmoded. Every section of work must now be designed and executed as an integral part of the whole objective.

What missionaries do is the concern not merely of the sending Church and the local villages in which they work. It is a matter of racial, social, national and international importance and is so regarded by peoples and governments. It therefore calls for wide vision, informed competence and a true sense of vocation in missionary workers, ever aided and guided by a Mission Board which maintains contact and which never sleeps. Towards the achievement of this end the Board has consistently striven, fully aware that what it attempts and accomplishes is widely watched and judged as the enterprise of the Presbyterian Church of Australia. No amount of support from the Church in personnel, prayer and finance could ever be too much for this modern commitment.

Working Together with State Organisations

The constituency of the Australian Church is the sum total of the constituencies of the State Churches. Similarly in a real sense, the constituency of the Board of Missions is the sum total of the constituencies of the State Committees. Board membership is comprised mainly of State representatives. Missionaries are largely drawn from membership in State Churches and most of the mission funds subscribed by church members and organisations are collected by or channelled through State Committees. Most legacies and other benefactions become available through the medium of the State Trustees and Committees. The Board is entrusted with full responsibility for the appointment of Missionaries, control and administration of the mission work and the development of new ventures. Aided as far as possible by the Board, State Committees have the high task of ministering the missionary message to the home church in all its departments. Federal Board and State Committees are therefore interdependent units of a single great venture and as such work in easy co-operation and in cherished fellowship. This is equally true of relationships with Women's and Young People's Missionary Organisations. The Board is grateful for the whole-hearted willingness so to work together, which has been evidenced on every hand both by Committees and their office-bearers. Ways of still closer and more effective co-operation are being explored and adopted. There is abundant room for the interest and talent of all friends of missions. There will always be room for more such friends until our whole Church membership has been won to active participation.

Finance

The financial picture of the three years is presented in the published Balance Sheet and tabulated Revenue Account. In general, funds received were sufficient to cover the work undertaken, but not sufficient to embark on certain necessary expansion, especially in medical and welfare service in India. Considerable capital expenditure was also incurred, particularly in the erection and renovation of buildings and the provision and replacement of mission station equipment as materials and transport became available. Such activity has been extensive in all fields except China.

Much further constructional work needs to be done to overtake the many postponements of the war years and to meet new claims.

Through the years the Board has endeavoured to work out a system for annual quota grants from State Committees, which could distribute the responsibility equitably and continue to challenge the whole church to more fitting liberality in the cause of missions. A comprehensive budget covering the work in all fields and the cost of its administration has been prepared and adopted.

Included as income in the budget are the amounts passed by the G.A. of A. as assessments for work among the Aborigines. The present-day success of the wool industry at Ernabella has relieved the church of the need to find large sums for that station's rapid development. It should be remembered, however, that most of the net income so derived is from land held by the Board for the benefit of the Aborigines and therefore cannot be spent for any other purpose. Some of the cost of Ernabella, as well as heavy expenditure in the establishment of the new enterprise at Wodjelem (Kunmunya), which cannot hope to be very productive for some time, must continue to come from Mission funds. There is also a continuing obligation to assist with the North Queensland Stations as they too enter a new era of expansion. The Board therefore recommends that for the present the assessments for Aborigines' work remain at the figures approved in 1948 and as set out in the Deliverance. To meet possible serious variations in costs during the next three years the Board suggests that it be authorised to negotiate with State Committees for appropriate adjustments for Aborigines' work also when calculating annual quota-grants.

Bearing this provision in mind, agreement has been reached with State Committees that quota payments shall be arranged as follows:—

- (a) Quotas shall be fixed at the beginning of each year. The calculation will be based on State acceptance of responsibility for certain fields. When the quota figure is agreed upon it will be paid to the Board and the Board will be solely responsible for its expenditure in the conduct of the whole missionary enterprise of the Australian Church.
- (b) Should increased costs of existing approved work or unexpected emergencies result in the Board having to spend beyond the amount provided by quotas, the deficit will be dealt with:
 - i. The Board carries the deficit in the first place.
 - ii. If any State has additional available funds it may make an additional grant to help liquidate the Board's deficit.
 - iii. If not liquidated by this or any other method the deficit will be included as an expense item when calculating quotas for the following year.
 - iv. Should the Board finish a financial year with a surplus it shall be retained for the Board's work, but may be taken into consideration when calculating the next year's quotas should a State's financial position so require.
- (c) To enable the Board to meet normal increase in administrative costs, extra expenditure on field work increasingly passing through the Board Office, and unforeseen emergencies, and to undertake development work when opportunity offers, quota calculations will include an addition of a small percentage of the total. For 1951 it is tentatively suggested that this be 4%.
- (d) Where necessary the Board will consult State Committees regarding funds for capital or unusual expenditure not normally included in the current budget.
- (e) Quota payments will normally be made to the Board by 12 equal instalments; but it shall lie with the Board Treasurer to make special arrangements with State Committees for payments otherwise to meet particular situations, provided that financial obligations can still be satisfactorily met at their due date.
- (f) Regarding Reserves and certain Capital Funds which are mainly in the hands of State Committees, in some cases there may be legal obstacles to the transfer of such funds to a Federal body. For the present these remain under the control of the State Committees and Organisations who regard themselves as trustees and are willing to make such funds available by mutual arrangement.

There is also need for further exploration concerning retiring provision for women workers. Some are eligible for benefits under the Victorian Superannuation Fund, though some ambiguity exists as to who do qualify and who do not. Others are admitted to the Board's Provident Fund.

Others again have no satisfactory provision. This situation is partly a heritage from previous years. A satisfactory way will be found to deal with it, but it will take time.

Board and Committee Meetings

Each year the Board has met twice, once in Melbourne and once in Sydney. The Executive, Candidates and Regulations Committees have held frequent meetings in Melbourne and the Board's business has thus been transacted without undue delay. Other Committees, Conferences and Sub-committees have also met in places and at times as required.

For financial reasons it still remains necessary to limit the number¹ of interstate members for whom travelling expenses can be paid. While this is recognised to be a real handicap, some of the loss through lack of complete State participation is counteracted by circulation of minutes, reports, etc., to all members of State Committee Executives, thus spreading information and promoting interest. Suggestions and recommendations from State Committees are welcomed by the Board and are frequently offered.

The appointment of women members to the Board has proved to be most valuable. Consideration has been given to the instruction of the G.A. of A. (1948) to investigate further the matter of including women in the membership of the Board under appointment by Assemblies as provided in the Code Book. It is believed that there would be advantage in deferring any proposal for constitutional change for a further three years. For the present the provision made under Minute 144: 7 (a) of 1948 G.A. of A. is in operation with good effect.

Administration

There has been no lightening of the task confronting those who administer far-flung and intricate undertakings in post-war years. Rather have problems been multiplied by a steadily worsening position in relation to supplies, transport, labour and accommodation. As a consequence, an ever-increasing number of transactions in Australia which once could be dealt with by direct correspondence by Missionaries on the field, now have to be organised by personal contacts by the Board Secretariat with the business houses and others concerned. Export permits, priorities in supply, claims for shipping space, contriving of substitutes for unprocureable articles, checking and re-checking of deliveries, consultation with experts—these and many similar cares make daily demands which must be met if the work is to go on.

In the course of the past year financial transactions overseas have involved the use of ten currencies, some of which have been constantly fluctuating. Most have been subject to Exchange Control regulations requiring frequent application for permits.

Airmail facilities have expanded, thus greatly accelerating the turn-round of correspondence. It is estimated that this change alone has probably quadrupled the office mail commitment over any given period.

Soaring costs have necessitated repeated revision of estimates and agreements. The whole range of salaries has been reviewed on several occasions and upward adjustments made in basic rates and special allowances.

Major construction work undertaken included:—

Korea.—3 new Mission residences and compounds.

India.—New wing to Pallipat Higher School. New complete Girls' School at Sholinghur.

Kunmunya.—Complete new mission station at Wodjelem, including 3 Mission residences, Native village, school, hospital, industrial department, church, stores, kitchen, water system, etc.

Ernabella.—Cottages reconstruction, new school, children's dining room and kitchen, church, hospital and clinic, industrial department, swimming pool, electric installation, 10 wells equipped with windmills, yards, stores, outhouses, boundary fencing and aerodrome.

North Queensland.—House and other building construction or renovation and equipment at Mornington, Aurukun, Weipa, Mapoon and Thursday Island.

New Hebrides.—House renovation and equipment at Tangoa, also new Library and Museum block. Tasiriki house extension and refitting and launch lan ing and shed. Aulua house renovation and new boatshed. Vila: Additions to Sutherland House, renovation of hospital and Doctor's house, new Doctor's residence and Sisters' block, new students' teaching and library block, new house for Native Medical Practitioner, new garage

and outhouses. Lenakel: Renovations to hospital and house and new construction.

Missionaries' transport has also been reorganised involving:—

Korea.—2 new jeeps.

India.—1 new car and 1 new welfare work van.

Kunmunya.—1 new truck and trailer, new 18 ft. motor-sailer, reconstruction and fitting of the lugger.

Ernabella.—2 new trucks and a utility.

North Queensland.—2 additional boats, engine replacements and major overhauls, tractors, etc.

New Hebrides.—Hog Harbour: 1 truck. Tasiriki: New 28 ft. diesel launch. Malo: New launch engine and hull reconstruction. Aulua: New diesel launch engine and hull reconstruction. Ambrym: New 28 ft. diesel launch. Paama: New 22 ft. motor launch. Vila: New truck (provided by British Government for hospital), new engine for launch. Lenakel: New truck (provided by British Government for hospital). White Sands: New diesel launch engine and hull reconstruction.

In addition each mission residence has been provided with heavy furniture and (except Korea), with refrigerators, and, where necessary, with teleradio equipment and battery chargers.

Shipping arrangements between Australia and the New Hebrides have for many years been handled by the New Hebrides Mission Maritime Service Board in Sydney, financed largely by income from moneys made available when it was decided not to replace the "Dayspring". Rapid rises in all costs have rendered this arrangement no longer practicable and investigations are being carried out to discover a satisfactory substitute.

By arrangement with the parties directly concerned, the Board replaced the Victorian F.M. Committee as Australian Executive for the John G. Paton Fund Mission, with headquarters in Britain. Funds are received in lump sum from Scotland for the administration of the work. Missionaries are now mainly recruited in Australia, have full status in our Australian Church, and serve under the Board's Regulations. The Board extends to them the same care and privileges as to those appointed directly by the Australian Church.

The Board Secretariat also acts as Australian Agency for the New Zealand F.M. Committee.

It became necessary to increase the office staff by the appointment of a junior typiste, and slightly to extend the office accommodation. Appreciation is recorded for the ever-ready co-operation and helpfulness of the Sydney and Melbourne Church Trustees in treasurership matters. The Board is also greatly indebted to State Conveners and Secretaries and their Office Staffs for extensive aid effectively and promptly given.

Publications

It is regretted that it has not yet been found practicable to publish an Australian Missionary Magazine. Various new methods for maintaining regular distribution of missionary news have been investigated, but high costs for paper, printing, and postage have mostly been prohibitive. Much is being accomplished through State Church magazines and the periodicals of organisations within the Church. For young people, the "Record" is serving a wide field. Board publications during the period include:—

"Unshakable Confidence," annual booklet, 1949.

"Deepest Levels," annual booklet, 1950.

"Time Factor," annual booklet, 1951.

Ernabella Newsletters, half-yearly.

"Friends from China," Mission Band Textbook (Victoria).

"Friends from India," Mission Band Textbook (Victoria).

New Hebrides Mission Map, mounted and unmounted.

"Newslink," frequently issued circular.

Information Leaflets, both Federal and State.

Aboriginal English Readers—six readers prepared by Mrs. W. F. Mackenzie.

Films

Under the financial and general sponsorship of the Victorian F.M. Committee and Visual Education Committee, the Board arranged for the Rev. Hamilton Aitkin and the Rev. C. Coy to visit parts of the New Hebrides in 1950. As a result of excellent photographic skill and subsequent technical work a high-class colour sound film has been produced. Because capital costs have been so underwritten, it will be possible to produce copies for approximately £150 each. It is believed that the film will win an enthusiastic reception and prove effective in arousing abiding interest.

At the same time, photographic material was obtained from which five 35 mm. filmstrips have now been prepared. Together with lecture notes, these strips are being widely distributed for publicity and missionary education work throughout the Australian Church.

An excellent range of photographic enlargements for exhibitions and block making has also been made available.

The Board appreciates the high quality and value of these adjuncts to the missionary ministry at home, and is grateful to the Committees and experts whose initiative and enterprise made them possible.

Translations

Scripture and Hymn-book translations completed and printed or re-printed were:—

Ernabella.—Pitjanjatjara St. Mark.

Ernabella.—Pitjanjatjara Post Resurrection Stories.

Hog Harbour.—Psalms and Epistles.

Tangoa.—Gospel, Epistles and Acts.

West Santo.—Gospels and Epistles.

Ambrym.—Acts.

Erromanga.—New Testament old stock bound and issued.

Paama.—New Testament.

Ernabella.—Pitjanjatjara Hymns duplicated.

Hog Harbour.—Hymnbook and Catechism reprinted.

Tangoa.—New Hymnbook and Catechism printed.

Malo.—New Hymnbook and Catechism printed.

Paama.—New Hymnbook and Catechism printed and later reprinted.

Nguna.—Hymnbook reprinted.

Lenakel.—New Hymnbook and Catechism printed.

The complete Maloese New Testament and Psalms have also been translated and it is expected that revision will be complete in time for printing at the end of 1951. Other translation work is in progress. Congratulations are extended to the Missionaries and their Native assistant translators on the successful conclusion of great undertakings. It is worthy of note that in a number of instances the Native people have by advance subscription and later payment for copies, raised a large proportion of the very high cost of such publications.

Missionary Candidates

The policy of encouraging intending Missionary candidates to place themselves under the Board's guidance early in their training, has been maintained. It has been well justified. During the three years five theological students have been appointed. Two deaconesses have proceeded to the field. Other theological, medical, deaconess and teacher trainees are preparing for appointment. The Board is grateful for scholarship assistance from various sources and also to the authorities of training institutions for much help.

In addition, a number of trained nurses and technical workers have been accepted for both temporary and permanent service and are making a truly splendid contribution to the success of the work.

Overseas Trainees

Largely at Mission expense, four Korean Christian workers (three men and one woman) have come to Australia for post-graduate studies. Arrangements were made in Melbourne for them to attend the University, the Theological Hall and Hospitals and Clinics, with fruitful results. It is believed that this is a form of assistance to the younger Churches which may have far-reaching results, both in advanced leadership and in the strengthening of Christian fellowship. Enquiries have been received from India, and other friends in Korea have also applied. Difficulties in arranging accommodation have made it necessary to defer consideration of new applicants for the present. The Board, particularly in association with the Victorian F.M. Committee, is investigating the question of establishing a hostel for such students.

Two New Hebridean Native teachers, graduates of our Teacher Training Institute at Tangoa, are studying for two years in the Missionary and Bible College, Sydney. This experiment is being watched with keen interest. Its real value will not be known until these young men have returned to their specialised work in the New Hebridean Church.

Missionaries

Missionaries in actual service at the time of writing this report are:—

Aborigines

Mapoon:

Rev. J. C. Allen
Mrs. J. C. Allen
Mr. A. L. Hopkinson
Mrs. A. L. Hopkinson

Weipa:

Mr. J. S. Winn
Mrs. J. S. Winn
Mr. R. Little
Mrs. R. Little

Aurukun:

Rev. W. F. Mackenzie, B.A.
Mrs. W. F. Mackenzie, B.A.,
Dip.Ed.

Mr. C. D. Sydney
Mr. L. Little
Mrs. L. Little

Miss J. McGrath (temporary)

Under Appointment:

Rev. G. Holmes, B.A.
Mrs. G. Holmes

Reliance Captain:

Mr. W. Norgate

Mornington Island:

Mr. J. B. McCarthy
Mrs. J. B. McCarthy
Mr. L. Ollett
Mrs. L. Ollett

Sister A. Creagh

Thursday Island:

Mr. F. A. Cane
Mrs. F. A. Cane

Kunmunya:

Mr. J. H. Duncan
Mrs. J. H. Duncan
Mr. L. Macmillan
Mrs. L. Macmillan
Mr. R. Miller
Mr. J. Fletcher (temporary)

Ernabella:

Rev. R. M. Trudinger, B.A., B.D.,
Dip.Ed.

Mrs. R. M. Trudinger

Mr. J. H. Bennett

Miss R. M. Baird

Miss A. McDonald (temporary)

Sister S. H. F. Hensley

Mr. H. D. Hooper

Mrs. H. D. Hooper

Mr. W. C. Elliott

New Hebrides

Tasiriki:

Rev. C. Williamson, B.A.
Mrs. C. Williamson
Dr. E. Jean Davies, M.B., B.S.

Tangoa:

Rev. J. Poon, B.A., B.D.
Mrs. J. Poon
Miss M. A. Williams, B.A., B.Ed.

Malo:

Rev. E. L. Sykes*
Mrs. E. L. Sykes

Ambrym:

Rev. R. W. Kirkby, B.A., B.D.
Mrs. R. W. Kirkby

Aulua:

Rev. H. M. Bell
Mrs. H. M. Bell

Vila:

Dr. T. J. K. Jamieson, M.B., B.S.

Mrs. T. J. K. Jamieson

Sister E. Edgar

Sister M. Campbell

Miss S. I. McRae

Technical Assistant:

Mr. J. W. Wyllie

China

(All evacuated and on furlough)

Dr. Helen P. Mackenzie, M.B., B.S. Mr. A. Yule, M.A., Dip.Ed.
Sister C. Mackenzie Mrs. A. Yule
Miss M. Cranstoun
Miss I. Watkins

India

Ramakrishnapet:

Miss A. H. Goldie

Pallipat:

Rev. C. K. Kay, B.A., B.D.

Korea

Evacuated to Japan: .

Miss M. Withers

Miss E. W. Dunn

Miss A. A. McNabb, B.A., Dip.Ed.

Chinese in Australia

Sydney:

Rev. P. S. Mo

Melbourne:

Rev. A. Langhorne

Associated under the Board's Administration
John G. Paton Fund

<p>Hog Harbour: Rev. Wm. Anderson Mrs. W. Anderson</p> <p>Under Appointment: Rev. H. A. Prenter, B.A. Mrs. H. A. Prenter.</p>	<p>Paama: Rev. A. M. Chiles Mrs. A. M. Chiles</p> <p>Lenakel: Dr. W. Armstrong, M.B., B.S» Mrs. W. Armstrong Sister M. Wallace Miss E. Clinnick</p> <p>White Sands: Rev. C. W. McLeod Mrs. C. W. McLeod</p>
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Associated under New Hebrides Mission Council
New Zealand Presbyterian Church

<p>Nguna: Rev. C. K. Crump, B.A. Mrs. C. K. Crump</p> <p>Tangoa: Rev. J. G. Miller, LL.B., B.D. Mrs. J. G. Miller</p>	<p>Tongoa: Rev. R. W. Murray Mrs. R. W. Murray</p> <p>Epi-Emae: Rev. G. Horwell, B.A. Mrs. G. Horwell</p>
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The Board places on record its deep appreciation of the long and devoted service given by the Rev. F. W. Cunningham in Korea, by Miss A. G. M. Skinner in Korea and the New Hebrides, and by the Rev. A. C. and Mrs. Wright in Korea and at Ernabella. All have now retired from active field service, though their work continues in the Home Church in Victoria. Special thanks are also due to Sister M. Turner of Vila and Ernabella, to the Rev. Wm. and Mrs. Anderson, greatly loved veterans of the New Hebrides, Rev. E. L. and Mrs. Sykes of Malo, and to the Rev. C. S. and Mrs. Boyall and Mr. C. J. R. and Mrs. Price of India, as they withdraw from field work so highly esteemed.

Sympathy is expressed with the Rev. W. F. Paton in his serious illness.

The lot of our Missionaries in recent years has been particularly trying, attended by much frustration and many hopes unrealised. Their faith and tenacity in the face of hardship, frequent postponements and family separations have been a cause for thanksgiving. In some cases they may never be permitted to see the real fruits of their labour. But they have known that their work has been faithfully done and when one field has been closed, they have sought another.

Missionary Vacancies

At no time has the Board been without a formidable list of vacancies. Few things in missionary work are more distressing than the sad reality of hard-won ground being lost again because there is no missionary to consolidate the position. The most urgent needs are for ordained ministers, trained nurses and deaconess-teachers. The Board believes that these workers are available somewhere, and calls upon the Church as a whole to help to find them. In the eyes of the world a languishing vacant mission station is an obvious exhibition of a Home Church which set its hand to the plough and then looked back.

Missionaries' Salaries and Allowances

The inflationary trend has affected all of our Missionaries. In spite of Dearness Allowances, the salary rates provided in the Regulations became unreal. In anticipation of Assembly approval, the Board therefore revised all salary rates during the second half of 1950. Briefly summarised the new figures adopted were:—

	Standard Scales		
	Commencing After 3 years	After 8 years	
Married Men.....	£432	£456	£480
Single Men.....	378	396	414
Single Women....	282	300	318

Technical Assistants' Scales

	Commencing After 3 years	After 8 years ^F
Group A— (With high responsibility)		
Married Men.....	£432	£456
Single Men.....	378	396
Single Women.....	282	300
Group B— (With limited responsibility)		
Married Men.....	£396	£420
Single Men.....	342	360
		£444
		378

All of the foregoing working in Asia have an addition of 25 per cent. as Devaluation Allowance. There are also Field Vacation Allowances and Living Alone Allowances. All freights on housekeeping stores from Sydney, Adelaide and Perth are paid for Missionaries working in the New Hebrides, Ernabella and Wodjelem respectively and equivalent benefits obtain in North Queensland. Missionaries in these areas are also freely provided with required local station produce such as meat, milk, vegetables, etc., when these are available.

When Missionaries' children are in Australia they are eligible for Child Endowment. When overseas, the Board pays allowances of approximately a similar amount. Where children are separated from parents for education, an additional £48 per child is also paid. Arrangements have been made with some Church Schools for valuable concessions in boarding and tuition fees for Missionaries' children.

During furlough Single Missionaries receive £48 p.a. as room rent allowance, and Married Missionaries receive either furnished accommodation or a reasonable rent allowance in lieu thereof.

Cost of Living Adjustments

Early in 1951 costs continued to soar. To meet this the Board adopted the system being widely followed within the Home Church and provided a Cost of Living Adjustment of £36 p.a. for Married Missionaries and £24 p.a. for Unmarried Missionaries, with 25 per cent. additional for Devaluation Allowance in Asia. It is proposed to make an appropriate adjustment half-yearly.

For the same reasons, all Outfits Allowances were increased by 25 per cent, and subscriptions under the Board Provident Fund by 50 per cent.

General Secretary's Salary

Again in anticipation of Assembly approval, the Board increased the salary of the General Secretary from £500 to £600, as from 1st January, 1950, and also authorised Cost of Living adjustments from that date as calculated by the Victorian Maintenance of the Ministry Committee, with effect as from 1st January, 1951.

Registration of Property Titles

Some doubt has arisen from time to time as to the appropriate Church Authority to execute agreements and register titles and transfers in connection with property, at present under the Board's administration and being acquired in the future. Some of the older properties are registered in the names of State Trustees. In the case of the New Hebrides, land long held by the Mission is gradually being adjudicated by the Condominium Lands Court, resulting in the awarding of permanent titles. During the long history of the New Hebrides Mission land was obtained by different Missionaries under several Boards in Australia, New Zealand, Britain and Canada. It would simplify administration if all new titles now being prepared could be issued in the name of one body within the Australian Church. It is understood that action is being taken to have the Presbyterian Church (New South Wales) Property Trust recognised as the Trustees of the G. A. of A. The Board desires that, if this is done, the same body should be nominated by the G. A. of A. to handle all real property affairs for the Board.

National Missionary Council

This organisation, which is now officially associated with the Australian Council of the World Council of Churches, as well as being a member of the International Missionary Council, continues to render

excellent service to its constituent Mission Boards. Included in its activities are surveys of world mission fields and distribution of information, inter-mission conferences at home and field levels, negotiations with Governments in Australia and abroad on missionary concerns, investigation of Aborigines' problems and co-ordinating Mission and Government policy thereon, relations with the South Pacific Commission and similar bodies, representations to Government on special matters of common interest to Mission Boards, combined missionary meetings with overseas visitors, organising missionary candidates' post-graduate study courses and the publication and distribution of special literature.

The Board makes an annual grant calculated as a percentage on voluntary income and averaging £100. The Council has a good reference library and other facilities at its office in Sydney. Board members and other representatives of our State F.M. Committees are members of the Council's State branches.

In 1951 the National Missionary Council aims to contribute £800 towards the International Missionary Council's large budget for carrying on "Orphaned Missions", cut off from former financial and personnel resources in Europe by political action and exchange collapses. The Board has undertaken to provide £200 for this purpose.

Pacific Christian Literature Society

In addition to its many activities in assisting with publishing and printing literature in English and other languages for use in many fields, this Society renders good service by publishing a frequently-issued magazine in simple English under the name "Pacific Island World". It contains articles specially written for the needs of Pacific Islanders who have sufficient knowledge of English. It summarises news of outstanding world events, and presents the Christian approach to many problems making increasing impact on Native life. The magazine is distributed freely through Mission Boards and the local Island churches make voluntary contributions towards its cost.

The Society hopes to be able to publish further suitable material to meet the growing demand for reading matter — for where literacy goes literature must follow. Among millions of the newly literate the question is — who will provide the books and what shall be their contents. The future course of whole peoples may depend upon the answer. The P.C.L.S. is an attempt by Mission Boards and others to co-operate in meeting the need. The Board commends this work to the interest of the Church, and would welcome support for such a very vital enterprise.

Future Spheres of Work

The closing of China's doors to our Missionaries has caused the Board to consider other possible areas of service, should resources permit. For the present the withdrawal from Korea is regarded as temporary, though it is realised that when we do return changed conditions will almost surely require considerable modification in the scope and nature of our work.

Among our Church leaders some have called for direct support to the Presbyterian Churches in Indonesia, and this field is being investigated with a view to ascertaining exactly what opportunity exists under the political reconstruction of the region.

Others, again, have pressed the claims of Japan — spoken of as a spiritual vacuum, and at present open to missionary influence.

There are further opportunities for work among our Aborigines under a more enlightened Government policy, including a ready willingness to work through Christian Missions.

There are calls for more expansive and also more intensive work in the New Hebrides and in our Indian field, to consolidate the work so far well done.

All of these proposals are receiving the careful consideration they deserve. Existing uncertainties in several directions may not permit the presentation of definite proposals by the time the General Assembly meets. It is therefore proposed that authority be given to the Board to take such action as it finds justified as soon as the way becomes clear.

Legacies

The following legacies and income from legacies were received by the Board during the period:—

1948—C. Kirkland Estate Income.....	£791 310'
Smith of Dunesk Estate Income.....	395 2 0
J. Macrae Estate Legacy.....	25 6 8
1949—C. Kirkland Estate Income.....	1078 1
C. Kirkland Estate Capital.....	500 0 0
B. S. Cowen Estate Capital.....	1800 0 0'
B. S. Cowen Estate Income.....	62 18 6
A. E. L. Henderson Estate Legacy.....	100 0 0
1950—C. Kirkland Estate Income.....	114 9 9
C. Kirkland Estate Capital.....	455 6 3
J. Weymss Estate Legacy.....	50 0 0
Smith of Dunesk Estate Income.....	159 0 3
B. S. Cowen Estate Income.....	55 17 10
	£4616 13 2

B. Field Work

Our Church and the Fields

In common with the experience of other major Mission Boards, it has become increasingly necessary to maintain the closest personal contacts between the Board and the Mission fields. In the present period of quick development and change, the Church must be able to keep its policy and programme under constant review. Progressive measures must be devised and implemented expeditiously to take full advantage of the flood tide of the aspirations and opportunities of the people we seek to serve. It is not sufficient that mission stations should be dealt with separately and in isolation. The nationals of their areas are thinking and acting more in terms of their whole community. They are profoundly affected by world impacts of which they are deeply aware but which they do not fully comprehend.

Modern missionary work therefore demands vision and action through community-wide programmes, and even then only as a part of a still larger whole.

Thus the once isolated New Hebridean district, shut away in a relatively closed portion of an isolated island, now finds itself a conscious part of the New Hebridean community, and, in turn, a section of the South Pacific region. To meet this the Mission prepared for and established (with the assent and co-operation of the New Hebridean people) the Presbyterian Church of the New Hebrides. That this venture has proved a success there can be no doubt. But the new Church has many of the stresses and strains of early growth, and even its Missionary friends and guides often have need of the full wisdom and experience of the Mother Churches.

Amongst the Aborigines, each Mission Station must now provide adequate facilities and opportunities for the economic, educational, physical, social and spiritual welfare and growth of all of the brown folk for whom they care. In actual fact this means gradually providing the amenities, services, industries and activities which go to make up any other normal Australian community, combined with expert training of the people to use and enjoy them. Standards are being set by Governments, awakened and urged on by aroused public interest, both here and overseas. Missions have ever been in the vanguard in care of the Aborigines. The problem essentially and finally has a spiritual basis, and it is widely acknowledged that the purely secular agencies of Government cannot replace missionary activity. Indeed, Governments frankly acknowledge that they cannot provide the staff. "Governments cannot recruit martyrs: the Church can." Our Aborigine stations, therefore, inevitably develop into major undertakings, involving industries, transport, communications, schools, training institutes, health services, recreation, nutrition, social services, and a spiritual content and objective conditioning all else. This involves careful selection of variously trained staff, and frequent personal contacts with them by the Board, in meeting the daily new problems of an ongoing, living enterprise.

In India, new national freedom and self-determination in State and Church demand many-sided experimentation, involving some measure of trial and error. India's legislators and administrators struggle to implement the high ideals incorporated in the new national Constitution. At the same time they contend with widespread famine conditions, insufficient trained personnel, and lack of adequate capital plant. And troubling

all is the seething post-war upsurge amongst a teeming population, reaching toward a better way of life. In such a time the Christian impact has been greatly strengthened by the union of Churches making up the Church of South India. This also is a vast venture, and suffers the pangs of immaturity. Wisdom and sympathetic help, far beyond anything given in the past, is therefore required of our Church's work in India. Only as the Board personally enters into these problems can our Missionaries be guided and supported in their contribution in our Church's name.

Korea, for the present, is almost a closed land to Missions. The few Missionaries who have been able to remain under permit have been largely pre-occupied with the ever-present needs of hordes of refugees in a land ripped and devastated by war. The very remarkable Korean Church has not escaped the severe tensions inevitable when a people is torn apart by what was virtually a civil war. Christianity remains vital and dynamic among the Koreans. In the coming days of reconstruction in every sphere of life, its potentiality for reconciliation and positive action is incalculable. There have been staggering losses of Korean pastors and Church leaders, brought about by definite selective capture by invading forces. Large numbers of homes and churches have been destroyed. The people have been impoverished. Yet there remains the determination of the Korean Christian community to restore and rebuild, and to fashion an even better Church life than ever before. In this they ask for the help of understanding Missionaries, and the co-operation of our Australian Church, based on a thorough grasp of the daily-changing situation.

Visitation of Fields

All this indicates that our Australian Church and the Mission Field Churches with which we work, cannot rise to full mutual helpfulness while they remain at opposite ends of an overseas mail service or cable line. The Board's representatives must meet with the Churches and Missionaries on the fields themselves for mutual fellowship, discussion and action. As other Missions are also involved in these co-operative programmes, personal contacts with their representatives on the spot is also very desirable. Such visitation is already widely undertaken by practically all Mission Boards. Some have Home Board Officers set apart for this special task, realising that it is in no sense an increased overhead chargeable to home administration expenses, but in every sense active field work carried out by one who is a special Missionary to several fields.

In some measure the Board has been able to meet this need, but not yet adequately. The Moderator-General, on behalf of our Australian Church visited our Indian field, and also attended the Bangkok Conference. The General Secretary visited Kunmunya and conducted a survey of the area, with a view to combining the Munja and Kunmunya Stations in one enterprise on a new site. His itinerary of the North Queensland Stations and consultations with the Queensland A. and F. M. Committee had to be postponed. The Rev. Geo. Anderson went to Korea and China as a special Commission, with executive authority from the Board, and greatly helped both the Korean and the Home Church. The Convener and Secretary, in company with representatives from the New Zealand Church, are to be present at the meetings of the New Hebrides Mission Council and General Assembly in August, 1951, when major decisions will be reached. Unfortunately their visit will be of short duration. Many matters requiring early discussion on the New Hebridean stations must be deferred until a later date. The Rev. Geo. Anderson and the Secretary spent a fortnight at Ernabella reviewing the whole situation in detail and preparing programmes for immediate and long-term activity, which were subsequently endorsed by the Board.

Aborigines — North Queensland

The general picture is presented by the Queensland Committee's report appended hereto. The present call is for considerable station reconstruction, recruitment of additional staff for educational, health and industrial work, adequate solution of the transport problem, and clarification of policy trends and relationships with Government.

Great progress has been made during the 60 years of the Mission's history. Among the 2,000-odd people at present affected, many have reached the stage where settled community life similar to the over-all Australian pattern has become desirable. There are reasons why they wish the area to remain their home. They could go out into the white community as

ordinary Australians. Some do this now, but usually only for temporary periods. Perhaps the white community is not yet ready to receive them fully on a basis of mutual dignity and respect. Until this becomes possible, many will wish to remain on the Stations. They cannot do this and be idle. Co-operative industry, offering them scope for economic independence, must therefore be developed. Much has been done along these lines; but big business must be further attempted. Ever there is the question: "What is to be the future of the Aborigine in Australia?" If the Mission is to justify its continuance in the favoured position it occupies, it must clarify its policy on this issue and organise its programme to implement it. Neither the Aborigines nor the Australian people will be content with anything less.

This problem is common in all of our Aborigines Stations, and is a first-class challenge to our Church. The Board and State Committees, in consultation with each other, with Governments, with other Mission Boards, with our Missionaries, and most particularly in consultation with the Aborigines themselves, must face it constantly and ever press on towards its solution.

The present trend of both Commonwealth and State Governments is towards increased subsidies to Aborigines Missions. Quite justly, they require competence and efficiency in certain sections of the Station work. Such financial assistance will largely increase as the work develops, and Aborigines qualify for additional social benefits. The problem is to maintain a correct balance between Government supervision and the unhampered freedom of the Mission, even though the objectives of both may be substantially the same. The Board is watching this aspect carefully, and has ever made clear in negotiations its insistence that the spiritual emphasis must find an adequate place in all station work.

Aborigines — Kunmunya

A thorough survey of the Kunmunya Reserve conducted by the Board and supported by the testimony of visiting Government scientific experts, led to the conclusion that a Mission Station on a sound, economically self-supporting basis, could not be developed there. At the same time the Western Australian Government, after a number of years' experimentation, concluded that their Munja Aborigines Station would similarly fail. An arrangement was therefore made whereby the Mission would take over the Munja Station, link the people up with the Kunmunya folk, who were tribally related, and establish a new station at Wodjelem, on the Coppermine Creek, flowing into Yampi Sound.

Main advantages of the new site are: Abundance of surface and well water for domestic and irrigation use, a pocket of fertile soil for farming, suitable back country for hunting and limited cattle grazing, proximity to good fishing, turtle and dugong waters, sheltered lugger anchorage, with solid tidal landing, good short road for truck transport from the landing to the station, reduction of distance from Derby by half, continuing Aborigines Reserve protection against outside intrusion, and a constant assured market for all produce at Cockatoo Island, which is about two hours' run by lugger across the land-locked waters of Yampi Sound. Acknowledgment is made of the courtesy and co-operative kindness of the Australian Iron and Steel Ltd. in transferring their lease and improvements at Wodjelem to the Mission free of charge, and for the facilities for mail and cargo delivery they have made available at Cockatoo Island. The Company and the Mission will work on terms of mutual respect and helpfulness while maintaining complete independence of action and responsibility.

The Western Australian Government has also been most helpful, has given a grant of £1200 and some equipment, and has promised favourable consideration of future development grants.

The Aborigines themselves have mostly shown a keenness for the change. Only time will prove the constancy of their intentions. It is hoped that close co-operation can also be established with the Sunday Island Mission Station, at the entrance to King Sound, and passed by our Mission lugger on her regular trips to Derby.

Present staff includes Mr. J. H. Duncan (Acting Superintendent and graduate of Hawkesbury Agricultural College), Mr. T. L. Macmillan (expert with engines, sawmilling, building, and small craft navigation, and with practical experience in tropical agriculture and animal husbandry),

and Mr. R. F. Miller (qualified carpenter, builder and boat-builder). Mrs. Duncan is a trained nurse, and Mrs. Macmillan an experienced teacher.

Building work at the new station has commenced, and it is hoped that most of the transfer will have been completed by the end of 1951.

It is desirable that an Ordained Missionary should be appointed in the near future.

Aborigines — Ernabella

The three years under review have seen rapid changes. These became possible partly because suitable staff was found, partly because the people themselves had reached a state of readiness for them, and partly because the high prices of wool enabled the Board to purchase and transport building materials and equipment as they became available. All has been possible because of the sound policy followed since the opening of the Mission just before World War II, and because of the very efficient work done by previous missionaries and by the present well-qualified and enthusiastic Staff.

Some 500 or 600 people are in contact with the Mission, many drawn from their distant wanderings over the vast expanse of the Great Central Reserve and beyond, Ernabella's attractiveness has been planned to hold them, and it seems that it is succeeding in this.

Fifteen hundred square miles of country (between the Ernabella leasehold of 500 square miles and the Reserve) previously held on annual licence, has at the Board's request, been added to the Reserve. The Board has been granted all rights of improvement and development of this whole area, in the interests of the Aborigines. This certainty of future tenure enabled the Board to carry out extension plans for the sheep industry. A number of wells have been sunk and equipped, and more are in progress. Extensive boundary fencing has been undertaken.

New buildings include a school, people's dining-room and kitchen, handcrafts room, garages and workshop, extensions to houses, and a number of smaller buildings. Work has commenced on the new Church, and plans are complete for the enlarged hospital and clinic. Bathing pool and irrigated gardens are functioning, and electricity is being installed. The aerodrome has been improved ready for licensing.

New equipment includes three trucks, additional shearing stands and press, power pumping units, teleradio, workshop plant, water distribution, windmills, tanks, and household furniture and fittings.

The women's handcrafts section has been most successful and is solving the problem of employment, education and training of the many younger women who seek a more settled life. Plans have been prepared for an Industrial School for young men, and it is hoped that a trained Industrial School instructor will soon be found and appointed. Improvement in hospital service and in clinical care of women and children is making good headway.

The sheep industry flourishes, and seems to have within it a capacity to provide self-support for many of the people as they adopt settled village life. A site for the village has been selected, and research is being carried out on cottage designs, sanitation, fuel supply, water system, etc. When the people spontaneously seek settlement, the plans will operate as they themselves work to them.

Through all, without any form of coercion or obligation, men, women, and children have desired and attended regular periods of worship, Bible study and discussion of the Way of Christ. A number are now ready and seeking baptism. It is hoped that Christianity will gradually become a spiritual home for the tribe as well as for individuals, thus avoiding the exceedingly difficult social predicament of the isolated convert.

New Hebrides

All work in the Group has been organised so as, directly or indirectly, to contribute to the strengthening and upbuilding of the Presbyterian Church of the New Hebrides. Following the inauguration of the Church in 1948, five Presbyteries were formed, Sessions strengthened, and where possible more New Hebridean Ministers and Elders ordained and inducted. There are now 20 Native Ministers and 127 Elders. The General Assembly meets annually. Its work has been dignified and soundly conceived, and its pronouncements are likely to receive the respect of all concerned. The Church has achieved almost complete self-support. It also accepts respon-

sibility for wider evangelism and for the cost of training and maintaining its school teacher-catechists.

As far as possible the Mission organises its work within the framework of the Church. Some of its institutional work is still beyond the capacity of the Church. Such activities and matters which affect Missionaries personally and Mission property are dealt with by the Mission Field Council, subject always to the approval of the Sending Committees. A Joint Committee of Assembly and Council takes care of situations where jurisdictions overlap. The whole scheme is working harmoniously, and it effectively meets the need.

Mission policy prescribes devolution of responsibility to New Hebridean leaders and people and provision for their training towards fitness for their new obligations.

The need for Missionaries continues and the Native Church ardently desires their presence in sufficient numbers. None deplores and sorrows over prolonged missionary vacancies so much as the responsible local New Hebridean leaders. The finest service the Home Church can render to the New Hebridean Church at this time would be to fill all vacancies and keep the field adequately staffed for a period of years. Gratifying advance in this connection has been achieved during the past year; but much lost ground still waits to be recovered.

The Ten-Year Plan adopted in 1945 remains the approved design for progress. Its provisions are fundamental and basic. It presents the pattern into which all new developments are fashioned to fit.

To arrest depopulation in some areas and to promote vigorous health in all, the Mission's medical scheme works in co-operation with the British Administration. The Southern Islands are cared for from the Mission Hospital at Lenakel. This institution is in urgent need of major building renovation and replacement. Plans have been prepared, some work is in hand, and negotiations with the Administration and the John G. Paton Fund Committee are aimed towards completion of the scheme in the near future.

The Paton Memorial Hospital at Vila spreads its mantle of helpfulness over the Central and Northern Islands. Native Medical Dressers are trained and posted throughout the Group, often working in direct co-operation with our Missionaries. Mission Station dispensaries are supplied and serviced from the Hospital Dispensary. Teleradio equipment brings most stations into emergency contact with the Doctor. A medical vessel was planned to enable the Hospital Staff to offer itinerant support to the work carried out on Mission Stations, and by Dressers, and to serve as a medical ambulance ship. Staffing and other problems have kept this project in abeyance for a time, but the Board still hopes that it will become practicable.

The Vila Hospital and Staff Quarters required almost complete replacement. Dormitories, out-buildings and a students' block have been built. The main section of the existing Hospital has been improved and repaired. New residences for the Doctor and Nurses are under construction, also a residence for the Native Medical Practitioner, and much-needed garages, laundries, boatshed, etc. Plans for extension of the Hospital have been prepared and submitted to the British Government, with an application for a substantial building grant. If this is not soon forthcoming, the Board proposes to carry out a modified extension project, using funds received from the Centenary Appeal and other voluntary gifts. The existing Doctor's residence will be renovated to accommodate the Mission Carpenter or other worker.

Both Hospitals have been constantly taxed to the limit of their capacity. Without them there would be much unalleviated suffering in the Group.

Tuberculosis is a major problem and must be tackled vigorously. Dr. E. Jean Davies, sponsored by the New Zealand Lepers' Trust Board, was seconded to conduct a Leprosy Survey which she recently completed. It will be the basis for action.

It is recognised that in a modern world from which isolation has gone for ever, illiterate and uneducated native people are gravely handicapped. Their plight leaves them a prey to exploitation. It is also accepted that if the Christian faith is to be the guiding force in New Hebridean life, there must be Native leaders and people who can study and be ready to give a reason for the faith that is in them. Education

is therefore a prime necessity. The people want education and education they will have. If it is to be Christian education, it seems that for the present the Church must provide it.

Emphasis is therefore being laid on improvement in our village and district schools and on more advanced training for teachers and pastors. Teacher-Missionaries at strategic stations are indispensable for some years. Progressive improvement in the standard and work of the Tangoa Training Institute is also being achieved. An advanced theological course for pastors has been introduced. There is a keen demand for some form of secondary education, and this is receiving serious consideration.

The appointment of Missionary Deaconess-Teachers is also doing much towards advancing the education and training of women and girls.

Reference has been made elsewhere in this Report to translation and publications work, all of which is so vitally necessary.

Briefly stated, where Missionaries have been stationed continuously the Christian community life of the people and their leaders is mostly flourishing. But where long vacancies have occurred, while remaining true to the best that they know, the people suffer as sheep without a shepherd. Their joyous response when at last a Missionary comes is a testimony to their own felt need. Somehow our Church must see to it that a century of work in the New Hebrides shall not fail in consolidation and maturity, because in these years of greatest testing the native people shall have found us wanting.

India

Evidence accumulates that the united Church of South India has captured the Indian imagination. Its sudden and effective termination of denominational differences has been received by most Indian Churchmen as relief from unwelcome bondage. The North Tamil Council (Congregational), which refused to enter the Union Church when inaugurated, has now been completely convinced. At their request they were recently admitted to form the Coimbatore Diocese of the Church of South India. An Indian Christian leader was consecrated Bishop of the new area.

The Mission's educational programme is effective and far-reaching. Village schools are centres of community life where a definite Christian influence is exerted and Christian teaching given. The High School has over 500 pupils, and the two Higher Elementary Schools are well supported and popular. The new Girls' School building in Sholinghur is under construction. The Girls' Boarding Home at Sholinghur and Miss McCredie's work among women are doing much to put a new meaning into life for caste and non-caste women and girls.

Evangelism is being increasingly pressed by the Indian Church, carried out on a well-organised system. Leaflet evangelism aimed at reaching every literate villager in a given area at least once a month, is a new and promising venture.

Village welfare and medical work is being expanded, particularly under Miss Goldie's care, from headquarters at Ramakrishnapet. An Indian Christian Lady Doctor assists her and her Indian trained helpers one day each week with clinic, sickroom and roadside dispensary. New centres are being opened and are greatly welcomed by the caste villagers. It is hoped that this work can be enlarged by the appointment of a Missionary Nurse or Doctor.

National independence for India continues to advance rather than retard the cause of Christian Missions. The Church and Missionaries, being freed from rumoured association with a ruling race, have now been accepted as an integral part of the new India. The need for Missionaries is still stressed by the Indian Church, by the National Christian Council, and even by some Hindu leaders.

It is a serious misfortune to the Indian Church and to our own Mission that financial stringency continues to stand in the way of the re-establishment of our Hospital work and the undertaking of other extension projects which in an Asia of closing doors, uniquely offer an open opportunity for the Gospel.

Missionary staff remains unaltered. Mr. Price has intimated that for family and personal reasons he will be obliged to withdraw from the work at the end of 1951. Mr. K. V. Coombes has volunteered to go out to replace Mr. Price on conclusion of his theological course, towards the end of 1951. When this appointment eventuates, the duration of a very

serious vacancy will be kept to a minimum. The Rev. C. K. Kay has successfully completed the second-year Tamil examinations, and is now fully engaged in the Pallipat area, and with the Boys' Home and Schools.

China

The facts of the change of regime in China are well known. Its impact on missionary work has been gradual but relentless. Heavy pressure was brought to bear on Chinese Christian individuals and Church organisations, thus limiting their sphere of activity and separating them from close fellowship with foreign Missionaries. Following prolonged consultations between the Government and Chinese Christian representatives, a manifesto was prepared and issued, purporting to be a statement of mutual agreement on the Church's place and attitude in the new China. It claims to guarantee religious liberty.

The Chinese Christian Church is under obligation to be fully self-governing, self-supporting and self-propagating. This means that funds from overseas for Christian work in China are not now permissible.

Concerning Missionaries, the policy has been broadly that all should leave China when furlough became due, or when local Chinese Christians advised them to go because their continuing presence had become an embarrassment to the Chinese Church. Permits to leave China have first to be obtained — not always easy of accomplishment. Permits to return to China, or for new Missionaries to enter, are to all intents and purposes completely refused.

In June, 1950, acting on advice from the Chinese members of the Yunnan Mission Council, Dr. Helen Mackenzie, Sister Mackenzie and Miss Watkins left Kienshui and proceeded to Australia via Kunming, the Burma Road and Colombo. On similar grounds Mr. Alec Yule found it necessary to leave Amoy, and Miss Cranstoun has now been called home from Kunming. Other Missions have also been obliged similarly to evacuate their Missionary personnel.

There remains satisfactory evidence that the witness of our Missionaries during the past five years has not been in vain.

The Church of Christ in China, in which our work was a part, remains a Christian force. The following words from one of its Chinese leaders towards the end of 1950 testify to its quality: "The Chinese Church is not breaking its ecumenical ties, its friendly relations with the older Churches or its long and treasured associations with Western Missionary Societies and Missionaries. It does not oppose the Christian people of the West. We are deeply grateful for the constant help given us by Western Missions, for the devoted life and service of so many missionaries, and for your important part in the planting of Christianity in our country. Christianity is here to stay. The Church will continue to grow."

The Church in China needs the increasing prayer power of the Sending Churches.

Korea

After post-war preliminary surveys of the position had been completed, the type and scope of our future Missionary contribution in Korea seemed to become more clear. To meet it, the Board planned to have at least seven men and seven women Missionaries in that field. Early in 1950 the Rev. H. W. and Mrs. Lane, accompanied by three new Missionaries—the Rev. G. and Mrs. Yule and Miss A. A. McNabb—arrived in Korea and used our newly reconstructed Pusan compound as headquarters. The new Missionaries attended language school at Seoul. It was also planned that the Rev. G. Anderson and the Rev. F. J. L. Macrae should serve for a further short term to help re-establish the work and to prepare for the coming new Missionary recruits yet to be appointed.

The outbreak of hostilities in June, 1950, necessitated immediate evacuation of all to temporary accommodation arranged by United Nations and B.C.O.F. in Tokyo. Some months later it was possible for Mr. Lane to return to Pusan alone. It was hoped that soon thereafter permits would be obtained for the return of Mrs. Lane and of Misses Withers and Dunn. Meanwhile they began temporary work among Koreans in Japan. Miss McNabb has attended the Korean Language School near Tokyo. The Rev. G. and Mrs. Yule withdrew from the field and returned to Australia.

The sudden change in the military scene at the end of 1950 resulted in definite statements from Authorities in Korea, Japan and Canberra to the effect that the prospect of obtaining permits to re-enter Korea were

very remote. Arrangements were therefore made for Misses Withers and Dunn to engage more definitely in work among Koreans in and around Tokyo and Yokahama. A small budget for field expenses was provided. Results have been encouraging. This service has been so organised that it will largely carry on in its own strength when the way opens for our Missionaries to cross again to Korea.

Apart from the direct work of our Missionaries, financial and personal assistance has also been extended to Korean Church groups in the conduct of schools, orphanages, institutes and other ventures.

To assist in meeting the circumstances of war, so calamitous to multitudes of the civilian people, so ruinous in its destruction of homes, churches, schools, colleges, offices and buildings of every kind, and so cruelly hard on the masses of fear-driven and destitute refugees, special appeals were made in our Home Church. As a result over 400 cases of warm clothing were shipped from Australian ports for Pusan, via Japan. Transhipment was assisted by the Red Cross and the Inter-Mission Service Organisation. In addition considerable sums of money were donated. These funds are being used for general relief, for the support of otherwise destitute Korean Christian workers, and towards re-establishment of Church life and the rebuilding of Churches.

Three Korean Christian leaders have been brought to Melbourne for post-graduate courses, and a Korean Nursing Sister has now also arrived for a similar purpose. Other Korean applicants are awaiting the opportunity to come.

Conditions of indescribable adversity have brought Missionaries and Korean workers of several denominations into close and unified endeavour. In sorrow and distress Christian Koreans have found solace and strength in their unwavering faith. Whatever the outcome may be, the roots of the Church are deep in the hearts of the people and the fellowship of the believers will live on. The Board plans to re-establish its work in Korea at the earliest opportunity, and to the fullest possible extent.

Chinese in Australia

Sydney.—The installation of the Rev. P. S. Mo in 1949 as special supply minister in the Chinese Church, Sydney, for a period of five years has brought renewed life and vigour to this Christian community. The recent report of the Visitation Committee of the Presbytery of Sydney speaks in high terms of the quality and quantity of work being done. The Church in Campbell Street and in St. Luke's, Redfern, is well established and is faithfully serving the dual purpose of ministering to its own people and in witnessing to other Chinese in Sydney and its suburbs. Attendance at Communion Services now averages about one hundred. The energy and strength of the Youth Work of the Church promises well for the future.

Melbourne.—The Rev. A. Langhorne, ably supported by the Session and other active workers, maintained the Church's witness and worship until his serious illness interrupted for a season. Willing helpers have since combined to carry on a work which has always been characterised by sincerity, faithfulness and effectiveness.

C. Reports from State Foreign Missions Committees

Three-yearly reports to the Board from the State Committees of Western Australia, South Australia, Tasmania, Victoria, New South Wales and Queensland are submitted hereunder in that order.

J. ERIC OWEN, Convener.
VICTOR W. COOMBES, General Secretary.

Missionary Council of Western Australia

Report to the Board of Missions of the G. A. of A.

In the three-year period, the notable features have been:

(1) The enhanced interest in missionary work, particularly shown by the increasing activity of the P.W.M.U. and the appointment of a missionary committee of the P.F.A. in this State.

(2) The entry of Miss Gwen Bowen, B.A., Dip.Ed., into Rolland House for training for missionary work in India; and the appointment of Mr. Ray Miller as Industrial Missionary at the aboriginal mission in the Kimberleys. Both these young people were active members of the P.F.A., and their going forward into missionary service forges a strong link between the W.A. Church and its missions.

(3) The inauguration of the new aboriginal mission at Wotjelem to replace the station at Kunmunya.

The W.A. Missionary Council has made contact with outgoing and returning missionaries from India, China, and the Kimberleys. Financial support has been maintained at about £500 per annum, which is considered satisfactory in view of the vast Home Mission problem in this State, and the comparative weakness of the Presbyterian Church. The revenue is now spread over all the missions working under the Board, instead of being confined to India and Kunmunya as heretofore.

JAS. McMASTER, Chairman.

Foreign Missions Committee of South Australia

Three-Yearly Report to the Board of Missions of the G. A. of A.

In October, 1949, because of his appointment as General Secretary of the A.S.C.M., the Rev. F. G. Engel resigned from the Convenership of the F.M.C., and the Rev. Dr. J. A. Munro Ford was appointed in his place.

Visits have been made to the State by the General Secretary of the Board of Missions, the Rev. V. W. Coombes, and the Secretary of the F.M.C. of Victoria, the Rev. G. Anderson, all of which have been of the most helpful and inspiring nature.

Recently the Committee appointed "ambassadors" to present the case of missions to the Presbyteries and to foster missionary enterprise. Exchange of pulpits also are to take place with this end in view.

Early in 1950 Mrs. A. Yule came to the State and later visited a number of churches and organisations, addressing the people on the work in China. Mr. Yule arrived later from Amoy and Hong Kong, and in his addresses at Assembly and at churches in the city and country created a deep impression by his most informative and inspiring talks on the situation in China as it now presents itself and as it will probably affect the future. Dr. Helen and Miss C. Mackenzie, accompanied by Miss Watkins, were welcomed in passing through Adelaide on furlough and were able to speak to united groups of the P.W.M.U. Miss Edgar has also been on furlough and spoken at Church Services, and to Church Organisations.

With regard to Ernabella, the work of which is aided by a special Sub-Committee under the Convenership of Dr. C. Duguid, the Committee has watched with pleasure the fine record of activities. The Rev. R. M. Trudinger, B.A., B.D., Dip.Ed., was licensed, ordained and inducted as a missionary to the Aborigines and was appointed by the Board as Superintendent of the Ernabella Mission. The Mission touches the lives of many natives. During 1950 nearly 400 people at one time were at the Mission. A record number of dingo scalps — 1200 — was brought in during the same year.

Employment has been found for all women who wished it in the spinning and weaving industry — as many as 120 at one time being at work. Average school attendances have varied from 40 - 50, and good work is being done by the white and native teaching staff. Craft work is being carried on under the supervision of Mrs. Trudinger. The sheep flock continues to increase, and last year's wool cheque was quite phenomenal.

A swimming pool is under construction for the natives. The staff has now a fine tennis court and gardens and lawns are doing well.

In April and May of 1950 about 30 young people took their stand for Christ and offered themselves for Baptism.

Sister Turner's place has been taken temporarily by Sister Hensley. Miss Baird, unfortunately, a few months ago met with a severe burning accident, but is now making good headway towards recovery.

The Rev. C. W. McLeod, of Tanna, New Hebrides, was welcomed during Assembly week and addressed the House and the P.W.M.U. which was in session, on the work in the New Hebrides. Maps of the Group published by the Board have been secured and, having been widely distributed, should help considerably to deepen interest in the activities there carried on.

Dr. C. Duguid continues with indefatigable zeal to show his vital interest in the welfare of the Aborigines, and has done much for their physical, social and spiritual betterment.

J. A. MUNRO FORD, Convener.

Foreign Missions Committee of Tasmania

Report to the Board of Missions of the G. A. of A.

The part our Tasmanian Church plays in the Australian Presbyterian Board of Missions is: (1) Helping with the work among the Aborigines, to

-which we contribute £130 per annum; (2) The support of a Missionary in Ambrym in the New Hebrides.

The last three years have been years of great difficulty, and the Committee was confronted with many grave problems, especially in regard to the latter. In the main these have been: (a) the difficulty of manning the station; (b) providing a launch, and (c) financial — on account of rising costs.

(a) Staffing.—The return of the Rev. W. F. Paton in 1948 was followed in 1949 by the sending out of the Rev. J. Stewart Hurse to Ambrym, but hardly had he arrived when he was invalidated home. We had hoped he would have been able to return to Ambrym, but it soon became evident that this was not to be. This was a great disappointment both to Mr. and Mrs. Hurse and our Committee, and the prayers of all our people are with them in the very difficult time through which they are passing at present.

At this time also a very dark shadow fell across our path in the sickness of our Missionary so lately returned from Ambrym — the Rev. W. F. Paton. We are glad to say that his medical advisor reports that in 12 months' time he will be able to resume work "as a Minister of our Church.

After a vacancy of nearly four years we are pleased to report that the Rev. R. W. Kirkby, from New Zealand, has offered for service in Ambrym. He was inducted at the General Assembly of our Church, held in Hobart in March, 1951, and he hopes to sail for Ambrym with Mrs. Kirkby shortly.

(b) The Launch.—As far back as 1947 we began with the building of a launch at Devonport, Tasmania, and after many delays this was completed in 1949. During this period the price rose from £700 to £1700, and, together with freight and duty into the New Hebrides, the total cost was £2300. However, the Church bravely faced this extra financial burden, and in the same year (1949) wiped out this extra debt.

(c) Finance.—During the last three years our quota to the A.P.B.M. has risen from £800 to £1200 — a heavy burden for such a small State as Tasmania. However we face this as we have faced our other difficulties — "We thank God and take courage."

CECIL Y. REID, Convener.

Foreign Missions Committee of Victoria

Report to Board of Missions, 1948-1950/51

From some points of view a report of a State Committee to the G.A.A., or even to the Board of Missions, is not necessary, seeing that the Board through its General Secretary and its Executive is in constant touch with all that is going on. It receives regularly a copy of minutes of each State Committee meeting. There is, however, a value in reviewing some of the plans and events of a three-year period, to consider the growth or otherwise of interest, and especially to report on the tasks that are the peculiar responsibility of the State.

Further progress has been made in the process of co-ordinating all missionary activities under the direction of the Board. Occasionally individual doubts have been expressed that the centralising of control in "another place" has lessened the vital connection between our people and the Missionaries. The Committee, however, is satisfied that the present arrangement was inevitable, and moreover that in many ways it has already proved a great strength to the life and missionary interest of the whole Church. It has certainly facilitated contacts of the Church of Australia with the world Christian enterprise. There is no doubt at all that the fact that there is actually a functioning missionary executive for the Commonwealth has meant a challenge to some fine volunteers.

It is a great joy to us that the Convener of the Board has been called to the Moderator's chair in the Victorian Assembly. Mr. Owen is also a member of our Committee.

By arrangement with the John G. Paton Committee in Britain the Board now acts as that Committee's executive in Australia.

It is probable that the verdict of history will be that the most important event of this three-year period was the constitution of the Presbyterian Church of the New Hebrides in 1948. Our Committees in Victoria were able to send a worthy delegation, including a grand-daughter of the first Presbyterian missionary, John Geddie.

Fellowship in Service.—The happiest relationships have continued with the P.M.W.U., the Fellowships, the Mission Bands and the Youth Department, all of which have contributed by prayer and gifts in a wonderfully helpful way. The united counsel of the several societies has meant added strength.

Our Work in Asia.—This State had the honour of beginning Christian work in Asia, so far as the Presbyterian Church of Australia is concerned. From the beginnings (Korea, 1889, and China, 1945) Victoria, and to a limited degree South Australia and Queensland, have supplied the personnel and carried the heavy financial burden. The first phase of the China venture has been short. It has been none the less extremely important, if only because of the fact that it is the first piece of missionary work that we have done on the invitation of another nation. Our missionaries gave rich gifts in their five years of service. They forged a link of pure friendship which will survive even the tensions of this age of distrust.

The small foothold we had in post-war Korea was lost when the horrors of the North-South Korea fighting began in June, 1950. The staff had been reinforced a little earlier in the year. The three new houses had been occupied for only a few days when a state of emergency was declared and our Missionaries evacuated to Japan. The Rev. H. W. Lane was able to return in October, and is associated with American missionaries temporarily located in Pusan. In spite of repeated applications for re-entry further permits have been refused. If the armistice talks are successful there will be a prospect of a re-beginning. The complete uncertainty has precluded any appeal for volunteers.

Chinese in Victoria.—The work in Melbourne has gone along normally; which is to say that the usual simple strong witness has been maintained. A proof of the strength of the congregation is seen in the functioning of all the activities in spite of the absence for nearly a year of the Rev. Arthur Langhorne. Mr. Langhorne suffered a very severe accident in August, 1950, and has been able to do very little ever since. There are hopes that he will recover sufficiently to take at least part of his assignment. The people rejoiced greatly when one of their number, the Rev. John Poon, B.A., B.D., was ordained on the 17th May and inducted as a missionary to the New Hebrides.

The work at Ballarat has come to an end. The Rev. J. Tong Way was at last compelled to relinquish his task. Now approaching 90 years of age he is living quietly in Melbourne and usually comes out to the quarterly Communion Service. The once large congregation at Ballarat dwindled as the Chinese population steadily decreased. The buildings, still in excellent order, were removed to Wendouree and Creswick. At the former place the Church, looking spic and span, is filled regularly by worshippers in a new housing area. It is known as the Tong Way Memorial. The hall is on "active service" in the life of the Creswick congregation. The Manse was sold. It may be of historic interest to record that according to many reports the Manse garden was on the site of the actual first discovery of gold in the district in 1851.

Korean Students to Australia.—As part of a policy which the Committee had considered for years, four Christian Koreans came to Melbourne for post-graduate work. One of these, Dr. P. E. Lee, has been obliged to return to Korea for family reasons. He gained much valuable experience. We were able to secure a substantial supply of medicine which he took back with him. The Rev. M. H. Cho and Mr. C. S. Huh may be here till the end of 1951. Miss S. Y. Hong has come to gain further experience in Hospital management and nursing technique. The Committee has been disappointed so far in its hopes of establishing a Students' Hostel for such people as these. We have long felt that most valuable work can be done by giving to selected Christian men and women the benefit of such special training facilities as we possess.

Our desire is that the Board of Missions will carry on this or a similar policy. Both the F.M.C. and the P.W.M.U. are prepared to guarantee some finance.

Candidates.—A statement of the number of volunteers and their stages of training is normally made by the Board. It may be said that the training of the Victorians continues, while the frequent inquiries indicate a real interest in the Church's missionary task. Two will be ready to go out next year; others are approaching the end of their courses.

Mention should be made of the elementary Medical Course. The project is carried through by a panel of Christian doctors and nurses. While not arranged by our Church we are able to co-operate by providing rooms for the lectures. We have also "supplied" each year a number of ..students.

Some of our students have also done a course in diesel engineering. Another was a member of the Wycliffe School of Linguistics.

Arrangements were also made for a considerable variety of refresher courses.

The greatest gaps between volunteers and the needs are in the ranks of the clerical and nursing missionaries.

Secretary's Journeys.—The Secretary spent some months in Korea during 1949, and also visited the China Missionaries in Amoy, Kunming, and Kienshui. In 1950 he accompanied the General Secretary to Ernabella for an inspection and conference on developmental plans. In addition there have been visits by invitation to speak on the Mission Fields. Coming as these did from Queensland, N.S.W., S.A. and Tasmania, they indicate a growing interest on the part of Australian Presbyterians. It has not been possible to accept an invitation to W.A.

The Secretary has placed himself at the disposal of the Board for a term of service in Korea.

Appeals:

New Hebrides Centenary.—The total of the offerings in Victoria for the rebuilding of the Paton Memorial Hospital is over £2200. The Committee will release some of its reserve funds if the Board finds a way of going on with a plan for reconstruction.

Korean Relief and Rehabilitation.—An appeal by the P.W.M.U. brought a response in relief goods — particularly clothing — which filled several hundreds of cases. Money was also contributed. The appeal by the F.M.C. was for help to enable the Korean Church to rebuild churches destroyed through war. The amount given is £1212/8/8.

Indian Famine Relief.—A decision was made by the Assembly in May, 1951, to open a fund for the shipment of grain to the province of Bihar, which is suffering very severely. While not initiated by our Committee the Assembly requested us to take charge of all the details of the Appeal. The result to date is £8855/11/9. This has enabled us to purchase and ship 175 tons of wheat, which will be distributed by the Indian Government. We hope that any surplus can be contributed to the fund initiated by the Board for relief in the areas of our own Missions in South India.

Finance.—Rising costs are making the task of budgeting very difficult. While the giving of congregations through the Budget has increased noticeably, the amount available for our Committee is still insufficient to meet all requirements, even on our present restricted programme. We have made an agreement to release £2000 of our reserves yearly for five years. This is less than the average amount received in large legacies, but the Committee certainly desires to have money available for current expenses from ordinary revenue, leaving legacies to be devoted to necessary capital expenditure.

In furtherance of the plan of integration of all missionary control an agreement has been made to send a regular agreed monthly quota to the Board's Treasurer. The normal financial statements of the Board will be sufficient accounting to our Committee, and the Board will pay all such quotas from the States into the funds that care for its total task.

Missionary Homes.—"Fernside" has been fully occupied. In 1950, in order to meet the need for providing for an unusual number of missionaries on furlough, another property in the suburb of Hawthorn was purchased for £7000. It is a fine house arranged in three self-contained flats. This price is a charge on the Building Fund, which is not a drain on ordinary revenue. The ultimate plan for the accommodation of missionaries will be a convenient block of modern flats. That desirable state-of-affairs cannot be brought about at present.

E. W. NEW, Convener.
G. ANDERSON, Secretary.

Foreign Missions Committee of New South Wales

Report to the Board of Missions of the G. A. of A., 1948-1950/51

The New South Wales State Committee has been in full co-operation with the Board of Missions in evolving and developing the missionary policy of the Australian Church. The changed conditions inevitable under the co-ordination of the missionary activities of the several States approved by the G.A. of 1945, have thrown into relief the present status and functions of State Committees and their relationship to the Board. The position is becoming clarified, and the Church's missionary policy is being welded into a united whole.

The financial responsibility of the State Committees for the maintenance and development of the work on those fields in which their Assemblies were particularly interested before the Board was constituted in its present form, is recognised by the board and accepted by the States as a convenient basis for the determination of State Quota grants. The thoughts of many are tending towards the adoption of an overall budget to which the States will be invited to contribute an equitable share for the support of the work irrespective of the fields to which the funds will be directed by the Board.

The depreciating value of the currency has seriously affected the finances of State Committees and in common with all other Church activities, rising costs are causing grave concern. The position that has to be faced is that the missionary work of the Church costs more, and the increase can come from only one source — the people of the Church who are alive to the missionary responsibility and opportunity of our time. The call to our supporters is to increase their giving to an amount at least commensurate with the depreciation in the purchasing power of the £A. Until this is realised and corrected the missionary activity will be hampered and future progress retarded.

Chinese in Sydney.—After a lapse of several years following the departure from Sydney of the Rev. Lo Shui Kwong, who had rendered valuable service to the Chinese community, the Rev. Mo Pui Sam, Th.L., a Minister of the Methodist Church, in 1948 was appointed in a temporary capacity to have oversight of the work, and was so well received by the congregation that the following year he was appointed for a term of five years. Under Pastor Mo's guidance and spiritual fervour the cause has progressed and the congregational life built up to an extent not previously experienced in the history of the charge. The financial position is buoyant, the membership has increased, and the Youth activities are most effective and encouraging.

India.—The Rev. C. S. and Mrs. Boyall retired from the field at the close of 1949, after a fruitful period of service extending over twenty years. Mr. and Mrs. Boyall served most of their time at Pallipat, where the work extended and developed most satisfactorily under their wise and devoted leadership. Mr. Boyall has since entered the service of the Home Church and is ministering to the congregations of Thornleigh-Normanhurst. Mr. Boyall was succeeded on the Pallipat field by the Rev. C. K. Kay, B.A., B.D., who arrived there in January, 1949.

Mr. and Mrs. C. J. R. Price have intimated to the Board their intention to retire at the end of 1951. For the whole of their period of service — eleven years — these workers have been supported by the Fellowship Union of N.S.W. and, in furtherance of its missionary policy, the Union has decided to give a like measure of support to their successors. Mr. K. V. Coombes, a third-year Theological student at St. Andrew's College, has offered and has been accepted by the Board for service at Sholingpur when Mr. Price leaves the field. After ordination and his marriage to Miss Shirley Brown, of Hurstville, the new missionaries will probably leave towards the end of the present year.

Miss McCredie and Miss Goldie continue on the Sholingpur field, the latter giving supervision to the Rural Medical Scheme now coming into operation based on Ramakrishnapet.

New Hebrides.—The Rev. E. L. Sykes retires from Malo-Santo towards the end of 1951. He is now engaged on finishing his New Testament translation work, to which he has devoted much of his remaining time on the field. Steps are being taken to procure a new launch for the use of the Rev. R. T. C. Williamson, to work the West Santo coast, with headquarters at Tasiriki. An amount of £A1852 is in hand for the building of the launch. Rev. Hugh Prenter, B.A., a Minister of the New South Wales Church, has

been appointed by the Board for work at Hog Harbour, a John G. Paton Fund Committee station. Mr. and Mrs. Prenter are to leave Sydney for the field in August.

The arrival in Australia of our New Hebridean friends, Leitamat and Salome, in 1948, and Pastors Sauri and Kalmar in 1949, were notable events. They were well received by the whole Church and their presence and messages created wide interest. Itineraries were arranged which enabled the visitors to come into close touch with a great number of our people in many congregations.

Aborigines.—The New South Wales Church has maintained her interest in, and financial support of, the work among the Aborigines. While having no direct contact with the Mission stations at Ernabella and Kunmunya, the people of the Church are given opportunity to learn of the progress being made on the fields and to gain first-hand information from the missionaries arriving on furlough or visiting this State in the interests of the Board.

Home Base.—The co-operation of Missionary organisations has been sustained and has proven very beneficial. The Women's Missionary Association, the Girls' Auxiliary, the Fellowship Union, and the Mission Bands are playing a worthwhile part in our Missionary activity, and are supporting the work of the Board in giving full effect to its Missionary programme.

In the interests of our Indian field, particularly in relationship to the inauguration of the Rural Medical Scheme, the Moderator-General placed himself at the disposal of the Foreign Missions Committee for an itinerary in New South Wales. The Moderator-General visited a number of our larger centres in October, 1950, ranging from Albury to Lismore, with excellent results.

The Committee's financial position over the three-year period is summarised hereunder:—

	Expenditure	Income	Surplus	Deficit
1948	£12,175	£12,946	£771	—
1949	14,326	14,250	—	£76
1950	14,776	14,042	—	734

The quota grants paid to the Board over the same period were:—
 1948: £10,293 1949: £10,683 1950: £10,590

The grant payable to the Board during 1951, accepted by the Foreign Missions Committee, is £12,142. The Committee's Budget, approved by the N.S.W. Assembly, is £16,068 for the present year.

J. A. MORRISON, Convener.

Queensland Aboriginal and Foreign Missions Committee

Report to the Board of Missions of the G. A. of A—1949-1951

The general public of Australia appear to be gradually acquiring more interest in their own native Aborigine than ever before. This is being brought about, perhaps, by reason of the personal achievements of some of the race in Art and Song and Sport. There has never been any doubt in the minds of our Missionaries that our native people, once given the training and recognition, can acquire our skills, and use them with merit to themselves. Governments seem more than ever before ready to co-operate with all who have the welfare of the natives at heart. Our Northern Mission Stations are sharing somewhat in the generousities of this new view of the Aboriginal problem. It is felt by us that a genuine desire to share with the Aborigine the comforts and many amenities of our own developing civilization, is emerging in the thinking of the Australian public.

A change has taken place from the "Let them die" attitude to the new: "We have a responsibility" point of view. This is an achievement which can be credited to the faithful and patient teaching of our Missionaries and the practical labours of the Christian Church over the years.

There is evidence of good heart on our Stations, and everywhere a joyous awareness of the overruling mercy of God in the period of the years of the report under review.

Mapoon Mission Station celebrates the 60th Anniversary of their work in 1951.

Staff.—Manpower is a problem everywhere, but happily not at the moment in the Gulf. Changes have taken place, however, without, we are glad to say, serious interruption to the smooth running of the Stations. The Rev. and Mrs. G. W. Taylor were only a short time with the Committee at Mornington Island. Mr. Taylor accepted a call to Gladstone and is now settled there. Mr. and Mrs. J. Hartshorn have returned to the south from Mapoon. Mr. Hartshorn is a candidate for the Ministry, taking the Home Mission Course, and is at present employed at Dayboro by that Committee. Mr. D. L. Belcher is continuing his studies in the Theological Hall, and carrying on the work of a Charge at Virginia. Mr. and Mrs. J. B. McCarthy have given faithful service since 1939. Their work with the Bentinck Islanders is noteworthy. The State Centenary Moderator was the Rev. W. F. MacKenzie, B.A. — a most appropriate and widely acclaimed choice. Mr. and Mrs. MacKenzie were released from duty at Aurukun during the Moderatorial year. They have now returned. Mrs. MacKenzie has had a good deal of painful sickness since her return, but is improving. The Thursday Island Agency appointment includes now the oversight of the Home Mission Charge there and the supervision of the new rest cottages for natives. Mr. R. Davies, cattle manager, resigned in 1949.

It is becoming urgent to provide for trained nurses on each station. The possibility of engaging builders is exercising the Committee. The health of the members of the staff has been uniformly good.

The Rev. D. A. Brown, Secretary for Missions, resigned his office in 1949 on accepting a call from St. Lucia congregation, Brisbane. Mr. Brown was in office twelve years. The Committee record their appreciation of the work done in this position, which he held with distinction and success for so long, and during the years of the war, when work on the Stations had to continue under difficulties and with reduced staff, and the constant burden of getting supplies to our people. A new appointment has been made, in the person of the Rev. James McPhail. The Assembly has agreed to the appointment of Mr. J. T. Robinson as Business Administrator to the Committee. This gives authority and official standing to Mr. Robinson, who has been doing the work in a voluntary capacity for many years.

Population.—The most recent figures place the full-blood Aborigines on the North Queensland Stations at 1232, and the half-bloods at 711. Children attending school number 261. Child endowment is paid for 480.

Buildings.—The Government of Queensland erected three cottages on Thursday Island for use of our Mission natives during their stay on the Island for medical aid or other reasons. Mr. Cane supervises the property with the help of a native caretaker. A new cottage has been completed at Aurukun; but though timber for the new Manse is on the ground, it has not been possible to proceed with the buildings.

Many of our buildings are old. Originally built of galvanized iron, they are hot to live in. Some are in need of renewal, others are utterly inadequate for their purpose. The climate is hard on buildings. A new house (Manse) has been completed at Thursday Island. An attempt has been made to finish the Mission Houses, and install refrigerators. The Mission House at Mapoon is in good repair now, but the Church is falling down. Money for a new Church at Aurukun is being collected. Weipa has had installed an electric light plant; the school house is almost complete, and several tons of concrete have been used there and on the other stations for foundations, etc.

Some serious thinking is being done on the question of removing all the buildings on the present site at Mapoon, to Red Beach nearby. This would answer the question of rebuilding worn-out structures.

Boats.—As is usual and always disturbing, our boats give little satisfaction. The "Reliance" has been out of commission some time, and the reconditioned engine is not satisfactory. The "Janet Thompson" sailing boat is giving best service. The smaller launches seem to give engine trouble, involving the Committee in serious recurring expenditure. This method of transport in the Gulf country is precarious and expensive. Motor boats number three — "Reliance," "Vymar," and "Remus".

Industries.—Crocodile shooting on the rivers round Mapoon is providing good returns, a firm in the south buying all the skins we can procure. Cattle are run on all the Stations, but are subject to open attack from various pests — e.g., the buffalo fly — but on the whole it can be said

that stock is being well looked after. Fresh stock is being imported from time to time. Extensive "gardens" — fruit and vegetable — are cultivated on most Stations, to the profit of all and the training of the natives in agriculture. Timber getting and firewood cutting are carried out, Thursday Island people buying all we provide. Fishing is also carried on satisfactorily. A chicken farm is under way at one Station.

Bentinck Islanders.—It was found during 1949 that the people on Bentinck were in grave danger owing to the salting of their wells by tidal wave, and the consequent depletion of their food supplies. In co-operation with the Government the people were removed to Mornington Island under the care of our Mission there. The health of these people has given us great anxiety since their arrival. It has been necessary for the Flying Doctor from Cloncurry to pay many visits to them especially. The Bentinck people have their camping-ground on Denham Island, opposite the Mornington Mission House and in full view of it across a few feet of water. The Church natives at Mornington Island have taken them to their hearts and are exercising great Christian grace in service for these new neighbours.

Education.—Mrs. MacKenzie exercises oversight of her school at Aurukun, and as is now known, has developed a new pictorial system of presenting knowledge to the native children. Miss Winn, at Weipa, has presented children for the Queensland Scholarship examination. We are still depending largely on native teachers to help in our schools. The domestic classes are being carried out faithfully. Outside the classrooms the Missionaries in the field are teaching their charges to plough and plant, garden and tend animals. The children have displayed their school work at the annual Brisbane Show. A special Missionary Exhibition was held by the P.F.A. during 1950 in Brisbane, where all the handicraft, occupational and school work of the Stations was displayed.

Visit to Stations.—A carefully planned visit to all four Stations and Thursday Island Agency was carried out by Mr. J. T. Robinson. He spent eight weeks in a close examination of the entire field — the life, properties, workings and administration of the Stations. His detailed report has been carefully examined, and several far-reaching recommendations have been made, resulting in requests to Government and Church Assembly.

Korea.—A magnificent response to a Cargo for Korea Appeal was made, and resulted in the despatch of 146 cases of warm clothing by ship, and the total sum of £898/19/7 being collected in cash. After deductions for freight and other expenses, the sum of £747/9/9 was made available to the Board of Missions.

Spiritual.—The story unfolds a heartening response by the people to the preaching of the Word. A Christian community has emerged, desiring Christian marriage, baptism and burial. The old cruel customs are dying out. Even the most recent people to come under our care have received such loving care from Christian neighbour-natives that they "conform" to Christian custom and are listening eagerly to the Word. Church membership has grown in every Station, and during the past year (1950) six adult baptisms were celebrated on one Station alone. There are well over 260 Communicants, and all the Church services and Sunday Schools are well attended. For this we give praise to God.

Financial.—The following is a summary of finances for the three years:—

Mission Budget Account

	Receipts	Expenditure
1948	£2108 17 6	£3339 14 11
1949	2542 3 9	3159 15 2
1950	2858 10 3	3106 5 2

North Queensland Stations Maintenance Accounts

	Receipts	Expenditure
1948	£22,610 11 9	£22,128 15 10
1949	25,581 10 9	30,873 85
1950	30,477 5 3	34,680 146

CANBERRA EXECUTIVE (Min. 120-3)

The Canberra Executive has pleasure in submitting its report for the years 1948-1951:

Personnel

Membership of the Committee suffered loss by the death of Mr. Roland Love, who had been keenly interested in the welfare of the Church of St. Andrew, Canberra, since its inception. His wise counsel and rich experience are greatly missed.

Rev. Hector Harrison, M.A., B.D., Minister of St. Andrew's, Canberra, occupied the Moderator's Chair at the New South Wales Assembly in 1950 and in the ensuing year.

General

Considerable expansion in population has taken place in the Australian Capital Territory and still continues. In 1935 the population was 9,000. In 1947 this had risen to 17,000, of whom 2,000 were Presbyterians and of these 427 communicant members of the Church. 21,000 is the present figure and it is estimated that by 1957 the population will have reached 45,000.

Our Church has not been standing still, as the following table of events and developments since last General Assembly will show:

The Church of St. Andrew, Canberra

1948

November 14: Dedication of Warriors Chapel by Moderator-General. Moderators of N.S.W. and Victoria present. Over £1,000 subscribed locally towards the furnishings of Chapel and Great Window.

Visits of the Very Revs. Prof. John Baillie, J. Hutchison Cockburn, and Rev. George Macleod; also Dr. Martin Niemöller.

1949

November 6: Dedication of Memorial Window to the memory of the late Very Rev. Dr. John Walker, first minister of the Church. Very Rev. Dr. George Reid officiated.

1950

April 30: St. Ninian's Church handed over by St. Andrew's to St. Columba's, fully furnished and renovated.

December 17: Memorial Window dedicated to memory of the late John I. Dent, a former member of the Committee of Management.

1951

February: Visit of Moderator of Queensland.

In Progress

£5,000 has been raised for a Church hall.

Mrs. Roland Love has promised a window in memory of her husband, a former member of the Canberra Executive.

Mrs. George Reid has given two clerestory windows in the Warriors Chapel in memory of her husband, Captain George Reid, who was killed in the Second World War. These will be dedicated in September.

The Department of the Interior proposes to allot Section 67, Griffith, for another Church.

£100 is being set aside each year by the congregation for repairs to the fabric of the Church.

Narrabundah Cottage Area. Co-operation with the Methodist Church is proposed.

The Church is used for united services of importance and when distinguished churchmen visit the city. Also for services by Lutherans-Estonians, Latvians, Evangelicals, as well as for united services.

With regard to the immediate future, the congregation of St. Andrew's proposes to proceed with the erection of the first section of a War Memorial Hall required for congregational purposes. The estimated cost is £12,000 and the congregation asks the authority of the General Assembly of Australia to borrow up to £8,000 in connection therewith.

In addition to this new building project the congregation is prepared to proceed with urgent repairs to the buildings already in existence and in this connection will spend £100 per annum, as noted above.

Extra seating for the Sunday congregations will soon become a necessity. In the warmer weather the church is full, and often the congregation over-

flows, on Sunday mornings. The Church of St. Andrew gathers the largest non-Roman congregation in Canberra on a Sabbath morning.

The Church of St. Andrew is functioning most satisfactorily under the ministry of the Rev. Hector Harrison. The most notable event of the intervening years, it will be observed, was the completion and dedication of the Warriors' Chapel in November, 1948. The congregation's determination to erect a suitable hall for Sunday School and social purposes is another unmistakable sign of progress. Both Minister and people are to be congratulated upon their enterprise and your Executive would recommend that they be given encouragement by the General Assembly of Australia approving of their application for authority to borrow up to £8,000 as may be necessary to enable them to complete the first part of a Parish Hall.

Braddon or St. Columba's, Canberra

Regarding Braddon equally satisfactory advancement has been made under the leadership of the Rev. Campbell Egan. This congregation continues to grow, and has an average attendance of some 150. The Sunday School roll is up to 147. The Fellowship Association, Women's Guild and other organizations are engaged in active work.

In April 1950 the Church of St. Ninian was transferred from the Church of St. Andrew to Braddon. This historic building (79th anniversary next February) will, in the near future, be surrounded by houses in the new suburbs of Lyneham and Dickson. Within the next two years 1,000 houses are to be erected in this area. The unusual position thus arises whereby we shall have a Church available for worship before the district is populated.

At Braddon serious difficulties are being experienced owing to the lack of facilities. All the activities of the Church—worship, Sunday School, socials, fetes, etc.—are carried on in the one building. With the growth of the parish, embracing all the north of Canberra, the activities of the Church are restricted and at times the congestion is bewildering. There seems to be no possibility of building a Church here unless funds are made available from outside the A.C.T. Yet something must be done, otherwise the progress of this parish will be retarded.

A new site is being chosen for extension work in North Ainslie. This will give, along with Braddon and St. Ninian's, a triangle of centres in the northern half of the city.

The congregation and the Presbytery of Goulburn have approved the change of name from Braddon to St. Columba's, Canberra. The approval of the G.A. of A. is sought for this change.

Assistance for Extension Work in the Australian Capital Territory

It will be observed that both the Parishes of St. Andrew and St. Columba, Canberra, are facing up to the problem confronting them with respect to the extension of the ordinances of religion to the suburbs that are rapidly arising on their outskirts. This missionary outlook should occasion much gratification to the General Assembly and should be helped by grants from the C. D. Lloyd Bequest. Accordingly it is recommended that the General Assembly of Australia request the C. D. Lloyd Bequest Committee to make available to the Canberra Executive £100 per annum for extension work in the Australian Capital Territory, particularly in regard to Griffith and Narrabundah, St. Ninian's and North Ainslie. The Executive further recommends the General Assembly to authorize the ministers of the Australian Capital Territory to make appeals for funds for the completion of their building projects wherever practicable throughout Australia.

Co-operation

This is proceeding on a limited scale, e.g. there is an understanding with the Methodist Church that they will work in Westridge and we in the Griffith-Narrabundah area. Zoning is not only a feasible but a desirable form for Christian unity to assume in a rapidly extending Capital.

Canberra Debt

The Assemblies of Victoria, Tasmania and New South Wales paid their proportion of the indebtedness in full according to the basis determined by the 1948 General Assembly. The following amounts are still owing: Queensland, £4,105 (the Queensland Assembly has paid £600 in three instalments of £200 each). South Australia, £730, on which interest has been received. Western Australia, £937, in connection with which no payment has been made either in reduction or on account of interest.

D. J. FLOCKHART, Convener.

CHRISTIAN UNITY (Min. 280-7)

Minute 274, Proceedings 1948, reads, inter alia, "Refer to the Communicant members of the Presbyterian Church throughout Australia for their judgment its decision made at the 1945 G.A. of A., viz.,

- (a) Agree to enter into Federal Union with the Methodist and Congregational Churches on terms to be agreed upon by the three Churches;
- (b) Affirm Federal Union as a step towards corporate union with the Congregational and Methodist Churches.

Appoint a Committee consisting of Revs. C. T. F. Goy, E. H. Vines, and E. Wallace Archer, and Mr. F. Maxwell Bradshaw, to prepare a statement for and against, anent Federal Union for submission to and approval by the Code Committee. Instruct the Code Committee to send down the statement to State Assemblies for distribution to Communicants. Instruct the Code Committee to complete arrangements for the taking of the mind of the Communicants on a date approved by the Code Committee. Instruct State Assemblies to report the results of the ballot through the Code Committee. Request State Assemblies to contribute proportionately to the cost of the ballot."

(The following is prepared from notes in the handwriting of the late Rev. R. Wilson Macaulay, from information given him, presumably, by the Convener, the Rev. C. T. F. Goy.)

The Committee reports that its two members appointed to prepare a statement, the Revs. C. T. F. Goy and E. H. Vines, faithfully obeyed their part of the instruction. They gave weeks of careful work, individually and in conference, before the Yes statement was completed. For reasons which the Code Committee will doubtless supply, the vote has not been taken.

The Committee is of the opinion that this has had the following effects, namely, a cessation of negotiations with the sister Churches for a period of three years; hopes that were raised in months of harmonious negotiation have been changed to feelings of disappointment (for it must be understood that it is easy to misinterpret this breakdown in our own internal affairs); decisions of the Christian Unity Committee have been held in abeyance until the vote was taken.

In the absence of the Convener overseas, and on behalf of the Committee[^]

A. C. WATSON,
W. A. ALSTON.

CODE (Min. 278-9)

The Code Committee met four times since last Assembly, and the Executive three times.

The Committee reports with sincere regret the death of the Law Agent and Joint Convener, Mr. A. G. Proudfoot, and of the Rev. W. Huey Steele, Convener of the Sub-Committee on the publication of the Code. Both contributed greatly to the work of the Committee, and will be much missed.

Mr. J. P. Adam was appointed Acting Law Agent.

The new edition of the Code has been published by the Board of Religious Education, under terms approved by the Finance Committee.

As a result of correspondence with the General Secretary of the Australian Inland Mission, the Committee agreed that the Assembly should be asked to affirm that the A.I.M. Board is a Special and not a Standing Committee.

The Committee considered the matter of questions put to a minister at Ordination and Induction (see Rules 112 and 219), and affirmed that Rule 112, as part of the Articles of Agreement, is the correct form, and that Rule 219 should be amended accordingly.

The Committee was charged with the selection of a Committee on Aids to Devotion from the 56 nominated. A selection was agreed on, but the Convener approached was unwilling to act. This was reported to the Federal Advisory Committee, and the appointment of a Convener was left to that Committee. So far as is known, no action was taken.

The Committee reports that hitherto the provision of the Code in regard to the appointment of a Selection Committee has not been observed, and seeks to have this irregularity condoned.

The Committee was instructed by the 1948 Assembly to carry out a plebiscite of communicant members in regard to the matter of Federal Union. The Committee, for a variety of reasons, failed to carry out this instruction, and reports accordingly.

The Committee would like to have its scope and functions defined by the Assembly, as, in its judgement, some of the matters remitted to it come more properly within the scope of an administrative committee than of one which may be supposed to exist primarily for the codification of the Church's Law and Procedure.

The Convener intimated to the Committee that he did not desire to continue in that position, and suggested that a Melbourne man should be elected as Convener, and the Executive should be in Melbourne. The Committee approves the suggestion, and recommends accordingly.

McDougal l.

COLLEGE (Min. 30-37, 67-76)

The College Committee has pleasure in submitting this report of its Stewardship in the years between the Assemblies 1948-51.

The Committee suffered severe loss in the removal by death of Professor Norman McLeish, Right Rev. R. J. Howie, B.A., and Rev. J. A. Hunter, M.A., B.D. The following Memorial Minutes are extracted from the records:—

The Rev. Norman MacLeish, M.A., B.Phil., was Dux Medallist of Harris Academy, Dundee, in 1915, and went thence to the University of St. Andrew's. His course there was interrupted by two years of Active Military Service, but he secured "Firsts" and Honours in a wide range of subjects. He graduated M.A. in 1921, with First Class Honours and the Berry Scholarship in Mental Philosophy, and prizes in three other subjects. He graduated B.Phil. in 1922, entered New College, Edinburgh, the same year, and completed Exit in 1925 with an Honours Diploma and high distinction in all subjects.

After an Assistantship in Broughton Place Church, Edinburgh, he was successively Minister of St. James' Church, Yetholme, Kelso, and of High Church, Forres.

He was called to the Chair of Systematic Theology and Church History in the Theological Hall, Ormond College, in 1938, and commenced duty in 1939. His wide learning and sound scholarship, and his modest and friendly spirit, made a lasting impression on many students, and his gifts and experience were placed at the disposal of the whole Church.

He was Convener of the G.A. and A. Committee on the Church's Attitude to its Subordinate Standard, and was author of "The Nature of Religious Knowledge" and "The Ideal Man" as well as several booklets on doctrinal subjects.

In 1949 the University of Edinburgh intimated its intention of conferring on him the Degree of Doctor of Divinity.

His death on May 26th, 1949, removed from the sphere of Theological Education in Australia a keen student, an able teacher, and a brother beloved.

The Rev. Robert John Howie, B.A., was a graduate of the University of Sydney, and a student of the Theological Hall, St. Andrew's College.

His ministry of thirty years was exercised in four parishes—Corowa and Orange (N.S.W.), St. John's, Wellington (N.Z.), and Malvern (Vic.). He was a thoughtful and eloquent preacher of grace and truth, a wise and sympathetic pastor, and a truly friendly soul.

He served as Convener of the Theological Education Committee, Victoria, and as a member of the College Committee, G.A. of A., where his keen interest and sound judgment were highly valued by his colleagues.

The Church in Victoria expressed its estimation of him and its confidence in him by calling him to the Chair of the General Assembly in May, 1949. His induction to the Moderatorship aroused high hopes of a fruitful and inspiring term of office, but a call hence came suddenly, and he passed into the unseen on June 13th, 1949.

He will be remembered for the gracious friendliness of his spirit, for the vision and authority in his words, and for the honesty and dignity of his deeds.

The Rev. John Adam Hunter, M.A., B.D., was born at Brisbane, on 20th January, 1887. His schooling ended, he became a teacher, but soon resolved to offer himself for the Christian Ministry. In his determination to seek thorough equipment for this work he went to Scotland on his own responsibility, and studied in Glasgow University, where he won numerous prizes and scholarships. After graduating M.A. he entered the U.F. Theological Hall, in the great days of Denney and Orr. In addition to this course he gained the B.D. degree of London University.

He was Ordained in 1917 and served for three years in Scotland, but he then returned to take up service in the Queensland Church. He was Minister of Fortitude Valley from 1921 to 1924, when he was called to Rockhampton. In 1931 he was Moderator of the Queensland General Assembly. In 1933 he accepted a Call to St. David's, Haberfield, and entered upon what became an outstanding ministry of seventeen years, which had few equals in the State. His earnestness and friendliness, his tireless energy and unflinching cheerfulness, won the loyalty of a large congregation, with a splendid roll of communicants. He was beloved by his fellow-ministers, and honoured amongst them for his sterling integrity and genuine brotherliness.

He served the whole Church with unselfish zeal, and was entrusted with many important tasks. He gave notable service as Convener of the Home Missions Committee and of the Theological Hall Committee, as a member of the G.A. of A. College Committee, and as a Minister of the N.S.W. Church. His scholarship and wisdom led the Church to call him to the Theological Hall for Lectureship in Theology, Church History, and Practical Training, during which he made a deep impression on the students.

His many labours, to which his spirit responded nobly, yet took toll of his physical strength, and after several brief illnesses he entered, on 6th April, 1951, into the eternal home where the servants of God still serve Him, as they see His face.

Rev. David Willis Albert was a son of the Manse, born at Brunnerton, N.Z., on 11th November, 1907. He was trained within the Universities[^] of Melbourne and Cambridge, and at Ormond College and Westminster College, Cambridge, achieving the degrees of M.A. and B.D., the latter of the Melbourne College of Divinity.

He was licensed by the Presbytery of the Murrumbidgee in 1932, and served the Church as the inducted minister of Edenhope-Apsley (Victoria) and Narracoorte (South Australia). In 1943, he was appointed by the Queensland Assembly to the office of Lecturer in Old Testament Studies and Systematic Theology in the Theological Hall of that Church. In 1948, he was honoured by the Society of Old Testament Studies of Great Britain by election to its membership. He completed six sessions as lecturer, but in 1949, illness crept upon him, and he died on 2nd December of that year.

He was a good man and a great teacher. He sought the truth as men yearn for light, and he found in Christ the light of his world. The Church felt the penetrating impact of his powerful mind. His students[^] loved him, finding his patience and devotion a guide and an inspiration. In him burned the faith and fervour of the prophets, so that he became in his place a prophet and a pathfinder, zealous and powerful in his work and witness.

The Church mourns the loss of a Minister of great achievement and greater promise, and conveys its sincere condolences to Mrs. Albert and all the family connection.

Reverend John Duncan Allen Macnicol, M.A., B.D., Professor of New Testament Studies at the Theological Hall, Ormond College, Melbourne, and Acting Principal.

Only 36 years of age, and having commenced his Professorship only in 1948, Professor Macnicol had behind him a rich heritage of family tradition and service to the Church. He was richly endowed by nature and had improved his gifts by long and diligent study, that he might be a worker not ashamed of his work, accurate in delivering the Message of the Truth. He threw himself with energy and enthusiasm into the duties of his Chair and into the life and work of the whole Church. He took his full share in the Courts of the Church, was generous in aiding his parish brethren, and was in constant demand as a preacher and broadcaster. He had a message for the times, and lectured in University Missions and at Student Conferences. Then, in the inscrutable providence of God, his promising young life was suddenly cut short; and faith can only say, "He, being made perfect in a short time, fulfilled a long time."

Professor Macnicol took his secondary education at Daniel Stewart's College, Edinburgh, of which he was Dux and Captain of the School. He was a Graduate in Arts of the University of Edinburgh, with first class Honours in the Classics and with notable prizes and scholarships to his credit. At Balliol College, Oxford, he was an Open Classical Exhibitioner.

'On his return to the University of Edinburgh, where he took his theological course, he graduated as a Bachelor of Divinity, again carrying off notable prizes, including the J. S. Blackies Travelling Fellowship, which enabled him to do archaeological and linguistic work in Greece, Egypt, Palestine, Syria and Iraq.

All his gifts and powers he dedicated to the work of the Christian Ministry; and before coming to Victoria, he was Assistant to the Minister of the Corstorphine Old Parish Church, Student Missionary, Machrihamish, Argyll, Ordained Assistant, Church of the Holy Rude, Stirling, and Minister of St. Paul's Church Extension Charge, Provanmill, Glasgow.

The Church thanks G d for even a brief loan of such a splendidly equipped and consecrated man.

Resignations

Rev. A. D. Marchant resigned from membership of the Committee on being translated to a charge in Victoria, and Rev. L. J. Douglas was appointed to fill the vacancy. The latter has been elected recently to the post of Lecturer in Old Testament Studies by the Queensland Assembly. Prior to entering upon his duties, and in an endeavour to better equip himself for those duties, he will be visiting Palestine. For this purpose he has been awarded the Ann Fairfax Travelling Scholarship.

Work Engaged In

Since the 1948 Assembly the Committee has been occupied mainly with routine duties such as the grading of students, arranging entrance and exit examinations for those taking the University course, and entrance and year examinations for candidates pursuing the Home Mission Course. Our sincere thanks are tendered to the examiners, internal and external, who faithfully and devotedly made their services available to the Committee.

Examinations in the Sacraments

These have been conducted twice yearly in the months of May and November and in accordance with the Regulations of the General Assembly.

Entrance Examinations and Elementary Greek or Hebrew

Universities now have established a preparatory course in Greek and Hebrew. After due consideration the College Committee resolved to accept a University pass in Elementary Greek or Hebrew as equivalent to a pass at the entrance standard.

Petitions for Validation of Course

Petitions are submitted herewith from K. V. Coombes, T. R. Pritchard and G. J. Stewart, all of whom took up studies in Theological Halls before qualifying in the normal way for entrance. Subsequently they completed the entrance examination and now petition the General Assembly of Australia to validate the work done in the Hall prior thereto. The College Committee recommends that the prayer of the petitioners be granted.

Petitions Referred to the College Committee by Last General Assembly of Australia

The Committee reports that the petitions remitted to it by the Assembly were considered carefully and the petitioners informed of the requirements as hereunder:—

Colin C. Mullan was instructed to enter the Theological Hall, Sydney, for the 1949 Session to study all the first year subjects without languages, and to sit for the prescribed examinations. As the result of the year's work a certificate favourable to licensing was issued.

O. J. Brandon was directed to take up the whole of the third year subjects and therein to satisfy the examiners; also to study for the exit examinations in New Testament, Theology (Church Ministry and Sacraments), and Church History. He fulfilled these requirements and a certificate to this effect was forwarded to the Committee on Reception of Ministers.

W. J. Evans was informed that he would be required to undertake two years' study in the Theological Hall, viz., 2nd Year Old Testament without Hebrew, New Testament and Theology, also 3rd Year together with the exit examinations including Church History. His course is not yet completed.

S. H. Mayes was directed to attend classes and satisfy the Senatus in Old Testament 2 and 3, New Testament 2 and 3, Practical Training 2 and 3, and Comparative Religion; as well as to attend classes and pass the

examinations in Church History. A guided reading course in the Doctrines of the Church Ministry and Sacraments was prescribed, and he was advised to prepare himself for examination thereon. Having fulfilled the requirements a certificate in his favour was forwarded to the Committee on Reception of Ministers.

Students for the Ministry from Western Australia

By arrangement with the Theological Hall Committee, Sydney, and with the co-operation of the Home Mission Committee of New South Wales, students from Western Australia may now be trained in Sydney. Since last Assembly E. H. Thorpe, R. B. Sparks and W. B. Bartlett have availed themselves of this privilege. The Home Mission Committee helps by providing employment for the students whilst engaged in their course.

Students Training in Scotland

The Theological Education Committee of Victoria referred to the College Committee the question of the status of students who go to Scotland for their theological training. It was resolved:—

- (a) That the College Committee has no jurisdiction over such students at the stage of their studies indicated, that is prior to entrance examination.
- (b) That each such student should place himself under a Presbytery of the Church of Scotland.
- (c) That each such student on his return should be required to produce a satisfactory certificate of status, either as a licentiate (to the Reception of Ministers Committee) or as an exit student (to the College Committee).

The Convener and the Secretary were instructed to pursue the matter with the authorities in Scotland.

Grading in the Home Mission Course

Ordinarily this is done on the recommendation of a State Committee on Theological Education but, in order to safeguard the provisions of Rule 6 Home Mission Course, the College Committee has determined that any Committee other than a Home Mission Committee wishing to make a recommendation with regard to the grading of a student in the Home Mission Course should be instructed first to consult the Home Mission Committee of its State.

Resignations from the Course of Study with a View to the Ministry

Messrs. G. J. Mitchell, R. G. Davidson, A. R. North, A. T. Duncan and A. Kennedy intimated their withdrawal from the course leading to the ministry of the Presbyterian Church. Their names have been removed, from the list of candidates.

Petitions from Home Missionaries for Ordination

Petitions have been received by the College Committee from Messrs. F. J. Clark, C. M. Fyfe, and J. D. Penman for transmission to the General Assembly of Australia. A summary of each of the petitions is printed for the Assembly's consideration.

While appreciating the faithful service rendered by the petitioners in the Home Mission service, the College Committee cannot recommend the granting of the prayer for ordination for the reasons:—

- (1) The last General Assembly of Australia declared, vide Minute 258: "That in future long service shall not by itself be a ground for admission to the Ministry."
- (2) Similar claims might well be made by other worthy Home Missionaries who have rendered equally valuable service to the Church; and
- (3) An obvious injustice would be done to those who have elected to pursue the course of study prescribed for admission to the Ministry.

Special Cases

Your Committee reports that under the authority given to the Committee in Minute 76 (7), 1948 Assembly, L. G. M. Maley, an applicant for acceptance as a candidate for the Ministry who was at the time in hospital, was allowed as a gesture of encouragement, to sit for second year Home Mission subjects as a private student, with exemption from English. This gesture was well justified for the student has now completed the Home Mission Course and is studying first year of the Theological Hall Course in Western Australia.

W. M. Speirs was granted entrance on account of war service.

A. T. Duncan was granted exemption from Hebrew on account of war service.

H. M. Matters was admitted to first year of the Home Mission Course on account of war and missionary service.

R. R. Mulveney applied for admission to the third year of the Home Mission Course and he was graded accordingly.

R. J. Allan, whose educational certificates had been destroyed during the war, was allowed, on the recommendation of tutors, to enter the first year of the Home Mission Course.

Alan Blake, an under-graduate in the Faculty of Science, was granted exemption from Hebrew on account of war service.

Ian Maddocks, an under-graduate in the Faculty of Medicine desiring to take the whole course with a view to medical mission work, was granted exemption from Hebrew, and offered a viva voce test in History of Philosophy in place of a written one, at the entrance standard.

Venue of Executive

The Executive has now been located for ten years in Sydney with the Very Rev. A. C. Grieve as Secretary and the Rev. D. J. Flockhart as Convener. The prevailing opinion in Sydney is that the executive should now be located in Melbourne and it is therefore recommended that appointments be made as follows:—The Rev. D. F. Mitchell, Convener; the Rev. R. Swanton, Secretary.

D. J. FLOCKHART, Convener.
A. C. GRIEVE, Secretary.

COMMONWEALTH CO-ORDINATING COMMITTEE ON HOME MISSIONS (Min. 24)

In presenting the report of this Committee to the Assembly we would state first our great regret at the loss of the inspiration and leadership of the late Dr. John Flynn, who initiated the proposal of the appointment of the Committee, and who gave to it his very loyal and able support, and before he was called away, saw something of the value of such an appointment. Our very sincere sympathy has been expressed to Mrs. Flynn.

The Committee has found considerable work to do since last Assembly. This has related chiefly to the needs of the Church in Western Australia.

Settlements were effected at Geraldton and at Narrogin with financial support from the Committee. Appointments of patrols by the A.I.M. were made in the South West and also on the Goldfields. A growing interest in the needs of the Church at Kalgoorlie and Boulder was fostered, and ultimately produced a novel experiment which is now in process of trial and already promises good success. Some difficulty occurred through the weakness of Presbyteries in Western Australia, and their lack of co-operation. This, and the urgent matters at Kalgoorlie and Bunbury, led to the appointment of a deputation of two representatives to W.A. to confer with the Home Mission Council and the Assembly specially called for the purpose. Through this conference, or series of conferences, the relation of the W.A. Church to Eastern support was clarified, the transfer of some authority to the C.C.C. by the Assembly and Presbyteries of that State was arranged, the proposed merger of the Presbyterians and Congregationalists at Kalgoorlie-Boulder, and at Bunbury was discussed and brought to fruition, and the Assembly was assisted with advice and inspiration to form a Sustentation Fund for the benefit of the Church in that State.

Through this Committee some financial assistance has been rendered to this more distant Home Mission work in Australia by the State Home Mission Committees of New South Wales, Queensland, and Victoria — no small achievement, as members of this General Assembly will agree.

Further, this Committee, where delegates from Home Mission Committee, A.I.M. and State Home Mission Committees came together, provided an excellent consultative body for conferences regarding the new Constitution asked for by this Assembly for the Home Mission Committee. It also was an advisory body to the administering Committee of the C. D. Lloyd Fund.

We must report that, unfortunately, the appointment at Narrogin terminated all too soon through the resignation of the Rev. P. Somerville. But the appointment of the Rev. J. H. Gregson has proved an outstanding

success. Mr. Gregson has remained in his Charge for nearly five years, and has consolidated his work in that Charge with increasing satisfaction at Geraldton itself, and at Carnamah and Yandanooka, which before his coming threatened to be lost causes of our Church.

The position at Bunbury has been difficult through local circumstances, but now at last a Minister has been called and the Charge will be under the supervision of an Advisory Committee representative of the Presbytery and the Congregationalist body. This is another experiment which we trust will result in a closer co-operation between Presbyterians and Congregationalists in W.A. to their mutual advantage and to the benefit of Christ's Church.

One great handicap of the General Assembly has been its infrequent meetings — a difficulty only partially met by the appointment of the Annual Federal Advisory Committee — and another the reluctance of State Assemblies to transfer to the General Assembly and its Committees final authority in administration, which would necessarily be exercised by Executives of a particular State without Inter-state representation.

In the C.C.C. administration has been exercised by an Inter-state Executive with a membership of leaders from the State Churches who have been brought close together with one purpose to build up the Church in the Commonwealth. W.A. also has found in this organisation a new link with the distant Eastern States, helping to diminish her isolation and feeling of inferiority. More perhaps than any other activity of this Assembly this has helped to encourage a Commonwealth vision, as contrasted with a State viewpoint, in the thought and interest of leaders of the Church, and through them of the people of our far flung Commonwealth boundaries. In this once again has been revealed the genius of John Flynn in proposing the formation of such a co-ordinating Committee. He undoubtedly foresaw in this Committee a means of producing ultimately a unified administration of the Home Mission work of the Commonwealth. If through the activities of this Committee there is formed, as will be proposed to this Assembly, one Home Mission Committee for the General Assembly with a constitution similar to that of the Commonwealth Co-ordinating Committee, a long step forward will have been taken in the fulfilment of this one of his dream.

E. H. McLEAN-SHUGG, Convener.

ENQUIRY INTO THE CONSTITUTION AND FUNCTIONS OF THE G.A.A. (Min. 227)

The Committee met, gave full consideration to the matters entrusted to it, and makes the recommendations set out in the Deliverance.

J. GRAY ROBERTSON,
Convener.

DEFENCE FORCES CHAPLAINCY (Min. 63)

During the past three years the work of the Committee has been largely confined to routine matters. The Executive met regularly to receive reports from the Chaplain-General and Staff Chaplain, and to approve of occasional nominations of new Chaplains.

Our repeated failures to obtain a Presbyterian Chaplain for the Navy when our turn came have been a matter of grave concern, and we regret to report that on two occasions we had to acknowledge this failure to the Nominating Board and to acquiesce in the filling of our vacancies by Chaplains of other Denominations.

The foundation of the Flinders Naval Base Memorial Chapel was laid in March, 1950, and we report to the Assembly certain disquieting features of the Ceremony.—

The whole of the arrangements for the Service were made by the Anglican Church, or its representatives, without consultation with the other Churches concerned, and it was really an Anglican Service with representatives of the Presbyterian and Methodist Churches taking minor parts. Your Committee requested the Rev. A. H. Stewart, our representative on the Nominating Committee of the Navy, to express to that Committee our concern over this matter, and to make a definite request that when

the arrangements are being made for the official opening of the Chapel the other Churches equally concerned should be consulted and given their rightful place.

The Presbyterian quota for the Memorial Chapel is £3,000. Of this amount £1,500 was allotted to Victoria where the Chapel is situated, and £1,500 to the other States. The Victorian Church has already contributed £1,555/14/4, obtained by retiring offerings on two Anzac Sundays. Queensland contributed £500. N.S.W. contributed £306/11/5. So far there has been no contribution from the other States.

The main responsibility for our Chaplaincy work generally has rested with the Chaplain-General and Staff Chaplain, and the Committee expresses and records its complete confidence in Chaplain-General A. H. Stewart and Staff Chaplain Russell, whose reports are included below, and its great appreciation of their work during the past three years. The Assembly will be gratified to learn that their services are as fully appreciated by the Army and Air Force Authorities.

We would bring under the notice of the Assembly the very remarkable, almost unique, work being done by our Staff Chaplain among young lads of various nationality in the Radio Apprentice School at Froggnall, Camberwell. We hope an opportunity will be given for Padre Russell to tell something of his contacts and influence with his Mohammedan boys.

R.A.A.Ch.D.

Report of Chaplain-General A. H. Stewart to the General Assembly
of Australia

Navy

It is with very great concern I beg to report we have not been able to fill the postings required of us in connection with the Royal Australian Navy. Notwithstanding the appeals made through our Conveners and Senior Chaplains and also by the courtesy of our Church papers. This matter is extremely urgent. May I request the fullest co-operation of all members of the Assembly.

R.A.N. Establishment.—The Rev. K. Heriot. One vacancy.

R.A.N.R. Establishment, Ports and Harbour Duty.—N.S.W.: F. J. L. Schloffel, C. Keir. Vic.: R. Simons (request for an additional chaplain for Port Melbourne). Qld.: J. T. Roberts. S.A.: B. W. Morey (now transferred to Victoria). W.A.: J. W. Miller. Tas.: Vacant.

Ex-R.A.N.—Retired, three.

Flinders Naval Chapel.—This matter is in the hands of a special Committee and is the responsibility of each State Assembly. The Very Rev. A. Houston is Convener. I have referred the matter of the dedication to the Moderator General, also I have drawn his attention to the Communion Table furnishings, etc. I was present at the laying of the foundation stone.

Army

Royal Australian Army Chaplains' Department.—It was with regret we learned of the death of four retired Chaplains. The Very Rev. R. W. Macaulay, B.A., D.D., the Rev. W. F. Shannon, O.B.E., E.D., B.A., the Rev. E. G. Petherick, E.D., the Rev. G. Cranston, E.D. and of the one on the active list, the Rev. R. McLelland, The Chaplains rendered long and valuable service to their church and country.

The Very Rev. Dr. Macaulay served with the A.I.F. both in the U.K. and in Flanders during the years 1914-1918. Under all circumstances he carried out his duties with credit to himself and to his Country. On his return to Australia he devoted many years to work with the Militia Forces. He was also a member of the Defence Forces Executive.

The Rev. W. F. Shannon was Senior Chaplain during the 1914-18 war and later he was promoted to Chaplain-General. He was awarded the O.B.E. for his diligent services. The Rev. E. G. Petherick saw services in Palestine and Europe. He gave a great contribution to the services both abroad and later on his return to Australia with the Militia Forces.

The Rev. G. Cranston saw service with the A.I.F. during 1914-18. He held the position of Senior Chaplain for New South Wales for many years, and during the 1939-45 war was engaged in Home Service duties. He was also Chaplain (representing the Protestant Denominations) at Concord Military Hospital. His long faithful and loyal service was greatly appreciated.

Chaplain Roy McLelland saw service in the Northern Territory, New Guinea, and Japan during the years 1939-40. Later he was appointed for special military duties to Inglebury N.S.W. with the Interim Army.

He was a man of quiet reliable personality, who possessed a courage which was an example to his fellows with whom he so faithfully served.

Our earnest prayer is that God in His Infinite Mercy will comfort those who have been bereaved.

Establishments and Requirements

M.F.

A.H.Q.—Part-time duty. Chaplain-General A. H. Stewart.

A.R.A. (Regular Army).—W. Wallace (Japan, B.C.O.F. and Korea. Chaplain Wallace will be returning to Australia at an early date to take up his duties with a National Training posting at Ingleburn, N.S.W.).

Int. Army.—Training Area, Ingleburn. R. McLelland. (Unfortunately Chaplain McLelland is very ill and will not be resuming his duties. He has rendered excellent service both in Australia and overseas (New Guinea and Japan).) We earnestly hope Mr. McLelland may be strengthened and supported in these trying days.

R. M.C.—Royal Military College, Duntroon. Part-time. The Rev. Hector Harrison. There are 38 Presbyterian students at Duntroon—13 per cent. of the total number. Services are held regularly.

Army

Duntroon.—Opportunity is given to the students to attend the Church at Canberra. The co-operation afforded by the Commanding Officer and his staff is excellent. Mr. Harrison visits the College regularly.

State Senior Chaplains and Chaplains C.M.F.—Senior Chaplains meet regularly for conference. One of their number acts as Chairman. Recently a special meeting was arranged at A.H.Q., Melbourne, at which the Senior Chaplains were represented from the various States. This Conference was held in conjunction with the Chaplains-General. Matters of policy and general administration were discussed. Special attention was given to National Training in all its aspects.

Establishment

Qld.—N. Command: Senior Chaplain R. Park, Chaplains G. D. Whitney, J. Gowdie (Cadets), W. Denning (Cadets).

N.S.W.—E. Command: Senior Chaplain H. Cunningham, Chaplains (Cadets). Two vacancies — Armoured Rgt. and Pool.
L. Douglas, N. M. Ward (Cadets), J. F. Peter (Cadets), W. A. Prenter

Vic.—S. Command: Senior Chaplain A. R. McNeil, Chaplains A. Absalom, A. H. Lowden, K. Wood, F. Borland (Cadets), J. Finlay (Cadets).

W.A.—W. Command: Senior Chaplain A. Macliver, Chaplains N. McLeod, J. A. F. Watson (Cadets).

S. A.—Central Command: Senior Chaplain A. Giles, Chaplain A. Jones.

Tas.—Tasmanian Command: Senior Chaplain H. Dunn. Chaplaincy Pool (vacant).

Reserve of Officers

Other chaplains are retained on the Reserve of Officers list.

Retired

The Right Rev. J. R. Blanchard found it necessary to retire from Central Command (South Australia). His place has been filled, as Senior Chaplain, by the Rev. A. Giles.

The Rev. H. Jones, owing to ill health, relinquished his position as Senior Chaplain, Eastern Command. Chaplain Hugh Jones served throughout the Malayan Campaign with distinction and devotion to duty. He was a prisoner of war for some years. The Rev. H. Cunningham now fills this command. We desire to place on record our appreciation for the valuable services rendered by the retired Senior Chaplains.

Requirements

It is imperative all vacancies should be filled at the earliest possible date. Senior Chaplains are requested to obtain younger men with a view to placing them on the Reserve of Officers for duty when called on. I

would suggest: Qld., 4; S.A., 1; N.S.W., 6; W.A., 2; Vic., 6; Tas., 1-Total, 20. The majority of our Chaplains now serving on the active list are far too old for service abroad. This matter is of the utmost urgency. Especially in view of the scheme for National Training, August 7.

"The Army has a great opportunity, and therefore a great responsibility, to raise the moral standard of those young men of the nation who either serve voluntarily in its ranks, or are called upon to spend their period of national service in the Army. The Army will become increasingly composed of young men who are immature in knowledge and experience. They are not prepared for temptations, which are intensified as a result of their separation from steadying home influences, and are not fully aware of the great importance of maintaining a code of behaviour which will secure for them and the Army the high regard and esteem of the nation which they serve."

It is the responsibility of our Church to give the utmost co-operation in assisting our Chaplains in their spiritual duties. "Come," said the Master, "And I will make you fishers of men." I appeal to the General Assembly to meet this wonderful opportunity, this challenge.

Women's Services

The Chaplains-General met in conference with the Chief Officer of the Women's Services, Colonel Best. A policy is being drawn up whereby the various branches of the Army being serviced by women will be adequately attended to by the Chaplain's Department.

Chapels

It is the policy of the Government to ultimately erect and equip Chapels in all permanent Camps, including Duntroon (1 Protestant and 1 R.C.). At present temporary arrangements are being made.

Chaplains' Equipment

The military board has approved of suitable equipment for all Chaplains on service.

Repatriation Hospitals

Concord, N.S.W.: Chaplain J. Marshall (full-time).

Heidelberg, Vic.: Chaplain A. Irving Davidson (part-time).

The services of these Chaplains are greatly appreciated. Theirs is a big task and deserves the commendation of the Assembly.

Immigration

Through the courtesy of the Chaplain for Immigration, the Rev. J. P. Chalinor, I am able periodically to meet migrant soldiers who have volunteered for service with the A.M.F.

Tours of Duty — Chaplain-General

Since last General Assembly the Chaplain-General had to visit Japan on a special tour of duty which necessitated an absence of five weeks. A mission was conducted amongst the Protestant Troops. The co-operation of Chaplains, Officers and men was most satisfactory. Through the kindness of General MacArthur the Chaplain-General was able to visit Korea just prior to hostilities. (Three visits have been paid to Japan at the request of the Government.) The States of New South Wales, Tasmania and Victoria have been visited. At the request of the Chaplain-General's Department the States of Queensland, New South Wales and Western Australia have to be visited in the very near future, in connection with National Training.

Conclusion

It is my desire to express to all Senior Chaplains, Conveners, and members of Committees, and particularly to Chaplains, my sincere thanks for their co-operation. I appeal to them for still greater effort during the near future.

The Staff Chaplain, R.A.A.F. Group Captain, the Rev. R. Russell, and I have been in constant touch with each other in regard to service matters. This close co-operation is invaluable. Chaplain-General's Conferences have met regularly and frequently. During the past six months the administration work has increased.

I close by stating that never before have we had such fine co-operation from the Army. There is an earnest desire to place the emphasis on the spiritual and moral side of men's experience.

Presbyterian Summary of Postings

	Full-time	Part-time	C.M.F. Cadets		Nat. Tng.	Total
A.H.Q.....	—	1	—	—	—	1
B.C.O.F.....	1	—	—	—	*	1
N. Cmd. (Qld.).....	—	—	2	2	—	4
E. Cmd. (N.S.W.) ..	—*	—	4	3	—	7
S. Cmd. (Vic.).....	—	—	4	2	—	6
W. Cmd. (W.A.) ..	—	—	2	1	lpt.	4
Cent. Cmd. (S.A.)	—	—	2	1	—	3
Tas. Cmd. (Tas.) ...	—	—	1	1	—	2
	1	1	15	10	1	28

NOTE.—In addition to the above there are two Chaplains commissioned for the Special Reserve of Officers (two South Australia). This actually increases Central Command to five Commissioned Chaplains.

* Chaplain W. Wallace has been reposted to Eastern Command National Training.

Denominational Summary of Total Establishment

	F.T.D.	P.T.D.	C.M.F. and Cadets.	Total
C.E. ..	5	3	64	72
R.C. ..	4	5	58	67
Pres. ...	1	1	27	29
Meth. ...	1	—	28	29
U.C. ...	2	1	23	26
J.....	—	1	—	1
	13	11	200	224

It affords me much pleasure to submit this report to the General Assembly.

Report of Staff Chaplain R. C. Russell, R.A.A.F., for the General Assembly of Australia, 1951

This report of the Chaplains' Branch of the Royal Australian Air Force covers the period from 28th February, 1948, to 28th February, 1951.

Full-Time Chaplains

(a) Staff Chaplain R. C. Russell, who is still serving, has been on continuous full-time service with the R.A.A.F. since 11th November, 1940, and has occupied the position of Staff Chaplain since 30th April, 1946.

(b) Chaplain S. C. Calder, who enlisted in the R.A.A.F. in March, 1947, after previous service in the Army, is still on full-time duty.

Part-Time Chaplains

(a) Those at present serving are Chaplains D. M. Baird (N.S.W.), C. Egan (N.S.W.), R. H. C. Crowe (Qld.), W. McPheat (Qld.), N. W. Paul (Vic.), J. W. S. Lang (N.T.).

(b) Those released from the service since the date of the last report are K. W. Burton (N.S.W.), W. C. R. Moore (Qld.), G. A. Wood (Vic.).

Presbyterian Establishments, as at 28th February, 1951

Full-Time

R.A.A.F. Headquarters, Melbourne.....	Staff Chaplain R. C. Russell
R.A.A.F. Station, Laverton.....	"
R.A.A.F. Radio Apprentice School, Froggnall, Victoria.....	"
R.A.A.F. Component Long Range Weapon Establishment Range, Woomera (S.A.).....	Chaplain S. C. Calder

Part-Time

R.A.A.F. Station, Townsville (Qld.).....	Chaplain W. McPheat
R.A.A.F. No. 23 Squadron, Archerfield (Qld.) ..	Chaplain R. H. C. Crowe
R.A.A.F. Station, Canberra (A.C.T.).....	Chaplain C. Egan
R.A.A.F. Station, Wagga (N.S.W.).....	Chaplain D. M. Baird
R.A.A.F. Station, Ballarat (Vic.).....	Chaplain N. W. Paul
R.A.A.F. Station, Darwin (N.T.).....	Chaplain J. W. S. Lang

It will be seen from the foregoing that the Presbyterian Church is in the fortunate position of having all its establishments filled in the Royal Australian Air Force.

Reserve of Chaplains

Since the date of the last report the following former full-time Chaplains have been placed on the Reserve with effect from 10th September, 1948:—

James Frederick McKay (Qld.)
Arthur Alexander Adam (N.S.W.)
Kenneth Charles Walter Beckett (W.A.)
Arthur Henry Michell (Vic.)
Esmond Walter Cecil New (Vic.)
Alexander Johnstone Wilson McAllister (Vic.)
Rhys Albion Miller (Vic.)
Edward Benjamin Robinson (Vic.)
Neil Robert Scott (Vic.)

Rocket Range Chaplain

The Long Range Weapon Establishment Range at Woomera West, South Australia, is a composite formation with Navy, Army, R.A.A.F. and civilian personnel. The Presbyterian Church is worthily represented in this important area by Chaplain S. C. Calder, of the R.A.A.F. His invaluable pioneering work is meeting with much success. He has been instrumental in having three sites set aside for the ultimate erection of Churches, and as a temporary expedient, and to take care of the immediate necessity, has been instrumental in having a Church Hall erected, furnished and opened for public worship. In recognition of his services I have recommended his promotion to the rank of Chaplain Class 3.

Korea

In December, 1950, the way was opened for the Rev. E. W. C. New to be called-up for special duty with the Casualty Section of R.A.A.F. Headquarters. He was commissioned with the rank of Squadron Leader and proceeded to Korea in an endeavour to locate missing R.A.A.F. personnel. His previous service as a Missionary in Korea, with his knowledge of the country and the language, proved a great asset and his special mission was most successful. Mr. New is the Convener of the Foreign Mission Committee of the Victorian Church, and as that Church has extensive missionary enterprises in Korea, his presence in that war-torn country enabled him to ascertain the urgent needs of the Korean Christians and to report to the Victorian Foreign Mission Committee. Since his return to Australia, Mr. New has been in personal touch with the next-of-kin of deceased members of the R.A.A.F. who lost their lives in the Korean campaign. The thanks of the General Assembly is due to Mr. New for an excellent piece of work, well done.

R.A.A.F. Casualties

The new procedure adopted by the R.A.A.F. for the notification of fatal R.A.A.F. casualties has been published in the Official Church Papers of the State Assemblies. Where possible the notification will be undertaken by Ministers and Home Missionaries of the appropriate Churches.

Chapels

The Air Board has approved of the erection, at public expense, of permanent Chapels on all R.A.A.F. Stations. The first will be at R.A.A.F. Station, Schofields, N.S.W. This forward move can well be regarded as a clear indication of the importance the Air Board places upon the work of the Church throughout the service.

Ecclesiastical Equipment

As a result of the representations made by the Staff Chaplains of the R.A.A.F., the Air Board has approved of a fixed scale of issue of necessary ecclesiastical equipment. This comprises communion sets, parade service books and vestments.

Sunday Schools

On all the permanent Stations of the R.A.A.F., full-time and part-time Chaplains have been instrumental in commencing Sunday Schools for the children of married personnel living on the Stations. This forward move has been most successful, and to quote one illustration, my Sunday School at R.A.A.F. Station, Laverton, has an enrolment of 71 children.

General

The R.A.A.F. Staff Chaplains meet at Air Force Headquarters bi-monthly, and the Presbyterian Staff Chaplain is the Secretary of the Board.

Chaplain-General A. H. Stewart and myself meet at regular intervals in order to co-ordinate the Chaplaincy work of the Navy, Army and Air Force.

In the name of the Church I desire to extend a word of thanks to all full-time and part-time Chaplains, both past and present, for their loyal and efficient service.

Air Force Headquarters continues to give its wholehearted and undivided support and co-operation to the Chaplains' Branch of the R.A.A.F. and I should like to see a clause incorporated in the Deliverance of the Federal Executive whereby the thanks of the General Assembly of Australia can be officially conveyed to the appropriate authority in the person of the Air Member for Personnel.

To the Conveners and members of the Executive and State Assembly Committees may I be permitted to convey my personal thanks for helpful and willing co-operation.

A. S. HOUSTON, Convener.

FEDERAL ADVISORY (Min. 288)

The Committee met in Melbourne in September, 1949 and 1950. At the meetings questions affecting the following had attention:

Aids to Devotion; Australian Inland Mission; Beneficiary Fund; Board of Missions; Board of Religious Education; Chaplain' Committee; Christian Unity; Church's Attitude to its Creed; Code; College; Commission on Training for the Ministry; Commonwealth Co-ordinating Committee; Evangelism; Finance; G.A.A. Golden Jubilee; Home Missions; Immigration; Law Agent, Acting; Public' Questions; Todd, Miss A. B., Appeal of; Training of Women Workers.

Advice was tendered to the various Committees and individuals concerned.

The Committee feels that it fulfils a useful function in the work of the Church, and that it should be continued, with the proviso that, in order to save expense, it meets only once between Assemblies.

J. R. BLANCHARD,
Convener,

FINANCE (Min 21, 169, 170)

The Presbyterian Church of Australia and New South Wales suffered a great loss in the death in April, 1950, of Mr. G. Roland Love, and the Finance Committee lost a wise and faithful Convener. Mr. J. Downes was appointed Acting Convener until this Assembly.

As the increase in expenditure since last Assembly has far exceeded the increase in assessments levied, the credit balance of July 1, 1948, viz., £1,983/5/4, has been reduced to £772/18/7 on June 30, 1951.

The greatest increases in expenditure have been travelling allowances to delegates, £708; cost of White and Blue Books, £243; contribution to World Council of Churches, £552, and loss on Year Book, £170. And these increases will continue, as we are committed to heavier travelling allowances for this Assembly, the assessment by the World Council of Churches for the year 1951 is £801 and there is a deficit of £223 in the past three years, as the amount voted in 1948, of £270 yearly, was insufficient to cover the proportion allotted to us; also printing costs are greater.

The following summary shows the problem:

Amount in Hand, July 1, 1948	£1,983 5 4
Balance in Hand, June 30, 1951	£772 18 7
Balance Requested by World Council of Churches.....	223 0 0
	----- £549 18 7

1951-4 Expenditure

Estimate	Travelling Costs 1951 Assembly ..	£2,750 00
Estimate	Travelling Costs Committees (2) ..	1,050 00
Estimate	World Council of Churches on 1951 Levy.....	2,400 00
Estimate	Other Commitments on Present Basis	2,525 00
		£8,725 00

As the assessment at present from the State Churches is £1,360, or £4,080 for the three years period, the assessment must be doubled to meet this expenditure.

The Finance Committee urges prudence in financial commitments and that the Assembly will not agree to any expenditure not provided for in the assessments levied; and suggests that Assembly consider the following recommendations as a means of reducing expenditure:—

1. That in computing the representation to G.A. of A. a congregation shall not be regarded as a sanctioned charge if it shall have been without a settled Minister for the twelve months previous.

2. That there be a reduction of approximately 40 per cent, in the number of representatives to the G.A. of A., the legal officers to arrange its equitable incidence.

3. If the Overture re Commission of Assembly fail, that the Advisory Committee meet once only between Assemblies.

4. That the payment of allowance to delegates to 1951 Assembly be as follows:—

- (a) Each delegate to pay the first £2/10/- of his travelling expenses himself.
- (b) Where travelling would involve not more than one night in a train, refund to be made on the basis of second class return rail fares.
- (c) Where more than one night in a train would be involved, refund to be made on the basis of first class return rail fares plus cost of sleeper.
- (d) Delegates from Tasmania to receive return plane fare from Tasmania to Melbourne in addition to rail fare when necessary.

5. That while congratulating the Committee upon the publication of the Year Book, the Year Book should be made to pay for itself, and suggest to the Committee that more advertisements should be sought.

It is becoming increasingly apparent that the Presbyterian Church of Australia needs funds of its own to meet national developments and the Finance Committee suggests that the Moderator may present this need as opportunity affords.

It is suggested to the State Assemblies that when assessing congregations, the contributions to the World Council of Churches be explained so that our members may know what is being done.

J. DOWNES, Acting Convener.

FIRE INSURANCE (Min. 46)

Satisfactory progress has been made in New South Wales, Victoria and Queensland in the development of the individual insurance schemes of these States.

The success of these schemes can be gauged not only by the financial results revealed in the accompanying reports, but by the increasing support received from Committees of Management whose confidence has been won over and who appreciate the benefits derived from placing the insurance on their Church properties in the hands of practical, experienced insurance men of the Church.

It is gratifying to note that the N.S.W. Indemnity Fund Committee has extended its operations to include a Group Motor Car Insurance Scheme, whereby Committees of Management, Ministers, and Home Missionaries of the Church benefit by a 20 per cent, discount off tariff rates on the insurance of their cars in addition to the usual No Claim Bonuses.

The Fire Insurance Committee of the Queensland Church is also to be commended for having succeeded in striking a uniform rate for Storm and Tempest Insurance irrespective of the type of building or its location.

No progress has been made towards the formation of an Australia-wide-insurance scheme. It is realised that the development of insurance schemes in South Australia, West Australia and Tasmania must take place before a Federal Scheme of such an ambitious nature would be possible. Much valuable experience might be gained for the future guidance of the General Assembly's Fire Insurance Committee if two of the remaining States could reach a working agreement to underwrite portion of one another's fire risks.

The attention of all States is drawn to the necessity of ensuring that all Church properties are adequately insured in the light of present day building costs.

The N.S.W. Committee has suffered a great loss by the recent death of Mr. T. O. McCreadie, who took a leading part in the formation of the Indemnity Fund in that State in 1933. He was Convener of the Committee from 1936 up to the time of his death, and under his wise and able guidance the Fund grew to its present prosperous state.

VICTOR CLARK-DUFF, Convener.

New South Wales Indemnity Fund

The revenue and expenses during the past three years to 31st December, 1950, were as follows:—

Net Revenue from Contributions	£6,341 0 2	
Interest on Reserve Fund	1,699 11 7	
	<hr/>	
Total Revenue	£8,040 11 9	
Rent, Office Services and Sundry Items of Expense	£2,750 10 7	
One Hundred Claims	£3,576 1 7	
Less Amount Recovered from Insurance Companies	2,480 6 8	
	<hr/>	
Net Loss to Fund	1,099 8 5	
Donations to the Assembly Hall Building Fund	600 0 0	
	<hr/>	
		4,449 19 0
Net Surplus	£3,590 12 9	
Reserve Fund as at 1/1/48	14,648 19 9	
	<hr/>	
Reserve Fund as at 31/12/50	£18,239 12 6	

Of the amount of net loss met by the Fund very nearly all of it was on account of a major loss which occurred in December, 1948, when the Moree Church was destroyed by wind storm and the Hall and Manse buildings damaged. The loss amounted to £2,261, of which £1,015 was met by the Fund.

A Group Motor Car Insurance Scheme has been undertaken by the Committee for the benefit of Committees of Management, Ministers and Home Missionaries of the Church. Satisfactory arrangements were made with the Committee's Insurers and there is now available a Fleet Rating Discount of 20 per cent, in addition to No Claim Bonuses of 20 per cent, after one year, 25 per cent, after two years and 33-1/3 per cent, after three years insurance free of claims. Further, Personal Accident Benefits limited to £1,000 in the aggregate are also available to the individuals concerned.

The Committee enquired into the possibility of forming a Group Accident and Sickness Insurance Scheme for Ministers and Home Missionaries. While such a scheme was feasible, the idea was abandoned through lack of support from Committees of Management.

In accordance with the instructions of the General Assembly of N.S.W., the Committee negotiated and brought into operation on behalf of the Corporate Trustees a Staff Superannuation Plan, commencing as from 1st July, 1950.

The office work is performed by a senior member of the Church office staff on a part-time basis, assisted by a full-time shorthand-typist.

The General Assembly of N.S.W., having granted the Committee the necessary power to increase its membership to five members, Mr. W. H.

Williams, and Elder of the Church and a man of wide experience in the insurance field, was appointed a member of the Committee.

It is with deep regret that the Committee reports the death of Mr. T. O. McCreadie who, in addition to being a foundation member of the Committee, was Convener from 1936 up to the date of his demise.

Mr. McCreadie, with his wide knowledge and valuable experience of insurance, was responsible for the success of the early negotiations with the insurance companies which resulted in the Committee being able to commence operations on the present basis. By so doing, he laid the foundation for the future success of the Fund.

Under his wise and able guidance the Fund has grown to its present prosperous state.

The Committee places on record its deep appreciation of the valuable and faithful services rendered over the years by Mr. McCreadie.

H. G. JEFFRESON, Acting Convener.

Victorian Indemnity Fund

During the three years to the 31st December, 1950, the Indemnity Fund showed satisfactory progress as is indicated by the comparative figures hereunder:—

	1950	1947
Number of Congregations.....	374	365
Indemnity.....	£1,018,341	£673,164
Colleges, Institutions, etc.....	£1,462,815	£1,126,212
Accumulated Funds.....	£12,176	£9,110

A total of £2,095 was paid out to meet eight claims, but all except £250 of these was met by the reinsurers.

Queensland Insurance Fund

For Period, 3 Years Ended 31st December, 1950

As from 1st July, 1950, the insurance cover on all Church properties in Queensland was extended to give indemnity against loss or damage due to storm and/or tempest. A common rate of £0/1/6 per cent, was agreed upon, and covers all types of buildings in all localities.

During the past three years the cover effected has increased by £166,331, making a total cover of £673,762, of which sum £168,651 is carried by the Fund, and £505,110 by an Insurance Company.

At 31st December, 1950, the Fund showed a total capital of £5,331/16/10, being an increase of £935/9/- during the period under review. Of this increase, £417/9/- represented surplus shown on Insurances, and £518 interest on invested capital. Administrative expenses amounted to £564/2/4.

Three claims have been received and met, two of which (Bundaberg, £12/10/-, and Kingaroy, £7/6/6) were for fire damage, and one (Loch Lomond, £4/8/-) was for storm damage. All claims were met without loss to the fund.

25th . June, 1951.

Rev. V. Clark-Duff,
Convener, G.A. of A.,
Fire Insurance Committee,
Box 100, G.P.O., Sydney.

Dear Sir,

Re State Insurance Report for G.A. of A.

There is no State Assembly Insurance Scheme in W.A. Each congregation effects its own insurance, however it is felt that if an Australia wide Insurance Fund was inaugurated it would be to the mutual advantage of all concerned.

With greetings and best wishes,

Yours sincerely,

JAS. ADAMSON,
General Secretary.

The Manse,
2 Melville Street,
Hobart.
21st June, 1951.

Rev. V. Clark-Duff,
Box 100, G.P.O.,
Sydney, N.S.W.

Re State Fire Insurance Report for G.A. of A.

Dear Mr. Clark-Duff,

The Convener of the Tasmanian Assembly's Board of Investment and Finance informs me that Tasmania has never submitted a report in previous years.

The situation here is that each congregation insures its property independently with the insurance company of its own choice.

I remain,

Yours sincerely,

HECTOR W. DUNN,
Clerk of the Assembly.

HOME MISSIONS (Min. 23)

The Committee presents a report of the activity in Home Mission work throughout the Commonwealth from information furnished by State Home Mission Committees. Work outside the scope of State Assemblies has been conducted by the A.I.M. and the Commonwealth Co-ordinating Committee on Home Missions, except for grants allotted from the Earle McCracken Fund. Reference is therefore made to the published Statements of that Fund.

State Home Mission Committees advise as follows:—

Western Australia

Prospects are brighter than in 1948. There are 21 charges in the State, five of which are vacant. Two charges previously vacant—Kalgoorlie and Boulder — have been merged with the local Congregational Church and placed under the Australian Inland Mission for five years. A Minister has been appointed by the A.I.M., and also a Home Missionary Assistant provided by the Home Mission Council of W.A.

An amalgamation has been effected between Midland and Bassendean to form a charge, where an exit student has been appointed, called, ordained and inducted.

At Bunbury efforts have been made to effect a union of the Congregational Church with Presbyterian interests. We have no organised congregation there. Negotiations have been protracted, but are still proceeding.

There is almost a complete absence of volunteers for Home Mission work, and of candidates for the Ministry. There are three students doing a Theological Hall Course; one doing Home Mission Course, and three prospective candidates. Three full-time Home Missionaries are on the staff, and three ordained Ministers assisting.

The position regarding new areas and Church extension therein is most difficult. The problem has been made impossible by the policy of the Housing Commission in refusing to make land available to the Churches or issuing permits for buildings. The policy regarding land has now varied — land may be purchased if the Housing Commission approves of the application, but no buildings may be erected. There are approximately 25 new areas which either have been developed, or will be so during the next five years. Yet even if the opportunity came to build Churches and extend the cause, insufficient funds would prevent much being done. There is the Henderson Bequest Loan Fund, of £1,400, and the Thanksgiving Church Extension Fund, of £1,500, but only a portion of these small funds could be used.

An appeal has been launched for £5,000 Jubilee Fund, "some of which will be devoted to expansion work."

The decision of the recent Assembly to request congregations to endeavour to increase Ministers' stipends to £500 p.a., plus a cost of living allowance of £50, will probably make further demands on present funds, and also the cost of transport is proving a source of heavy expenditure.

Queensland

This is a Home Mission State. The problem of manpower shortage is hindering Church extension. The problem is being met to some extent by nominating likely candidates from Scotland, and by the use of retired business men exercising an Eventide Ministry.

The last three years have shown some advance. Six Home Mission Stations are now sanctioned charges. Seven new Home Mission Stations have been formed. Twenty-seven new sites have been procured, and thirteen new Churches or utility buildings have been erected, and four new Manse added. Fourteen new extension areas have been declared, seven in Brisbane, and seven in the country. Committees are organised and are sponsored by nearby Churches. Sunday Schools frequently begin the work of a new congregation. To date twelve new congregations have been formed. Where a charge can provide a second Manse, or accommodation for a married Missionary, an associate Home Missionary is appointed. The Home Mission Committee assists financially. The experiment of "extra-parochial" charges is being tried in the far West and North of the State. The Home Mission Committee "appoints" the Minister in co-operation with the Presbytery, and guarantees an adequate stipend, a Manse, and a car. The first cause will begin at Cloncurry next year, first case will begin at Cloncurry next year.

There are 49 Home Missionaries on the staff, 29 married, 20 are single. Two of the married men are laymen exercising "an Eventide Ministry," and two are Ministers from other Churches. Five men from Scotland have been nominated, and one ordained Minister has come from Scotland and been settled in a vacant charge.

Regarding New Australians — one Hungarian Pastor has been employed on a part-time basis, and the Committee has decided to nominate one Dutch Reformed Minister to care for the Dutch, and supply one vacant congregation.

A Director of Studies, full-time, is being sought, who will give each new candidate for the Ministry some months of instruction in the home of the Director, who shares also some responsibility with the new candidates of work in extension area congregations. The total receipts for 1950 were £13,587 and the expenditure £14,687. Of this amount, £1,179 came from freewill offerings of the people through the Budget System, and £6,885 from Home Mission Stations.

Victoria, Including South Australia and Tasmania

The centre of administration is in the Committee of the Combined Assembly, but local Executives in South Australia and Tasmania attend to much of the detailed work in their respective States and administer local finances. There is close liaison between these Executives and the Committee in Victoria. A Commissioner in each State is ex-officio a member of the Central Committee, and the Director of Home Missions personally visits South Australia and Tasmania whenever specially important business warrants it.

In South Australia there is a strong Church Extension spirit manifest in the Church. Six new causes have been founded, four around Adelaide, and two in the country. Some Adelaide suburban Charges have undertaken the care of one satellite congregation, and three of these already have a Sunday School organised. There are six Home Mission Stations and nine charges subsidised from Home Mission funds, six of them by Victoria.

The man-power problem is acute, and is aggravated by the policy of the Theological Education Authorities to have as few candidates as possible training for the Ministry through the Home Mission Course.

To meet the need of New Australians there have been appointed one part-time Chaplain for British Migrants, and a Hungarian Pastor to Unley congregation, with the care of Hungarians throughout Adelaide and suburbs. The Government Controller of Materials recently released £40,000 worth for Church purposes for 1951, and the Presbyterian share is £4,000. Two Nissen huts have been acquired. For buildings in brick or stone finance is made available through the Victorian Grants and Loan Fund. From South Australian funds £1,556 was spent in 1950 out of the same amount of income, including £550 S.A. Budget, £72 McCracken Bequest, £190 C. D. Lloyd, £360 S.A. P.W.M.U. The Victorian Home Mission Committee also paid £732 in grants, plus £250 for the stipend of the Commissioner — a total of £982.

In Tasmania.—There are nine Home Mission Stations and four charges subsidised from Home Mission funds; also a Deaconess assigned

to special work in Hobart, and supported financially partly from Home Mission funds in Tasmania and Victoria. Like other States, development of population, and its distribution in new areas, presents a problem of Church extension which requires for solution a larger staff than seems obtainable at present. Four new centres of Church activity are stationed in the South near Hobart, and one in the centre of the Island in the Hydro-Electric Commission Areas, but with Presbyterians representing about five per cent, of the population, a new cause is possible only where extension is considerable.

The total expenditure for 1950 was £1,702, and receipts £1,588, including £866 from Victoria.

A Commissioner has been appointed by the Combined Assembly with financial assistance from the Victorian Church.

In Victoria.—Home Mission work has developed considerably owing to 42 new areas of population established largely by the Government Housing Commission.

In order to lay the larger foundations of the future Church the Home Mission Committee must do its utmost to evangelise these new areas, as well as sustain the Church's enterprise in older communities.

In three areas, Kiewa, Eildon and McVeigh's, we are co-operating with the Methodist Church in the formation of united congregations in which the members preserve their denominational connection. The two Churches alternate either in the conduct of Services, or in the appointment of one Minister to care for the people.

In 24 places Services have been commenced.

Also there is a large number of immigrants settled in Victoria, including a good percentage of Scotch people, and Hungarians and Dutch from the Reformed Churches. The Home Mission Committee has appointed a Minister of the Hungarian Reformed Church, Rev. Dr. Francis Antal, who is most active among his fellow countrymen in camps and Melbourne, and wherever they may be found in the State.

Mr. Louis Vajda, brother-in-law to Dr. Antal, and a Licentiate of the Hungarian Reformed Church, has been appointed to a similar task in Adelaide, S.A.

A Dutch Minister, the Rev. M. W. J. Geursen, has been appointed to a small congregation at Carlton, with the care of people of the Dutch Reformed Church throughout Melbourne and the State. Mr. Geursen was sent to us from his Church in Holland in answer to our request for such a Minister.

Negotiations are in progress for the appointment of an accredited Dutch Minister to Tasmania.

Our problem of manpower is acute. There are between 30 and 40 vacant charges which must be supplied by the Home Mission Committee, and five Home Mission Stations in the three States are vacant at present.

More developmental work could be done if we had more Home Missionaries. The policy of the Theological Education Committee to withdraw as many students as possible from regular Home Mission Work to concentrate on studies has been introduced at a difficult time for the Home Mission Committee and the Church. When the development of the Church requires more men, some are withdrawn. The Committee has endeavoured to meet the situation by the appointment of retired Ministers (thus, incidentally, increasing the difficulty of supplying the large number of vacant charges), the engagement of married instead of single men, which means a greater strain on Home Mission funds, the amalgamation of stations with neighbouring charges or stations, increasing the work of Ministers already sometimes overworked, the appointment of men from other denominations who volunteer both for Supply work, and for ordinary Home Mission appointments; and now we are looking to Churches overseas to help us in our difficulty, out of their own paucity in some cases.

The Church requires that her men should obtain a new vision of what the Master asks for in Christian service. A paid ministry is no longer adequate to deal with the task confronting the Church; laymen must give more personal service, and young men and old men should listen for the call of the Master to preach the Gospel.

We have considerable difficulty in this State in obtaining permits to build Churches or Church Halls, and even when permits are granted, so great is the boom in building generally that it is difficult to find materials for building, and builders to do the work. Standardised or prefabricated buildings have been on order for many months — while we wait for the opportunity to advance. Services and Sunday Schools are being held in private homes which soon become overcrowded. Cost of building is

increasing daily. But difficulties are made to be overcome, and by patience and devotion the Church will be once again the Church Triumphant.

Willing support has continued to be given to South Australia and Tasmania for the extension of the Church in those States.

The rising cost of living has been met as far as possible by increases in the minimum stipend. Substantial increases were made and the Assembly has instructed that the varying cost of living adjustments as declared by Government authority must be made in Home Missionaries' stipends as they occur.

The expenditure in our Ordinary Account for 1950 was £15,466, and the income the same by the transference of about £780 from reserves. Home Mission Stations pay local stipend direct to the Missionary, who receives also from the Home Mission Committee the amount of grant allotted to his Station for stipend. No report was received from New South Wales.

It is felt that the Church to-day in the possibilities of extension is faced with one of the greatest opportunities ever known in history to extend the Kingdom of the Lord Jesus Christ, and that therefore the whole future of the Church's usefulness under God depends on the faith and zeal of its members.

The Committee was instructed by last General Assembly to prepare an Overture for the reconstitution of the Home Mission Committee on the lines of the Commonwealth Co-ordinating Committee on Home Missions.

Arising out of endeavours to draft such an Overture came a proposal to amalgamate the Home Mission Committee, Commonwealth Co-ordinating Committee on Home Missions, and Australian Inland Mission, so that only one Committee of the Assembly should have the administration of Home Mission work. An Overture along that new line has been prepared, and will be presented to the Assembly. The Committee trusts that the Assembly will condone its action in thus departing from the strict letter of its instructions.

E. H. McLEAN SHUGG, Convener.

HOME RELIGION (Min. 256)

The "Book of Family Worship" is still very widely used. The increased retail price has had only a little effect on the circulation of this remarkably valuable booklet. Not only Presbyterians, but also Methodists, Congregationalists and Anglicans find it of real help in individual devotions and in corporate worship. The latest three years show the following total sales (separate figures cannot be given for denominations other than these three):—

	Presbyterian	Methodist	Congregational	Total
1949	37,935	2,940	3,000	43,885
1950	42,598	4,000	5,250	51,848
1951	39,565	2,450	3,150	45,165

"Up From Childhood," a book of guidance for parents, Ministers, deaconesses, teachers and leaders, was published in October, 1946, by the Board of Religious Education, in conjunction with the Australian Council of Christian Education. This eminently practical book on Christian nurture, written by the Rev. R. R. Adair, with chapters by the Very Rev. Dr. John Mackenzie, and the Revs. J. C. Jamieson and A. T. McNaughton, has been very cordially received by all branches of the Protestant Church, in Australia, New Zealand and elsewhere. Over 3,780 copies have been sold up to the time of the preparation of this report.

A. T. MCNAUGHTON, Convener.

IMMIGRATION (Min. 191)

During the past few years migrants have been coming to this country in ever increasing numbers. Since the end of the war more than 460,000 persons have settled in Australia, and about one half of these have been of British origin. To 31st December, 1950, the number of British migrants was 222,109; in the same period about 160,000 "Displaced Persons" were brought to Australia, and to these must be added some thousands of Dutch, Italian, Greek and other non-British migrants who were sponsored by relatives or friends.

The Displaced Persons scheme ends this year with an estimated 10,000 persons for Australia; and after surveying the possibilities, the Government considers that the main sources of European migrants available to Australia are in the Netherlands, Italy and Western Germany. Agreements have already been concluded with the Netherlands and Italian Governments; under the former, we are to receive 25,000 Dutch settlers per annum for the next five years; while the latter is expected to result in 15,000 Italians coming to Australia in the first six months of its operation. Italy, with two million unemployed, hopes that the number of emigrants, will steadily increase.

As regards Western Germany, the Minister for Immigration has been authorised to negotiate with the West German Government for the introduction, on a strictly selective basis, of suitable German nationals. These negotiations are still in the early stages of enquiry. The present position is, therefore, that there is no migration scheme in operation in respect of German nationals, and under existing policy consideration is given to their admission into Australia only if they are sponsored by friends or relatives already here who are in a position to guarantee their accommodation and maintenance. The cost of passages is, in these circumstances, the responsibility of either the migrant or his nominator.

The following is a brief summary of the Government's Immigration Programme for 1951:—

British free and assisted passage.....	50,000	
British full-fare paying from all sources ..	30,000	
		80,000
Displaced Person I.R.O. Scheme	10,000	
Landing permit holders, full-fare paying from all sources.....	30,000	
Assisted European migration, including Dutch, Italian, German and others ...	80,000	
		----- 120,000
Total.....		200,000

Fears have been expressed that, if we continue with this large-scale programme, we shall lose the British character of our community life. Along with the Federal Inter-Church Migration Committee, we have raised this matter with the Minister and Secretary of the Department of Immigration, pointing out that in 1948 the former Minister said: "The ratio of two to one in favour of British is being maintained," whereas at the present time the ratio is less than one for one. We were reminded that, in 1948, there were comparatively few migrants compared with the number now arriving; and we were informed that the Government wanted as many British migrants as possible, but the British Government did not want more than 100,000 to migrate in any one year, and of these Australia could not hope to get more than 80,000 per annum. We are glad to note that there has been a steady rise in British migration to Australia, as the following figures illustrate:—

1946	14,653
1947	23,314
1948	43,314
1949	68,797
1950	69,341
1951 (estimated).....	80,000

Owing to the inability of the States to guarantee accommodation for such large numbers, the Commonwealth is establishing Hostels at convenient centres in all States; and in view of this development, it is desirable that our Ministers, Home Missionaries and congregations take an increasing interest in the migrants in Hostels adjacent to them. We gladly acknowledge the service being rendered in certain centres by some of our Ministers, Missionaries and people. Your Convener has visited a number of Hostels and centres in New South Wales, South Australia, Victoria, and Western Australia; and in view of the shortage of labour and materials, and the magnitude of the task, believes that the Immigration Department is doing a reasonably good job.

The Accommodation Problem

Because of the acute housing shortage, our State Committees find it almost impossible to secure nominators for many hundreds of British Presbyterians who want to come to Australia. This situation explains why

Commonwealth nominees now greatly out-number State personal nominees; and to give some relief, the Commonwealth and some States are placing orders abroad for pre-fabricated units. It is stated that some 80,000 houses will be added by arrangements already made. Meantime, the housing shortage means that many thousands of old and new Australians will, for a long time, continue to live in crowded and irritating conditions. The Roman Catholic Church has established Hostels for migrant accommodation, and there is a pronounced need for similar enterprise by our own Church.

Child Migration

Owing to the difficulty of securing children from Church Homes and Orphanages in the United Kingdom, we approached the Minister for Immigration to ascertain whether the Commonwealth Government would consider making the same provision for child-migrants from Europe as it makes regarding the passage and maintenance of child-migrants from Britain, as shown in the ministerial statement of the 22nd November, 1946.

The Minister replied that the Commonwealth is prepared, subject to the maintaining of preference for child-migrants from the United Kingdom and to any agreements which may be negotiated with the foreign Governments concerned, to pay the fares from the port of embarkation in Europe to the port of disembarkation in Australia of foreign migrant children who are not more than fourteen years of age at the date of sailing. This decision related solely to those children who are introduced by approved voluntary child migration organisations.

Maintenance Payments

In connection with maintenance payments, organisations caring full-time for European children under 16 years of age would receive Commonwealth Child Endowment of 10/- per child per week, and the State Governments have agreed to pay their usual subsidy of 3/6 per migrant child up to the age of 14 years, or 16 years if still at school. There would, of course, be no maintenance payments by the United Kingdom Government.

Assisted Passages for Ministers from the Netherlands

In view of the migration agreement with the Netherlands Government, we approached the Commonwealth Department of Immigration, on the matter of granting assisted passages to Australia to approved Dutch Ministers and their families. We are glad to report that the Netherlands Government has entered into agreement on this matter with the Commonwealth. The agreement provides for a maximum contribution by the Government of £37/10/- per adult passage, or proportionately less amount where passage costs on an age basis are less; and for the contribution by the Netherlands Government of the balance of the passage costs after subtraction of the contribution of the migrant and the Commonwealth Government. The Commonwealth Department must be furnished with guarantees of accommodation and a living for the Ministers by an established Church in Australia.

The Citizenship Conventions, 1950, 1951

The large influx of non-British migrants into Australia raises the problem of absorbing them into the Australian community. This problem was given first priority at the Australian Citizenship Conventions in 1950 and 1951, held in Canberra, when the many and varied problems associated with the assimilation of migrants were discussed and important recommendations to the Department of Immigration. At the Convention held this year, our Church was ably represented by the Moderator-General, under whose chairmanship the Churches' section submitted proposals which received the unanimous endorsement of the full assembly.

To promote the assimilation of non-British migrants, the Home Mission Committees of New South Wales and Victoria have appointed Hungarian and Dutch Ministers to work among their own people of the Reformed Faith. South Australia has a Hungarian Pastor similarly working, and in the near future is hoping to have a Dutch Minister.

The Federal Inter-Church Migration Committee continues to render a valuable service in dealing with migration problems common to all the non-Roman Catholic Churches, and enabling them to approach the Government with a united voice. It has now secured the important privilege of sending Australian Ministers to the United Kingdom to serve as Chaplains on migrant ships coming to Australia, for which service the Government provides free passages to the Chaplains. Ministers of our

Church in New South Wales, Victoria, Queensland and Western Australia have served as Chaplains, and have rendered good service on migrant ships. The Inter-Church Committee recommends their appointment on the advice of your Convener, who in turn is advised by State Conveners of Ministers available and suitable. In addition, Chaplains are also sent to board ships at Fremantle which are without a Chaplain, and which carry from 250 to 300 assisted migrants. We again ask the General Assembly to authorise the Treasurer to pay our quota of £75 per annum towards the cost of this work as set out in the Deliverance.

In conclusion, we thank the Officers of the Federal and State Immigration Departments, and all our Ministers for their co-operation in this important work.

JOHN P. CHALINOR, Convener.

MARRIAGE AND DIVORCE (Min. 259-261)

(Over. II. 1948)

Introduction

At the G.A. of A., held in September, 1945 (Min. 322), the Assembly agreed to remit to State Assemblies and Presbyteries the following proposed revision of Book I, Chapter viii:

"MARRIAGE AND DIVORCE"

214. (Reprinted in its existing form.)
215. With reference to the marriage of divorced persons, the Assembly expresses the opinion that it is undesirable and dangerous to the public welfare that divorce on the grounds of desertion, adultery, or any other ground, should be too easily obtained.
216. In every case where a divorced person has obtained such a divorce by regular legal proceedings, and presents himself or herself for re-marriage, the Minister may use his own discretion as to whether he shall accede to such request.
217. Where on the considered opinion of any minister licensed to perform marriages, the interests of morality, Christian nurture of children or good citizenship would be best served by the re-marriage of a person divorced under State laws, upon grounds other than those recognized by the subordinate standard of the Church, he may perform the marriage, but in every such case he must report his action promptly to his Presbytery.

At the G.A. of A., held in September, 1948, an Overture was received from the Presbyterian Church of Victoria in reply to the above remit. The overture was sustained and a Committee was appointed "to study the question of marriage and the question of the marriage of divorced persons, in the light of the doctrinal standards of the Church and report to next Assembly."

Some critical notes on the Remit

No. 216 (i) It should be noted that according to this rule the judge of moral innocence was to be the Parish Minister. He was to be directed to act according to his "considered opinion." Since considered opinions differ in Parish Ministers it is evident that judgments would vary from Parish to Parish in identical cases, causing confusion among the people, and, no doubt, heart-burning between ministers.

(ii) Further, the Parish Minister would have to assume powers of judgment over the verdict of the civil court without any direction from the Assembly as to the kind of evidence which would enable him to do this; and without taking evidence on oath, or hearing both parties, he would have to re-examine the question of innocence.

(iii) Concerning the new grounds for re-marriage proposed in No. 216, grounds which were to guide the Parish Minister in forming a judgment upon perplexing cases, the proposed rule declares that they were "not recognized by the subordinate standard of the Church." The question arises whether and how far this proposal would amount to a departure from the Confession of Faith.

In themselves these new grounds raise profound and debatable moral and spiritual issues. For example: Does "the interests of morality" mean that in a given case the Parish Minister is to be faced with an implied threat that only a Church marriage can protect a man and woman from living together in sin? Does "Christian nurture" imply that the Christian train-

ring of children could be guaranteed by the proposed union? Does "good citizenship" mean that the Church is to be charged with some responsibility for producing bad citizens if she does not celebrate certain doubtful marriages? It is plain at any rate that in each of these cases the Church would be taking a chance. Commenting on such grounds of judgment the New Zealand Committee on "Marriage and Divorce" said (N.Z. B.B. 1936, pp. 166, 167), "If this conception is right the Church need not worry at all about the re-marriage of divorced persons, provided there are no specially scandalous circumstances, but might regard all such applicants for re-marriage with a sympathetic and benevolent indulgence. We might describe the principle here accepted . . . as the principle of urgent convenience."

It would seem, therefore, that not only does the Remit offer no practical help to the Parish Minister; but, if adopted, would confront ministers with painful decisions, which would inevitably lead to painful misunderstandings between ministerial brethren. The Church in Australia may well benefit by the experience gained by the New Zealand Church during a trial period, when from 1921 to 1936 she tested new regulations anent re-marriage, with the result that in 1936 the General Assembly sustained a report which declared: "The report of 1921 left almost unlimited discretion to individual ministers in deciding whether or not to marry parties one of whom has been divorced, and gave no very definite guidance as to the exercise of that discretion. The result has been considerable variety of practice in the Church, an uneasy sense that too great a burden is laid on the judgment of the individual minister, and, it is to be feared, a general and inevitable tendency to take the easy way of hesitating, but largely uncritical compliance with all requests for the performance of the marriage ceremony." (N.Z. B.B. 1936, p. 160.)

II

The Teaching and Practice of other Churches in the matter of the Re-marriage of Divorced Persons, with Special Reference to the Question of "Innocent Parties"

A. In making a brief survey of the attitude of other Churches it is profitable to pay special attention to the following points:—

- (i) How far, in the various Churches, is their determination of "innocence" subordinated to the judgment of the civil court which granted the divorce? Do they accept without question the verdict of the civil court, and act on the assumption that the legally "innocent" party is to be treated as innocent by the Church?
- (ii) Is the power of decision to re-marry placed in the unlimited jurisdiction of the Parish Minister or not?
- (iii) Upon what grounds are decisions made, and what are the principles which are to govern action in doubtful cases?

With regard to the first point this is a convenient place to record the recommendation of the New Zealand Committee (B.B. 1936, p. 177) that the following two principles should be accepted—

- "(1) That the Church ought not to solemnize the re-marriage of any person the grounds of whose divorce she cannot approve;
- "(2) That the legal decision in the great majority of cases is the only reliable guidance for ministers to follow, and at any rate represents the publicly declared position of the person in question."

The 1938 Blue Book discloses that the second principle was not accepted; but I am not certain whether it was ever seriously discussed by the N.Z. Assembly.

B. In setting forth the teaching and practice of other Churches it is proposed to note recent action taken by prominent branches of the Presbyterian family, and afterwards recent action by other sections of the Church.

(i) THE CHURCH OF SCOTLAND

The existing law of divorce in the Church of Scotland was promulgated at the Twelfth G.A., Session 3, December 27th, 1566, as follows:

"Because diverse persons, alsweil women as men, who are separate for adulterie, the party offendand joyneis himself in marriage again, contrare the law of God, wherethrough great sclander and inconveniences follows: Ordains the Superintendent to admonishe all ministers within their jurisdictiones, that none joyne any partie separate for adulterie in marriage, under the paine of removing from the ministrie."

In 1950 the G.A. sent down to Presbyteries an "Overture Anent Re-marriage of Divorced Persons" in these terms;

- (i) The Act of Assembly of 1566 is hereby repealed.
- (ii) For the consideration and disposal of cases where a minister of the Church of Scotland is asked to solemnize the marriage of a person whose former marriage has been dissolved by divorce there shall be constituted:
- (a) A Central Panel to be appointed by the G.A.; and
 - (b) A system of Presbytery Panels to be appointed by Presbyteries within their respective bounds.
- (iii) The Central Panel shall consist of fifteen persons of experience to be selected by the G.A.
- (iv) The Presbytery Panels shall consist of such number of persons as shall seem appropriate to the respective Presbyteries, and such persons shall be selected by the Presbyteries.
- (v) In all cases where a minister of the Church of Scotland is asked to solemnize the marriage of a person whose former marriage has been dissolved by divorce, the minister so asked shall make the fullest possible enquiry into the circumstances of the case and shall refer the case to the Presbytery Panel, together with a statement of the facts and of his own opinion upon the merits of the case.
- (vi) Presbytery Panels shall have the power to decide such cases except where—
- (a) The Presbytery Panel deems that in the circumstances of the case it would be advisable to refer it to the Central Panel;
 - (b) In the opinion of the Presbytery Panel there is appreciable danger of scandal arising if permission to marry is granted;
 - (c) The divorced person has been defender in an action on any ground other than insanity;
 - (d) Neither party to the proposed marriage is in full communion with the Church of Scotland.
- (vii) Cases falling under paragraphs (a), (b), (c), or (d) of the immediately preceding section shall be referred by the Presbytery Panel to the Central Panel, and in these cases permission to solemnize the marriage shall be granted only where both the Central Panel and the Presbytery Panel agree that this course is appropriate.
- (viii) In any case where a person whose former marriage has been terminated by divorce is under discipline on that account by a Court of the Church, the Presbytery Panel, or the Central Panel as the case may be, shall withhold their decision in any application for that person to be re-married until the discipline process has been brought to a conclusion.
- (ix) In cases where permission is granted for a minister to solemnize a marriage such as is referred to in Section (v) hereof, but the minister concerned, for conscientious reasons, declines to perform the ceremony, the Presbytery Panel shall inform the Presbytery of that fact, and the Presbytery shall make arrangements for another minister to act.
- (x) The Central Panel and the Presbytery Panels shall decide cases under this Overture in accordance with the teaching of the Church of Scotland as interpreted in the report of the Special Committee on the Re-marriage of Divorced Persons made to the G.A. of 1949.
- (xi) Any minister of the Church of Scotland who officiates at the marriage of a person whose former marriage has been dissolved by divorce without securing the previous consent of the appropriate panel shall be automatically subject to discipline.
- (xii) In the event of persons, one or both of whom has been a party to a former marriage dissolved by divorce, going through a civil ceremony of marriage and subsequently desiring to enter or be restored to Church Fellowship, the minister may, with the consent of the appropriate panel, conduct a service of blessing of their civil marriage.
- (xiii) The Provisions of this Overture shall remain in force for a period of five years from and after the 31st day of May, 1951, and shall then expire, unless re-enacted by Act of the General Assembly."

This Overture has now been transmitted to Presbyteries, under the Barrier Act, for their consideration and report to the G.A. of 1951. If the Overture is sustained, and this Act passed for a trial period of five years,

then the Church of Scotland will have made a conscious and deliberate departure from the position of the Reformers, and from the definitions of Scriptural authority as laid down in the Westminster Confession. These departures may be thus briefly summarized as a result of a study of the teaching mentioned in Clause (x) of the Overture:—

- (i) The denial that the exceptive clause in S. Matt. 5:32 is authentic;
- (ii) The denial that our Lord gave a rule or binding law applicable to all cases of guilty parties in divorce;
- (iii) The affirmation that the law of love and the practice of forgiveness must influence the Church in deciding such cases;
- (iv) The affirmation that "so long as sin remains, the Mosaic concession to the hardness of men's hearts must remain."

It is only fair to point out that there is controversy about these doctrinal issues, and in both the 1949 and 1950 Assemblies there were those who contended that the large majority of Presbyteries have not in fact discussed and commented upon these fundamental matters.

It cannot be stressed too much that one of the difficulties faced by the Church of Scotland is due to her position as the State Church, and to the Action of the 1937 G.A., when approval was given the extension, by Parliament, of the grounds of divorce, and it was decided to recognize the grounds of divorce provided by the laws of the State. It follows that the reports to the G.A., reveal a triangular tension between the Standards of the Church, the decision of 1937, and the modern attempt to re-state principles while tightening discipline.

(ii) THE PRESBYTERIAN CHURCH IN THE U.S.A.

In 1949, at the request of the 161st G.A., the Moderator appointed a "Special Commission on Marriage and Divorce." By courtesy of Dr. Henry Baraclough, Manager of the Church's Administration Department, I have a copy of the report of this Special Commission. The Report was adopted by the G.A. on May 22nd, 1950, and the Overtures contained therein are now before the Presbyteries for their votes.

Dr. Baraclough says in a covering letter: "The Commission was continued for another year to study possible changes in the Confession of Faith. You will realise that with us this is a very difficult thing to do."

The Commission in studying the overtures which led to its appointment came to the conclusion "that a clarification of the following statements in the Section 10 of the Directory of Worship should be a primary consideration:—"Satisfactory evidence," "innocent party," "Scriptural grounds," "a period of one year," "any member of another denomination," "the advice of Presbytery."

They soon discovered that any clarification of the statements "innocent party" or "Scriptural grounds" would involve a change in the Confession of Faith. The Commission was of the opinion that the time had come for the Church "to rethink and perhaps even to restate its position concerning the so-called "innocent party" in a divorce, and also to rethink and restate what we really mean by "Scriptural grounds for divorce."

In order to clarify the other phrases it was agreed to submit the following amended legislation for the approval or disapproval of Presbyteries:—

Section IX. In every church, all pastors shall keep a proper register for the names of those whom they marry, and this register shall be a part of the permanent records of the church. All other ministers shall register marriages at which they officiate either with a particular church, or with the presbytery of jurisdiction. This register shall contain (1) the date and place of the marriage; (2) the full names and signatures of the contracting parties; (3) any previous marital status; (4) church relationships; (5) ages; (6) residences; (7) names of the parents of the contracting parties; (8) signatures of witnesses. There should be at least two witnesses present at the solemnization of the marriage, and a certificate of the marriage, signed by the officiating minister and the witnesses, shall be given to the contracting parties.

Section X. All ministers who are requested to re-marry divorced persons shall ascertain whether there is a clear understanding of past failure and a true penitence and intention to enter into a marriage of love, honour, forbearance and trust that, with the help of God and through His Church, will continue as long as both shall live.

All ministers who are requested to re-marry divorced persons shall require them to fill out an application for re-marriage as approved by the General Assembly. If and when the marriage is solemnized, this application shall be filed with the marriage register of their church, or of the Presbytery.

Ministers may then re-marry the innocent party to whom a divorce as been granted on grounds of adultery or wilful desertion.

Your Commission also recommends that Chapter XII of the Directory for Worship be amended by the addition of a section to be known as Section-XI as follows:

Section XI. Each Presbytery shall elect a Committee on Christian marriage.

In cases where the divorce papers do not clearly state that the divorce has been granted on grounds of adultery or wilful desertion, or in case a minister be in doubt as to the propriety of a proposed marriage, the minister shall submit all the papers and facts in the case, together with his considered judgment, to the Committee on Christian Marriage, which shall be judge of satisfactory evidence as to whether there are Christian grounds for re-marriage in keeping with the spirit and teaching of our Lord Jesus Christ. The minister shall abide by the decision of the Committee in the matter.

Ministers shall refuse to unite in marriage any members of any other denomination whose re-marriage is known to the minister to be prohibited by the laws of the Church in which such person holds membership, unless the minister believes that in the peculiar circumstances of a given case, his refusal would do injustice to an innocent person, in which case he shall refer the matter to the Committee on Christian Marriage, and abide by its decision.

In no case, unless approved by the Committee on Christian Marriage, shall a minister officiate at the re-marriage of a divorced person unless a period of one year has elapsed from the date of the final decree granting the divorce.

The Committee on Christian Marriage in each Presbytery shall, once a year, review the marriage registers of the churches and of the Presbytery and submit a report to the Presbytery.

In presenting this legislation the Commission said: "As will readily be observed, these proposed changes will bring the whole matter of the re-marriage of divorced persons definitely and directly under the control of Presbytery, where we are convinced it belongs. In the re-marriage of divorced persons in his own congregation, whose divorce decree specifically designates them as the innocent party on scriptural grounds, the minister is free of his own accord to re-marry such persons. In all other cases the minister must refer the re-marriage of divorced persons to the Committee of Presbytery, which shall be the judge of satisfactory evidence, and the minister shall abide by the decision of the Committee. Furthermore, by requiring a written request for re-marriage from all divorced persons, and a complete record of all re-marriage of divorced persons, to be reviewed by the Committee of Presbytery, your Commission is quite certain we shall obtain a clearly defined procedure in our Church which will be regular and uniform for all our ministers."

The following clauses from the Overture are also of value for us in Australia:—

(2) That the General Assembly authorize the publication of a statement of marriage intentions in the booklet containing the marriage service, to be signed by the contracting parties, and that ministers be urged to use this booklet in all marriages. The statement we recommend is as follows:—
"We affirm our faith in marriage as an institution ordained of God for the honour and happiness of mankind, in which one man and one woman enter into a bodily and spiritual union, pledging each to the other mutual love, honour, fidelity, forbearance and comradeship, such as should assure an unbroken continuance of their wedlock so long as both shall live, and we do engage ourselves, so far as in us lies, with God's help, to make our utmost effort to establish this relationship."

(3) That the General Assembly approve the application for the re-marriage of divorced persons, to conform with the new Section X of Chapter XII of the Directory of Worship, if and when adopted by the Presbyteries, to include the following: (1) name or names of divorced person; (2) residence; (3) church affiliation; (4) where and when first marriage took place—name of husband—name of wife; (5) children of this marriage; (6) where and when divorce was granted—to whom?—on what grounds? (7) names of persons acquainted with the divorce proceedings; (8) request for marriage—to whom?—and when?

(iii) THE PRESBYTERIAN CHURCH IN IRELAND

Para. 261 of Code: "While this Church does not prohibit the marriage of a divorced person or persons, it is strongly recommended that ministers do not join in marriage the guilty party in a divorce suit, except in circumstances recognized by the Moderator's Advisory Committee as justifying such action."

(iv) THE PRESBYTERIAN CHURCH OF ENGLAND

Resolution of Assembly: "The Assembly respects the view of those who believe the marriage of divorced persons to be contrary to New Testament teaching, and instructs its ministers who do not adhere to this strict view" to conduct such marriage only when they are satisfied either—

- (a) That the person seeking marriage was morally innocent in the divorce, or
- (b) That the divorced person has expressed penitence and been admitted, or readmitted, to the Christian Church."

(v) THE CHURCH OF ENGLAND

The Report of "The Lambeth Conference" (1948) Section V (a) "The Church's Discipline in Marriage" contains the following statements:

"Re Marriage—

We believe that the position has been safeguarded, and the sanctity of marriage upheld, by Resolution II (a) of the Lambeth Conference, 1930:

"That the marriage of one whose former partner is still living should not be celebrated according to the rites of the Church."

This resolution was adopted by the Convocations of Canterbury and York in 1938. In most provinces overseas marriage by the Church of divorced persons is prohibited by the bishops or by synodical action, and in others this Resolution II (a) of 1930 has strengthened the Church's discipline. In the United States such marriage is prohibited except where the bishop has examined the former marriage and given his judgment that 'no marriage bond as the same is recognized by this Church exist.

The effect of these regulations has already proved most salutary, and has brought home to the general public, as nothing else could, the life-long character of the holy estate of matrimony. It may be said to be the keystone in all that we envisage towards building up a sound and instructed public opinion on the meaning of marriage."

(vi) THE METHODIST CHURCH OF AUSTRALASIA

The Fifteenth General Conference of the Methodist Church of Australasia, held in Sydney in May, 1948, set up a Commission on "Marriage and Divorce." It was charged, among other things, to define the attitude of the Methodist Church in regard to divorce. The following is part of the Report of the Commission which was submitted to the Conferences of 1950 for their consideration:

"Section V (3). The divorced person seeking re-marriage by the Church.

The application by a divorced person for re-marriage by the Church requires consideration of the particular case rather than the application of hard and fast rules. The highest interests of persons are more important than the administration of regulations. Grace transcends law.

In accordance with the tradition of the Reformed Church, the responsibility of determination in these cases is with the minister concerned.

No minister is under obligation to conduct any marriage to which he has a conscientious objection.

The Church would not deprive any member of his right to interpret the teaching of Holy Scripture on divorce as his instructed conscience may direct him. She recognizes that some of her members will believe that, while divorce may be the only way out of an impasse, a divorced person has no right to marry another during the lifetime of the former partner. On the other hand, others will believe that, if there is genuine repentance, that right should not be denied. Just as one guilty of breach of trust in some other sphere may on repentance be re-entrusted with responsibility, and by his fidelity prove the genuineness of his repentance, so may even the party responsible for the breakdown of a marriage be given, under these conditions, another opportunity. Union with another party may result in a harmonious and successful marital relationship. Such a marriage may be blessed of God, even though not in accord with the Divine ideal for marriage—a life-long and exclusive union. However, some alteration in the form of words in the marriage service should be made for the use in such cases; but this does not apply where the former marriage was no marriage at all, being null and void.

In determining his attitude to particular cases, a minister should be guided more by his estimate of the spiritual condition of the parties than by knowledge of their past history. The pastoral counsel and encouragement to be given in these cases must differ in nature from that offered on normal occasions. Some knowledge of the past is necessary for the appropriate advice to be offered by the minister. It is preferable, however, that infor-

information concerning the past be offered voluntarily by the parties rather than that the minister should have to elicit it by subjecting them to cross-examination.

It is an extremely complex question to determine innocence or guilt, or the relative guilt of parties whose marriage has been dissolved by a Court of Law. In the sight of God, a party innocent at law may not be free from guilt or even be the less guilty party.

Should a minister have any doubt about the propriety of celebrating the marriage of a divorced person, he should consult with someone whom he believes capable of guiding him. Annual Conferences should appoint persons to act in such capacity when needed. Those so appointed need not be officials (e.g. Chairmen of Districts). They should be specially selected because of their suitability, and need not be ministers.

Before any authorized person, not being a minister in full connexion, officiates at the marriage of a divorced person, he should be required to consult his superintendent minister, or, if none, the chairman of his district.

There may be occasions when the blessing of the Church is sought for the union of divorced persons who have been married by the civil authorities. A form of service should be compiled for use in such cases. In deciding whether such blessing should be accorded in any particular case a minister should apply the same principles as are to guide him concerning the celebration of the marriage of a divorced person."

III

The Bearing of the Fundamental Beliefs of the Presbyterian Church upon the Question of the re-marriage of Divorced Persons

I. The Victorian Assembly has made it clear to the G.A. of A. that it desires to settle this problem in "the light of the doctrinal standards of the Church." The instruction of the Assembly that study should be made of the "bearing" of these standards upon the problem raises difficult points which actually require much more space than can be claimed in an Assembly report. It is my duty, however, after study, to point to several important matters of doctrine which are involved in a proposal to depart from the established practice of our Church.

It is clear that the Reformed Church has hitherto based its attitude to re-marriage upon the text of Scripture, which, it was held, permitted divorce for two causes: (1) Adultery (S. Matt. 4:31) and (2) Desertion (I Cor. 7:15). Accordingly, the Church forbade re-marriage to the guilty parties in these cases. "The Westminster Assembly" clearly regarded this ban as having Divine authority: "In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce (Matt. 19:9; Rom. 7:2) and, after the divorce, to marry another, as if the offending party were dead." (Chap. xxiv:v). "Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of matrimony (Matt. 19:8; I Cor. 7:15; Matt. 19:6) wherein a public and orderly course of proceeding is to be observed, and the persons concerned in it not to be left to their own wills and discretion in their own case." (Chap. xxiv:vi).

It is important to realize that at this period divorce was mainly in the province of the Church Courts. Where, as in Geneva, divorce was in civil jurisdiction, the Church so to it that the civil court took its stand upon the traditional theological basis. It follows that the determination of "innocence" would be a matter of Church discipline from the very first.

In taking the position which has just been stated the Reformed Church was certain that she acted on a Divine authorization through the Lord Jesus Christ; and it is to be noted that many in the Church still adhere to this ground of thought and action.

II. Others now claim that the matter of doctrinal standards is not so simple, nor so binding as the Reformers asserted. It seems essential that these modern arguments should be summarized, for nothing is so clear to one who carefully studies recent statements upon re-marriage than that we are not merely considering doctrinal standards, nor our Lord's recorded sayings, but many new assumptions concerning them; and it is these assumptions which must be faced before any clear determination of issues is possible. Here, then, is a brief summary of some modern arguments and assumptions.

(a) It has been contended that Christianity is love, not law: that the barrier to the re-marriage of an adulterer does not redound to the glory of

God, since it removes the sinner from the scope of His forgiveness and hinders his restoration to the Christian Fellowship. In my judgment this question of forgiveness as it is now pleaded (e.g. in the Church of Scotland Reports) is certainly not integrated with the fundamental teachings on the forgiveness of sin in Presbyterian standards. The Reformers taught, with a conviction of Divine authority, that sinners "bring temporal judgments upon themselves" (Confession xvii: 3). A. R. Vidler has recently called attention to the insistence by the Reformers that there are three permanent uses of God's law, i.e. (i) As means of preservation; (ii) As summons to repentance; (iii) As guidance for the Church ("Christ's Strange Work"). The Westminster Confession has some remarkable teaching on these points. It says, for example, that one of the uses of the law for Christians is that it shows believers "what afflictions in this life they may expect for their sins." (xix: vi.) This stern teaching is now termed by its critics a doctrine of "reparation" to God; and it is stated that the guilty party in a divorce must make a voluntary acceptance of the unmarried state for the rest of his life in order to "satisfy" God. Others interpret the Reformer's position as meaning that the guilty party is to be "punished" by being required to live in the unmarried condition. These terms, "reparation," "satisfy," and "punish," have a controversial tinge which prevents them from accurately representing the views of the Reformers. In the teaching of the Westminster Divines the guilty party was not to be re-married at the hands of the Church, not as a "punishment," but as a "consequence" of his sins and of his membership of the Church. The point being that the Church is in the world to bear a witness about marriage and divorce, and that her chief way of bearing this witness is by refusing to re-marry the guilty party; and, that, therefore, the guilty party is expected to bear the consequence both of his sin and of his witness of the Church to which he belongs. He, the offender, is to bear his part of the burden of witnessing and of maintaining divine standards in society.

It does seem now as if our Church is called upon to address itself to the solemn question of whether in the Church's exercise of forgiveness she is to remit those temporal consequences of sin which have hitherto been imposed by the practice of the Reformed Church in the belief that God so willed. For while the penitent adulterer has been assured of Divine forgiveness—a forgiveness which has admitted or readmitted him to the Fellowship and even to Holy Communion—it has been held that he could not be re-married at the hands of the Church.

This is a problem which takes us to the very heart of the evangelical stewardship of the Church. It does not suffice to say, as does the Committee's Report to the Church of Scotland, that "laws and institutions of divine origin may be set aside when mercy demands it." In these last words we have a view of mercy which has not hitherto reigned in Reformed circles (Confession of Faith, xv:ii. Larger Catechism Q. 76.)

(b) It is further asserted that our Lord gave ideals of marriage, not rules or laws. It follows from this line of reasoning that the Scottish "Committee on Church and Nation, 1948" calls such teaching as that in the "Confession of Faith" "degalistic," and says: "To-day it is generally held that our Lord did not so much lay down legally binding rules for conduct, as state the nature of marriage as it is in the Divine Will and Purpose. The duty of the Church is not to attempt a slavish obedience to the actual letter of our Lord's sayings, but to seek within the conditions of an imperfect and sinful world to achieve the maximum possible approximation to His teaching." (B.B. 1949, p. 668.)

If the Westminster Divines could reply to this reasoning they might refer us to such doctrine as is contained in "The Larger Catechism," Q. 45: Q. How doth Christ execute the office of a King? A. Christ executeth the office of a King in calling out of the world a people to himself, and giving them laws . . . by which he visibly governs them." For the men who wrote these lines the matter was not one of legalism but of a new obedience to the Heavenly King.

The attitude of the Reformers in this matter is supported by modern scholars like E. F. Scott and Kenneth Kirk, who hold that our Lord's words about divorce and re-marriage are different from the residue of his teaching. Scott says: "In a more direct and practical way, by his correction of the law of divorce, Jesus raised the position of the family. That He made such a correction is one of the most certain facts about His teaching; for on this point we have the testimony not only of a number of Synoptic passages, but of one of the few quotations by Paul of a "Word of the Lord" (I Cor. 7: 10, 11). The pronouncement on divorce is notable as the one exception to the rule that Jesus did not lay down laws, but only guiding principles." ("The Ethical Teachings of Jesus," p. 98.) Kirk says: "We may call the

divorce sayings a 'rule' if we will, but if so they are an invariable rule, expressing an invariable principle." ("Marriage and Divorce," p. 74.)

It follows that perhaps the most urgent question now facing us to whether we are to interpret our Lord as imposing a binding law of marriage⁴ to which no exception can ever be made." It has been contended "that the whole point of His teaching was a denial that the essential criterion of Righteousness is conformity to a rule." (Church of Scotland, A.B.B. 1949, p. 657.) On the other hand we are reminded that in his post-resurrection commission our Lord enjoined His ministers to teach the nations to keep "all the commandments which I have given you." (Matt. 28: 19.) It is clear that more than once the Head of the Church spoke of love to Him finding its proof in the observance of His commands: and it becomes a very important matter for the General Assembly to try and determine whether or not His words about divorce are one of these commands. In short, are we to base our practice upon the spirit and demands of our time, or is there an eternal sanction?

IV

From this brief study sufficient facts have emerged to show that such a change of practice as is contemplated in the Remit reaches to the very fundamental beliefs of the Presbyterian Church; and it is evident that if the change was made, then whether a declaratory statement was made or not, the world and the rest of the catholic church would know that the Presbyterian Church in Australia had changed its historic position on marriage, and had departed from its subordinate standard in more than one respect and from its former conception of the Supreme Standard.

J. E. OWEN, Convener.

MODERATOR-GENERAL'S (Min. 124)

All States have been visited officially and extensive itineraries carried out in each. Official visits were also made to the Theological Colleges in Sydney and Brisbane, all the Church Colleges and Schools listed in the Year Book (39 in number), the Chinese congregations in Sydney and Melbourne, and, on the invitation of R.A.A.F. Padre S. Calder, to the Woomera Rocket Range. Arrangements to tour the "Inland" unfortunately had to be cancelled, owing to the illness of Patrol Padre Kingsley Partridge. Twice it was arranged to visit Ormond Theological College, but on each occasion circumstances arose to prevent that being done. Invitations to numerous special occasions such as Centenaries, Jubilees, Presbyterials, etc., were accepted. An additional itinerary was carried out in Queensland, to make contact with the northern part of that church. Mrs. Blanchard accompanied the Moderator-General on most of these itineraries, and gave many addresses, chiefly to women, on the ecumenical and missionary work of the Church.

Being the Australian delegate to the Conference of East Asian Churches at Bangkok, December, 1949, opportunity was taken en route to spend a week with the Presbyterian Church and Mission work in Singapore. Returning via India and Ceylon, nearly three weeks were given to our Sholinghur-Pallipat Mission Field. Calls were paid on many villages and frequent services held. A report was made to the Board of Missions. The congregations and Mission work of the Church of Scotland were also visited in Calcutta, Nagpur and the Central Provinces, and Colombo. The Synod of the Church of South India was officially visited and three weeks were spent in travelling through various parts of that Church. It was particularly interesting and inspiring to attend the official opening of the first Christian hospital in Bangkok, for which the Presbyterian Church of U.S.A. is responsible. In all places the greetings of the Presbyterian Church of Australia were given and reciprocated.

An invitation of the Presbyterian Church of New Zealand to be its overseas visitor at the Centenary celebrations of the Province of Canterbury was accepted. Services were conducted in five cities of the Dominion, the story of Bangkok told in many other places, the Theological College in Dunedin addressed, and the greetings of the Presbyterian Church of Australia conveyed in person to the General Assembly in Auckland. Twice in six years the Moderator-General has visited the New Zealand Church by invitation. It is time that the Australian Church reciprocated the courtesy. Presbyterian overseas links are worthy of the utmost care.

In regard to public matters, the usual Vice-Regal calls were made, when the Governor was in residence, civic and shire receptions attended, public bodies (Rotary Clubs, etc.) addressed, numerous Press interviews given,

-many personal and recorded broadcasts made. Wireless conversation from Charleville with the "pedal wireless" folks of the area made possible Moderatorial greetings to them. It is difficult to estimate the large number of people who have thus been reached.

To avoid overloading this report with detail, certain facts are given to illustrate the extent and exacting nature of the work that has been done. Travelling miles have amounted to 66,350: plane (37,147), car (11,727), train (9,120), ship (8,356). On one tour, entailing 37 nights away from home, 19 different beds were slept in, 53 addresses and 10 Press interviews were given, and 4 recordings were made.

From the large number of requests that have had to be declined it appears that there is a widespread desire that the Moderator-General should move around the Commonwealth. The conviction is unavoidable that there is need for him to do so, as a symbol of the Australian Church, in order to educate our people in an Australian outlook. If this is to be done adequately, the provision made for the Moderator-General must be reviewed. To ask him to carry out an Australia-wide mission and to attend, within reason, to overseas links, without any assistant in his parish and secretarial help for his desk, on an allowance which rising costs are whittling away, is to place upon him a burden and to subject his congregation to a strain which the Assembly should no longer allow.

There is a fine core of Presbyterian Churchmanship throughout the Commonwealth. Round this core there is a thickish wrapping of complacent people who are "most loyal alumni of the Church and not active members." Round this there is a further wrapping of casuals who turn towards the Church only at very odd moments. Round this again, there is a hard shell of complete indifference, which bears the name "Presbyterian", but completely ignores the Church. Every parish minister knows this, but, as it is an Australia-wide condition, no parish minister need begin pitying himself on the ground that his parish is unique in this matter. At the same time, it is heartening to note a rising and expanding demand for knowledge about Presbyterian doctrine, practice, and principles of worship.

Having seen the fruit, and the promise it holds of still more fruit, of the Union between the Victorian Church and the weaker Churches in South Australia and Tasmania, one highly commends it as a pattern which, with the necessary adjustments, might well be extended in other directions. The Church in Western Australia is in dire need of such nurture. Unless it receives such assistance, the outlook for Presbyterianism in that State cannot be bright.

One also shares the deep concern of the Queensland Church for the problems facing it in the northern and western parts of its vast State. There a handful of ministers is bravely and ably tackling a tremendous task and good Presbyterians are being caught up into other Churches, which are concentrating their strength in those areas. Long vacancies in such frontier places also mean loss of ground. The need for more men in the ministry is desperate. But that is not enough. We need more men with the heart and will to serve on the frontier, supported by the Church's assurance of prompt relief and replacement when required. The concentration of resources at weak points, until they are built up in strength, also seems to be a wise and necessary strategy.

Having had the opportunity of viewing the Australian Presbyterian scene, one is more convinced than ever that we need to develop an Australian strategy. To accomplish that, we need more unity. It is both disappointing and disquieting that, though the General Assembly is now fifty years old, there is not that degree of Presbyterian unity which an Australian task demands. We are still too much a collection of ecclesiastical organizations at a State level, and too little a communion of members in one great, continental, Presbyterian family. It is right that we should be concerned about the larger unity of the whole Church, but we shall not make the distinctive contribution, which God expects us as Presbyterians to make, to that larger unity, unless we learn to show more unity of vision, faith and purpose among ourselves.

Reference has been made to our care for overseas links. Highly important is it, in this regard, that we should forge stronger links with our fellow Presbyterians in Indonesia, where there are more Presbyterians than in Australia and New Zealand put together. Their representatives at Bangkok showed a keen desire for fellowship with Australian Presbyterians. They need it and so do we. Other links are being forged between Australia and Indonesia. A special responsibility rests upon us, not only as Australian citizens but, above all, as Presbyterian Churchmen, to see to the links which only the Church can provide.

This report would be culpably incomplete without tribute to the many very fine men and women one has met in the past three years. Their fellowship has brought permanent enrichment to both mind and spirit. The kindly hospitality of many homes has provided an abiding wealth of happy memories. The work of the State Chaplains—Revs. L. Blanchard and H. Cunningham (N.S.W.), J. F. Mackay (Queensland), J. Williamson (South Australia), H. Dunn (Tasmania), Maitland Rolland (Victoria) and J. Watson (Western Australia)—has placed one for ever in their debt. Their task was no easy one, but they accomplished it with both grace and efficiency. Thanks are also extended to their wives for able and gracious support.

Appended is a list of the visits made to Churches in the Australian field:

New South Wales—Sunday Services: Sydney (St. Stephen's, Scots), Mosman, Randwick, Annandale (Hunter-Baillie), Parramatta, Leeton, Griffith, Goulburn, Newcastle (St. Andrew's, St. Phillip's), Hamilton, Bathurst, Marulan, Ebenezer. Week-day visit: Albury, Narrandera, Darlington Point, Wagga, Wollongong, Muswellbrook, Tamworth, Armidale, Grafton, Lismore, Orange, Molong, Longueville, Chinese Congregation.

Queensland—Sunday Services: Brisbane (Ann St., Park Church, St. Andrew's, Toowong), Toowoomba (St. Andrew's, St. David's, St. John's, St. Stephen's), Warwick, Charleville, Mt. Isa, Charters Towers, Queenton, Gordon Vale, Cairns, Townsville (Central and West End). Week-night: Killarney, Stanthorpe, Ipswich, Longreach, Innisfail, Atherton.

South Australia—Sunday Services: Port Pirie, Golden Grove, St. Peter's, Millicent, Glencoe West, Mt. Gambier, Penola, Edenhope, Naracoorte. Week-night: Kalangadoo, Arcoona Station.

Tasmania—Sunday Services: Hobart (Scots, St. John's, Glenorchy, Newtown), Launceston (Chalmers, St. Andrew's), Campbelltown, Evandale, Invermay, Hagley. Week-night: Mowbray, Oatlands, Devonport, Ulverstone, Burnie, Stanley.

Victoria—Sunday Services: Melbourne (Scots Church, Scots College), Warrnambool, Geelong (St. David's, St. George's), Inverleigh, Echuca, Eaglehawk, Bendigo (St. Andrew's), Malvern. Week-night: Geelong (St. Andrew's), Winchelsea, Colac, Birregurra, Ballarat (St. Andrew's), Kerang, Boort, Yarrowonga, Chinese Congregations.

Western Australia—Sunday Services: Perth (Ross Memorial, St. Andrew's), Narrogin, Harrismith, Katanning, Claremont, Fremantle (Scots), Kalgoorlie, Boulder. Week-night: Albany, Carnamah, Geraldton.

Australian Commonwealth Territory—Sunday Services: Canberra (The Church of St. Andrew, St. Ninian's), Braddon. Week-night: Duntroon Military College.

Sholinghur-Pallipat—Sunday Services: Sholinghur, Ramakrishnarajupet, Pallipat, Chinnabomapalle (baptized three Hindu young men). Week-day: Paravathur (combined with Janagapuram, Vengapatu, Pallacheri (baptized 9 infants, 5 adults), Attimanjeripet, Podattoorpet, Chinnakur, Agur; visited homes in Bomapalle, Tippinaidapalle, Chinnatnayyur.

J. R. BLANCHARD,
Moderator-General.

NEW LIFE MOVEMENT (Min. 195)

New South Wales

The New Life Movement was launched at the Assembly of 1950, with a fine gathering in the Assembly Hall (at which an inspiring address was given by the Moderator-General (Rt. Rev. J. R. Blanchard). The launching in the congregations followed with special services on 4th June.

Throughout the year a great deal of work was done, and many meetings and conferences were held in various centres, with Presbyteries, Elders' Associations, Fellowship Groups and congregations. A meeting of special note was an "Assembly of Elders", at which 38 metropolitan Sessions were represented. The findings of this conference have been printed and circulated. A similar meeting for country elders was held during the 1951 Assembly.

A questionnaire circulated for the purpose of ascertaining the results of the movement was answered only by a small number of ministers, and it was not possible to judge the true extent to which the movement had become active. There would appear, however, to have been considerable activity in some quarters with a corresponding lack of activity in others. Nevertheless, where the movement has been treated seriously, and minister and elders are enthusiastic, good results have followed.

The experience gained in the first year of the movement indicates that one of our most-serious weaknesses lies in the Session, and that it is necessary to educate our elders in the true character of their work, and to endeavour to obtain the efficient working of Sessions as a pre-requisite of any New Life.

The 1951 Assembly decided to continue the movement as planned, and appointed 17th June as New Life Sunday to mark the beginning of the second year's activity. The appointment of a full-time Director of the movement was considered, but was felt to be impracticable. In lieu of such an appointment, a plan of visitation of Presbyteries by selected ministers for limited periods was approved, and Presbyteries were instructed to draw up the necessary itineraries.

A tribute was paid to the work done by Rev. A. Trafford Walker as Convener of the New Life Movement Committee, and upon his translation to Queensland, Rev. K. W. Burton was appointed in his stead.

Now, as we have moved on a little into the second year of the movement, it is felt that while there has not been any outburst of evangelical fervour, there has indeed been a distinct quickening of the spiritual life of the Church in many places, and we look forward with confident expectation to the achievement of excellent results as the movement gains momentum.

Queensland

The New Life Movement was launched at the Assembly of 1950, with a memorable gathering. Some hundreds of people stood in Anzac Square, Brisbane, and gave public witness to their faith, and later packed St. Andrew's Church to overflowing. It was evident that the New Life Movement had seized the imagination of the people.

The State Committee on Spiritual Life and Work endeavoured to fulfil the outline of the New Life Movement for the first year as set out by the New Life Movement Committee, and feels that there was a deepening of the spiritual life of the members of the Church, largely as a result of the work of the Rev. D. O. Calvin Thomas.

The Committee feels that it was divinely guided in the choice of Rev. D. O. Calvin Thomas, M.A., Minister of Trinity Church, Wrexham, Wales, as Centenary Evangelist, and it was more than coincidence which postponed this visit from the Centenary year to the first year of the New Life Movement. Mr. Thomas was definitely a "man of God", yet he was also a "man of the people", for his message received by the inspiration of the Holy Spirit was always appropriate to the nature and needs of his listeners. Both Mr. and Mrs. Thomas were possessed of a lovely Christian personality which won for them many sincere friends. Mr. Thomas visited every Presbytery and preached in most of the larger centres in them all and in many of the smaller towns also. In all he conducted services in forty-eight charges and travelled as far north as Atherton and as far west as Goondiwindi. All reports pay tribute to the high quality of Mr. Thomas' ministry.

The financial result of the campaign was disappointing, resulting in a deficit of £784. An endeavour is being made to publish some of Mr. Thomas' outstanding addresses. A large quantity of literature was prepared and distributed in connection with the campaign.

The Assembly of 1951 decided to pass on generally to the second phase of the movement, with community surveys and congregational missions being held throughout the State. Sunday, 28th October, was declared to be "Decision Day", and it was decided to appoint a full-time Director for the movement. At the time this report was prepared, nominations were being called for this position.

Western Australia

The New Life Movement was officially launched at the State Assembly of 1950, and was commenced in the congregations with special services on 11th June. Since then, little appears to have been done. Some Sessions have commenced Bible Study groups, two Ministers' Retreats have been held, one along with representative elders, and a gathering of ministers and all members of Sessions was held. This latter was quite an enthusiastic gathering.

There appears to be need for a leader to organize the movement within the State, and for more appropriate literature.

This work is now in the hands of Rev. Gilbert Cameron, of Nedlands, as Convener of the Evangelistic Committee of the State Assembly.

Victoria, South Australia and Tasmania

The United Assembly (Victoria, South Australia and Tasmania) in 1950 agreed to co-operate in an Australia-wide campaign of evangelism "insofar

as it fits in with the approved plan of Parish Missions," and to inform the G. of A. that "this Assembly is rededicating itself to the Campaign of Evangelism begun in 1945." The first Sunday of August was appointed for the "rededication of the congregations of the United Assembly in sympathy with the New Life Movement of the G.A. of A., giving special emphasis to the need for deepening the spiritual life in the Church, the intensifying of the prayer life of the people, and the encouragement of Bible study and family worship." The Rev. A. Trafford Walker was invited to Melbourne for this Sunday, when he preached twice, and gave a radio talk in the afternoon. Mr. Walker conferred on several occasions with the Executive of the Committee for Extension and Development. Literature was secured from the Life and Work Committee and distributed to every minister and home missionary. Many ministers secured sufficient copies of the pamphlets for study groups, and went carefully into the plan. The Bible Study leaflet prepared by the Committee was distributed. Several Sessions entered whole-heartedly into the New Life Movement and used the Parish Mission technique with outstanding success. The 1951 Assembly again appointed the first Sunday in August a special day as in 1950, and instructed the Committee for Extension and Development to intensify its efforts to encourage evangelism through the Parish Mission.

K. W. BURTON,
Convener.

PUBLIC QUESTIONS (Min. 199, 200, 205-6)

Since the last meeting of the G.A.A., we must confess that world affairs' have not improved in the interest of national welfare. One thing, at least, has been most manifest in that Australia—as a Commonwealth of the British Empire—has been recognized as of growing importance amongst the nations of the world.

On the side of our privileges, economically and politically, all this is to our good—but such recognition certainly thrusts upon us a very grave responsibility with reference to our representation of a Christian western civilization within this particular south-eastern zone of national affairs.

The Scriptural statement that "a little leaven leaveneth the whole lump" presents Australia at this time with an excellent opportunity to make the truth of the text manifest; and thus save western civilization by increasing its influence over the strange, secular ideologies of South-east Asia, which are without doubt most challenging.

Such public questions, however, are of much wider significance than any statement which we as a Presbyterian Church can decide. In this connection the now-established World Council of Churches (Australian section) has largely taken upon itself to make pronouncements on national and international matters—thus, we would be well advised to leave this matter to be expressed by and through our representatives on the World Council of Churches.

In order to meet the paganizing tendency of life within our Commonwealth, the G.A.A. of the 1948 Assembly authorized the institution of a movement to which the designation "New Life Movement" was applied. This movement was placed under the aegis of the Church Life and Work Committee of the N.S.W. Assembly (which Committee was the Executive Public Questions Committee of the G.A.A.). In 1949 the various State Assemblies launched the movement. A "New Life Committee" was entrusted with this mission—under the auspices of the Church Life and Work Committee, and this Committee will present its report and deliverances coincident and under this Committee's report.

The particular function of the Public Questions Committee has been somewhat curtailed in its subject considerations, of later years, and probably with better results in practical accomplishment—in the formulation of separate Committees, viz. Broadcasting (with which is now associated Telecasting and Television) and Temperance.

On the question of Marriage Guidance Councils, there is evidence that not each denomination in each State has seen fit to set up their own Marriage Guidance Council; some have felt that this work could be better accomplished under such bodies as the States' Councils of Churches. Governments in the States are recognizing the good work done by Marriage Guidance Councils and are likely to receive better recognition if prosecuted under United Church Councils.

Reports from the various States which have come to hand contain the following matters:

Western Australia.—The Assembly called upon all members and adherents of the Church to take a definite stand on moral issues, with particular reference to the social evils of intemperance, gambling and immoral relationships.

Queensland.—The Assembly appointed a committee to investigate the question of Communism and after consideration to publish their attitude thereto.

“Industrial Sunday” is also observed by the Assembly, when opportunity is taken to make appropriate reference to industry and its needs. This (“Industrial Sunday”) is observed on the Sunday nearer to May Day.

“Industrial Chaplains”—Investigations are being continued by the Committee on this subject.

New South Wales.—In addition to activity along the lines of most of the subject matter to which reference has been made, N.S.W. has dealt extensively with opposition to, and formulation of statements, concerning

- (a) State aid to denominational schools;
- (b) Charter for a Roman Catholic University in Sydney;
- (c) Distortion of history in favour of Roman Catholicism in some Public School history books;
- (d) Mid-week racing and night trotting meetings with their associated gambling.

The Assembly is also represented on the N.S.W. Council of Churches by eight members appointed by the Assembly. Most of the public questions are implemented to a successful purpose through the Council which the Government in New South Wales has come to recognize increasingly as the United Voice of the Churches.

In addition to the Public Questions of Broadcasting and Temperance which are dealt with in the G.A.A. by special committees, the two most important questions, viz. “Lord’s Day Observance” and the “Gambling Vice”, require swift and definite attention, seeing that the upsurge of paganism is seriously threatening to overwhelm Sunday, and if we lose Sunday as a day to be observed for worship, service and rest, the further paganizing of the community will be manifest and the Kingdom retarded. Under the circumstance of this deadly thrust on the Lord’s Day it may be desirable for this Assembly to declare herself positively and definitely on the question as to where our Church stands. There may be some differentiation in the laws of the various States on this question which will require some discrimination in the formulation of the statement.

With respect to gambling, it is noticeable that some States have been able to keep themselves free from wholesale gambling, due largely to the protests of the Churches within those States, and the answer of wisdom displayed by governmental leaders. Others (States) on the pretext of assisting charities have resorted to easy-money-getting by appealing to the depraved psychological vice of gambling. We give honour to those States which have decided to support hospitals and charities without recourse to such gambling devices as lotteries and art unions. It is the hope that through Social Service Taxation allocating sufficient finance to hospitals that the gambling fraternity and authorities may be robbed of their argument in support of lotteries.

In closing this report, it is clearly understood that the various State committees have taken cognisance of and expressed themselves on many matters of public interest which it is impossible to include in such a report as this.

On account of the removal of the Rev. A. Trafford Walker to Queensland, the Rev. S. A. Eastman was appointed Convener of the Church Life and Work Committee and submits this report as the Acting Convener of the Public Questions Committee of the G.A.A.

S. ARTHUR EASTMAN, Acting Convener.

RECEPTION OF MINISTERS (Min. 126-32, 149-166, 172-4)

The Committee met in all four times as an Executive in Sydney. Most of the petitions were forwarded only in the last months of the triennial period, and several were not in hand at the time of printing.

The following petitions have been received:

1. Rev. W. Bruce Gentle, M.A., B.D., Methodist Church.
2. Rev. E. G. Ewin, Congregational Church.
3. Rev. V. A. H. Rance, Congregational Church.
4. Rev. R. A. Pretty, B.A., B.D., Congregational Church.

5. Rev. M. W. J. Guerson, Dutch Reformed Church.
 6. Rev. M. E. James, Congregational Church.
 7. Rev. Hilton White, Baptist Church.
 8. Rev. H. Visser, Dutch Reformed Church.
 9. Rev. A. G. Finch, B.A., L.Th., Congregational Church.
 10. Rev. F. Antal, LL.D., Hungarian Reformed Church.
 11. Rev. A. U. Soos, Hungarian Reformed Church.
 12. Rev. L. Becske, Hungarian Reformed Church.
 13. Rev. T. J. Stulc, U.S.A. Former application withdrawn.
 14. Rev. H. G. Peffer, Baptist Church.
 15. Rev. H. S. Morgan, Baptist Church.
1. Rev. Wilfred Bruce Gentle, M.A. (Oxon), B.D. (M.C.D.). Age 40, Married, four children. Sydney University, United Course, and Mansfield College, Oxford. Chaplain, A.I.F., three years. Very highly commended. (Recommended; that the prayer of the petition be granted provided that he undertake a reading course in Church, Ministry and Sacraments to the satisfaction of a Faculty while fulfilling a probationary year under the direction of the H.M. Committee.)
 2. Rev. Eric Graham Ewin. Age 37. Married, three children. United Course in Sydney. Six years in Congregational Church. Well-known and commended. (Recommended; that the prayer of the petition be granted under Rule 197 (e) with one year in the Theological Hall (including the Steel Lectures) to the satisfaction of the Faculty, with examination in Church, Ministry, and Sacraments, while fulfilling a probationary year under the direction of the H.M. Committee.)
 3. Rev. Victor Arthur Herbert Rance. Age 37. Married, one daughter. Extra-mural studies. Nine years in Congregational Churches in England and W.A. Well known in West and commended. (Recommended; that the prayer of the petition be granted under the same conditions as with Mr. Ewin.)
 4. Rev. R. A. Pretty, B.A., B.D. Fourteen years in Congregational Churches in W.A. Documents not complete at time of report.
 5. Rev. Marius Willem Jan Guerson. Graduate of University of Utrecht, Age 37. Married, three children. To care for Dutch migrants in Victoria. Highly commended in Holland. (Recommended; that the prayer of the petition be granted and that he be received as a minister of the Presbyterian Church of Australia, eligible for a Call.)
 6. Rev. Meilir Elfod James. Age 49. Single. Ministry in Congregational Church in Britain broken by ill-health. (Decision of Executive adjourned until receipt of further information.)
 7. Rev. Hilton White. Age 42. Married, two children. Baptist College, Sydney. Fifteen years in Baptist Churches. Well known in Tasmania and commended. (Recommended; that the prayer of the petition be granted under Rule 197 (e) with two years' study in a Theological Hall to the satisfaction of the Faculty, while fulfilling the H.M. requirements.)
 8. Rev. H. Visser. Age 46. Served in Timor, Ambon, and Australia during the war. Well known in Canberra and commended by Dutch Church. (Recommended; that the Committee be empowered to deal with this petition when the documents are complete.)
 9. Rev. Alfred George Finch, B.A. (Queensland), L.Th. Age 39. Married, two children. Served in Congregational Churches in Queensland for seven years, also a teacher. Well known to our Queensland Church and commended. (Recommended; that the prayer of the petition be granted under Rule 197 (e) with one year of study in a Theological Hall to the satisfaction of the Faculty, meanwhile fulfilling a probationary year under the direction of the H.M. Committee.)
 10. Rev. Francis Antal, LL.D. Age 39. Married, two children. Universities of Kolozsvár and Heidelberg. Sixteen years' ministry in Budapest, Austria, during the war, and Australia. Well known in Victoria and commended. (Recommended; that the prayer of the petition be granted and that he be received as a minister of the Presbyterian Church of Australia, eligible for a Call.)
 11. Rev. Attila Uprazy-Soos. Age 31. Married, one child. University of Kolozsvár. Ministry in Unitarian and Calvinist Churches in Hungary. Known in Chatswood Church, Sydney, and commended. (Recommended; that the prayer of the petition be granted and that he be received as a Minister of the Presbyterian Church of Australia, eligible for a Call, provided that

(1) he attends courses on the Person and Work of Christ and Church, Ministry, and Sacraments, and (2) that his interview with the Convener is satisfactory.)

12. Rev. Lajos Becske. Age 39. Married, two children. Budapest. Ministry in Hungary. Refugee during war. Well known in Sydney and commended. (Recommended; that the prayer of the petition be granted and that he be received as a Minister of the Presbyterian Church of Australia, eligible for a Call, provided that he study Church, Ministry, and Sacraments for one session to the satisfaction of a Faculty.)

13. Rev. T. J. Stulc. Application withdrawn.

14. Rev. Herbert George Peffer. Age 37. Married, one child. Baptist College, Sydney. Five years' ministry in Baptist Churches in N.S.W. Known in three Presbyteries and commended. (Recommended; that the prayer of the petition be granted under Rule 197 (e).)

15. Rev. Herbert Spencer Morgan. Age 49. Married, four children. Bangor University and College. Twenty years' Baptist ministry in Wales, and recently at Sutherland, N.S.W. Known in Sydney and commended. (Recommended; that the prayer of the petition be granted under Rule 219.5 with one year of study in a Theological Hall to the satisfaction of a Faculty, with examination in Church, Ministry, and Sacraments, meanwhile fulfilling the requirements of the H.M. Committee.)

It is hoped that the full Committee will prepare an overture regarding the method by which ministers may be received, as the present paragraph 217 has caused some confusion.

SUPPLEMENTARY

The Committee met at intervals as required, the main stream of petitions coming towards the end of the period, and some applications being received only a week or more before the meeting of the Assembly. The attention of all members is respectfully drawn to the regulation requiring an interval of three months between the petitions and the meeting of Assembly.

The Revs. O. J. Brandon, W. J. Evans, S. H. Mayes and M.S. Padman fulfilled the conditions laid down by the 1948 G.A.A. and are now in our Ministry.

The Presbytery of Brisbane notified the Committee of the Induction of the Rev. G. S. Johnstone of Glasgow into the pastoral charge of St. Stephen's, Ipswich, through the agency of the Home Mission Committee of that State. Other such receptions have not been mentioned to the Committee, and to avoid such a situation arising in the future and to simplify reception an Overture will be presented by the Committee.

The following petitions have been received too late for consideration by the Executive. They will be considered by the whole Committee and a report presented by the Convener.

16. Rev. Maarten Goudkamp, B.D., Dutch Reformed Church.

17. Rev. Andrew Cowie MacLean, Churches of Christ of Australia.

18. Rev. Louis Vajda, Hungarian Reformed Church.

19. Rev. Harold Lawes Hawkins, Methodist Episcopal Church, U.S.A.

16. Rev. Maarten Goudkamp, B.D. Age 40 years. Married, four children. Chaplain, Air Force; Secretary, Dutch Y.M.C. Highly commended.

17. Rev. A. C. MacLean. Age 60. Married, grown-up family. Trained under Free Presbyterian Church. No claim on Beneficiary Funds. Well known in Sydney and highly commended.

18. Rev. Louis Vajda. Age 39. Brother-in-law of Dr. Aantal (10). Well known in South Australia and commended. Documents not all complete.

19. Rev. H. L. Hawkins. Age 54. Married, no children. Trained Queen's College, Melbourne, and Dallas, Texas. Well known in Australia and commended. No claim on Beneficiary Funds. At present serving British and Foreign Bible Society.

W. CUMMING THOM, Convener.

Report

1. Relations with the Presbyterian Alliance

Through Dr. Marcel Pradervand, Executive Secretary at Geneva, close contact with the Alliance has been maintained, and a number of important matters have been dealt with by the Committee at his request. Some of these are mentioned in later paragraphs. It has been a great pleasure to work with Dr. Pradervand, whose courtesy and helpfulness, especially in connection with Dr. Macaulay's appointment to the United Nations Organisation in 1949, have been beyond praise.

The Committee was able to supply copious and valuable information to the Alliance relative to Indonesia, the New Hebrides and other matters; and at Dr. Pradervand's request it also prepared the way in all States for the visit of Miss Lavery, the Hon. Secretary of the Women's Section of the Alliance. Several Ministers in Australia have been supplied with needed information about Reformed Churches overseas, or placed in contact with their officials. As the result of the Committee's action the agents in each State for "The Presbyterian World," the official organ of the Alliance, are now collecting a uniform subscription, including exchange.

2. "Australian" or "Pacific" Section of the Alliance

From the Executive of the World Alliance, also, came a request that the Committee take action directed towards the establishment of a new "Australian" or "Pacific" section of the Alliance. To this end a communication has been sent to the Presbyterian Church of New Zealand asking for its views and seeking its co-operation. It is hoped that after the meeting of their General Assembly in November a forward move will be possible. To facilitate this, certain proposals are made in the Deliverance.

3. Relations with Other Presbyterian Churches in Australia

Two events of historical importance in this connection occurred in 1949 and 1950. In 1949 the Committee took the initiative to establish official friendly relations with the Free Presbyterian Church of Victoria, the Presbyterian Church of Eastern Australia (in N.S.W.), the congregations in Victoria of the Reformed Presbyterian Church of Ireland, and of the Welsh Presbyterian Church. It is with great pleasure that we are able to report the establishment of official relations, and those of the most cordial character, with each of the first three Churches named. No such relation had previously been established with the Reformed Church, and none has existed with the other two for almost 100 years.

One happy result of this in 1950 was that the Free Church and the Reformed Church co-operated with the Presbyterian Church of Victoria in arranging in Melbourne a highly successful joint celebration to mark the Tercentenary of the 1650 Metrical Psalter. Another has been informal but effective co-ordination of immigration policy with the Presbyterian Church of Eastern Australia.

The Committee had fruitful consultation with the Conveners of the General Assembly's Immigration and Home Mission Committees relative to the Dutch, Hungarian, Czech and other European migrants with Reformed Church connections, and has been able from time to time to supply them with useful information.

4. Indonesia

At the request of the Alliance contact was made with Church authorities in Indonesia with a view to bringing about, if possible, some direct and beneficial relations between the Reformed Churches there and the Presbyterian Church of Australia. The disturbed political situation in Indonesia and the imperative need for making sure that no political significance could be attached to our approaches, necessitated caution, at times deliberate delay, and at all times great discretion. Negotiations to bring about the desired relations have now reached an advanced stage, and are continuing.

5. Help to United Nations Religious Adviser (Dr. Macaulay)

In September, 1949, the Australian Government at short notice appointed the Very Rev. Dr. Macaulay as "Religious Adviser" to the Australian delegation to the United Nations Organisation Assembly meeting in New York. The Convener of this Committee was appealed to for urgently needed information relative to certain items on the agenda of the Assembly, and was able by airmail to supply material which Dr. Macaulay subsequently stated was of crucial importance to the Australian delegation.

6. Financial Contribution to the Alliance

The Alliance, which is doing so much to bind the Presbyterian Churches together and further their interests, and so increase their value in the Ecumenical Church, is run efficiently with a very small staff; its budget is extremely modest (American 10,200 dollars in 1949), and, in fact, inadequate; but even it cannot be reached unless more help is obtained from member Churches. An urgent appeal for increased support has come from the Executive and it seems fitting that the Australian Churches (who have given very little indeed in the past) should respond. Proposals to this end are contained in the Deliverance.

7. Reconstitution of the Committee: Dr. Macaulay

The "Committee on Closer Relations with Sister Presbyterian Churches," of which the late Very Reverend Dr. R. Wilson Macaulay had been Convener, was reconstituted with his hearty concurrence by the 1948 General Assembly (Mins. 250 and 251). Dr. Macaulay continued to act on the reconstituted committee, which naturally carried on the work he had been doing. Following the reorganisation of the World Presbyterian Alliance and the transference of its headquarters from Edinburgh to Geneva in 1948, much business came within the purview of the Committee, and in this Dr. Macaulay's services and advice were of great value. It is with profound regret that we record his recent sudden death and the loss of his services in the Committee. After careful consideration it was agreed that the Committee would be more aptly styled "The Committee on Relations with Other Presbyterian Churches." As it was felt the change would facilitate the Committee's work, especially in its approach to other Churches, this title has been used since last Assembly. Confirmation of this name is sought in the Deliverance.

8. Purposes of the Committee

In order to have the Committee's future purposes and duties more clearly defined, and so increase its usefulness, an instruction was given by the last Assembly that report on the subject should be made to this Assembly. In Clause 9 of the Proposed Deliverance are submitted the Committee's recommendations.

E. WALLACE ARCHER, Convener.

RELIGIOUS EDUCATION (Min. 250-2, 264-5)

In presenting its Report, the Board expresses its heartfelt thanks to Almighty God for Divine guidance during the past years.

1. Personal

On the resignation of the Rev. W. H. Waters from convenership of the Presbyterian Board and membership of the Joint Board of Graded Lessons, the Presbyterian Board's Executive decided to insert in the Board's records a suitable minute of appreciation of his able leadership during a period of twelve years.

As from the October meeting of 1948, the Rev. E. C. Day took effective control of the Convenership.

The Board was greatly saddened by the sudden death, on June 13, 1949, of the Right Rev. R. J. Howie, then Moderator of Victoria, and on May 18, 1951, of the Rev. M. A. Tremewan, Victorian Youth Director.

Major-General A. H. Ramsay, who was appointed to the Board and to the Joint Board in September, 1948, was compelled by pressure of work to resign, as from September 15, 1949.

New members of the Executive are the Revs. Henry Clark (from 20/10/49), A. D. Marchant (from 8/2/50), H. F. Elmore (from 8/3/50), V. F. Hadley (from 17/4/51).

The Revs. R. E. Pashen and R. Ramsay now represent Queensland, the Rev. A. M. McMaster represents Tasmania, and Mr. H. E. Zelling, South Australia.

Director

The five-year term of the Director, the Rev. Allan T. McNaughton, M.A., B.D., expired on December 31, 1950. The Executive after consultation with the individual members of the Board naturally extended the appointment to the meeting of the General Assembly in September, 1951, and is recommending to the Assembly that his next appointment, beginning September, 1951, be for a six-year term.

Both the Board and the Church as a whole have come to expect a standard of excellence in the work of the Director, and during the past three years that expectation has been fulfilled. His leadership in the Board's affairs, his task as Executive Manager of the Joint Board of -Graded Lessons, his extraordinary editorial ability and his activity in the general cause of Religious Education are deeply appreciated. The Board sympathises with the Director in his struggle with the problems of the publishing world. They had hoped that the strain of the war years would have lessened; instead it has increased.

Assistant Director

In accordance with the decision of the 1948 Assembly, the Rev. Gordon A. Beatty, B.A., was inducted to the office of Assistant Director of the Board on October 26, 1949, in St. Stephen's Church, Caulfield, Victoria.

In May, 1951, the Victorian Assembly invited him to accept the post of Director of their Youth Department. Mr. Beatty has agreed to accept the invitation. Because of the needs of the Victorian Department the Executive is endeavouring to release Mr. Beatty as soon as practicable. The Board deeply regrets losing Mr. Beatty. He has done very fine work and has fitted in well. Whether visiting interstate, conducting leaders' classes, or speaking at Conferences, there has not only been sincere appreciation of his ability but also many references to the uplift and the spiritual results that have been in evidence. His editorial work has reached no mean standard. The Board deeply appreciates his services over the past five and a half years.

2. Salaries of Officers

By a decision of the Executive on March 8, 1950, the following salary adjustments were made:

Director's salary (last increase £100, from Jan. 1, 1944) to be increased by £100 per annum to £700 per annum, as from January 1, 1950. House allowance to remain at £150 per annum.

Assistant Director's salary (last increase £50, from April 1, 1949) to be increased by £50 per annum to £500 per annum, as from January 1, 1950. House allowance to remain at £150 per annum.

These decisions were confirmed by the full Board meeting of April 18, 1951, which also decided that cost-of-living adjustments and basic wage increases should be added to both the Director's and Assistant Director's salaries retrospectively as they occurred from January 1, 1950, and in future. House allowance in both cases to remain at £150 per annum.

3. Visits to States

October 17 to November 3, 1948, visit by Mr. Beatty to Tasmania.

April 13 to May 13, 1949, visit by Mr. Beatty to New South Wales.

May 11 to May 30, 1949, visit by Mr. McNaughton to Western Australia (chiefly) and to South Australia.

January 23 to 27, 1950, Mr. McNaughton attending the Federal Government's Citizenship Convention at Canberra.

March 29 to June 12, 1950, (on 16 days during this time), visits by Mr. Beatty to four centres in Victoria.

May 15 to June 2, 1950, visit by the Convener, Mr. Day (deputising for Mr. McNaughton) to Queensland and New South Wales.

December 26, 1950, to January 1, 1951. Mr. Beatty, chief speaker at South Australian Summer Conference, "Glenbarr," Strathalbyn.

January 3 to 7, 1951. Mr. McNaughton and Mr. Beatty at Tasmanian meetings of P.F.A. Commonwealth Council, Hobart.

January 22 to 26, 1951. Mr. McNaughton attending Federal Government Citizenship Convention at Canberra.

March 21 - April 8, 1951. Itinerary by Mr. Beatty in Western Australia.

July 5 to August 3. During this period Mr. McNaughton made a brief, valuable trip to New Zealand, representing both the Presbyterian Board and the Joint Board of Graded Lessons.

Such visits are of great value to the work of the Presbyterian Board and the Joint Board, in at least three ways:

- (1) The stimulus to teachers and leaders through lectures, addresses, and informal discussions with the Board's officers, regarding many aspects of the theory and practice of Christian Education.
- (2) The better understanding in all States, of what the Presbyterian Board and the Joint Board are seeking to do, for the Christian Education of our children and young people.

- (3) Valuable criticisms and constructive suggestions are often received by the Board's officers, through the interchange of views which is made possible by direct contacts with ministers, teachers and leaders.

4. Convener-Director Conferences

Beginning with the Convener-Director Conference of June 22-23, 1949, these annual gatherings were attended by all conveners or their deputies, plus the three State directors, instead of having conveners from only those States which have no resident directors. At the Convener-Director Conference of April 26-27, 1950, it was agreed to recommend to the Board:

"That, in order to establish better consultation between the Federal Board and the States, the costs of a full Board meeting annually should be deducted from States' dividends, and that the Directors should confer at some period during this yearly visit to Melbourne."

While the yearly Convener-Director Conferences have been very helpful to the Board and its officers, it is undoubtedly true that annual meetings of the full Board will be even more useful in getting and maintaining a high degree of mutual understanding between the Board and its partners, the State Youth Departments. The annual cost of a full Board meeting will be approximately £250 - £300 for travel and accommodation.

5. Finance

During the three years under review a considerable improvement has been effected in the financial position of the Board. As from January 1, 1950, prices of several Joint Board publications were increased to offset considerable rises in printing costs, which had been increasing over a number of years, and which, until then, had been "carried" by the Board. Although the year ended June 30, 1950, received the benefit of these price increases for only 6 months, a net profit of £784/11/7 was made for the year, as compared with a net loss of £904/18/11 for the previous year. During the year ended June 30, 1951, the Board felt the benefit of these improved prices for the full twelve months, and, following its normal profit-sharing procedure, was able to make a substantial distribution to the State Youth Departments.

The Accumulated Fund of the Board at June 30, 1951, is £4,958/11/5., but most of this is invested in the Joint Board, and is being used for the expansion and improvement of the wide range of valuable literature being made available to Sunday Schools, Bible Classes and Fellowships. The Presbyterian Board is seeking to improve the financial position still further¹ by a systematic reduction of the amount due to the Presbyterian Church of Victoria.

6. Division of the Board's Work

The 1948 General Assembly approved of the following, which was Clause 7 of the Board's Deliverance (Minute 209, Page 53 of 1948 Blue Book):—

"Convinced of the urgent need that the Board shall make its maximum contribution to the Christian Education, of our Church throughout Australia, not only by publishing suitable Graded Literature, but also by providing leadership and co-ordination in all other phases of the Christian nurture of children and young people that are or should be undertaken by the various States; and realising the ever-increasing burden that the growth of the Board's work imposes on the Director and his staff; give approval to the principle, outlined in the report regarding future development, namely that of dividing the Board's work into two departments, one to deal solely with Joint Board matters, and the other to concern itself entirely with the Presbyterian aspects of Christian Education; authorise the Board, in careful consultation with the State Youth Committees, to prepare and implement a plan, embodying this principle, for the more effective carrying out of the work of the Joint Board and the Presbyterian Board."

The Board remains convinced that the principle of separation is sound, but circumstances of finance and office accommodation have delayed the preparation and implementing of a plan embodying this principle.

7. Australian Presbyterian Statistics

State	Sunday Schools					Children 14 and Girls	under Total
	Schools	Teachers			Boys		
		Men	Women	Total			
Q'ld.....	224	—	—	2093	—	—	15201
N.S.W.....	384	1186	2190	3376	11403	14071	25474
Vic.....	660	1177	2952	4129	14491	16581	31072
S.A.	—	—	—	—	—	—	—
W.A.....	—	—	—	—	—	—	—
Tas.....	37	56	135	191	737	787	1524
Totals ...	1305			9789			73271

	Correspondence Sunday Schools								
	Men	Teachers		Children 14 and under			Young people over 14		Total
		Women	Total	Boys	Girls	Total	Boys	Girls	
Q'ld. . .	4	44	48	—	—	1022	—	—	158
N.S.W. . .	—	7	7	604	684	1288	37	47	84
Vic.....	4	54	58	262	276	538	95	112	207
S.A.....	1	4	5	19	12	31	2	2	4
W.A. . . .	—	—	—	—	—	—	—	—	—
Tas. . . .	—	1	1	45	43	88	6	12	18
Totals.			119			2967			471

Presbyterian Fellowship of Australia			
State	Men	Women	Total
Q'ld.....	—	—	68441
N.S.W.....	2299	2781	5080
Vic.....	3500	5100	8600 ²
S.A.....	—	—	—
W.A.....	—	—	—
Tas.....	65	149	214
			20738

¹ This figure includes 4100 young people over 14, not strictly accredited members of the P.F.A.

² An additional one-third has been allowed in this figure for unaffiliated members.

8. P.F.A.

The Presbyterian Fellowship of Australia, as a national movement of and for our young people, continues to show the vigour and serious purpose which have marked its planning and acting since it was revived under its new Constitution, in January, 1947, the Constitution being approved by the General Assembly of 1948.

The Sydney Executive of the Commonwealth P.F.A. (1947-48-49) and the Melbourne Executive (1950-51) have set admirably high standards of fidelity, balanced judgment, and wide outlook — qualities which have been conspicuous, also, in the annual Commonwealth Council meetings of actual delegates sent from all the States.

It may be noted that the annual Commonwealth Council meeting is now held in association with a State conference, designated for that year the "Australian Conference", to which representatives from other States are invited.

Text-Books

Considerable thought has been given by the Sydney and the Melbourne P.F.A. Executives to the best means of ensuring, year by year, that there shall be summer and Easter conference text-books of a completely satisfactory kind, bearing in mind the widely varying needs of the different age-groups in camp and conference, and also considering that P.F.A. members should have presented to them during, say, any period of five years, perhaps as many as ten distinct aspects of the many-sided Gospel.

Both of these Executives also wished to achieve some roster plan by which, as far as possible, the duty of preparing summer and Easter text-books shall be distributed among all the States. To fit in with this desire, the Executive of the Board conveyed to the P.F.A. Commonwealth Council a recommendation, which was accepted:

"That suggested names of writers of text-books be approved [by the the P.F.A. Executive or Commonwealth Council] only after those names have been chosen in consultation between the State Director or Convener and the P.F.A. State Council."

In response to the obvious need for advanced planning of text-books, the P.F.A. Executive has worked out a scheme of subjects up to the summer of 1953, though the writers for 1953 have not yet been chosen, and the wording of the titles for 1952-53 is still not quite definite. The list given below shows the subjects dealt with from 1947 to 1953:

1947:

Easter: "Increasing Dominion", G. A. Beatty. (The world-wide Lordship of the Risen Christ.)

Summer: "So Life Is Love", W. H. P. McKenzie. (Love as the Law of Life.)

1948:

Easter: "The Glory of the Message", M. A. Tremewan. (The place of the Cross in the life of Jesus and of His followers.)

Summer: "Always", J. C. Jamieson and others. (Studies on Prayer.)

1949:

Easter: "On Top of the World", Ralph Byers (N.Z.). (Four steps to victorious Christian living.)

Summer: "Christ and History", John McIntyre. (The problem of history, with some current answers — Christian and non-Christian.)

1950:

Easter: "When I Survey", Gilbert Cameron. (The events of Easter.)

Summer: "Render Unto Caesar", H. E. Zelling. (Christian citizenship.)

1951:

Easter: "The Wings of An Eagle", S. A. Goddard. (Christian freedom.)

Summer: "The Fire in the Heart", J. C. Jamieson. (The Holy Spirit.)

1952:

Easter: "What Manner of Man ... ?", J. C. Alexander. (Son of God: Son of Man.)

Summer: "Mountain Peaks of Christian History" (probably using 6 selected chapters from Stewart Mechie's "Great Men and Movements in the History of the Church").

1953:

Easter: "God So Loved", C. McK. Dyster. (Easter as John saw it.)

Summer: "Thg Kingdom of God."

Badges

From the time when P.F.A. badges were first issued, in December, 1931, all badges were made of sterling silver until December, 1946, when silver-plated badges were issued, because of the large increase in the price of raw silver. In spite of assurances to the contrary by the manufacturers these plated articles soon became permanently tarnished and unsatisfactory in appearance. Complaints to the makers by the Director produced the reply that they could do no more than they were doing, to make plated badges retain their "silver" look.

Consequently the Executive recommended to the January 1950 Commonwealth Council of the P.F.A. (and the recommendation was unanimously adopted) that the P.F.A. should revert to a sterling silver article as its standard badge.

The new sterling silver badges (priced at 3/9 as against 1/6 for plated) became available as from May, 1950, and are giving much satisfaction, in spite of the considerable increase in price.

9. Montpellier Conference

During August 20-29, of 1949, the Presbyterian World Alliance held at Montpellier, in southern France — a world conference of Presbyterian young people — was attended by delegates from different countries.

The two Australian representatives were Miss Mary Bower, of Heidelberg, Victoria, and Mr. Douglas G. McKenzie, formerly of Malvern, Victoria, but completing his theological studies at New College, Edinburgh, during 1948-50.

The Board made a donation of £10 sterling to each of these two delegates, to assist them in meeting expenses of their visit to Montpellier. We have good reason to believe that they made a significant contribution to the thought and life of the conference, and their reports, published soon afterwards in "The Witness" and "The Front Line", conveyed to Australian young people a good deal of what our representatives had gained there.

It is understood that a similar world conference of Presbyterian young people, arranged by the World Alliance, is to be held during August, 1951, in Dalkeith, Scotland. The Australian delegate is Miss Heather Robertson, of New South Wales.

10. Youth Hymnal

Since June of 1948, when the Youth Hymnal Committee was established in Sydney under the chairmanship of the Rev. L. G. K. Blanchard, this Committee has given much time to investigating the various possibilities. In doing so, they have received considerable help from the files of material (lists of hymns and tunes, correspondence granting copyright permission), which were made available to the Board by the committee in Dunedin, New Zealand, which brought a similar project close to the stage of publication a few years ago.

Mr. Blanchard's committee is working on two main principles:

- (1) The material to be published should merely supplement what is already in such an anthology as the Revised Church Hymnary. That is to say, the new Hymnal will not include words or music in the Revised Church Hymnary.
- (2) The new material to be issued (words only, or words plus music) should preferably be published in stages, each separate "part" or pamphlet containing possibly 20-30 hymns, or fewer if the parts are produced more frequently.

Once the Committee has made enough progress with its work, it may be possible to attempt the production of a biennial or even an annual instalment of 32 or 16 pages. If these were suitably punched, they could be filed together. Thus in 5-10 years a stock of 100-150 hymns might be provided, contained at first in several separate pamphlets. Re-publication of these in one volume could then be considered. The hymns likely to be chosen will be obtained from various sources, overseas and within Australia. Some tunes will be specially written.

II. Commonwealth Youth Sunday

Resumed in 1947 after a lapse of six years, the Commonwealth Youth Sunday orders of service for morning and evening worship (designed respectively for children and for young people) have become more and more firmly established with ministers, teachers, and leaders throughout Australia.

The aim of the Board in issuing these Youth Sunday orders of service is to emphasise:

- (1) The one-ness of all who belong to and work for the Church's programme of Christian education, in Fellowships, Bible Classes and Sunday Schools.
- (2) The importance of children and young people, whose full enlistment for Christ is the only guarantee of the Church's future.
- (3) The great service already being rendered by our Sunday Schools, especially those which are closely linked with the organisation that the General Assembly has approved for our young people — the Presbyterian Fellowship of Australia.
- (4) The opportunities for still greater support, by these agencies, to the Church and her God-given tasks in the world.

In order to keep as clear as possible from various other special occasions, the Board has suggested that the observance of Commonwealth Youth Sunday take place on the third Sunday of October.

The attractive two-colour leaflets of 8 pages are issued without charge, though State Youth Departments are authorised to recover from individual parishes the cost of transportation between Melbourne and the capital city in their particular State.

The recent themes (morning and evening) have been:

1948— "God's World Family."

"Our World-Transforming Faith."

1949— "Our Guide, Our Hero, and Our Friend."

"The Service of Christ in Every Day."

1950— "The Church, God's Family."

"Men, Women and God."

1951— "Learning to Know God."

"Every Christian a Missionary."

The circulation has risen from 34,000 in 1947 to over 41,000 in 1950, and will probably be 50,000 in 1951. The cost of production to the Board for the 1950 issue was £160.

12. Doctrinal Memory Work

The 1948 Assembly commended the Board's intention to reconsider the name "Intermediate Catechism", in the light of the fact that the Catechism has wider usefulness than that title conveyed. As from the printing which appeared towards the end of 1948, the title has been "Faith and Life."

In accordance with the direction of the 1948 Assembly (Minute 209: 14, Page 54 of Blue Book), the Board included in the Book of Memory Lessons, from 1950 onwards, a plan for the systematic learning of the Shorter Catechism, over a 6-year period, by Juniors and Intermediates.

Self-Teaching Booklets

The Executive of the Board agreed to a recommendation from the Convener-Director Conference of June, 1949:

"That there be set under way the preparation of self-teaching books on the Catechism (Junior and Intermediate), which will include scripture memory work, and that a sub-committee be asked to begin the compilation of that material."

This is in line with the plan, approved by the 1948 Assembly, for using the Intermediate Catechism "as a basis for the unification of the doctrinal teaching given to both Junior and Intermediate pupils".

It was felt by the Executive that some of the questions and answers in the Junior Catechism could be used with advantage as an introduction to a six-year graded scheme, the remainder of which would be from the Intermediate Catechism (now "Faith and Life"). Probably questions 1, 3-5, 8-16, 22-27, 32-34, 36, 38-39 will be learnt by Juniors, making a total of 25 questions.

While revising these, Intermediates will learn as new matter the remaining 26 questions, namely 2, 6-7, 17-21, 28-31, 35, 37, 40-51. The memorising of valuable and relevant Bible passages will be included.

The late Rev. Maurice A. Tremewan agreed to be the convener of a sub-committee to compile a series of self-teaching booklets of doctrinal and Bible memory work. The first of these has been drafted and submitted to the State Youth Departments. When the series for pupils has been published, one or more books for teachers and leaders will be prepared.

Handbook to "Faith and Life"

It is probable that any printed notes for the guidance of teachers in presenting doctrine to children and young people will make considerable use of the excellent teaching aids already available in stencilled form in the Handbook to "Faith and Life", which the Board has published in four parts, of which I and II retail at 1/3 each, while III and IV cost 9d. each. Up to the end of December, 1950, the sales of this Handbook from its beginning in 1943 have been: Part I, 845; Part II, 505; Part III, 280; Part IV, 220.

13. Young Presbyterian's Manual and Related Booklets

This valuable book, first issued in 1929, has been out of print for some years. The Board has received many requests for a re-issue of it, but one problem has been that, while the most of it is permanently excellent material, certain chapters are "dated" and need extensive revision. Another difficulty has been the rapidly rising cost of production. This "Manual," which could be sold retail for 1/6 from the stocks of the original printing, would probably cost three times as much if reprinted in 1951, and this rise in price would place the book beyond the reach of many ministers and congregations that might wish to use it for presentation to numbers of young communicants.

Consequently the Board decided, while revising and re-issuing the "Young Presbyterian's Manual" as soon as possible, that it should prepare and publish the following new publications, related in their content to the "Manual":

- (1) A brief, inexpensive pamphlet dealing specifically with first Communion.
- (2) A booklet or pamphlet designed chiefly for ministers, setting out suggested outline courses for young people who are being prepared for communicant membership, and possibly including suggestions as to the service at which new communicants are received as Church members.

14. "The Record"

As from the issue dated May, 1949, full editorship of "The Record" was taken over by the Rev. Gordon Beatty, assistant Director of the Board, who for several months before that date had been giving valuable help to Mr. McNaughton with the editing duties. By the well-planned variety of letterpress and pictures, Mr. Beatty has more than maintained the high standard which has for years been a feature of this missionary magazine for Sunday School pupils.

If it had not been for its admirable quality as a piece of religious journalism, the financial position of "The Record" would undoubtedly have been much more difficult. As it is, the circulation is not nearly as high as it should be, and the financial return is therefore not adequate, especially in these days when printing costs are rising so fast.

When circulation and revenue are being examined, it is necessary to bear in mind that, in the eyes of treasurers of Sunday Schools, "The Record" has to compete with two magazines of identical size but of very much greater circulation, which gives them a far lower unit cost. "The Record", with a monthly issue of about 10,000, cannot afford to be dearer in retail price than "The Pathfinder", a Joint Board publication of which 60,000 are produced each month, or "Classmates", whose circulation is 100,000 a month.

Keeping exactly in step with the retail rates of these Joint Board magazines, "The Record" raised its price from 1/3 a year plus postage in 1948 to 2/- a year plus postage in 1949, to 2/6 a year post free in 1950.

The average monthly circulation as at November, 1950, was—

Queensland.....	699		
New South Wales.....	1580		
Victoria.....	6050		
Victoria Home S.S.....	520		
South Australia.....	342		
Western Australia.....	560		
Methodist.....	44		
		Nov., 1948	Nov., 1949
Total ..		10,184	10,091
			9,795

The loss for the period 1948-49-50 was £266/3/- (1948), £216/13/11 (1949), £70/13/9 (1950), making an annual average of £184/10/3.

An attractive new cover design was put into use as from the issue dated January, 1951. This design was incorporated in an advertising leaflet, of which 4,000 copies were printed and distributed through Bookrooms in September, 1950. With the aid of this publicity, we hope to increase the circulation of "The Record" to 12,500 each month.

From the issue dated January, 1948, until that dated December, 1950, readers of "The Record" contributed £107/1/3 towards the upkeep of the mission lugger "Watt Leggatt", which serves the mission stations of northern Western Australia.

15. Book of Family Worship

In spite of the inevitable increases in retail price (from 1 d. in 1948 to 2d. in 1949, to 3d. in 1951), this annual booklet is still widely used throughout our own Church, and is also used by other denominations.

The 1949-50-51 sales were:—

		1949	1950	1951
Presbyterian.....	....	41,750	41,870	42,450
Congregational ..	.. ....	3,000	5,250	3,150
Methodist.....	....	2,950	4,400	2,400
Total.....	....	47,700	51,520	48,000

Re-arrangement of the contents, beginning with the 1949 booklet, increased the number of pages from 16 to 20, and thus made it possible to set out the Bible readings in a way that makes them much easier to read.

As far as this is practicable, the Board seeks to "roster" the duties of writing the prayers and compiling the readings among all the States of Australia. In general, our practice is for the readings and the prayers to be handled by different contributors.

16. "Code" Book of the G.A.A.

In April of 1949, the Executive was approached by the late Rev. W. Huey Steele, who was then and until his death on June 19, 1950, convener of the sub-committee which was in charge of editing the "Code" of the General Assembly. Mr. Steele himself had done all the work of compiling and typing the material, and undertook to do the proof-reading, but wished the Board to be responsible for publishing and distributing the volume, on behalf of the Code Committee of the Assembly.

The Executive agreed to Mr. Steele's request, and later when the time of publication drew nearer, the Director, in consultation with Mr. Steele, completed the arrangements regarding such business details as the quantity to be printed, retail prices of the two bindings (paper and cloth), discount to be given to Bookrooms, 5% agency charge by the Board, reimbursement of the Board for interest on the overdraft incurred to finance the publication of the book.

A copy of all this information was sent in 1950 to the Convener of the Code Committee.

3000 copies were printed, 750 in paper binding to retail at 7/- each, and 2250 in cloth (10/- retail). First stocks of the book were available on March 29, 1950, its official title being "Constitution and Procedure and Practice of the Presbyterian Church of Australia". The sales up to June 30, 1951, were 103 (paper) and 257 (cloth) distributed as follows:

	Paper	Cloth
Queensland..... ..	13	55
New South Wales..... ..	51	101
Victoria and Tasmania ...	25	87
South Australia..... ..	1	1
Western Australia..... ..	13	13
Totals..... ..	103	257

Complimentary and review copies have totalled 56, so that of the original 3000 there are still in hand 448 paper and 2136 cloth, totalling 2584 as at June 30, 1951.

As a gesture of the Church's indebtedness to Mr. Steele for his many months of painstaking watchfulness, the Board sent to him on December 16, 1949, an honorarium of fifty pounds.

17. Australian Council of Christian Education

As from September 13, 1949, the National Council of Religious Education of Australia took the new title of Australian Council of Christian Education. This change of name followed the fact that the N.C.R.E.A.'s parent body, the World's Sunday School Association, had recently altered its title to the World Council of Christian Education.

By a change of constitution, operative from the date mentioned, the executive of the Council became located, more or less permanently, in Melbourne. The Executive Chairman of the Council is the Board's Director, the Rev. A. T. McNaughton. The Council at present embodies the official co-operation of the following: Church of England, Baptist and Congregational Unions, Methodist and Presbyterian Churches, the Churches of Christ, and the Salvation Army.

"Building To-day for a Glorious To-morrow"

Mr. McNaughton compiled and published under the above title, a 48-page "digest" of the addresses given at the Melbourne Convention of September 7-13, 1949. 8,000 copies of this attractive booklet were printed and most were distributed gratis by the various co-operating Churches. The Presbyterian Board made available 5,000 copies without charge to its partners, the State youth departments. These reports of helpful addresses (in some instances almost at verbatim length) have proved to be valuable for teacher-training purposes and as a stimulus to the reading and work of

teachers and leaders. The Convention was attended by 120 registered delegates and also by scores of other persons, but by means of the "digest" reports, the message of the Convention is available in permanent form to thousands of people who, by reason of distance or other causes, could not possibly attend in person.

The Council was able to send 500 copies of this booklet for free distribution at the World Convention of Christian Education held at Toronto, Canada, from August 10 to 16, 1950.

"Up from Childhood"

The change of name by the Council in no way affects the arrangements for the sale of "Up from Childhood", the book on the Christian nurture of children and young people by the late Rev. Robin R. Adair, with additional chapters by the Revs. Dr. John Mackenzie, J. C. Jamieson and A. T. McNaughton. This book was published by the Board, in association with (as it was then called) the National Council of Religious Education of Australia. The basis of the co-operation is that the Presbyterian Board, which takes all the financial responsibility for the publication, shall receive 80% of the net profits from the sales of "Up from Childhood", while the Australian Council of Christian Education shall receive 20% of the net profits.

From its first appearance until June 30, 1951, the sales of this excellent book have been:

Cloth edition (7/6).....	766copies
Paper edition (5/-).....	1937copies
Total.....	<u>2703</u>

Stock on hand is 26 of the cloth binding, and 881 of the paper binding, plus 4008 printed, but not yet bound.

Australian Council of Christian Education

The financial position of "Up from Childhood", as at 30/6/51, is as follows:—

Revenue Account for Year Ended June 30, 1951

To Stock on hand,		By Sales	£56 0 10
1/7/51	£283 19 0	„ Donated Copies	0 9 2
„ Advertising	0 10 0	„ Stock on hand	
„ Sundry Expenses	0 8 8	30/6/51	261 10 4
	<u>£284 17 8</u>		
„ Net Profit	33 2 8		
	<u>£318 0 4</u>		<u>£318 0 4</u>

Balance Sheet as at June 30, 1951

Liabilities		Assets	
Pres. Board of Rel.		Commercial Bank of	
Educ'n—		of Aust.	£7 15 1
Balance, 1/7/50 ..	£303 5 9	Stock on hand	261 10 4
Less Transfer of		Sundry Debtors.. . . .	7 3 0
Accumulated Pro-			
fit to 30/6/1950 .	69 9 1		
	<u>£233 16 8</u>		
Less Repayment	60 0 0		
	<u>£173 16 8</u>		
Accumulated Profit			
Account—			
Transfer of			
Profits to			
30/6/1950	£69 9 1		
Profit for			
year ended			
30/6/1951	33 2 8		
	<u>102 11 9</u>		
	<u>£276 8 5</u>		<u>£276 8 5</u>

18. Presbyterian Publications, 1948-51

- 1948: Easter text book—"The Glory of the Message", M. A. Tremewan.
Summer text book—"Always" (studies in prayer), J. C. Jamieson.
(Revised from material previously issued under title "The Problem and Power of Prayer".)
- 1949: Easter text book—"On Top of the World", Ralph Byers (N.Z.).
Summer text book—"Christ and History", John McIntyre.
- 1950: A.C.C.E. Convention report — "Building To-day for a Glorious To-morrow".
Easter text book—"When I Survey", Gilbert Cameron.
Summer text book—"Render Unto Caesar", H. E. Zelling.
- 1951: Easter text book—"The Wings of an Eagle", S. A. Goddard.
Summer text book—"The Fire in the Heart", J. C. Jamieson.
(Re-issue of book originally published in 1931.)

19. Subsidising Overseas Study

In order to encourage overseas study of Christian Education by suitable ministers, licentiates, deaconesses, or other approved persons, the Board's Executive hopes to establish, with the co-operation of the State youth departments, an Overseas Study Fund, from which money may be made available, say, every five years, to assist the travel or other expenses of a suitable minister, licentiate, or deaconess, who desires to carry out some definite piece of study in the field of Christian Education, at an overseas university or other institution approved by the Board. The following are tentatively suggested as Regulations for such a Fund:

1. A special Overseas Study Fund Account shall be opened by the Board at a Branch of the Commonwealth Savings Bank.
2. Initially, £50-£100 per year shall be paid into this Fund by the Board.
3. Unless the Board shall decide otherwise, applications for assistance from the Fund shall be granted not more frequently than at five-year intervals.
4. Each application for assistance from the Fund shall be accompanied by a report concerning the suitability of the applicant from the Youth Committee in his or her State.
5. No applicant shall be granted assistance from the Fund unless the course of study in Christian Education subjects which he or she proposes to follow overseas has been approved by the Director and/or Convener of the Board.
6. Of the amount voted to a successful applicant by the Board, one half shall be made available before the applicant leaves Australia for his or her overseas destination. The other half shall be retained by the Board and made available to the person concerned only when his or her studies in Christian Education subjects have been satisfactorily completed.
7. A person receiving assistance from this Fund who does not return to Australia within two years of satisfactorily completing his or her studies in Christian Education subjects shall not be entitled to receive the remaining half of the amount which has been awarded, and may, at the discretion of the Board, be called on to refund the half which was paid over before his or her departure from Australia.
8. The Board may, in its discretion, require a refund of half the amount received from the Fund by any person who, having satisfactorily completed his or her overseas studies in Christian Education subjects, and returned to Australia, does not, during 12 months of the first two years which elapse after returning to the Commonwealth, engage in full-time continuous service of the Presbyterian Church of Australia, as approved by the Board of Religious Education.

Joint Board of Graded Lessons

20. Beginning of Centralised Dispatch Depot

At the beginning of October, 1948, the Joint Board commenced the operation of a very successful scheme of centralised dispatching, by which Joint Board literature is posted direct from Melbourne to all Sunday Schools that are served by it.

Before this unified system began, the plan was, broadly speaking, that each denominational youth agency or bookshop in each area did the postal dispatching to its own schools, from some point within its own territory, to which the literature had been transported in bulk from Melbourne—a

very slow process if the area in question was a long way from Melbourne. The new plan has much greater speed and efficiency. As far as we can tell from reports received, covering the dispatch of the publications dated 1949-1950 and part of 1951, schools are well satisfied with the work done by the team of packers employed by the Joint Board at its depot, which is a disused Presbyterian Church in the Melbourne suburb of Carlton.

The average annual output of parcels from the depot is 120,000. A number of those who work on this project as part-time packers are theological students (mainly Presbyterian and Methodist), who thus usefully supplement their income during their years of study.

21. Appointment of Joint Board Accountant

On September 27, 1948, a lady secretary-accountant began work for the Joint Board, most of her time being taken up with details of the Dispatch Depot's activities, such as the checking of labels against bulk orders from distributing agents, the compilation of total orders for printers. Her work was done, as from November, 1948, in Room 16 on the 6th Floor of Kurrajong House. When the lady Joint Board employee resigned in February, 1949, all of this extra work had to be done in the office of the Presbyterian Board, most of it by Miss Belcher.

However, on October 3, 1949, Mr. H. D. Morton began his duties as Joint Board accountant. He and his junior office assistant are accommodated in Rooms 15-16 on the 6th Floor of Kurrajong House, 177 Collins Street, Melbourne, only a very short distance from the Joint Board Executive Manager's office at 147 Collins Street.

Mr. Morton and his assistant have considerably relieved the extra pressure which came upon the Presbyterian Board's Director and staff, when the Dispatch Depot was inaugurated.

22. Joint Board Constitution

After careful consideration by meetings of the Constitution Committee, and meetings of the Joint Board itself, the new Constitution was finally approved by the Joint Board on March 14, 1951.

The document, a copy of which is included herewith, has benefited considerably from suggestions submitted, when the draft was in an advanced stage of preparation, by the Procurator of our own Church, Mr. Bryan C. Fuller, K.C., B.A., LL.B., and by the Convener of the Book of Laws Committee of the General Conference of the Methodist Church of Australasia, Mr. R. H. Grove, LL.B.

The Joint Board of Graded Lessons of Australia and New Zealand Constitution

1. Name

The title of this partnership between the Presbyterian Church and the Methodist Church shall be "The Joint Board of Graded Lessons of Australia and New Zealand", hereinafter called "The Joint Board".

2. Objects

The objects of the Joint Board shall be:

- (a) To provide Scripture lesson literature and other teaching aids for the various grades of children and youth in the Sunday Schools and Bible Classes of the Presbyterian and Methodist Churches of Australia and New Zealand.
- (b) To provide helps for teachers of all grades, and for parents in the home.
- (c) To issue such other publications as may advance the interests of the Kingdom of God in the hearts of children and youth.
All such literature or publications shall be in harmony with the doctrines of the Churches concerned, and shall be available for general sale.

3. Members of Board — Appointment and Tenure

The publication and sale of the literature specified above shall be managed by a Board of Directors.

- (a) Six of the members of the Joint Board shall be appointed by the General Assembly of the Presbyterian Church of Australia, and six by the General Conference of the Methodist Church of Australasia.
- (b) The members of the Joint Board shall hold office for three years from the date of appointment, and shall be eligible for re-appointment.

- (c) In the case of a vacancy, it shall be filled by the partner which appointed the outgoing member.

4. Chairman.

The Joint Board shall elect a Chairman, who shall hold office for six years. He shall have a deliberative as well as a casting vote, and, if practicable, shall be a representative of the Church other than that of the Executive Manager for the time being. He shall be eligible for re-election. In the case of a vacancy, the Joint Board shall elect a new Chairman for the remainder of the period.

5. Editors and Contributors

The Joint Board shall appoint Editors for its regular publications, from nominations made by the Board of Religious Education of the Presbyterian Church of Australia (hereinafter called "the Board"), and by the Youth Publications Department of the Methodist Church of Australasia (hereinafter called "the Department").

The editors shall be appointed triennially, but their appointments shall be subject to review each year, and they may be removed from office at any time by the Joint Board, after consultation with the Board and the Department.

The editors and contributors shall, so far as is practicable, be appointed in equal numbers from the Presbyterian and Methodist Churches.

6. Co-Managers

The business arrangements pertaining to all the publications of the Joint Board shall be supervised by two Co-Managers, one of whom shall be appointed by the Board, and the other shall be appointed by the Department.

7. Executive Manager — Duties and Tenure

- (a) The Joint Board shall appoint one of the Co-Managers as Executive Manager, whose duties shall be, in consultation with his Co-Manager, to exercise a general oversight on all the policy and literature of the Joint Board, to survey continuously the publishing activities of the Joint Board, both present and potential, with a view to the introduction of desirable new developments, as these become practicable, to arrange for effective representation of the Joint Board, as opportunity permits, in personal contacts with ministers, teachers, and leaders, throughout the territories served by the Joint Board's literature, to prepare contracts, secure tenders, ensure prompt publication and distribution of literature and dispatch of it to Sunday Schools and youth groups, call Joint Board meetings, arrange Joint Board business, keep the minutes, conduct correspondence, arrange for payment of salaries, and attend to such emergencies as may arise.
- (b) The Executive Manager shall hold office for six years, at the conclusion of which term the Joint Board shall transfer the appointment to his Co-Manager. This arrangement, however, shall not preclude the re-appointment of the retiring Executive Manager for a further term, or the making of a special appointment, to meet special circumstances.

8. Finance Committee

The Joint Board shall appoint a Finance Committee to deal with such matters as may be referred to it by the Joint Board, and shall also have power to appoint such other Committees as shall be deemed necessary from time to time.

Other Committees

The Co-Managers shall be ex-officio members of the Finance Committee and of all other Committees.

9. Accountant and Other Officials

The Joint Board shall have power to appoint an Accountant and/or other salaried officials, on the recommendation of the Finance Committee.

10. Editorial Panel

The Joint Board shall authorise an Editorial Panel, consisting of the Chairman and the Co-Managers, to deal with any matter connected with the Joint Board's curriculum and publications, which may be referred to it by the Joint Board.

11. Curricula Conferences

For the purpose of efficiency in drawing up its curricula for all grades, the Joint Board shall have power to call into Conference representatives of the Youth Departments of the partner Churches from all the States of Australia and from the Dominion of New Zealand, each Church to have, as far as practicable, equal representation at such Conferences.

The expenses of the Conferences shall be subject to an agreement between the Board and the Department and the Joint Board.

12. Financial Agreement

All matters dealing with the financial relationship between the partners shall be subject to an Agreement, drawn up from time to time as circumstances may require, and approved by the Board, the Department, and the Joint Board, and signed by the Co-Managers, on behalf of the Board and the Department.

13. Accounts

The Joint Board shall cause true accounts to be kept of all moneys received and expended by the Joint Board and as at 30th November in every year shall have prepared a revenue account and a statement of Assets and Liabilities for submission to and adoption by the Joint Board.

14. Bankers

The Bankers of the Joint Board shall be the Commercial Bank of Australia Limited at Melbourne, and/or such other Bank as may from time to time be appointed.

15. Cheques

All cheques, drafts, and bills of exchange received by or drawn upon the Bank Account of the Joint Board shall be made, signed, drawn, accepted and endorsed or otherwise extended as the case may be on behalf of the Joint Board in such a manner as shall from time to time be determined by resolution of the Joint Board.

16. Auditor

An Auditor shall be appointed by the Joint Board from time to time, to audit the accounts of the Joint Board.

17. Trustees

The funds and other Assets of the Joint Board shall be vested in Trustees to be appointed by the Joint Board, and the Trustees may operate thereon, as determined by the Joint Board.

18. Termination of Partnership

In the case of a Church desiring to terminate this partnership, notice of such intended termination shall be given to the Joint Board not less than three years before the date on which the intention to terminate is to be carried into effect by the withdrawing partner.

19. Alterations to the Constitution

Any alteration in the clauses of this Constitution shall require a notice of motion at one meeting and the calling of a special meeting of the Joint Board, to consider the proposed alteration, not less than thirty days later.

Such alteration, to become effective, must be carried by a two-thirds majority at this special meeting, and must then be approved by the Board and the Department.

23. Co-operation with other Churches and New Zealand

As from the literature dated January, 1949, all the Congregational Young People's Departments in Australia have been on the same basis as that on which the Congregational Young People's Department of Western Australia (alone) was formerly operating. In accordance with this new arrangement, these organisations are in a kind of junior partnership with the Joint Board, enabling them to make bulk purchases at assistance to their activities. Before this new plan was introduced, all wholesale rates. This discount so obtained by these departments is of supplies for Congregational schools — other than those in Western Australia — were purchased, presumably at retail rates, from Presbyterian or Methodist bookshops.

With mutual satisfaction, the Joint Board continues the arrangement by which the Anglican General Board of Religious Education makes use, in one of its youth publications, of studies for young people which are published in "Unto the Hills," a Joint Board volume edited by the Presbyterian Board's Director, the Rev. A. T. McNaughton.

It also gives much pleasure to report another three years of cordial co-operation with the Methodist and Presbyterian Churches of New Zealand. Their Directors of youth work, and all associated with their agencies of literature distribution, have been most helpful and understanding. Moreover, they have indicated on several occasions their grateful appreciation of the work of the Joint Board's managerial, editorial, and accountancy staff.

24. Expansion of Joint Board's Activities

Since 1948, the following improvements and/or additions have been made by the Joint Board:

Separate Beginners' and Primary Teaching Handbooks.

Better provision for making the Primary a "uniform" lesson for younger children, where circumstances make this necessary.

New titles and arrangement of contents, for the Junior and Intermediate "Scholar" magazines.

Better provision for making the Junior lesson a "uniform" one, for pupils of Junior and Intermediate age, where circumstances make this necessary.

Complete re-designing of the Primary and Junior Picture Outline Books, under the titles of Primary and Junior Picture Workbooks.

An entirely new "activity" book for older pupils, "Intermediates At Work."

Other developments are pending.

25. Supplementary

1. The Rev. A. T. McNaughton, M.A., B.D., has been appointed Secretary of the National Council of Churches in New Zealand.

Mr. McNaughton has been seventeen years Director; he has given himself whole-heartedly to his task and has brought to the office exceptional gifts as editor, teacher and administrator.

The Board's own publications reveal care and ability, and each book or pamphlet shows thought and vision. The Joint Board publications of "Unto the Hills" and "The Highway" with their attendant handbooks for teachers and leaders have, under his care, reached a high level in religious journalism.

During the greater part of the seventeen years spent as Director, Mr. McNaughton has been Executive Manager of the Joint Board of Graded Lessons. Here his administrative ability has revealed itself in the way in which the organization has worked smoothly and efficiently, despite the restrictions of the war years and the frustration of the post-war period.

His visits to the Australian States and also New Zealand have proved most helpful to those teachers and leaders with whom he came in contact, for he brought not only knowledge but inspiration.

The Australian Council of Christian Education has had Mr. McNaughton both as President and Executive Chairman. His specialist knowledge has always been at the disposal of the youth leaders of other denominations, and many have been the problems brought to him by those who sought his wise guidance.

A man of integrity and high ideals, wherever he has gone he has been an inspiration. He has left an enduring and valuable influence on Christian education in Australia, and we express to him sincere thanks. Our thoughts and prayers are with him as he goes to take up the important work as Secretary of the National Council of Churches in New Zealand, and we wish him God-speed.

2. The Rev. Gordon Beatty, B.A., was released on August 31st, 1951, from his position as Assistant Director. He has rendered faithful service in this office for the past five years. His work among young men and women at camps and conferences and in leaders' training circles has been outstanding. He readily grasped the principles of editing and publishing, and "The Record" owes much to his vision. His own personal character, with its deep Christian faith, has helped many. He was inducted as Director of the Youth Department of the Victorian Church on Tuesday, September 11th, 1951.

3. In view of the situation thus created, the full Board now recommends the appointment of an Associate Director to carry on the most immediately urgent portions of the work being relinquished by Mr. McNaughton and Mr. Beatty. The terms of this appointment would be:

- (a) The appointment to be for six years as from January 1st, 1952.
- (b) The salary to be £600 per annum, plus cost of living adjustments, plus a house.
- (c) One month's holiday per annum.
- (d) Six months' notice to be given on either side before any prior conclusion of appointment.
- (e) The duties of the Associate Director to include the Executive Managership of the Joint Board of Graded Lessons (subject to the approval of that Board).

4. The Board has unanimously nominated the Rev. E. C. Day, B.A., B.D., minister of Wallan, Victoria, as Associate Director.

5. It will be recognized that immediate action is required in view of the urgency of the work to be done. No man is likely to be able to carry out the duties efficiently unless he is well acquainted with the work of the Federal Director and the work of the Joint Board. In this situation, there is only one man both fully cognisant of the work and fully competent to undertake it, and that is the Rev. E. C. Day, who has been Convener of the Board of Religious Education for three years and a member for seven years. This explains why no applications have been called for the position. Delay would be disastrous, and no one else is so fully acquainted with the work to be done.

It is recognized that if Mr. Day is released from his charge of Wallan for this work, the customary period of at least three years in a charge before removal will not have been fulfilled by Mr. Day, but under the peculiar circumstances it is felt that all concerned will understand the necessity of the action contemplated, and will not oppose what the Board unanimously regards as very desirable for the good of the whole Church.

6. The Board has unanimously nominated the Rev. A. D. Marchant, B.A., B.D., as Convener, if the Rev. E. C. Day is appointed Associate Director.

7. Applications have been called for the position of Federal Director of the Presbyterian Board of Religious Education, on the following terms:

First appointment for six years, with six months' notice on either side.

Salary £700 per annum, plus cost of living adjustments, which at August 1st, 1951, total £158 per annum. House provided. Reasonable removal expenses to Melbourne.

Closing date for applications (in Melbourne), October 15th, 1951.

Commencement of duties preferably February 1st, 1952, or soon thereafter.

_____ E. C. DAY, Convener.

STATISTICS (Min. 47)

A summarized review of State returns covering the triennial period 1st January, 1948, to 1st January, 1951, indicates a steady, perhaps too steady, progress.

Figures presented with this report are depreciated in real value because incomplete and not up-to-date. Where full State returns were not available, information from latest returns to hand has been included and indicated. It might be contended that this reckoning makes the position reasonably correct, but in dealing with facts and figures for historical records and comparative purposes "nearly" is not nearly good enough.

A considerable advance over and above the normal natural increase of population was anticipated by reason of: (1) The New Life Movement throughout the Commonwealth, directed to the rediscovery and rededication of lapsed Presbyterians. Maybe it is still too early to see the fruits of this intensive campaign. (2) Migration activity. If our Church has received anything like its proportional quota there must be drifting somewhere round Australia approximately 10,000 unattached members and adherents from overseas.

It is, however, heartening to learn, that despite the much debated economic situation, of which wages and costs are in turn both cause and effect, Church organizations and enterprises have been well maintained, and in all States stipends of ministers, if not keeping pace with the upward trend, have certainly made a definite movement towards a more adequate standard of living.

The transfer of the Penola Presbytery from Victoria to South Australia has increased substantially South Australia's figures as from 1950, and no doubt will reflect a corresponding decrease in some of the Victorian returns.

Queensland is to be congratulated on both the completeness of returns and the evidences of progress.

Tasmania and Western Australia have about held their own under the problems and difficulties peculiar to the more isolated units of our Australian Church.

N.S.W. has been more or less static, not a good sign in fast moving times, but perhaps the "whispering in the trees" portends a tornado of spiritual and material progress.

VICTOR CLARK-DUFF, Convener.

STATISTICAL SUMMARY, 1948-1951 (with comparative figures)

	Reference Year	N.S.W.	Qld.	S.A.	Tas.	Vic.	W.A.	Totals
Parishes	'51	220	78	27	15	248	23	611
	'48	211	74	20	17	256	22	600
Home Mission Stations	'51	51	33	3	7	64	8	166
	'48	58	38	6	5	54	12	173
Settled Ministers in Charges	'51	181	66	22	12	210	18	509
	'48	178	57	13	14	227	17	506
Ministers without Charges	'51	13	3	0	1	31	0	48
	'48	21	9	14	0	48	0	92
Ministers Emeriti	'51	51	12	5	0	50	3	121
	'48	47	8	4	0	57	3	119
Ministers Special Appts.	'51	18	5	4	1	19	0	47
	'48	22	7	1	2	24	1	56
Ministers Total	'51	263	86	33	14	310	22	728
	'48	268	81	32	16	356	20	773
Communicants	'51	29475	16006	3416	1716	42860	2371	95844
	'48	37618	14956	2748	2000	45074	2948	105344
Elders	'51	1820	827	225	114	2120	148	5254
	'48	2104	774	181	111	2036	149	5355
Managers	'51	2759	1383	342	*200	4977	210	9871
	'48	3401	1261	274	*200	5131	184	10451
Congregational Income Ordinary	'51	178582	43126	24041	10772	199504	17690	473715
	'48	159288	39631	14354	10250	174469	14676	412688
Congregational Property Value	'51	1561495682637	231165	*78460	307569	76990	5938319	
	'48	1561495442987	99290	*78460	2395638	82410	4660280	
Sunday Schools	'51	384	180	56	37	660	33	1350
	'48	392	230	40	39	650	38	1389
S.S. Teachers	'51	3376	1420	375	199	4129	301	9800
	'48	2995	1700	275	190	4238	312	9710
S.S. Scholars	'51	26432	13217	2630	1575	31072	2350	77276
	'48	24311	12501	1793	1340	28832	2431	71208
Home Sunday School Scholars	'51	1372	*918	50	*130	745	40	3255
	'48	1691	*918	35	*130	725	40	3539
Members F'ships etc., Enrolled	'51	5080	2637	455	243	8600	417	17432
	'48	4991	3746	500	220	7800	520	17777

* 1948 figures repeated as latest available

TEMPERANCE (Min. 96, 99)

In presenting this report I commence with a word of appreciation and regret. The Hon. W. F. Finlayson, Convener, through ill health has been compelled to lay down a task very near to his heart. As a faithful servant of the Church, he has given of his strength, wisdom and experience, in a constant crusade against the evils associated with the traffic in alcoholic liquor.

In carrying out the instructions of the last General Assembly to formulate and present "A statement declaring the attitude of the Presbyterian Church of Australia in regard to the liquor traffic," Mr. Finlayson sought

authoritative information from the General Assemblies of the Presbyterian Churches of England, Scotland, New Zealand and the U.S.A.

From the Reports and Deliverances of these sister Churches it is possible to gather an overall view of this worldwide problem and the reaction invoked.

It is held and stated without qualification or equivocation that the traffic in alcoholic drinks is an evil in the community which only the total eradication of the traffic can cure. In the American report it is classed with the white slave traffic and its twin sister, the drug traffic.

Though State laws vary in each country, the general experience is that where the law attempts to curb and restrain the sale of intoxicants, the traffic unhesitatingly organises to evade and defeat the law.

The American prohibition experiment provides the most glaring example of this (sly grog and after hour trading are sufficiently rampant in Australia to illustrate the point).

In meeting this situation the appeal to the orderly processes of Government have not been fruitful of satisfactory results. The tremendous pressure of vested interests, brewery control of licences (tied houses), and appetite has hamstrung politicians and kept them inhibited.

Whilst only a tentative control is exercised, the alcoholic interests are pushing their wares through every possible channel of advertisement, propaganda and provocation.

Only the righteous indignation of a small section of the community has held in restraint the tide of evil, which for profit, the traffic would release upon the community.

The only recourse the Church seems to have in the present situation is to educate the rising generation to the necessity of total abstinence in view of the perils of intemperance.

To this end, individual States have their committees and are, through the support of Temperance organisations and scientific Temperance teaching, seeking to create a mental attitude which will save the youth of this generation from the physical, moral and spiritual bankruptcy to which alcohol, being a drug, can reduce them.

A brief summary of Presbyterian opinion as expressed in the foregoing makes the following points:—

1. That the traffic in alcoholic drinks is an evil in any community.
2. That the traffic is branded as a breaker of the law.
3. That Governments have failed to control sufficiently this menace to the health, happiness and prosperity of their peoples.
4. That the Christian ethic requires an acknowledgment of responsibility by the Church to give clear and authoritative leadership on this subject.
5. That every endeavour be made to educate the people so that through the pressure of an enlightened public opinion, this traffic will take its place, with the drug traffic, as an outlaw in society.
6. The method of Local Option on a simple majority basis is the only acceptable democratic principle in dealing with the liquor traffic.

Whilst we here take a wide view of the problem as it affects the British speaking world, on every count enumerated above, the case presented is applicable to Australian conditions. It is upon the basis of these and other established facts that this statement of Temperance policy is submitted.

Statement of Temperance Policy

That the General Assembly of the Presbyterian Church of Australia declares:—

1. That "Whilst frankly recognising and acknowledging Christian liberty of conscience, that the Church stands for personal abstinence from the use of alcoholic beverages as an essential Christian ideal and as the best method of removing the evils of intemperance.

2. That the Presbyterian Church recognises the liquor traffic as a community evil: and as it operates under the sanction and protection of statutory law its continuance and control make a perpetual challenge to our Christian citizenship.

3. That the case against the legalised manufacture and sale of intoxicating liquors is definitely proved from the point of view of financial loss, economic waste, health destruction, its absolute antagonism to social well-being, and is particularly unanswerable on moral and spiritual grounds.

4. That accepting as Christian citizens, its responsibilities arising from the teaching of the Lord Jesus Christ, the Assembly unhesitatingly declares that the attitude of the Church towards the liquor traffic is one of uncompromising hostility and opposition.

5. That the Assembly declares it to be the duty of the Christian Church to assert steadfastly the obligations of our Christian faith, by persistent education to create and sustain a sound public opinion on this subject by the active dissemination of the truth.

6. That the Presbyterian Church of Australia deeply deplores the abuse of the potent forces of the "Press" and "Radio" for the purpose of publicising and popularising the sale and consumption of alcoholic liquors and calls upon its members and adherents to take such action as opportunity may offer for the mitigation of this evil. j SMITH . E.

Acting Convener.

COMMISSION ON TRAINING FOR THE MINISTRY (Min. 85-8, 222)

The Commission first met in Melbourne on 14th September, 1949, when the plan and procedure of the work of the Commission was formulated. The Chairman, the Right Rev. J. R. Blanchard, reported that he had written to each Faculty for information concerning the questions with which the Commission might deal in its investigations into Training for the Ministry, and that he had based a memorandum on the replies received. Consideration was then given to the method of working and it was agreed that certain members should be requested to prepare memoranda on the following subjects: Pre-Hall Training and Culture; Entrance; Course in the Hall-Exit and Post Hall and Optional Subjects—and that the manuscripts should be circulated among members and other suitable people for comment and criticism. The Rev. J. M. Young was appointed Secretary, and requested to supervise the administration of this plan of work.

The Commission met again on 13th September, 1950, when consideration was given to the memorandum prepared by the Rev. A. C. Watson on Pre-Hall Training and Culture, and that on the Course in the Hall, by Principal H. Maclean. The Secretary reported that the memorandum on Exit and Post Hall and Optional Subjects, prepared by Professor J. McIntyre, will be circulated shortly.

The Chairman reported that because of Moderatorial duties he had experienced great difficulty in looking after the administration of the Commission and suggested that the Advisory Committee might be requested to appoint another Chairman to complete the work of the Commission. It was agreed that the name of the Very Rev. A. C. Grieve be suggested as Chairman. It was also agreed that a two-day conference be held in November in Sydney, to further consider the material prepared for the Commission.

At the meeting of the Commission in Sydney, the memorandum prepared by Professor McIntyre and a memorandum on Training for the Ministry, prepared by Mr. S. L. Prescott, Master of Ormond College, and forwarded by the Victorian State Committee, were also considered. After full consideration had been given to aspects of training, general approval was given to a Basic Course of Training which would provide for at least five years of training for all students, including three years in the Theological Hall. The first year of such training would be in the Theological Hall and would be a probationary year, consisting of full time study in the following subjects: Introduction to Theological Studies—English Bible (Introduction to method of study—One O.T. Book and one N.T. Book, designed to stimulate a desire for language study). Introduction to Greek—Introduction to Hebrew—At least one University subject.

At the completion of this first year, the Faculty or Senatus would determine the type of course each student would follow in the remaining years of training. Such types may be full or part University Course and Theological Hall Course, or Student Assistant Course and Theological Hall Course.

Candidates may be asked to serve a year as assistant ministers at termination of training.

N.B.—The memorandum by Mr. S. L. Prescott should be carefully studied in connection with this Course of Training.

Minimum Entrance Requirements to Course of Training-

Candidates would be required to pass an Entrance Examination set by the College Committee in the subjects of English Literature, English Expression and Modern History. The standard of such subjects would be

at the matriculation level. Three Matriculation subjects, including English, would be deemed equivalent.

N.B.—The memorandum by the Rev. A. C. Watson should be carefully studied in this respect.

Course in the Theological Hall

The basic subjects of the Theological Hall Course would be Hebrew with O.T. Exegesis, N.T. Greek with N.T. Exegesis, Systematic Theology (including Christian Ethics), Church History and Practical Training. Other subjects may be included in the Course from time to time at the discretion of the Faculty or Senatus which would report annually to the College Committee. Philosophy and Psychology of Religion may be considered in this way.

In the subject of Practical Training, provision would be made for practical as well as theoretical teaching.

In all subjects, it is recommended that modern methods of teaching as used in the University to-day, such as provision of material and discussion upon it, visual aids, etc., be utilised.

It is also recommended that students should be financially supported, in adequate ways so that full time may be given to studies.

N.B.—The memorandum by Principal Maclean should be carefully studied in connection with this part of the Course of Training.

Exit Requirements

The subjects taught and the contents of the syllabus of the Theological Hall would be determined by the General Assembly and not by the requirements of any outside body.

Candidates would be tested at all stages of their training in the Theological Hall and this testing would consist of class examinations, critical exercises, theses, such as would be determined from time to time by the Theological Education Committee and Faculty or Senatus. Students would be examined in the basic subjects as defined in Article viii (d), Rule 148, namely, Hebrew with O.T. Exegesis, N.T. Greek with N.T. Exegesis, Systematic Theology, Church History and Practical Training. This examination would be based upon the syllabus approved by the College Committee, and would be conducted by the State Committees. Students would also be required to pass an examination, conducted by the College Committee, and designed to test the general competence of the student in Doctrine, Polity and Biblical Studies.

Hebrew

In the subject of Hebrew, a student may confer with the Faculty or Senatus at the end of his first year in the Theological Hall with a view to submitting another approved subject for the Hebrew language. The decision as to the advisability of the student continuing with Hebrew shall rest with the Faculty or Senatus.

Additional Subjects

In addition to the traditional aspects of Practical Training, Faculties should, wherever possible, arrange lectures or facilitate training in one or more of the following subjects as may be deemed desirable.

- Christian Education (with practical experience of teaching).
- Comparative Religion.
- Missionary Methods.
- Broadcasting.
- Religious Drama.
- Church Practice and Procedure.
- Church Music and Church Architecture.
- Down Town Parish Technique.

In this matter of additional subjects, it must be realised that problems of a practical nature are involved, such as the time-table of studies, additional teaching staff and necessary finance, and these must be carefully considered.

(The memoranda by Principal H. Maclean and Professor J. McIntyre should be noted for these aspects of the Course of Training.)

N.B.—The Memoranda, herewith appended, should be carefully studied in connection with this proposed Course of Training.

Remit Anent Optional Subjects

The Commission reports that few replies were received by the due date, but that replies have since come to hand, showing that 28 Presbyteries approved of the Remit re Optional Subjects. Six of these indicated

that there should be a certain amount of compulsory study of Hebrew. Two gave no recommendation regarding Hebrew and some Presbyteries indicated a wider range of optional subjects. Nine Presbyteries disapproved of the Remit. One Presbytery reported that it was unable to give an opinion until a proposed amendment was being considered since Article viii of the Deed of Union laid down the subjects for Exit Examination.

The reports also indicated that there was a certain amount of confusion regarding the exact details of the present scope of training. This suggests that a clear and detailed statement of the Course of Training is necessary for a thorough understanding of all that is involved in the revision of the system of Training for the Ministry.

The Commission therefore recommends that the Course of Training for the Ministry be amended to read as follows:—

General Regulations

1. Before admission to the Course of Training applicants must be duly accepted as "candidates for the Ministry" by the Presbyterian Churches of their several States.

2. Every such applicant must have been a member of the Presbyterian Church in full communion for a period of at least twelve months, and shall produce to the State Committee a certificate from the Presbytery, within whose bounds he usually resides, that his character and personality are such as to fit him for the work of the Ministry.

3. Applicants for admission to the Course of Training shall produce evidence to the College Committee that they have passed the examinations required for such admission.

Rules of Entrance

1. The traditional standard of the Presbyterian Church for preparation for Theological Hall studies is University graduation, and this is the standard aimed at and kept steadfastly in view in Australia. Any candidate who has qualified to matriculate at a University approved by the College Committee may be deemed to have the qualifications for admission to the Course of Training.

2. Every candidate who has not qualified to matriculate at an approved University shall be required to produce evidence satisfactory to the College Committee—

- (a) That he has passed in three subjects of a Matriculation Examination of an approved University, one of which shall be English; or
- (b) That he has passed in an Entrance Examination, set by the College Committee, in the subjects of English Literature, English Expression and Modern History. The standard of such subjects shall be at the matriculation level.

Course of Training

1. The basic Course of Training shall be for a period of at least five years, including three years in the Theological Hall.

2. The first year of such training shall be in the Theological Hall and shall consist of full time study in the following subjects:—

- (a) Introduction to Theological Studies.
- (b) English Bible (including method of study, one O.T. Book and one N.T. Book, designed to stimulate language study).
- (c) Introduction to Hebrew.
- (d) Introduction to New Testament Greek.
- (e) At least one University subject.

3. (a) At the completion of this first year, the Faculty or Senatus. Shall determine the type of course each student shall follow in the remaining years of training.

(b) It shall be with the power of the Faculty or Senatus to permit students to discontinue the study of Hebrew at this stage.

University Course

4. (a) Candidates directed to the University shall be required to pursue studies for at least two years to the satisfaction of the Faculty or Senatus and to pass in at least six University subjects unless the Faculty or Senatus shall otherwise determine. Candidates shall also be required to continue studies in Greek, Hebrew and English Bible. (See 3 (b) above.)

Student Assistant Course

4. (b) Candidates directed to Student Assistantships shall be required to serve under a Minister or Interim Moderator of a Home Mission Station and continue studies in Greek, Hebrew (See 3 (b)) and English Bible; to pursue a specified course of reading to submit two sermons per year for criticism and to conduct one service of worship in the metropolitan area.

This course of training shall be approved and supervised by the Faculty or Senatus. Appointments to Student Assistantships shall be made in consultation with the Home Mission Committee.

5. The Faculty or Senatus may transfer a candidate from a University Course to a Student Assistant Course.

6. Candidature may be terminated at any stage of a candidate's training.

Rules of Exit

1. The Exit Certificate shall not be issued to a candidate until—

- (a) he has completed the three years' course of study in a Theological Hall to the satisfaction of the Faculty or Senatus concerned and a certificate to that effect has been received by the Secretary of the College Committee;
- (b) he has passed the Exit Examination.

2. The subjects in which the candidate shall be required to satisfy the Faculty or Senatus concerned shall be the basic subjects as defined in Article viii d (Articles of Agreement) namely, Hebrew with O.T. Exegesis, New Testament Greek with N.T. Exegesis, Systematic Theology, Church History and practical Training. Candidates shall be tested in these subjects at all stages of their training in the Theological Hall on the basis of a syllabus approved by the College Committee and by means of class examinations, critical exercises, theses, or such other forms of examination as shall from time to time be determined by the Committee responsible for Theological Educations in each State. These examinations shall be conducted by the State Committee.

3. Candidates shall also be required to pass an examination conducted by the College Committee and designed to test the general competence of the candidates in Doctrine, Polity, and Biblical Studies. In each subject of this examination, one examiner shall be a full time teacher. External examiners shall be appointed by the College Committee and these may be appointed from within the respective States in order that they may be available for consultation.

Special Cases

The Executive of the College Committee shall be empowered to deal with special cases as they arise from time to time. Any amendment of procedure which may be found necessary in special cases shall be duly reported to the General Assembly.

In order that the foregoing proposed Course of Training for the Ministry may be put into operation at the earliest possible time, the Commission suggests that it be given the approval of the Assembly. If the adoption of this Course would necessitate changes in any existing Rules, the Code Committee might be instructed to prepare such changes, and send them down to General Assemblies and Presbyteries under the Barrier Act. However, it is noted that, while the Articles of Agreement prescribe a University Degree as the qualification for admission to a Theological Hall (149), lesser qualifications may be accepted "subject to Rules of Admission to be determined from time to time by the General Assembly" (150). The College Committee "shall make arrangements, according to Rules afterwards to be framed and adopted, for conducting the Entrance and Exit Examinations. The General Assembly is empowered to add to, rescind, or vary from time to time, any Rules so framed or adopted" (153). The Assembly entrusted a full enquiry into the Training for the Ministry with a Report thereon to this Commission instead of to the College Committee; but it would appear that, whatever the source of its information, the General Assembly can vary the conditions of Entrance and Exit from time to time. The Commission also suggests that the College Committee be given authority to put the new Course of Training into operation as from January 1st, 1953, and that all State Committees on Theological Education and Theological Halls be advised of the necessary changes.

A. C. GRIEVE, Acting Chairman.

J. M. YOUNG, Hon. Secretary.

ADDENDA TO REPORT OF COMMISSION ON TRAINING FOR THE MINISTRY

1. Memorandum by the Rev. Alan C. Watson, Toorak, Melbourne Pre-Hail Training

1. General Considerations

The aim of the Presbyterian Churches has always been a well-educated Ministry. The Church has looked to its Ministers as men, not only competent in "sacred learning" but of such intellectual capacity and culture that they assume a place of leadership in the community and nation.

For this reason, provision has been made for two types of higher education, a course at a University and a course in a Divinity Hall. It is important to remember that this was the general educational requirement of all the professions in earlier times. The physician and lawyer, before proceeding to their professional studies, were given a general cultural foundation. The Christian Ministry is the only profession which retains this ancient practice. A question at once arises. Should the Church retain this unique demand and qualification for her Ministers of the Word?

If, in other days, it was considered wise and necessary to make provision for a University training of students for the Ministry, how much more is it needed to-day! One of the harassing problems in the University is the increasing specialisation, with a corresponding decrease in the general cultural level. It is now possible to be highly learned in one specialty and yet not be an educated man. It would appear that, sooner or later, all the professions will have to insist on a preliminary cultural attainment at the University level. Otherwise the separation of the various fields of learning from the main body of knowledge will continue, and the University will deny its name and its meaning. It will be one more factor encouraging social disintegration.

It would appear, then, that in the midst of so grave a cultural crisis—the crisis in the University—it would be wrong for the Church to give up its present insistence on the value of a general cultural training at the University level.

There is this further consideration. Throughout his life, the Minister has a good deal to do with professional men. It is not to be expected that he and they can share their detailed knowledge of their respective fields of study. But it should be possible for them to have mutual respect for each other's intellectual capacity and achievement.

On the other hand, I concede that a case can be made out for a purely professional training of students for the Ministry. In view of the higher standards required in the Matriculation examination, it could be argued that the work now done in secondary schools by way of preparation for matriculation is the equivalent of the old-time elementary Arts Course in the University. The Church must give careful and unprejudiced consideration to this possibility. In the sections that follow I name them "Alternative A" and "Alternative B."

2. Alternative A — Matriculation Plus Hall

If all students were required to pass the matriculation examination we could be assured of their competence for higher study. They would be well trained in English, Mathematics and at least one language.

Without going to the University at all, they could begin a FOUR YEARS' COURSE in a Divinity Hall. The FIRST YEAR could be devoted to the study of Hebrew and Greek, the English Bible and the Catechism (or its equivalent). Obviously this would require additional teachers within our Halls. The subsequent THREE years would be devoted to the subjects which are now included in the curriculum.

There would, of course, be the possibility that a student might want to take a University Course before entering the Hall. There would be nothing to prevent that. The FOUR YEARS, however, would be the standard requirement.

Alternative B — Matriculation Plus University Plus Hall

If the general considerations of the value of a University training are acceptable, we must ask ourselves — HOW MUCH and OF WHAT KIND? Is it necessary to think in terms of the Arts Course only? Would not a training in any of the recognised courses be of general cultural value? If the aim in insisting on a University course be to give the students an introduction to subjects which will "be of use" then we are thinking in purely practical terms. For us, as for so many, the University is a "technical" school. If once we allow such practical considerations to determine the KIND of University education, then it is difficult to see

why we should not be content with Alternative A, that is dispense with the University-taught "practical" subjects altogether, and teach them in a truly helpful and practical way in the first year in the Hall.

My own strong conviction is that we should allow the widest possible latitude in the choice of a University course. We want Ministers of various abilities. Commerce, Law, Science, as well as Arts provide men with a good cultural background.

How much should be required? I think that we should have a minimum of SIX units. These could be gained in TWO or THREE years. If a candidate is over 23 years of age, he should be encouraged to apply for Adult Matriculation, or, if this is not possible, the Church should request that he be accepted as a "private" student. In the latter case the Church makes use of the facilities of the University — facilities which are beyond her resources to provide. Our concern is not to get the "stamp" of the University on the student, but to satisfy ourselves that he has the necessary capacity and qualifications.

This would enable the Church to insist that all its students should reach a common standard at the University level — six units. It would give the student himself the opportunity of going beyond the minimum by taking his degree.

3. What of the Home Mission Course?

The Home Mission Course has outlived its usefulness and should forthwith be abolished. It is always dangerous to introduce into any sphere a "double-standard". The Reformed Church set its face against the medieval conception of a double-standard in morality. It should do the same in relation to its present double-standard preliminary training for the Ministry. The "double", extra, or additional training should be, not part of the Church's requirement, but the free choice of the student who wishes to go further than the "one mile".

Those who, at present, begin the Home Mission Course of Study could quite easily come under Alternative B. If they are not able to matriculate they could attend University classes as private students. Indeed so obviously is this a possibility this Commission should move at once to have the Home Mission Course abolished.

4. Entrance to the Divinity Hall

For historical reasons—somewhat obscure, I think—students have been required, in addition to reaching University standards in certain subjects, to pass an "entrance" examination to the Hall. This may be loosely described as a "Church-matriculation". I cannot help feeling that, somewhere in the past, this was introduced for much the same reasons as was our own Home Mission course in Australia. However that may be, an Entrance examination is a long-established practice of the Church — AND IT IS NOT A GOOD PRACTICE.

What is its aim and purpose? To test the candidate's capacity to profit by a theological course? Surely this is done, or ought to be done, when a student is accepted as a candidate, and by his reaching the required standard at the University level, as in Alternative B. To provide the student with an introduction to the Biblical languages, Hebrew and Greek.

The general practice among our students seems to follow these lines. For three years he concentrates on his University subjects. He completes his third year, sometimes with a B.A., after a period of sustained study. He has reached his goal at last, and, quite naturally, he relaxes. Not for long, however. The Church—which allows its practice to linger a century or so behind its radical thinkers—that the tired and relaxed student should "get up" sufficient language to scrape through an Entrance examination—and this during the hottest period of the year! His papers are marked by busy Ministers, up and down the country, and from time to time these Ministers have to be reminded that they are late with their work. The whole system is bad, from an educational and psychological point of view. It is not even humane.

What then? Under Alternative A the present Entrance examination would become the First Year in a Four Years' Course. In it students would take Hebrew, Greek, English Bible and Catechism. Under Alternative B there is a problem. When are the students to begin their study of Hebrew and Greek? I think that we should grasp the nettle and declare that the proper place for the teaching of these subjects is the Divinity Hall. Under Alternative B it would be in the First Year. It would mean that, in the first year—either for the whole year or the first half of it—the students would be engaged in preliminary studies similar to those now required for Entrance.

An immediate objection presents itself. Will this not reduce the time for theological training? It will. We then would have two possible courses. Either we accept this reduction of time as inevitable and concentrate all our theological teaching in two or two-and-a-half years OR we lengthen the Church's academic year.

I favour the second course. Is there any real reason for the Hall's Year coinciding with the University Year? Would it not be advantageous to add at least six weeks to the Year? My own conviction is that here is the solution to what appears at first sight a difficult problem.

(Note.—Objections to my proposals to abolish the Home Mission course and to lengthen the Hall Year will be made on the ground that men need to maintain themselves during their years of training, either by regular preaching or by work in vacations. I do not think, however, that economic considerations should determine the quality of our training for the Ministry—nor should the needs of Home Missions stations. The Halls should institute a five-day week in place of a four-day week.)

5. The Student Himself

On each Theological Education Committee there should be one Minister, at least, whose chief duty would be to maintain personal contact with the students during their University days. They should regard him as their pastor. He should make time for personal counselling, and he should on occasion bring the students together for corporate worship.

Summary

1. Minimum standard: Matriculation.
 2. A University course of six units.
 3. Three years in the Hall — the first period being devoted to elementary instruction in Greek and Hebrew.
 4. Abolition of the Home Mission course.
 5. Extension of the Hall's Year.
2. Memorandum by the Rev. Principal H. Maclean, Ormond College,

Melbourne

The Course in the Hall

The aim of the T.H. curriculum is not to produce scholars and specialists, but to equip men to be good parish ministers and pastors. While every encouragement should be given to students to reach high levels of scholarly attainment, the curriculum is devised for the student of average ability. Specialisation must be sought outside the ordinary curriculum and, for the most part, outside the Theological Hall itself.

A. The Traditional Presbyterian Curriculum

The traditional curriculum in Presbyterian Theological Halls is contained in Book I, Rule 145. "The course of study in each Hall shall extend over a period of three years, with an annual working session of six months, and shall include the subjects of Hebrew and Old Testament Exegesis, New Testament Greek and Exegesis, Apologetic, Church History, Systematic Theology and Pastoral Theology and Training, and such other subjects as may from time to time be prescribed." During the past fifty years there have been only two significant changes in this curriculum:

1. Apologetics has been divided into two separate subjects—psychology and philosophy of religion and comparative study of religion.
2. Christian Ethics has been set up as a new subject. (Twenty years ago a couple of questions on what we now call Christian Ethics were appended to the exit examination paper on Theology.)

Owing to popular demand the G.A.A. laid it down that some attention should be given to what is called Religious Education. In one Hall, at least, a three years' course in this subject is included in the scheme of practical training.

All these subjects are compulsory for all students in training, with the exception that, in the case of those coming through the Home Mission course of study, exemption may be granted from the study of Hebrew.

B. Compulsory and Optional Subjects

The question now arises whether, in view of changing conditions of life and of increasing knowledge in all directions, the traditional curriculum should be enlarged in accordance with Rule 145 of Book I; and, if so, whether a system of optional subjects should be initiated. From time to time pleas^o have been made to include such subjects as the study of the

progress of Christian Missions, liturgiology, patristics, ecumenism, Roman-Catholicism, Christian Sociology, present-day sects, Church Music and Architecture, etc. This question of options has been given to others to discuss, but it must be looked at in this memorandum. (It is obvious that there will be considerable overlapping in the development of the four divisions of the subject occupying the attention of the Commission. The first memorandum to come to hand deals with Pre-Hall Training and Culture, and yet it properly encroaches on the ground assigned to Memoranda 2 and 3.)

Whatever optional subjects be added to the curriculum, two things must be said here:—

1. Optional subjects must be kept subsidiary to the basic ones, and there must be no invading the time allotted to the latter. The problem of the time-table is acute now. What it will become with optional subjects included in the curriculum one can hardly imagine. The suggestion of an extended Hall session contained in Memorandum 1 is worth considering, but it should be realised at once that it raises further problems of a very practical nature.

2. If optional subjects are to be included there will have to be considerable additions to the teaching staff — either part or whole time. Each of the subjects mentioned above is a specialised study and requires handling by a specialist.

Some of the proposed optional subjects could be included in the syllabus of existing basic subjects, e.g., History of Missions, the Ecumenical Movement, Christian Sociology.

A further question arises: If optional subjects are added to the curriculum will teachers have to accept them as additional for the exit examination and train students for that examination? At the present time the College Committee ultimately decides the syllabus for exit examinations. If optional subjects are not to be examined the students will tend to regard them as mere extras, and therefore not of particular importance. Perhaps it would be best to discard the word "optional" and use the American term "elective."

This raises another point: If the Theological Hall curriculum is to be made up of compulsory or pre-requisite and optional or elective subjects, will it not be necessary to introduce something like the American system of credit points? By a judicious loading of credits for harder and, therefore, probably unpopular subjects, students may be dissuaded from electing merely easy subjects.

C. Introductory Training in Hebrew and N.T. Greek

At the risk of trespassing upon the ground of an earlier memorandum, it is relevant to a consideration of the Hall course to say something about the elementary teaching of Hebrew and N.T. Greek. It should be pointed out that, under existing conditions, a considerable amount of introductory training in Hebrew is done in the Hall. The present entrance examination covers only the first 80 sections of Davidson's Grammar, and before the student can be expected to begin reading the Hebrew Bible, he has to be guided through a further 19 difficult sections of the Grammar. Would it not be possible, by adopting other methods than those laid down in Davidson, to teach students ab initio enough to enable them to read prose passages from the Hebrew Bible in the first year of their Hall course, or to make use of, say, a six weeks' intensive course before the Hall session begins? The same would be true of introductory teaching in N.T. Greek. This would remove Hebrew and N.T. Greek from the list of subjects for entrance examinations and get over the difficulty mentioned on page 3 of Memorandum 1 under Alternative B.

D. The Teacher and the Syllabus

There is an important matter which has been exercising the minds of some teachers for many years. Under the present method of exit examinations (and of B.D. examinations), teaching is largely determined by the syllabus of the examination. The teacher must always have his eye on the syllabus, and has often to exercise a severe restraint on himself and refrain from dealing with matters of importance because they are outside the syllabus for the year. Would it be possible to have as an alternative method of examination by the offering by students of independent work in the subjects of the curriculum? If a student can show that he is so trained in the use of his instruments of study as to enable him to produce, reasoned conclusions based on adequate reading properly documented, is he not the

kind of Minister we need? The experience of some teachers is that students do far more and far better work in critical exercises and theses than they do in preparing merely for examinations.

E. Methods of Teaching

The method of teaching in the Theological Hall should be considered. In all our Halls and in most Halls outside Australia the main method is the lecture method. Is this the best method? Can there not be introduced more discussion based on material provided by teachers for the use of students? Is there any place in theological training for visual aid methods—methods used so widely to-day in University teaching?

F. Pastoral Theology and Practical Training

How best to train theological students in the important field of parish and community work is a perennial problem. Whether the method adopted is that of appointing a lecturer of pastoral theology or that of a team consisting of professors occupying other chairs and a Minister from a parish, the weakness is that it is largely a perpetuation of the lecture method. How can this be combined with necessary clinical practice? In Scotland for many years actual practice in the work of the ministry was obtained in assistantships after the Hall course was finished. Are the Halls to be expected to arrange for practical work? If so, how can they best do this in the actual conditions of Church life in Australia to-day?

3. Memorandum by Professor John McIntyre, St. Andrew's College, Sydney Section 4a — Exit Examinations

The chief defect of the system of Exit Examinations is that they tend, in some instances at least, to be merely a repetition of the terminal examinations, e.g., in Sydney students have, on occasion, been required to offer themselves for examination on the same material in August and again in September. Hence arises the criticism, suggested in the questionnaire, that the system is "mechanical". Of course, this criticism is by no means true of all subjects, for in some the students are examined on material which has never previously been the subject of examination.

If, however, this defect were felt to be very grave, the obvious solution would be to abandon the system of Exit Examinations, and to empower the various Faculties to recommend to the College Committee whether the several students under their supervision be granted Exit Certificate or not. Such a procedure, while it might solve the immediate difficulty, fails to do justice to the principle which the Exit system strives to embody, viz., some degree of uniformity of standard and of courses throughout the Commonwealth. This principle is sufficiently important to justify the continuance of the Exit system in an amended form. To this end the following recommendations are submitted:—

1. Exit candidates throughout the Commonwealth should sit the same Exit Examinations at the same time.

2. There should be one group of examiners appointed by the College Committee to examine all the papers in one subject. The examiners for each subject should be three in number, preferably from different States—two of the examiners doing the actual correction, and the third acting as referee in doubtful cases.

3. The Exit Examinations should as far as possible be exit examinations, i.e., none should take place earlier than the end of the Second Year in the Hall.

4. Second Year Exit Examinations (which appear to be a necessity in view of the large number of subjects required of students) should take place in February rather than in September or October, just after the cessation of Second Year Lectures. Students would then be able to do additional preparation and the "mechanical" criticism be adequately met.

5. Exit Examinations should include prescribed work to be done privately by the students, beyond the scope of the lectures. A fair test of their capacity for private study would be provided—a very important factor in the assessment of the academic ability of any students. Too many seem to be able to pass on their competence to give back what they get.

6. Exit Examinations should not consist solely of examination papers, but should be extended to include theses, submitted for examination purposes to the examiners, as part of the prescribed work. It is a well-known fact that good essayists are not always good examination subjects, and we ought to take some cognisance of this fact. This is particularly true of some of our older men in the Halls—who have also been amongst our better students.

7. The number of the Exit subjects might well be curtailed to: O.T., N.T., Church History and Theology (Dogmatics). Pass Certificates provided by the Faculties in such subjects as Comparative Religion, or Philosophy of Religion, could be taken as adequate by the College Committee. Second Year men are gravely overloaded under the present arrangement, and they would still be overloaded if their examinations for Second Year subjects came in February instead of September.

Section 4b — Optional Subjects, etc.

Optional Subjects

Obviously the question of optional subjects cannot be decided out of relation to the general principles upon which the essential subjects of the course of training for candidates for the Ministry will be determined. Therefore, what is here said may require radical attention when these principles come before us. Despite that proviso, however, certain necessary reflections must be made on the matter of Optional Subjects.

First of all, the purpose or end that we are seeking to accomplish by providing Optional Subjects must be clearly defined, thus:—

1. In the past the purpose of Optional Subjects has been to correct deficiencies in, or notable omissions from, the general course as it was at any time constituted. We have resembled too much the man who began to build and did not know when to finish. Bits and pieces have been stuck on to the course, and the resultant amorphous collection has had no unifying principle whatsoever. Now admittedly there are deficiencies and omissions in the traditional scheme of training, but the solution of the difficulty does not consist in unintelligent additions. Students' backs may in the end prove to have qualities proverbially ascribed to the backs of camels.

For our purposes, the distinction might be drawn between the Scottish and the American methods of education: and in our Theological training it would appear that we have now to make a choice between the two. On the one hand, the Scottish method tends to recognise that it is impossible to train students in all branches of the work that they will have to do. It prefers, consequently, to give them a fairly thorough grounding in a few well-chosen subjects; and in that process to give them an intellectual training, a point of view and method of approach which will enable them to tackle tasks for which they have not been particularly prepared. (Incidentally this aspect of Scottish education is recognised by a fairly large number of the British business houses, which regularly staff managerial positions, say, in a silks industry, from the ranks of First-class Honours graduates in Arts. It is significant that this scarcely, if ever, happens in Australia—or America.)

On the other hand, the American method is to prepare students by supplying them with all the necessary material by way of detailed information, which they will require in the actual exercise of their duties. The result generally is that while students may collect much knowledge, they lack that unified viewpoint, that wisdom which integrates their many courses. Theological education, in this section, runs to inordinate lengths to equip the students with the right business method for every emergency.

By contrast with the American method the Scottish method of theological education seems to be patchy and inadequate. It appears so only to the critic who has failed to see the integrating purpose of the Scottish method, and who is rather bewitched by the enhanced glory of the American method, through its imitation of American big business.

The antithesis that exists between the two methods has purposely been indicated in the boldest terms; and these would require to be modified in any lengthier treatment of the subject. The reason for drawing attention to the antithesis at this point is that it is fundamentally wrong for us to try to graft on American developments to a parent-tree which is Scottish in character. If we wish the American method in our theological training in Australia, then we shall require to scrap the present essential basis of our scheme of training, and redraft it completely on American lines. If we decide to retain the Scottish method, then we must be very carefully on our guard against adding indefinitely to the basic subjects. By all means, let subjects be added, but let there be better reasons for the additions beyond the fact that certain of our trans-Pacific friends favour this or that.

2. It would seem that two guiding principles should determine the range of subjects to be set down on the Optional list. The first is that they should provide the students with special skill that they will require in their later work, e.g., missionary methods; down town parish problems and the community-Church approach; and so on. Lecturing on these

subjects ought to be done by men who are already recognised as Masters of the requisite skill.

3. The second guiding principle should be that the Optional course should cater for special aptitudes of the different students. Too often the Optional subjects are regarded as extra-curricular—as taking students beyond the regular basic subjects. On the contrary, some place should be found in our course for those students who show some definite ability in one of the basic subjects, and who could in this way be encouraged to lay the basis for future research. Naturally, of course, for practical purposes it is with the extra-curricular subjects that we are concerned chiefly. Even so, the aptitude principle would lead to the inclusion of such subjects as Church music, broadcasting, Church architecture, and so on.

Secondly, some closer attention must be paid, than has previously been the case, to the group of subjects that have been labelled "Optional". Those which have been contemplated as "Optional" are (and this list is by no means exhaustive):—

Hebrew, History of Missions, History of Worship, Anthropology, Comparative Religion, Christian Education, Broadcasting, Church Music, Church Practice and Procedure.

It is obvious at the outset that we have here a very unequal collection which requires to be sorted out, e.g., no transvaluation of the valuer could ever make Hebrew an equivalent of Broadcasting. The following is a suggested method of reorganising this ill-assorted group:—

1. Certain of these subjects should not be regarded as "optional" at all, but should be taken as part of established basic and compulsory courses. Thus, History of Missions should in this Latourette age be an essential part of our Church History course. History of Worship finds a natural home within the Pastoral Theology course, and has in Sydney, at least in recent years, been fully treated there. Christian Education (inclusive of the theory and practice of teaching) must also be accommodated within Pastoral Theology. Admittedly these two suggestions raise the question of the scope of the subject Pastoral Theology — but in most Theological Seminaries this subject is wide in its range and has to be served by several experts in the various subjects within it, rather than by a single and supposedly over incompetent lecturer. Church Practice and Procedure must fall within that same region, and certainly should not appear on any "optional list".

2. It is unwise to try to include Anthropology in a theological course, when most of the Australian Universities make adequate provision for this subject in the Faculty of Arts. In any case, few of the members of the staffs of the Theological Colleges are competent to teach it. Incidentally, the Anthropology Department of the Sydney University has a special course for candidates for the mission field. It would be rather presumptuous for anyone there to compete with such a scheme.

3. A good deal of dissatisfaction has been felt over Comparative Religion; and perhaps, unless experts in the subjects of one or other of the non-Christian faiths can be obtained, the subject should be done privately by the students from a good text book. In view of the pressing claims of other subjects, it is advisable to surrender the time that is at present spent on Comparative Religion.

4. In view of the extreme disparity between Hebrew and the other subjects mentioned, it is imperative that it be removed from the list of optional subjects and given independent consideration. Even if in the end we decide that it should be optional, it will not be optional in the sense in which, say, Church Music will be so. The only valid argument against the retention of Hebrew as a compulsory subject is that it requires a disproportionate amount of the student's time—or so it is alleged. In Sydney this is due to the fact that Hebrew is not taught in the Theological Hall but at the University, and the students do attend more lectures in Hebrew than is necessary for the purposes of the Hall. But generally the difficulty arises from the inadequacy of the preparation at pre-Hall standard. Men with a full Arts course to complete find that their time for studying elementary Hebrew is somewhat restricted.

On the other hand, the arguments in favour of retaining Hebrew are somewhat weighty. Study of the language provides insight to the Hebrew mind which can be attained in no other way. This consideration needs no elaboration. Hebrew affords a type of mental discipline which is very salutary for theological students, who have not had the discipline of a language in their Arts course. It demands an exactness which is the proper corrective of all the forms of woolliness to which theological students are so prone. Besides, it would be unwise for us to make any move

suggestive of lowering our standards, when most overseas Presbyterian Churches still demand Hebrew. There can be no doubt about it: the omission of Hebrew from the essential subjects list would definitely involve lowering of academic standards. That we must avoid in any redrafting of our course.

If, despite these important considerations, it were resolved to make Hebrew optional, then the alternative with which Hebrew was set, would have to achieve the same ends as Hebrew achieves, but in some different way. A prolonged and detailed course of O.T. exegesis might be the necessary alternative. But whatever it was, it would have to be a part of the O.T. course, and not an alternative within the "options" list.

The recommendation here would be that Hebrew should not be regarded as an "option" in the ordinary sense, but be given independent consideration within the compulsory course.

5. In view of the above considerations, our Optional subjects list would read:—Broadcasting, Church Music, Church Architecture, Religious Drama, Youth Work, Down-town Parish Techniques, Missionary Methods; or advanced study in any one of the compulsory subjects.

6. Students would be obliged to do one of these subjects in their final year in the Hall. There would be no examinations, of course.

The other matters raised in Section 4b shall be dealt with in series and somewhat more briefly.

Church History

(a) Students should be encouraged to study Church History for three years.

(b) Church History should have three hours per week—certainly so,, if History of Missions is to be added to the present lectures.

(c) Any adequate treatment of the History of the Reformation will require as its preface a brief review, at least, of medieval history. To elaborate this introduction into a complete course would entail the omission of much of the work done in the other periods. If it is desirable that students should have a close knowledge of medieval history, then they ought to be advised to take it in their Arts Course. However, the immediate purpose might be achieved by having an introductory course to the Reformation History Class. An extension of the Early Church History period would be less satisfactory.

Church Ministry and Sacraments

It is surely regrettable that any students leave our Halls without taking these lectures. If this does happen, then reorganisation of timetable is immediately necessary. In Sydney, this course is given every year to the Third Year students.

Presbyterian Church Government and Laws

Instruction in this subject should form an essential part of the Pastoral Theology Course (cf. above p. 3).

Liturgiology

This subject should be a part of the Pastoral Theology Course. If that lecturer is not qualified to teach it, then one of the other members of the staff ought to make it part of his special study. Most Church historians have been obliged to follow up this subject in the course of their private research.

Pastoral and Sick Visitation

Instruction on this subject is obviously the responsibility of the Pastoral Theology lecturer. But the Commission might well:—

- (a) reaffirm the importance of Bible reading and prayer in the homes of parishioners as a necessary feature of a Christian minister's visit;
- (b) invite a panel of Pastoral Theology Lecturers to prepare a manual for the direction of students in sick and other visitation.

Spiritual Discipline

A course of teaching on this subject is highly desirable, and no doubt some of the Halls provide it. It is a matter on which most students need guidance, imaginative guidance. Students who have to handle the Bible in critical and questioning fashion; who are often tried by the intricacies of alternative readings and conflicting exegesis; do require to be urged, at the same time, to retain for the Bible a place in their devotional life. It is not always an easy thing to do, especially at the beginning of one's ministry, and help at that time would certainly be appreciated. Material on this subject is being prepared by the Victorian Group of the Iona

(Community by the Rev. Donovan Mitchell, and this material could very probably be put at the disposal of the Commission.

Practical Training

This subject will already have been discussed under the heading: "F. The Course in the Hall: (1) Should there be only one type of Course?" Obviously it is relevant there, because Practical Training must be regarded as an integral part of the basic course of theological training. Here we are more concerned with the relation of Practical Training to Optional Subjects—in the first instance at any rate.

The Optional Subjects, it has already been argued, should be based, partly at least, on the principle of providing some particular skills which the students will require in their life's work. It would, therefore, be wise to employ that same principle in the consideration of the question of Practical Training. Thus, men who hope to do down-town parish work ought to be "related" throughout their entire Hall Course to an inner suburban charge. The work that they have to do in such charges must not be onerous, nor must it interfere with their studies. On the other hand, those students who intend to work in the country should be sent to the country during the long vacation, to be under the supervision of an ordained Minister. In both cases this supervision should continue in their first year after leaving the Hall, through an assistantship in a charge. Those who are interested in Church Music or Broadcasting should be put in touch with experts in these subjects; and, where possible, given some practical work to do.

In the matter of Christian Education, it is imperative that the Halls make arrangements with the local Teachers' Training Colleges, that the students may have some experience of teaching children before they go to parishes. At present, too much is left to the inspiration of the Holy Spirit in this regard. In fact, it is desirable that training in teaching method be also given at the Teachers' Training Colleges, unless there is a qualified educationalist on the theological staff. To this same end, students should be advised to take Education as a subject in their Arts Course.

In regard to the Iona Community method of training on Island and Mainland, it should be said that the success of the experiment is to be found in several factors: (a) the Community has a full-time staff, free to move about; (b) it has the money to finance experimental schemes; (c) the Church of Scotland is much further ahead in its "mainland" schemes than is the Church in N.S.W. at least. The inner suburban charges of Sydney have very little support financially from the Church at large (except those under Social Services supervision, and they are in the minority). Moreover, the Community's method of practical training is integrally linked with the Community theology, sociology and so on—to a degree which is at the moment beyond the realm of possibility in Sydney. It should be said, though, that with the development of the Hinton project, an excellent centre will be established for the "Island" part of the practical training. It has already begun to prove itself so. It remains for the Community to secure adequate "mainland" centres (it has no more than one or two in Sydney at present) before a total Iona method of practical training could be initiated. It would be worth-while achievement.

Finally, in regard to practical training, the error of stereotyping our men must be avoided. The sensible way—and it forms a link with the status quo—is to give one type of practical training to some men, and different types to others. Radical alteration cannot come overnight, but it can be achieved ultimately by taking certain immediate and possible steps, such as have been indicated.

Section 4c — Post Hall

There can be no doubt that the Halls have responsibility for the direction of the studies of men who have graduated from them into the ministry. It must also be admitted that in the past this responsibility has not been emphasised. It is not sufficient that arrangements be made for supervision of post-Hall study—though these will be necessary. The process must begin within the Halls, and this end may be achieved in two ways:—

(1) As previously mentioned (see Optional Subjects (3)), in Third Year Hall, the attempt might be made to discover the special aptitude and interest of the senior students; and opportunity given them to lay the foundations of specialised study. The Third Year study in that field could then be regarded, not as a complete entity in itself, but as the pre-

paration for, say, a course of three years' study in the subject. It would have to be laid down also that a student undertaking such a course should, after leaving the Hall, communicate at intervals of three months, the progress achieved to his supervisor in the Hall. In some cases, it might even be necessary for the supervisor to suggest a time of study. The difficulty which not a few of our Ministers, who are keen to do some research of their own, meet, is that they don't know where to begin, or which books to use as jumping-off points.

(2) Perhaps, also, a firmer stand might be taken in regard to Arts graduates, who avoid doing the B.D. It is one source of disappointment in Sydney that in the Third Year Class in Session 1950 there will be three Arts graduates who could easily have done the B.D. of Sydney University, and who have not offered themselves for it. These men are obviously not exercised to their full limits in doing the ordinary Hall Course. We must urge, as far as in us lies, our best men to take full advantage of the educational facilities that are provided for them in their years in the Hall. Only so can we ever hope to maintain the longstanding association of Presbyterianism with theological scholarship.

To turn now to the Post-Hall situation: the suggestions made in the questionnaire sheet are admirable:—

(1) Refresher courses are a necessity. These would be provided in two ways:—

(a) During the Hall vacations, conferences of three Presbyteries could be held in different centres throughout the State, at which series of lectures would be given by members of staff. In N.S.W. several such conferences have been held over the past four years, and have now established themselves on an annual activity. At these annual conferences, reading and study for the year could be mapped out.

(b) State Refresher Courses are also a possibility, though the difficulty of bringing large numbers together has to be frankly faced. If they were held about Assembly time, or in the few days after Assembly, it might well be that a fair number of Ministers could attend. February is perhaps a better choice (cf. Melbourne School of Theology).

It should be made clear that attendance at Refresher Courses is not to be regarded as part of the Minister's holiday; and obviously the co-operation of Kirk Sessions would have to be sought in this regard.

(2) Students who have graduated B.D. should be encouraged to study for the Doctor's Degree either of M.C.D. or Sydney University. The staff in the Halls would be more than willing to suggest lines of research, and to maintain correspondence contacts with such students. Private study is both simpler and more interesting when it is directed along specific lines than when it is diffused over the wide range which any modern theological bookshop provides. Those who do not aim at a higher degree must be encouraged to write for theological journals. If steps were taken of this sort, then the conception of a research institution would become much less visionary than it must be confessed to be at present.

Comment on relation of Ethics to Christian Worship (raised in F. (21)):

(1) The time allowed for the teaching of Ethics in our theological courses is quite inadequate. So many of the problems that Ministers have to deal with in their pastoral work are ethical that it is essential that they should have a very thorough training in the subject.

(2) It is difficult to see what is meant by the statement that Christian Ethics is now seen to be a department of Christian Worship. Probably the suggestion arises from the idea that the whole of our life is worship. But a general notion of that kind must not be allowed to confuse us in our allying of the proper subjects one with another. Surely Christian Ethics and Theology form a well-matched pair. In fact, it is just when Ethics is divorced from Theology that ethical issues become obscured.

On the other hand, the statement about the relation of Ethics to Worship may have its root in an A. G. Hebert linking of the two; but for that Anglo-Catholic analysis we are not quite ready yet in the Presbyterian Church.

4. Memorandum by Mr. S. L. Prescott, Master of Ormond College, Melbourne

Some Ideas on Training for the Ministry

I had hoped to avoid the labour entailed in putting my present thoughts on paper, because firstly I have not yet been able to think through this urgent problem of our Church, and secondly I have not the necessary factual knowledge on which to base logical argument. But with these

apologies, and following the request of my Melbourne colleagues, I submit these notes on my present ideas.

A. General Considerations

1. The majority of candidates for the ministry will not and should not be schoolboys. This is a determining factor.

2. The purpose of a "standard of entry" is to determine that those entering are suitable to training as Ministers. Does an academic standard ensure this?

3. Surely we require: proof of balanced development, proof of personal integrity, proof of spiritual conviction, proof of mental vigour and proof of certain aptitudes.

4. While the "young intellectual" should show proof of achievement by matriculation and a University degree, the young artisan should show proof by another method.

5. The only final proof is of course experimental. This I suppose is the thesis of the threefold call. The length of the experiment is limited by economics. The balance of factors demands a minimal experimental period (probation) of one year.

6. Although the present Home Mission course should be abolished in a number of cases (see 4 above), the apprenticeship method of training has many advantages.

7. The present system of training of 3 plus 3 years must be replaced by 6 years, i.e., "Theological training" must by definition and practice be made the entire period of training and not limited to the Hall years. This will have definite psychological advantages. In consequence the present "entrance" examination will cease to exist as a break in training. It should be replaced by "entrance requirements" of whatever type decided (see 3 above) at the beginning of the course which will be followed by a "Probationary year". During the whole of the period of training candidates should be under the discipline and direction of the Senatus, and each year will be both an "exit and an entrance".

8. The real scandal of the Home Missions course is that the student commences an apprenticeship with no firm foundation, and often holding most peculiar views.

9. We don't want a "double standard", but this does not mean that we should not cater successfully for all categories of "called" men—the schoolboy, the University graduate, the artisan, etc.

B. Special Consideration

It is unwise to launch a candidate for the ministry on a course of training in the University without any preliminary training in the basic concepts of the Christian faith and the Presbyterian viewpoint. This is becoming more unwise as the University becomes more secular.

1. The University is secular and where "religious" at all is Marxist. These years become therefore more a "trial of faith" than an intellectual exercise. This results in either a failure of faith or an undesirable "case hardening". The Evangelical Union or the Student Christian Movement become responsible for work that should be the province of trained teachers. The E.U. is too dogmatic, the S.C.M. is too vague.

2. A disciplined Christian mind will get more from such secular study than one relying on the first flush of an emotional upheaval. Pre-training in Sunday School, Bible Class and by the average sermon is to-day an inadequate preparation for this secular training. Changes in the last fifty years have resulted in a rise in the general average of pro-university "culture," and a definite fall in the average standard of "religious education". Pastoral oversight and College tutorials during this stage are not sufficient.

3. During my term students have attended University classes when mentally and spiritually they have not been capable of benefiting by this experience and certainly have not known what to look for.

4. In my experience the more adult candidates usually don't know how to work or what to look for, and have no impelling force other than the elusive quest for the "magical letters" in their early years. The brighter members of this group (1st Class material) usually wake up late in the third year and realise what has been inadvertently missed.

C. Trying to Collate These Considerations

I would recommend the following broad lines — but fuller consideration will be necessary to fill in the details.

1. Without prejudice to a decision on entrance requirements (see A.2.3.4), I would recommend that the first year of "Theological training" should be probationary and consist of FULL TIME STUDY in

- (i) (a) Introduction to Theological studies, covering foundation of the faith, history of the faith within our times, present day denominations (METHODS and SEMINARS).
 - (b) English Bible introduction to method of study—One Old Testament book and One New Testament book designed to stimulate a desire for language study (METHODS and SEMINARS).
 - (ii) Introduction to Greek (New Testament Greek?).
 - (iii) Introduction to Hebrew.
 - (iv) One University subject—History or Philosophy (possibly English).
2. Completion of first year will in fact determine whether the candidate has the necessary "entrance requirements". At the end of the first year—
- (i) the student will have a minimum of professional training;
 - (ii) his first enthusiastic interest in Christianity will have found some satisfaction and enrichment;
 - (iii) he will have found a reasoned as well as an emotional dogmatism;
 - (iv) he will have some knowledge of the direction in which he is going;
 - (v) the Senatus will be in a position to comment on and predict his intellectual personal ability and type, and grade him for further training;
 - (vi) the student and teacher will have forged an important personal link.
- D. At this stage candidates will be graded for further training into categories adapted to personal needs—
- A. Full University course and "exit" (or B.D.) 5 years (Poss. 6).
 - B. Further year of University subjects and Hall course—4 years.
 - C. Further two years of University subjects and Hall course—5 years.
 - D. One year of "student assistant" plus Hall course—4 years.
 - E. Two years of "student assistant" plus Hall course—5 years.
 - F. Candidature terminated—useful laymen or Home Missionaries.

E. Notes on some necessities in this further training.

1. ALL STUDENTS will be under the control, direction and discipline of the Senatus.
2. A student assistant will be distinct from a Home Missionary. This will be a true apprenticeship—of advantage to the student and the congregation of the "station". The present Home Mission course will be abandoned and psychologically the double standard will disappear with it.
3. Students under A or B or C going to the University will be required to do either Hebrew 1 or Greek 1 as the language or both. Students will be required to attend 1 hour per week in the language study not included in the University course. Similarly the supervised study of English Bible will be continued throughout the entire course.
4. Students under D and E (student pastors) will be required to continue studies in Greek N.T. and Hebrew and English Bible. They will be required to submit two sermons per year for criticism and preach one in metropolitan area. They will be required to read a certain number of specified books (this task not to be made impossibly large), and if possible (?) to visit the Theological Hall for a few days every six months if for the only reason to substantiate the thesis made in E.I.
5. Students pursuing method A, B or C should, if possible, serve a year as assistant minister at termination of training and after licence.

Finally

I realise that as outlined this scheme is "bare bones" only and considerable detailed discussion will be essential before it can be made a living reality, but it has certain obvious advantages, among which are—

1. Disciplinary—the senatus is the responsible body and the student will know where he stands.
2. Psychological—it is a single system of training—and variations necessary for this age take place within it. It is the only effective and practical method of eradicating the "slur of the double standard".
3. Educational — it prolongs the time of contact between expert teacher and student and gives the adult student a true year of orientation.
4. Selectional—it puts the real test of selection after the probationary year.
5. Economic—it spends money where money should be spent and will probably eradicate the old hit and miss methods.
- fi. Professional — it is a professional course — cultural education finds its place within a directed course.

7. The new concept of student assistant is, I think, a useful one.
8. Impartial—in that it caters for all shades of schoolboy and adult, the intellectual and the artisan.

Note.—Such a course raises the problem of the B.D. I see no reason at all for the B.D. continuing to be a post-graduate course. Such examination papers as I have seen suggest that this contention is reasonable. An effort should be made to alter the regulations so that it will be a first degree—probably requiring a four years course in which passes in certain first year courses at the University would be included. If this were possible it would fit in well with this revised scheme.

STUDIES FOR TRAINING OF WOMEN WORKERS (Min. 185)

The Committee has endeavoured to put machinery in order for the work of this new Committee appointed at last General Assembly. The following regulations have been prepared, viz.:—

1. The subjects of the Exit Exam, shall be Old Testament, New Testament, Church History, History of Christian Missions, Theology, and Christian Education.
2. Students shall take the subjects of the Exit Exam, at such stages of their course as may be determined by the Faculty concerned.
3. Examinations in other subjects must be passed to the satisfaction of the Faculty in the respective States.
4. An Exit Certificate shall be issued to a student who has passed the Exit Exams, in the prescribed subjects and concerning whom the State Faculty has certified to this Committee that the requirements of the Training of Women Workers have been carried out.

In the preparation of a Syllabus of Studies the Faculties in New South Wales and Victoria were asked to provide copies of their teaching syllabus. After examination of their replies a curriculum of studies in the basic subjects was drawn up with suggested text books, and books of reference as given in Appendix. The following curriculum contains a list of books which need not necessarily be the text books in any particular set of years, but which indicates the standard which must be achieved.

The appointment of Exit Examiners will be made upon the advice of this Sub-Committee, consisting of Rev. Principal Hector Maclean, Rt. Rev. J. E. Owen, Director of Studies in Rolland House, and Miss C. Ritchie, Principal of Rolland House.

In view of the immature nature of the preparation for the work of this Committee it is suggested that the Faculties in New South Wales and Victoria be authorised to examine their students and report results to this Committee for the necessary certificates for 1950, and that the Committee be instructed to appoint External Examiners for 1951.

E. H. McLEAN SHUGG, Convener.

Appendix

The following curriculum contains a list of books which need not necessarily be the text books in any particular set of years, but which indicates the standard which must be achieved:—

Basic Subjects

Old Testament

First Year.—Term I: Lectures on General Introduction. Term II: Lectures on Pentateuchal Criticism.

Recommended Text Books.—“Israel in World History,” A. W. F. Blunt. “The Old Testament—Its Making and Meaning,” H. Wheeler Robinson. “The Thought of the Old Testament,” Christopher R. North.

Second and Third Years.—English Bible: Micah, Habakkuk, Jonah. A course of lectures on “Sin and Sacrifice in the Old Testament.” “The Rediscovery of the Old Testament,” H. H. Rowley.

New Testament

First Year.—History and Principles of Textual Criticism—Cannon. General Introduction to New Testament Theology. Exegesis of John and Colossians.

Recommended Text Books.—“The Text of the New Testament,” K. Lake. “The Text and Cannon of the New Testament,” A. Souter. “The Unity of the New Testament,” A. M. Hunter. Commentaries on John by

E. Hoskyns and by J. H. Barnard; and on Colossians by J. B. Lightfoot and by E. F. Scott.

Second and Third Years.—Introduction to the Pauline Epistles. Theology of the Johannine Writings. Exegesis of Romans and Philemon.

Recommended Text Books.—“Introduction to the New Testament,” A. H. McNeile. “Christianity According to St. John,” W. F. Howard. Commentaries on Romans by C. H. Dodd and by Sandy and Headlam; and on Philemon by J. B. Lightfoot and E. F. Scott.

Church History

Part 1.—Pre-Reformation period. Williston Walker, “A History of the Christian Church,” pp. 1-236 (with emphasis on the beginnings of the organisation within the Church in apostolic times . . . the development of the doctrine of the Person of Jesus Christ and the origins of the Church v. State controversy).

Part 2.—The Reformation. Williston Walker, “A History of the Christian Church,” pp. 335-478. T. M. Lindsay, “History of the Reformation,” Vol. I.

Part 3.—Post-Reformation. Williston Walker, “A History of the Christian Church,” pp. 481-590. J. R. Fleming, “The Church in Scotland, 1843-1929,” Vols. 1 and 2.

History of Christian Missions

The History of Christian Missions from 1500. The beginnings of Modern Missions, and the influences operating. Growth of modern Missionary Societies, their ideals and methods.

Recommended text books: “The Unquenchable Light” and “Missions Tomorrow,” K. S. Latourette.

Christian Education

1. Aims of Religious Education.

2. Psychological Considerations: The bearing of child psychology on the choice of methods at various stages, particularly adolescence.

3. Principles and Methods of Teaching: Lesson preparation, teaching methods, use of aids, discipline, value of indirect and informal teaching.

4. Organisation: Sunday School, Bible Class, Youth Clubs, Adult Education.

Recommended Text Books: “The Approach to Religious Education,” Basil A. Yeaxlee; “Christ and Modern Education,” Chas. E. Raven; “Present Day Problems in Religious Teaching,” Hetty Lee; “What is Christian Education?” (Christian News Letter Book), Marjorie Reeves and John Drewett; “Child Psychology and Religious Education,” Dorothy F. Wilson (S.C.M. Press).

Comparative Study of Religion (Compulsory for Foreign Mission Students only).

Early Forms of Religious Belief and Ritual. General Survey of Living Religions of the East. Special Study of Buddhism (1950 only).

Recommended Text Books: “Introduction to the History of Religion,” Jevons; “Dawn of Religion,” Waterhouse; “Some Living Religions of the East,” Cave; “The Beginnings of Religion,” E. O. James; “Outline of Buddhism,” Ward; “A History of Religion,” Vol. 2, Moore.

TRUSTEES (Min. 171)

Your Trustees have to report that no active steps have been taken by them since the last meeting of this Assembly.

The Chairman of the Trust, Mr. Roland Love, died on April 16th, 1950, and the Law Agent, Mr. A. G. Proudfoot, predeceased him. The services of each of these gentlemen were of great value to the Trustees and we mourn their loss.

The Trustees have come to the conclusion that it is not possible for them to carry out any useful work and ask the Assembly to make other provision.

The attempt made to deal with the property of the Presbyterian Church of Australia, held in various States, by the creation of a Deed of Trust, has not proved effective owing to registration difficulties in more than one State. So far as is known no actual vesting of property in the Trustees has taken place. For the time being, it is considered advisable that one of the State Corporate Trustees should hold all such property subject to direction of the G.A. of A. Probably it would not matter greatly which of the bodies, that of Victoria or N.S.W., acted, but the powers of the latter seem rather more comprehensive under the relevant State, legislation and this course is accordingly recommended.

JOHN DOWNES,
Acting Convener.

VISUAL EDUCATION (Min. 48)

The Committee has met periodically and taken cognisance of developments in the various States, among which is the appointment of an Audio-Visual Education Committee in Western Australia, and a Visual Education Committee in New South Wales. Each is fulfilling an important task by encouraging the use of visual aids for Church purposes, and seeking out ways and means of satisfying the universal need for high quality teaching material. In Victoria Visual Education and Broadcasting have been combined to form a new Audio-Visual Education Department, with a full-time Director.

Pursuant to instructions of the General Assembly 1948, the Committee has maintained the closest co-operation with the Australian Religious Film Society, as a result of which, apparatus, 16 mm. films and film strips of the highest technical and teaching quality has been made available on the most favourable terms to all Presbyterian congregations and Sunday Schools throughout the Commonwealth.

In 1945 only two congregations of all denominations used films as a regular part of corporate worship. Today over 800 Churches own 16 mm. motion picture projectors, and nearly 3,000 Sunday Schools possess or have direct access to film-strip projectors. This remarkable record is due largely to the initiative of the Presbyterian Church in the field of Visual Education.

The Committee has been fully alive to the new opportunities provided by television. It has examined and continues to examine, all relevant information from Britain and America, and has in mind definite plans for the specific contribution which the Presbyterian Church can make to the religious life of Australia, through this latest medium of recreation and instruction.

C. T. F. GOY, Convener.

REPRESENTATIVES TO THE AUSTRALIAN COUNCIL FOR THE WORLD COUNCIL OF CHURCHES (Min. 187)

Your representatives beg to report as follows:

"With deepest regret we record the passing of one of our number, the Very Rev. Dr. Wilson Macaulay, whose profound knowledge of the Ecumenical Movement, clear insight into its implications, and devoted service of its purpose, made him one of its eminent advocates. It was while on an ecumenical mission in the U.S.A., as Moderator-General, that his gifts were recognized and honoured by the University of Washington, which conferred upon him the degree of Doctor of Divinity. His passing is a very great loss to the Ecumenical Movement, as it is also a deep sorrow to his many friends, associated with him in it.

"The Australian Council for the World Council of Churches has a many-sided task, which it seeks to fulfil through a number of Commissions, namely: Faith and Order (N.S.W.), Social Order (Victoria), Evangelism (N.S.W.), Education (Victoria), Aborigines (Queensland), Immigration (The Federal Inter-Church Migration Committee, Victoria), International Affairs (Canberra), Inter-Church Aid (Victoria), Youth Department (Sydney).

"The Faith and Order Commission is making a critical examination of the various schemes of Church Union (South India, Ceylon, North India, etc.), with a view to discovering at what points, if any, they call for additions, modifications, or amendments before they can be considered a satisfactory solution of the reunion problem. It is also studying Oliver Tomkins' book, 'The Church in the Purpose of God', written in preparation for the Lund Conference.

"The Commission on Evangelism is collecting, and preparing for distribution, material concerning experiments in evangelism in other parts of the world; is urging State Committees to conduct experiments in ecumenical evangelism in selected areas; and is preparing for a fuller campaign to the nation at a later date.

"The Commission on the Aborigines is collaborating with the National Missionary Council and the Commonwealth Government in consideration of the precise character which Government and missionary assistance to the aborigines should bear.

"The Commission on Immigration has done excellent work in safeguarding the proportion of British to European migrants, in providing chaplains for migrant vessels, and in co-operation with the Government Immigration Department. An outstanding contribution was made to the Canberra Citizenship Convention, seven concrete resolutions presented by the Churches being unanimously adopted. Miss Margaret Holmes was appointed as Resettlement Officer for 'hard core' migrants and has done fine work.

"The Commission on International Affairs urged upon the Minister for External Affairs the proposal for Objective Observer Commissions at international danger points. This proposal emanated from the World Council of Churches. Australia fully supported it and the United Nations' General Assembly adopted it. The Commission is making its major concern, Australia's relations with Asian countries, particularly Indonesia.

"The Commission on Inter-Church Aid, which has undertaken the former work of the Churches International Relief and Rehabilitation Committee (which had already forwarded £5,500 from Australia) has appointed the Rev. Frank Byatt as its full-time Secretary and has prepared for an Australia-wide drive for the £50,000 which the Australian Churches are asked to contribute. Approval has been obtained for the objective to include Asian as well as European Churches. The appeal of this Commission is particularly commended as the most concrete and appealing way in which the Churches can express their new-found togetherness.

"The Commission on Social Order is working on a statement in regard to Communism and has had referred to it the matter of Chaplains to Trade Unions. One such chaplaincy has been obtained in Queensland. Properly handled this can help all the Churches to a much better relationship with thousands of men in the trade unions who have a vaguely defined goodwill towards the Churches.

"The Commission on Education played a definite part in the passing of new legislation for Religious Instruction in the State Schools of Victoria. Now that this major objective has been achieved an investigation of the possibilities of chaplaincies and Christian centres in the Universities will be made.

"The Youth Department has sent a draft constitution to the Australian Council for Christian Education. That Council is unable to accept the draft in its present form, but has sent forward other proposals for the consideration of the Australian Council for the World Council of Churches. A visit of the Rev. D. T. Miles, of Ceylon, has been arranged for early next year.

"Several important actions have been taken throughout the year. The Coal Industry Tribunal, the miners' leaders, and the Minister for Labour and National Service, were interviewed to ascertain whether the Council's good offices could be used for reconciliation of the parties to the dispute, with encouraging results. The appointment of two representatives to the Conference on Inflation was welcomed by the Prime Minister. Their presence was welcomed by the Conference as a whole. They were able to make important contributions to the thought of the Conference and gathered a great deal of information which should be of value to the Churches in the future.

"The Australian Council has requested the World Council of Churches to use it in any way it may think appropriate as a Christian Council within a western nation close to Asia. The Council's hope in making this suggestion is that Australian Christians may play a special part in the interpretation of Asia to the West and vice versa.

"The Australian Council commends Whitsunday to the Australian Churches as an appropriate occasion for special mention of the World Council of Churches in public worship, in view of the universal observance and special significance of the day.

"The World Council's unity has been given us by God in order that we may evangelize more effectively in obedience to Jesus Christ. This calls for closer unity between divided communions. A whole Gospel for a whole world to the whole man requires the witness of the whole Church. The way to a

more effective evangelism lies through the recovery of a relevant witness in daily life in the part of the laity who constitute 99 per cent, of the membership of the Church. This requires, further, better knowledge of each other at the local level.

"As a means towards that end the World Council of Churches Fellowship is warmly commended, the membership fee in connection with which has been amended. Individual membership remains at £1/1/-; Group membership (not exceeding four in number) is permitted at *S2 2* -, Churches as congregational units are asked to enrol their ministers, paying the fee of £1/1/- on their behalf; Corporate membership for groups within congregations (such as P.W.M.U. or P.F.A., etc.) may be admitted at the fee of £1/1/-; wall badge and literature are supplied to such groups. All fees are per annum. Eighty per cent, of these membership fees is credited to the denominational contribution to the Australian Council's Budget. This may prove a very good way for raising a denomination's allocation.

"The experience of the representatives to the Australian Council for the World Council of Churches demonstrates the need for having a Committee of the Assembly to deal specifically with Inter-Church relations and ecumenical affairs generally. It is accordingly recommended that such a step should be taken."

YEAR BOOK (Min. 100)

The Committee has found itself confronted with the difficulties which beset all publications in this time of constantly increasing costs, particularly in regard to newsprint and printing. The price has been increased from time to time, and in 1951 is 3/- per copy.

Methods of increasing the circulation have been considered at length and all Boards of Management in most States were circularised and asked to place continuous orders for one or more copies for use of their members. In one State an effort was made through the agency of the Men's League to advance sales. The result of this effort has been to increase sales by 93 in 1951 over the sales for 1950. The comparative figures are as follow:

	Sales	Deficit
1949	1229 ..	£55 5 6
1950	1260 ..	£74 8 ll
1951.....	1353 ..	£75 16 7

The accumulated deficit is therefore £206/1/-.

The information contained in the Year Book is of great value to many people and if the publication is discontinued it will be a great loss to the Church. It would appear that we cannot hope to advance the sales much over the present figure and the costs continue to rise. It cannot be continued unless the Assembly accepts the financial responsibility.

The Editor, the Rev. E. C. Day, B.D., has prepared the book with care and efficiency and we record our appreciation of the high standard of his work.

W. A. ALSTON, Acting Convener.

Communications

I. Re Presbytery of Penola (Min. 235)

24th January, 1950.

The Very Rev. Dr. R. W. Macaulay, Clerk of the G.A. of A.,
The Manse, Camberwell.

Dear Dr. Macaulay,—As you will see by Minute 171 (6) of the enclosed extracts, I have been instructed to forward to you a copy of all the relevant Minutes of the State Assembly of Victoria dealing with the transfer of the Presbytery of Penola to the jurisdiction of the General Assembly of the Church in South Australia.

Please find the extracts enclosed as instructed.

W. D. MARSHALL, Clerk of Assembly.

Extract Minutes re Penola Presbytery and South Australia

Overture 3—Assembly 1948

From the Presbytery of Penola (re Penola Presbytery).

To the Venerable the General Assembly;

WHEREAS the Presbytery of Penola for the main part is situate within the State of South Australia; and WHEREAS the Presbytery of Penola is a Presbytery of the General Assembly of Victoria; and

WHEREAS the interests within the Presbytery are in many ways-centred in South Australia; and

WHEREAS the main difficulties of communication between that Presbytery and Adelaide have been removed; and

WHEREAS there is large scope for developmental work to the west and north of that Presbytery; and

WHEREAS the State General Assembly of South Australia needs strengthening; and

WHEREAS the transfer of the Presbytery of Penola to the State of South Australia would materially strengthen that Assembly and thus the whole Church of Australia;

NOW THEREFORE, the Presbytery of Penola humbly overtures the General Assembly of Victoria to take these premises into consideration and effect the transfer of that Presbytery to the State General Assembly of South Australia, or do otherwise as the General Assembly may deem best.
Minute 160 (Assembly 1948)

Overture 3 (re Penola Presbytery) was laid on the table and received.

The Rev. W. L. Collins and the Rev. A. H. Leitch stated the Overture, Questions were called for.

According to notice, the Rev. W. L. Collins moved:

“That the Assembly sustain the Overture, and authorise the transfer of the Presbytery of Penola to the State General Assembly of South Australia from January 9, 1949.”

The motion was seconded.

According to notice, the business moved the omission of all words after “That the Assembly,” with a view to inserting other words, namely:

“Sustain the Overture in so far as it brings the matter before the House and refer the matter contained in the Overture to the Emergency Commission set up under Overture 2.”

The amendment was seconded and approved and the words omitted.

The Business Convener moved the insertion of the words.

The amendment was seconded and approved and the words inserted.

Minute 271 (Assembly 1948)

The Report of the Emergency Commission was laid on the table and received.

The Rev. J. M. Stuckey moved the Deliverance:—

“That the Assembly—

“9. Refer to the Committee on Union with S.A. and Tasmania the matter contained in Overture 3.”

The Deliverance was seconded and approved.

Minute 171 (Assembly 1949)

171. The Report of the Committee on Union with South Australia, and Tasmania was laid on the table and received.

The Rev. E. H. McL. Shugg moved the Deliverance:

“That the Assembly—

"1. Declare its willingness to transfer its jurisdiction over the Presbytery of Penola and the sessions and congregations thereunder to the General Assembly of South Australia to the extent to which the General Assembly of South Australia may now exercise jurisdiction over presbyteries, sessions and congregations in accordance with the Basis of Union of the Presbyterian Churches of Victoria and South Australia, or may at any time hereafter.

"2. Declare that as any hiatus in relation to jurisdiction over property should be avoided, it would be inexpedient to attempt to transfer jurisdiction over the Presbytery of Penola or any session or congregation thereunder to the General Assembly of South Australia unless this Assembly is satisfied that on such purported transfer taking place the General Assembly of South Australia would be in a position to exercise a similar jurisdiction in relation to the property of, or held in trust for, the congregations affected by the transfer as would thereby be renounced by this Assembly.

"3. Therefore instruct the Committee on Union with South Australia and Tasmania that as this Assembly has not received any report regarding—

- (a) the trusts or other basis on which the property of the congregations of the Presbytery of Penola situated within the State of South Australia is held;
- (b) the steps which would be necessary to have such property held for those congregations as congregations of the Presbyterian Church of South Australia;
- (c) the facility with which such steps may be taken; and
- (d) whether the sessions and congregations of the Presbytery of Penola within the State of South Australia concur in the proposed transfer and are ready and willing to do all such things as may be necessary to give effect thereto,

these and any other relevant matters should, after consultation with the Law Agents of the Presbyterian Churches of Victoria and South Australia respectively, be reported upon by the Committee to a special commission of Assembly, with power to act, consisting of: Rev. E. H. McLean Shugg (Convener), Revs. A. M. Clark, J. P. Hamilton, Jas. Jones, C. J. V. McKeown, E. W. Archer, T. J. Riddle, Rt. Rev. J. R. Blanchard, Mr. J. Rinder, Mr. F. M. Bradshaw, Mr. A. G. Proudfoot, Mr. H. W. Zelling, Revs. W. L. Collins, J. I. Williamson.

"4. Declare that, if this special commission of Assembly, after receiving a report in conformity with the requirements of clause 3, is satisfied that the sessions and congregations therein referred to concur in the proposed transfer and that the interested parties are able and willing within a reasonable time, and without cost to this Assembly, to take appropriate steps to have the property referred to in that clause held in connection with the Presbyterian Church of South Australia, then the Commission is authorised (a) to declare that, subject to the provisions of clause 5 hereof, the jurisdiction of the General Assembly of Victoria over the Presbytery of Penola and the sessions and congregations thereunder shall, to the extent to which the General Assembly of South Australia may now exercise jurisdiction over presbyteries, sessions and congregations in accordance with the Basis of Union of the Presbyterian Churches of Victoria and South Australia, be transferred to the jurisdiction of the General Assembly of South Australia as from the beginning of January, 1950, or such other date as this special commission may appoint, and to the extent to which the jurisdiction of the General Assembly of South Australia over presbyteries, sessions and congregations may at any time hereafter or from time to time be increased by variation or determination of the Basis of Union of the Presbyterian Churches of Victoria and South Australia, be transferred to the General Assembly of South Australia from the date or dates from which such increased jurisdiction over Presbyteries, sessions and congregations is assumed; and (b) to give such directions as this special commission deems proper to have the aforementioned steps taken in respect of property.

"5. Declare that, because of the desire of the Edenhope charge to continue within the jurisdiction of the Presbytery of Penola, in the event of the transfer of jurisdiction over that Presbytery and the sessions and congregations thereunder to the General Assembly of South Australia pursuant to clause 4—

- (a) the interested parties shall have the fullest authority of this Assembly to take the necessary legal steps to have the

trusts of all property held for the purposes of the Edenhope charge or any congregation forming part thereof varied so as to be held for the same purposes but in connection with the Presbyterian Church of South Australia, provided that no expense is thereby occasioned to this Assembly; and

- (b) if, or so long as, these trusts are not varied as provided in this clause, then, notwithstanding any action by this special commission of Assembly pursuant to clause 4, the Presbytery of Penola, in addition to all senses in which it shall continue to be a presbytery of the Presbyterian Church of Victoria pursuant to the provisions of the Basis of Union of the Presbyterian Churches of Victoria and South Australia, shall be deemed to continue to be a presbytery of the Presbyterian Church of Victoria in so far as a presbytery having jurisdiction over the Edenhope charge might have any concern or function with respect to any property held in trust for the purposes of that charge or of any congregation forming part thereof; provided that in the event of the Union of the Presbyterian Churches of Victoria and South Australia at any time being determined, if these trusts have not by then been varied as provided in this clause, it is to be understood that they must then be varied within such reasonable time as the General Assembly of Victoria shall specify, and, if not so varied, the Edenhope charge shall revert to its present status as a charge of the Presbyterian Church of Victoria and be attached to a presbytery thereof.

“6. (1) Instruct the Clerk to furnish extracts of all relevant minutes of this Assembly and of this Special Commission of Assembly to the Clerk of the General Assembly of Australia.

(2) Instruct the Committee on Union with S.A. and Tasmania to include the report referred to in clause 3 in its report to the next General Assembly.

“7. Extend to the Penola Presbytery and the people of its congregations, and also to the Assembly in South Australia, the best wishes and prayer of this Assembly for the extension of the Master's Kingdom through all years to come by the work of the Church in that State.”

The Deliverance was seconded.

172

The Deliverance was approved.

The Special Commission of Assembly appointed by the Assembly meeting in Melbourne in May, 1949, according to Minute 171, Clauses 3 and 4, met on Tuesday, 10th January, 1950, at 3 p.m., Assembly Hall, Melbourne, and was duly constituted.

The Commission passed the following resolutions:—

“Inasmuch as report has been received from the Committee on Union with South Australia and Tasmania as follows:—

(1) Presbytery of Penola has advised officially that the Sessions and Congregations of the Presbytery within South Australia have accepted the proposal of the transfer of the Presbytery to South Australia and are now in accord with it;

(2) That an examination by the Procurator of the Presbyterian Church of South Australia of the titles of property held by the Presbyterian Church in Penola Presbytery in South Australia shows—

(a) that most of these titles are held for the respective congregations concerned as bodies corporate under the law of South Australia;

(b) that there are several titles held under special trusts some of which are in process of being placed in order, and as to the remainder the Procurator of the South Australian Church is of opinion that no difficulty is anticipated in having properties covered by these titles held for the South Australian Church—

it is hereby agreed to accept this Report and declare that, the requirements of the Assembly having been met, the proposed transfer of Penola Presbytery to the Presbyterian Church of South Australia is approved as from 1st January, 1950, according to the provisions contained in the Minute of Assembly, May, 1949, No. 171, Clauses 4, 5, 6 and 7.

“The motion was carried.”

The Special Commission above-mentioned “had power to act” so that the above intimation is advised as from the Assembly regarding the definite act of the transfer of Penola Presbytery to South Australia.

II. From Victorian Assembly re Miss Amy B. Todd (Min. 147)

12/1/50

The Very Rev. Dr. R. W. Macaulay, Clerk of the G.A.A.,
The Manse, Camberwell, Vic.

Dear Dr. Macaulay,—In reference to the case of Miss Amy B. Todd and the Direction of the State Assembly of the Presbyterian Church of Victoria to the Presbytery of Melbourne East (A.B.B. May, 1949, Min. 282), which was upheld by the G.A.A. (G.A.A.B.B., 1948, Min. 69), I have to inform you that the Presbytery reported to the State Assembly in a private Communication which is being held in retentis on the action taken by the Presbytery to implement the Direction of the Assembly, as follows:—

After giving the text of two resolutions approved by the Presbytery, one of which indicated that Miss Todd had refused to acknowledge the jurisdiction and authority of the Presbytery of Melbourne East in the matter and the other adjudged Miss Todd to be accordingly guilty of contempt of Court, the Communication states: "The Presbytery therefore reports to the Assembly, which directed it to hear and determine the matter, that it heard Miss Todd and gave her the fullest opportunity of being heard again and of bringing her evidence and her witnesses, but that this act of contempt on her part prevented the Presbytery from determining the matter in any other way than by declaring that the charges are unsupported and therefore do not stand."

W. D. MARSHALL, Clerk of Assembly.

III. From N.S.W. Assembly re Roll (Min. 236)

The Manse, Drummoyne,
June 13, 1951.

The Clerk of Assembly,
The Presbyterian Church of Australia.

Re Roll, General Assembly, N.S.W.

Dear Dr. Macaulay,—I have to report that during 1950, the Congregation of Rylstone-Kandos (Presbytery of Bathurst), extended a Call to the Rev. Robert James Wray, ex-Minister of Burt, Presbytery of Londonderry, and the Congregation of Guildford (Presbytery of the Hawkesbury) extended a Call to the Rev. Roland Francis Mackay, Minister in a Parish within the bounds of the Presbytery of Brechin and Fourdoun.

These Calls were made with the knowledge and approval of the Home Mission Committee of this Church. Each Minister mentioned presented a Certificate of Status from his Presbytery and was Inducted by the Presbytery of the bounds, but neither had been "received" by the Home Mission Committee of this State Assembly, as prescribed in Procedure and Practice, Division F, Rule 195 (c).

The attention of the Presbyteries concerned having been directed to this omission, they approached the Home Mission Committee, which received both Ministers on May 1st, 1951, nunc pro tunc, and certified this action to this Assembly.

As the Reception of Ministers is a function in which, by the Articles of Agreement, the General Assembly of Australia is supreme, this Assembly held that it had no power to condone the abovementioned irregularity. It therefore resolved to make up its Roll including the names of the two Ministers concerned cum periculo and to seek condonation by your General Assembly.

Accordingly I request the General Assembly of the Presbyterian Church of Australia to condone the irregularity of the Inductions to Rylstone-Kandos and Guildford, and to declare the Rev. Robert James Wray duly Inducted to the Charge of Rylstone-Kandos as from December 19th, 1950, and the Rev. Roland Francis Mackay duly Inducted to the Charge of Guildford as from January 30th, 1951.

An Exact Minute anent this matter is attached hereto.

Yours faithfully,

A. C. GRIEVE, Clerk of Assembly.

EXTRACT MINUTE

First Sederunt

1. At Sydney, and within the Assembly Hall, Margaret and York Streets, on Tuesday, 15th May, 1951, at 7 p.m., the General Assembly of the Presbyterian Church of Australia in the State of New South Wales convened.

Public Worship was conducted by the Moderator, the Right Rev. Hector Harrison, M.A., B.D.

Thereafter the Assembly was constituted with Prayer.

Inter alia:—

3. The Certified Rolls of Presbyteries were laid on the table, together with certain Elders' Commissions, and a letter from the Home Mission Committee certifying that the Rev. Robert James Wray from Northern Ireland and the Rev. Roland Francis Mackay from Scotland, who had been called by the Congregations of Rylstone-Kandos and Guildford respectively, had been received as Ministers of the Presbyterian Church of Australia by the said Home Mission Committee on the 1st day of May, 1951, nunc pro tunc.

It was moved, seconded, and agreed: That the Assembly:—

1. Receive the Certified Rolls.
2. Sustain the Elders' Commissions submitted.
3. Receive the communication from the Home Mission Committee.
4. Make up the Roll of Assembly as follows, cum periculo.
5. Request the General Assembly of the Presbyterian Church of Australia to condone the irregularity of the Inductions to Rylstone-Kandos and Guildford, and to declare the Rev. Robert James Wray duly Inducted to the Charge of Rylstone-Kandos and the Rev. Roland Francis Mackay duly Inducted to the Charge of Guildford.

Closed with Prayer.

Extracted from the Records of the General Assembly of the Presbyterian Church of Australia in the State of New South Wales, this Thirteenth day of June, 1951.

By me,
A. C. GRIEVE, Clerk of Assembly.

IV. From Assembly of Western Australia (re Thanks for Help Received)
(Min. 237)

1st June, 1949.

The Very Rev. Dr. R. Wilson Macaulay, B.A.,
Clerk of Assembly, G.A. of A.,
20 Waterloo Street,
Camberwell, E.6, Victoria.

Dear Sir,

At the 49th Session of the General Assembly of the Presbyterian Church in W.A., the following resolution was carried unanimously, viz., inter alia: "Express thanks to the General Assembly of Australia for its interest in and practical help to the Church in Western Australia." (Vide Min. 105: 2. Blue Book 1949.)

Members of Assembly have a lively sense of the continued interest and practical help which the General Assembly of Australia takes in our cause here in the West, and gratefully acknowledges the same, with our thanks for all the encouragement and stimulus which it brings to us.

Yours faithfully,

JAS. ADAMSON,

Deputy Clerk, General Assembly.

V. From Centenary Celebrations Committee (Min. 238)

6th February, 1951.

Dr. R. Wilson Macaulay,
Clerk, General Assembly of Australia,
20 Waterloo Street,
Camberwell, E.6.

Dear Dr. Macaulay,

The above Committee, acting under instructions of the Special Commission (Min. 26, 3), November, 1950, sent an invitation to the Moderator-elect of the Church of Scotland to visit Victoria at a time convenient to fit in with the Jubilee Session of the G.A. of A. and the Scotch College Centenary.

We have a reply from Dr. Caldwell, Principal Clerk, intimating that Dr. White Anderson is able to accept our invitation and will be with us from end of August to middle of October.

Mr. Marshall has asked me to let you know of this so that you can inform the G.A.A. officials that Dr. Anderson will be at the G.A. of A. in September.

With kind regards,

Yours sincerely,

JOHN P. HAMILTON,

Vice-Convener.

VI. From New South Wales General Assembly (Min. 239)

(re G.A. of A. Property)

8th June, 1949.

The Clerk of Assembly,
The Presbyterian Church of Australia.

Dear Dr. Macaulay,

I have to inform you that the General Assembly, New South Wales, at its Session in May, 1949, received the instruction from the G.A. of A. that State Assemblies holding property belonging to the General Assembly of Australia should transfer it to the G.A. of A. Trustees.

It was resolved: "That the G.A. of A. be informed that this General Assembly does not hold any such property."

I have to inform you accordingly.

Yours faithfully,

A. C. GRIEVE,

Clerk of Assembly.

VII. From the Presbyterian Church in Canada (Min. 240)

10th August, 1951.

Rev. W. D. Marshall, M.A.,
Clerk of the General Assembly of Australia,
3 Hyslop Street,
Burwood, E.13, Victoria, Aus.

Dear Mr. Marshall,

On behalf of your sister Presbyterian Church in the Dominion of Canada, we wish to extend greetings on the occasion of the Golden Jubilee of the Australian Church. We are always delighted to hear of your continued progress and to be visited from time to time by ministers and laymen from your Commonwealth.

Sharing, as we once did, the same foreign mission on the New Hebrides, we are delighted to know that the work continues that was begun by our pioneer, Dr. John Geddie. Like yourselves, we have a great home mission problem, and your Inland Mission, under the late lamented Dr. John Flynn, has been an inspiration to others attempting similar work.

The information has just reached us at the time of writing of the passing of the late Very Rev. Dr. R. W. Macaulay, who was so beloved by those who knew him in our Church.

In sending our greetings to you, you will rejoice to know that last year we celebrated the 75th anniversary of the drawing together of the various Presbyterian groups in all the Provinces of our Dominion into the Presbyterian Church in Canada. Although our numbers are not so great as they were in the days prior to 1925, the prospects of the advancement of our Church and the great need for its continuance in this Dominion grow with the passing years.

It is regretted that we could not have a representative with you on the great occasion of your celebration, but we wish you God speed and ever greater usefulness in the work of extending His Kingdom.

Yours in the Master's service,

E. A. THOMSON,

Clerk of General Assembly.

JOHN McNAB,

Convener,

Committee on Correspondence
with other Churches.

VIII.—From the Presbyterian Church in the United States (Min. 241)

27th August, 1951.

Rev. R. Wilson Macaulay, D.D.,
Presbyterian Church of Australia,
Camberwell, E.6,
Victoria, Australia.

Dear Sir,

Our Board of Education is making every effort to assemble information for a feature of its official journal for the men of our church. A copy of this little magazine, "Presbyterian Men", is enclosed herewith.

The feature which we have in mind is designed to acquaint our laymen with the world-wide work of our Reformed churches—those holding memberships in the World Presbyterian Alliance.

In order to assemble accurate information and suitable illustrations for this issue of our journal, it is necessary for us to request a considerable amount of material from the Moderators or Presidents of all of the Reformed churches associated with the World Presbyterian Alliance. Will you kindly have this letter placed into the hands of the Moderator or President of your denomination?

We have from Dr. Marcel Pradevand an article and pictures and a letter commending this undertaking. We hope that you and the Moderator, or President, of your church will find it possible to comply with the somewhat extensive requests you will note in the enclosed letter.

We shall be most grateful for any assistance you may find it possible to give us in accumulating the information and illustrations for what we believe will be a highly significant issue of our journal.

Cordially yours,

CAMERON D. DEANS,

Editor, "Presbyterian Men."

Presbyterian Building,
Eight North Sixth Street,
Richmond 9, Virginia.

IX.—From the Presbyterian Church of England
(Committee on the General Assembly on Malaya)
(Min. 242)

August, 1951.

The General Secretary,
Presbyterian Church of New South Wales.

Dear General Secretary,

I am writing on behalf of the Malaya Committee of the General Assembly of the Presbyterian Church of England to ask if you can help in what is, to us, a matter of special urgency at this time. I refer to the great need of filling the vacancy in Malaya of our Penang Church.

Penang is our oldest congregation, and because Sumatra and Siam are included in its "parish" it has the largest area of responsibility of our Malayan Churches. Yet there has been no resident minister in Penang since Malaya was liberated in 1945.

These are times when Europeans in Malaya, mostly scattered and isolated communities, greatly need pastoral care. Presbyterians and members of the Free Churches generally (for whom our Church is the natural spiritual home) from our country and from yours, and from all parts of the Commonwealth, need our ministrations.

We are receiving help for our European congregations in some parts of the country from our missionaries in Malaya. Fortunately the European congregations no longer desire isolation and segregation. They welcome such association with Christians of all races as is possible, though language prevents complete integration. Just as the missionaries help the European congregations and create such links as are possible with the Chinese congregations, so the ministers of the European congregations seek every opportunity of bringing all races together into as close, brotherly association of Christian equality as is possible. It is due to any minister who is likely to consider service in this field to explain this.

Our need is desperate, and I shall be very grateful if you will make it known. I should be pleased to hear from anyone whom you can recommend as being suitable.

Yours sincerely,

ALFRED WEBB,

Convener,
Malaya Committee of the General Assembly,
Presbyterian Church of England.

The Manse, 14 Elmwood Rd.,
Monkseaton,
Northumberland.

X.—From the North Sydney Presbytery (Min. 243)

Very Rev. Dr. R. Wilson Macaulay, B.A.,
Clerk, The G.A., Presbyterian Church of Australia,
20 Waterloo St.,
Camberwell, E.6.

Dear Doctor,

At a meeting of this Presbytery held on 28th June, 1949, the following resolution was carried:

"That the Presbytery ask the G.A. of A. to formulate and publish a brief and simple statement of faith."

Yours sincerely,

H. S. BUNN,
Clerk of Presbytery.

XL—From Reception of Ministers' Committee (re W. J. Evans)
(Min. 244)

6th March, 1951.

Dear Dr. Macaulay,

Your letter of 1st March has just reached me and I hasten to reply.

1. A letter of inquiry was received from W. J. Evans in 1946 and a form of application was sent by me.

2. This form was returned with many documents in April 1948, a month after I had left for Amsterdam. The petition states that he was ordained at Church of Christ, Swanston St., Melbourne, on 16th November, 1944, by the Churches of Christ, Victoria. In a covering letter of 29th April, 1948, Dr. Fraser, Presbytery Clerk of Ballarat, raised the question of Mr. Evans' ordination and was doubtful. He had written to Principal Williams and had received from the Secretary of the Advisory Board of the Churches of Christ a letter stating that he "was ordained in November, 1944", which he enclosed. Apparently Mr. Richardson, Acting-Convener, and the Committee were satisfied, and sent his petition forward to the G.A.A., which accepted him as an ordained minister; otherwise the petition would have been referred to the College Committee.

3. Recently I received an urgent request to let Mr. Evans have his Certificate of Status, as the H.M. Committee of Victoria were desirous to have him settled at Meeniyah (letter of 11th January, 1951, signed by McLean Shugg). To expedite matters I sent out a message to each member of the Executive giving details and asking for an answer. McDougall, Grieve, Flockhart, and Hunter approved; no answer from Richardson; so I sent the Certificate, as the Senatus of Ormond had given him a clearance.

4. Mr. Evans, you will agree, is on strong ground in insisting that he has been accepted as an ordained minister by the G.A.A. in 1948 subject to certain conditions which he has now fulfilled. The whole case swings on the decision of the Committee to accept him in 1948 and recommend him to the G.A.A. If the G.A.A. in 1928 decided that no minister of the Churches of Christ could be received as an ordained minister, then I regret that this Committee seems to have had no knowledge of the decision.

Yours very truly,

W. CUMMING THOM,

Convener, Reception of Ministers' Committee.

3 Mason Avenue,
Cheltenham, N.S.W.

XII.—From N.S.W. Historical Records Committee (re Church Emblem)

(Min. 245)

At the meetings of the General Assembly of the New South Wales Church held in May, 1951, under the Report of the Historical Records Committee, a special committee was appointed to examine and deal with various matters of record and administration, with power to refer any matter requiring the attention of the General Assembly of Australia to that body. Among the matters considered by the Committee was the Church Emblem, concerning which the following report was submitted to the Committee:

THE CHURCH EMBLEM

In the 1883 Assembly the Publications Committee reported that they had "after mature consideration chosen an emblematic device for the Church, which, they trust, will give universal satisfaction." There is no reference to it in the findings of the Assembly. In 1884 the Committee reported that "the emblematic church device, ordered by last Assembly, has been cut in London, and is now in use." The Minute of the Assembly approved "the emblematic Church device." There is no description of the device, but it appears in the 1884 Blue Book, and in the same form which is now in common use. It contained the Burning Bush, the Southern Cross, St. Andrew's Cross, the rose, shamrock, and thistle, and a star in the shield at the top of the emblem. The Rev. J. H. Terras in an article published in the "Messenger" of July 30, 1909, connects this star with Balaam's prophecy in Numbers 24: 17: "There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel"; and also with Rev. 22: 16, which says "I Jesus . . . am the root and the offspring of David, the bright and morning star."

The emblem also contained behind the Burning Bush a very faint dotted outline of the Latin Cross—so faint that it would readily escape observation.

In 1939 the emblem appears in an altered form. The star at the top is omitted, and the Latin Cross appears in broad outlines in white on a black background. There is nothing in the official records authorizing this change, nor is there is any report in the records that the change had been made. There is, however, a record in the Minutes of the General Purposes Committee to the effect that the present form is officially recognized.

In the Introduction to the Constitution and Procedure and Practice of the Presbyterian Church of Australia, it is recorded that the Queensland Church adopted the N.S.W. crest in 1895, substituting the word "Queensland" for "New South Wales". It is further recorded that the General Assembly of Australia "during its first Session in 1901 adopted as its 'emblematic device' the one in use in the Churches of New South Wales and Queensland, substituting the word 'Australia' for the names of these States."

There is no uniformity of practice. In Victoria the older form is still used and appears on the Year Book and Blue Books printed in that State since 1939. Blue Books printed in New South Wales, however, use the form adopted by this State. Queensland has a different form from either. The Latin Cross is given prominence, but the star at the top is retained.

It has come to our knowledge that some Presbyteries and congregations use a form of the emblem in which the word "Australasia" is substituted for "Australia". Some of our Church Colleges use an emblem in which the general form of the Church emblem is retained and at a glance could be mistaken for the Church emblem. But the name and motto of the College is substituted for the name and motto of the Church.

The foregoing facts suggest that some steps should be taken to secure uniformity of form and usage throughout the Church and obviously the General Assembly of Australia is the only body which could define and regulate such form and usage.

The matter is therefore referred to the General Assembly for consideration and such action as may be deemed appropriate, by the Historical Records and Library Committee of the New South Wales Assembly.

C. A. WHITE, Convener.

XIII.—From General Assembly of Presbyterian Church of Victoria
(re Sunday Observance) (Min. 200)

3rd September, 1951.

To the Venerable the General Assembly of Australia,

The General Assembly of the Presbyterian Church of Victoria at its meeting in Melbourne on Wednesday, 30th May, 1951, resolved in respect to the appended Overture as follows:

"Transmit the Overture simpliciter to the G.A. of A. for their consideration."

Overture

"To the Venerable the General Assembly of the Presbyterian Church of Victoria.

Whereas the General Assembly of the Presbyterian Church in May, 1950 (Min. 256), adopted a deliverance upon Sunday observance; and

Whereas the Youth of the Bible Classes of the Hartwell Presbyterian Church, being of the opinion that such deliverance was too vague for the purpose of enabling them to understand the true nature of Sunday, requested the Session of such Church to give consideration to the matter with a view to advising them upon the proper use of Sunday; and

Whereas the Session made the following findings on the matter:

1. There is a clear distinction between the Jewish Sabbath and the Christian Sunday.

2. Sunday is the day for recalling to mind both our Lord's resurrection and His conquest of sin, death, time and this world order, which victory was manifested in His rising from the dead. Thus Sunday is a festival. From the first, the Christian obligation upon the Lord's Day was the "weekly gathering of the whole Body of Christ to its Head, to become what it really is, His Body". Sunday in the days of the early Christian Church was a working day, but its congregations made an opportunity to assemble for the joyful worship of God.

3. We can find no scriptural warrant for the practice of Sabbatarianism within the Christian Community. "Christianity inherits from Judaism the tradition of one day of rest in seven. But the Christian Sunday is not the Jewish Sabbath and our use of it should not be bound by the prohibition of the Fourth Commandment."

4. In our judgment, it should be understood that each Christian who truly participates in corporate worship, so that his conscience is cleansed and quickened by communion with the Risen Lord, is entitled to spend the day as his conscience dictates, provided that he bears in mind that Christ is Lord of all Life and all Time.

5. We believe that the wise policy for the future is to appeal to men to celebrate with us on Sundays the Resurrection festival as a cardinal principle of life, and to accept it as holy, joyful and life-giving discipline; and

Whereas the Session feels that it would be beneficial to the whole Church if the General Assembly were to adopt such findings as a general guidance to all Presbyterians;

NOW THEREFORE the Session of the Hartwell Presbyterian Church humbly overtures the General Assembly of the Presbyterian Church of Victoria to take these premises into consideration and adopt the aforementioned findings as a declaration of its policy upon the proper use of Sunday, OR do otherwise as the General Assembly in its wisdom may deem fit.

The Reverend Donovan F. Mitchell and Mr. G. U. Nathan were instructed by the Session to prepare this Overture and to state the matter when it comes before the Presbytery for transmission to the Assembly.

Extracted from the minutes of Session, 7th day of December, 1950.

DONOVAN F. MITCHELL, Moderator.

G. U. NATHAN, Clerk.

The Rev. D. F. Mitchell moved that Presbytery transmit simpliciter the Overture from the Hartwell Session to the General Assembly. The motion for the transmission of the Overture was seconded and approved.

Extracted from the minutes of Presbytery of Melbourne North at its meeting on 5th February, 1951, by me,

(Signed) GRAEME BUCKNALL, Clerk of Presbytery."

Extracted from the Minutes of the General Assembly of Victoria by me this 3rd September, 1951.

W. D. MARSHALL, Clerk of Assembly.

XIV.—From the Australian Council of the World Council of Churches
(Min. 246)

10th September, 1951.

Rev. W. D. Marshall,
Clerk of the General Assembly of the
Presbyterian Church of Australia,
3 Hyslop Street,
Burwood, E.13, Victoria.

Dear Mr. Marshall,

May I draw your attention to the following minute of the Executive-Committee of our Council which met on 5th September in Sydney:

"A summary of information concerning the Lund Conference on Faith and Order, the World Conference of Christian Youth in Travancore, India, and the enlarged Central Committee Meeting of the World Council of Churches in Lucknow, India, in late August, December and December-January, 1952-53, respectively, was tabled.

"It was agreed to urge member Churches to be as fully represented' as possible at all these meetings. It was agreed to urge the imminent General Assembly of the Presbyterian Church of Australia to consider the fullest possible provision for representation at these meetings and at the Second Assembly of the World Council of Churches at Evanston, Illinois, in 1954."

We should be grateful if you would draw this minute to the attention of the forthcoming General Assembly of the Presbyterian Church of Australia for its serious consideration. You will already have direct information from Geneva as to the extent of your possible representation at Lund, while information concerning your youth delegation at Travancore may be had from the Australian Council of Christian Education in Melbourne. The exact number of Australian representatives for the Lucknow meetings has not yet been transmitted to us, but we shall be entitled to a larger delegation than is usual at meetings of the Central Committee. The plea of our Executive would be that in view of the very great important of the international witness of the Christian churches acting together in the World Council at the present time, and in view of the necessity for the closest possible relationships between Australian and Asian churches, you should give earnest attention during your forthcoming meetings to the provision of funds for a worthy delegation? from your own church. We appreciate the fact that this is no simple matter for you, but we are assured that you are aware of its importance.

Yours fraternally,

JOHN GARRETT, General Secretary.

XV.—From the State Assembly of New South Wales
(re Ebenezer Church, 1803) (Min. 247)

The Clerk of Assembly,
The Presbyterian Church of Australia.

Re First Presbyterian Service, N.S.W.

Dear Dr. Macaulay,

I am instructed to inform you that it has been ascertained that the settlers who arrived in New South Wales by the ship "Coromandel" went to Ebenezer on the Hawkesbury River in 1803. The Assembly has accordingly determined to celebrate, in 1953, the 150th Anniversary of the first Service-conducted by Elder James Mein. This Commemoration will be held in Ebenezer Church, Australia's oldest church still in use for public worship, during the 1953 Session of this Assembly.

The Assembly further resolved to draw the attention of the General Assembly of Australia to the sesqui-centenary in 1953 of the first Presbyterian Service held at Ebenezer in 1803, with the request that the General Assembly of Australia make suitable arrangements for its observance, and with the further request that the Moderator-General conduct the service on Saturday during the General Assembly of New South Wales, viz., Saturday, 15th May, 1953.

Yours faithfully,

A. C. GRIEVE, Clerk of Assembly.

XVI.—From the Presbyterian Church of South Africa
(Min. 249)

30th August, 1951.

The Moderator-General,
General Assembly,
Presbyterian Church of Australia,
Melbourne, Australia.

Dear Sir,

I have been informed that the Jubilee Assembly of your Church will convene in Melbourne on Wednesday, September 12th.

In the name of our Church, I send to you our greetings and good wishes on this memorable occasion. We rejoice with you in the service which your Federal body has been enabled to render to the people of the Commonwealth for the past fifty years, particularly in the production of Youth Literature. We remember, too, the work of the Federal Board of Missions, not only for the Aborigines, but also for the regions beyond your own borders.

We trust that you have a very blessed Jubilee Assembly and pray that our Heavenly Father will continue to bless your efforts for the extension of His Kingdom within and beyond the borders of your Commonwealth.

With fraternal greetings,

Yours very sincerely,

DONALD McRae,

Moderator, General Assembly.

XVII.—From Presbyterian Church of the New Hebrides
(Min. 248)

Tangoa,
South Santo,
New Hebrides,
1/9/51.

The Clerk,
General Assembly of Australia.

Dear Sir,

I have been asked by the General Assembly of the Presbyterian Church of the New Hebrides to convey to the General Assembly of the Presbyterian Church of Australia our greetings on the occasion of the jubilee of one of our parent Churches. The Assembly just concluded here in the New Hebrides was only our Third Session, and the young Church looks with gratitude on the older home Churches for the work that has been done over the past years, and for the help and support given to the New Hebrides by supporters in Australia, New Zealand and the United Kingdom. We pray that in your deliberations you may be richly blessed by God, and that the Assembly may be used by Him for the up-building of His Kingdom.

Yours sincerely,

C. WILLIAMSON,

Clerk of Assembly.

Overtures

^I.—From the Home Mission Committee, anent the Australian Inland Mission and Home Mission Work (Min. 25)

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

WHEREAS under the Articles of Agreement the General Assembly of Australia has only a limited jurisdiction in connection with Home Mission work, and

WHEREAS such work was carried on by a Standing Committee called the Home Mission Committee which found its work at a standstill through lack of funds and any defined sphere of operations, and

WHEREAS a special Committee called the A.I.M. Board was appointed to undertake Home Mission work in the remote areas of Australia, and

WHEREAS this Board was most successful in capturing the imagination and help of the people of Australia for work of this kind, and

WHEREAS this Assembly in 1945 saw the necessity for co-ordinating the work of these two Committees, and the work of State Home Mission Committees, by appointing yet another Home Mission Committee called the Commonwealth Co-ordinating Committee on Home Missions, and

WHEREAS for several years the activity of the Commonwealth Co-ordinating Committee on Home Missions proved to the advantage of the Church, and in particular provided a closer link than before with the activities of State Home Mission Committees and their practical assistance, and

WHEREAS there has thus developed a multiplicity of Home Mission Committees with ill-defined spheres of influence and authority, and

WHEREAS it appears wise to bring Home Mission administration under one Committee and at the same time retain the good qualities of the three Committees now existing,

IT IS THEREFORE humbly overtured to the General Assembly to take these premises into consideration and—

1. Appoint the Aust. Inland Mission a Special Committee of the Assembly with 32 members of whom State Assemblies shall each nominate a proportion, as follows:—N.S.W. 6, Victoria 6, Queensland 4, S.A. 3, Tasmania 2, W.A. 3, and of the remaining 8 members the General Assembly shall elect 4 from each of the States of N.S.W. and Victoria after nomination in writing.

2. Declare that nominations from N.S.W., Victoria and Queensland State Assemblies shall include the Directors or Superintendents for the time being of the Home Mission Committee of their respective States.

3. Appoint a Convener and a Vice-Convener of the Board, one from the N.S.W. State Assembly's nominations, the other from the Victorian State Assembly's nominations, the first Convener to be the present A.I.M. Convener resident in N.S.W., the Vice-Convener shall be also a member of his State's Home Mission Committee. These appointees shall hold office for 6 years, and be eligible for reappointment.

4. Appoint an Executive of the A.I.M. Board to consist of not more than 10 members resident in the same State as the Convener, including the Home Mission Superintendent or Director in that State, and also at least 3 from Victoria, and 2 from Queensland, one of whom in each case shall be the Director or Superintendent of Home Missions of the State Assembly.

5. Instruct that this Executive shall meet at least thrice annually, and for other meetings whenever such are required for business of special importance.

6. Authorise the Executive to appoint a Sub-Committee of members of the Convener's State to meet as often as required to deal with ordinary emergent business.

7. Abolish the Home Mission Committee and the Commonwealth Co-ordinating Committee on Home Missions.

8. Instruct the Code Committee to amend the code where necessary.

9. Give these changes in the Articles of Agreement interim authority, and remit them to Presbyteries and State Assemblies to report to next General Assembly.

Or decide otherwise as the General Assembly in its wisdom may deem fit.

On behalf of the Home Mission Committee,

E. H. McLEAN SHUGG, Convener.

II.—From the General Assembly of the Presbyterian Church of Queensland, anent the Age of Candidates on Entry to the Home Mission Course (Min. 289)

At Brisbane within the Ann Street Church, on Thursday, 17th May, 1951, at 9.30 a.m., the Assembly met and was constituted with prayer, the Moderator presiding.

INTER ALIA: Pursuant to Clause 13 in the deliverance of the Home Mission Committee report it was moved, seconded and approved that the Home Mission Committee be instructed to (1) Overture the General Assembly of Australia to amend Rule 2 Clause 2 of the General Assembly of Australia Home Mission regulations governing the entry of candidates into the Home Mission Course by the deletion of the word "twenty-three years" for the purpose of inserting the words "twenty-one years" (Year Book 1951, p. 68).

(2) Instruct Mr. R. S. Byrnes, B.A., and the Revs. Samuel Summers and James McPhail to prepare and forward the Overture.

(3) Appoint Rev. James McPhail and Mr. R. S. Byrnes, B.A., to present the Overture to the Assembly.

J. McPHAIL, Secretary for Missions.

Unto the Venerable the General Assembly of the Presbyterian Church of Australia:—

Your overturist, the General Assembly of Queensland, respectfully sheweth that—

WHEREAS the Home Mission Course, approved originally as a temporary measure, has become an established part of the Church's system of training her Ministers, and has proved of inestimable worth in maintaining the work and witness of the Church; and

WHEREAS there are as yet no signs that the Church can dispense with the course, there being at present 98 vacant charges (Year Book 1951) and many Home Mission Stations also without supply; and

WHEREAS the number of candidates offering in all courses is not equal to this demand for their services; and

WHEREAS the present earliest age for admission to the Home Mission Course is 23 years, by which time most men have completed their time of apprenticeship and are earning full trade or professional salaries; and

WHEREAS other organisations facing this problem have lowered the age of entry, e.g., the Government's age of entry into the Australian Military Forces is 17 years and our Rolland House at 18 years; and

WHEREAS these several circumstances are making it more difficult for men to answer the call of God and the Church and to undertake years of study towards ordination; and

WHEREAS it is found easier to get men to interest themselves as candidates at the age of twenty-one years and even earlier (that is, men who, because of shortage of means and other reasons, must of necessity take the Home Mission course) than at twenty-three years;

NOW THEREFORE it is humbly overtured to the Venerable the General Assembly of Australia to take these premises into consideration and—

1. Amend Rule 2 Clause 2 of the Home Mission Course by the deletion of the words "twenty-three" for the purpose of inserting the words "twenty-one".

Or to deal otherwise with the Overture as the Assembly may deem fitting.

Extracted from the records of the Home Mission Committee (Queensland) this thirtieth day of June, 1951, by me — James McPhail.

Rev. James McPhail and Mr. R. S. Byrnes were appointed to support the Overture before the Assembly.

III.—From the Committee on Overseas Ministers, transmitted by the Presbytery of Melbourne West, anent Ministers of Reformed Churches of Holland and Hungary (Min. 184)

To the Venerable the General Assembly of Australia:

WHEREAS there have come to Australia a large number of Dutch and Hungarian migrants who are members of the Netherlands Reformed Kirk, and the Reformed Church of Hungary respectively, and who owing to language difficulties cannot be ministered to except by one who can speak their language;

WHEREAS there have come with them ordained Ministers of the Netherlands Reformed Kirk and the Reformed Church of Hungary who desire to care for the spiritual life of their own fellow-countrymen and are so commissioned by their Churches;

WHEREAS the Home Mission Committees of State Churches have found it necessary to receive and appoint these Ministers to the care of migrants with gratifying results;

WHEREAS it is the desire of these Ministers, and of the Churches from which they have come that their nationals who are migrants should be assimilated in the Australian community and in the Presbyterian Church of Australia;

WHEREAS both of these Churches adhere to Presbyterian doctrine and polity, and train their candidates for the Ministry to a standard at least as high as that adopted by our Church in Australia;

NOW THEREFORE it is humbly overtured the General Assembly that to the Regulation 217 under Article IX or the Articles of Agreement govern-

ing the admission of Presbyterian Ministers with commissions, after the words "New Zealand" in line 3 of the first paragraph there should be added "Holland, or Hungary".

Or decide otherwise as the General Assembly deems fit.

The Presbytery of Melbourne West resolved: "That the Overture from the Committee on Overseas Ministers be transmitted simpliciter to the General Assembly of Australia." The Reverend Dr. R. Wilson Macaulay and the Reverend E. H. McLean Shugg were appointed to state the overture when it comes before the House.

Extracted from the minutes of the Presbytery of Melbourne West of its meeting on July 3rd, 1951, by me—

R. H. NOACK, Clerk of Presbytery.

IV.—From Certain Members of the Session of Albert and Middle Park Presbyterian Church (re Bible Class Handbook, "I Relieve") (Min. 104, 114)

WHEREAS the Bible Class handbook "I Believe" published by the Board of Religious Education professes "to aid in providing young people and others with . . . an understandable, usable faith" so that they may "know clearly what they believe and why they believe it";

WHEREAS this handbook is most vague in presenting the doctrines of the Church, and contains teaching contrary to the Confession of Faith;

WHEREAS as an example of such teaching it contains the following words (pages 30 and 31) which in themselves and in their context give a Sabellian explanation of the doctrine of the Trinity contrary to the Confession of Faith, chapter II, section 3: ". . . the word 'Person' in the doctrine of the Trinity does not mean what it means for us in ordinary everyday use. It is simply an English form of the Latin word 'Persona', and 'persona' meant a 'mask' worn by an actor, the 'part' he played, or the 'character' he happened to represent. But just as an actor may play three different parts in a play, and yet remain one man, so the one and only God is at one and the same time a creative or self-existent Being (whom we call the Father), a self-revealing Being (whom we call the Son), and a self-imparting or self-communicating Being (whom we call the Holy Spirit). . . . God is three Persons in a sense which is no more absurd than that of the plain assertion that John Brown is at one and the same time a son, a brother, and a father—the son of his father, the brother of his brother, and the father of his son . . .";

WHEREAS as a further example of such teaching it contains the following words (page 43) which in themselves and in their context deny the distinction between the church and the world and assert the universal Fatherhood of God contrary to the Confession of Faith, chapters III and XXV: "The Gospel proclaims that God . . . is the Father of all men . . .";

WHEREAS as a further example of such teaching it contains the following words (pages 121 and 122) which in themselves and in their context deny the teachings of the church on the state of men after death, contrary to the Confession of Faith, chapter XXXII, section I: "We can no longer maintain the notion of instant sanctification . . . at death . . . Many of our hymns speak of 'A land of pure delight . . . We are sure that that land will not be entered by us immediately at death. We have first to be made pure in heart';

NOW THEREFORE we the undersigned members of joint Albert and Middle Park humbly overture the Session to transmit this Overture to the Presbytery of Melbourne South for transmission pursuant to Rule 19 to the Venerable the General Assembly of Australia, that the General Assembly of Australia may take these premises into consideration and appoint an inquiry to be made into the teaching of this handbook and order that its circulation be suspended pending the result of such inquiry, or deal otherwise with the matter as the Assembly in its wisdom deems fit.

C. W. H. UMBERS, Elder.
J. A. WITHAM, Elder.

Received by the Session of Albert and Middle Park for transmission to the Melbourne South Presbytery for transmission to the General Assembly of Australia.

J. A. WITHAM, Session Clerk.
Albert and Middle Park Presbyterian Church.

28/7/1951.

The Presbytery of Melbourne South at its meeting on 14th August, 1951, resolved inter alia as follows:

“That the Overture be transmitted simpliciter to the General Assembly of Australia.”

Extracted from the minutes of Presbytery by me this 15th day of August, 1951.

A. J. PORTER, Clerk of Presbytery.

V.—From Presbytery of Melbourne North (re Nature and Function of the Holy Ministry) (Min. 262)

To the Venerable the General Assembly of Australia,
WHEREAS widespread confusion exists within the Church as to the nature and function of the Holy Ministry,

IT IS THEREFORE humbly overtured by the Presbytery of Melbourne North to the Venerable the General Assembly of Australia to take this premise into consideration and to set up a Commission to study and report to the next Assembly on the whole subject in the light of the doctrinal standards of the Church, relating the report to the question of the admission of ministers of other denominations to the Presbyterian Church of Australia,

Or do otherwise as the Assembly in its wisdom may deem fit.

The motion for the adoption of the Overture was seconded and approved and the Revs. R. Swanton and D. F. Mitchell appointed to state it when it comes before the House.

Extracted from the minutes of Presbytery by me on the 7th day of November, 1950.

GRAEME BUCKNALL, Clerk of Presbytery.

VI.—From Presbytery of Tasmania (re Training of Lay Preachers) (Min. 266-7)

At Launceston, and within Chalmers' Church, on Monday, 25th June, 1951, at 7.30 p.m., the Presbytery of Tasmania met pursuant to appointment, and was constituted with prayer.

Inter alia, it was moved by the Rev. A. M. McMaster that this Presbytery approve the following Overture, and forward it to the General Assembly of Australia. The motion was seconded and approved; and the Rev. A. M. McMaster and the Rev. J. C. Jones were appointed to support the Overture in the Assembly.

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

WHEREAS the shortage of Ministers and the necessary extension of the work of the Church is forcing laymen into increasing prominence in church work as lay preachers, and in other ways, and

WHEREAS the discrepancy between trained and untrained church workers is a source of difficulty to ministers and congregations, and

WHEREAS a College for Laymen has been formed in Hobart, and it has proven to be a satisfactory organization to train laymen of various denominations to a degree not catered for by their own churches; yet it feels handicapped because there is no accepted standard for the training of laymen as preachers, or as other workers in the church; and

WHEREAS the Bishop of Tasmania and the Master of Christ College, Hobart, have expressed a willingness to co-operate with such a plan,

NOW THEREFORE the Presbytery of Tasmania does humbly overture the General Assembly of Australia to take these premises into consideration, and instruct the College Committee to:

1. Prepare a suitable syllabus for a Commonwealth diploma to be established for lay preachers;
2. Investigate the possibility of an inter-church diploma, or other standard of training lay workers within the churches;
3. Confer with State Lay Preachers' Boards, and report to the next General Assembly.

OR to deal otherwise with this Overture as the Assembly in its wisdom may deem fit.

Extracted from the records of the Presbytery of Tasmania by me on 14th July, 1951.

JACK C. JONES, Clerk, Presbytery of Tasmania.

VII.—From the Committee on Reception of Ministers (Min. 165)

To the Venerable the General Assembly of Australia.

WHEREAS the arrangement whereby a Minister or a Licentiate of one of the Presbyterian Churches of Great Britain, Ireland, or New Zealand may be received either by the Committee on Reception of Ministers or by the Home Mission Committee of a State Assembly has caused some confusion in the minds of Presbyteries, and

WHEREAS little or no advantage would seem to be gained by the continuance of this dual form of admission

It is therefore humbly overtured by the Committee on Reception of Ministers to the Venerable the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and to give the sole right of admission to its own Committee, and to enact that Rule 195 be altered by the omission of all words after "General Assembly" in line 14, the Rule to read as follows:

"A Minister or a Licentiate of one of the Presbyterian Churches of Great Britain, Ireland, or New Zealand, who

- (a) is directly commissioned by the Colonial Committee of any such such Churches, or
 - (b) is directly commissioned by a Committee in any of such places appointed for the selection of ministers by any State Assembly or Presbytery of this Church, or
 - (c) has accepted a call by any congregation of this Church or has been appointed to some ministerial office in the Church,
- shall be received at once by the Committee on Reception of Ministers." Or to deal otherwise with the Overture as the Assembly may deem fit.

W. CUMMING THOM, Convener.

Petitions

I.—From Mr. K. V. Coombes (Student), for Validation of Course
(Min. 76 (5))

Unto the Venerable the General Assembly of the Presbyterian Church of Australia:—

The Petition of the undersigned Keith Victor Coombes respectfully sheweth:

1. That he was born in Sholinghur, South India, on 17th August, 1926.
2. That he was officially accepted as a candidate for the Ministry in 1946, and thereafter pursued a course of study at the University of Sydney and graduated Bachelor of Arts in 1949.
3. That by March, 1949, he had all the requirements for Entrance to the Theological Hall except a pass in Greek, and therefore sought and gained permission from the Theological Faculty to attend lectures and sit for examinations.
4. That during 1949 he passed the Entrance Examination in Greek (with 80 per cent.) and passed the First Year Examinations in the Theological Hall.
5. That during 1950 he passed the Second Year Examinations of the Theological Hall and also the Second Year Exit Examinations.

Your Petitioner accordingly prays your Venerable Court to condone this irregularity and validate his course.

And your Petitioner as in duty bound will ever pray.

KEITH V. COOMBES.

II.—From Mr. T. R. Pritchard (Student), for Validation of Course in
Theological Hall (Min. 76 (5))

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

The Petition of the undersigned respectfully sheweth:—

1. That he was born on July 18th, 1913.
2. That he was accepted as a candidate for the Ministry in the Home Mission Course of Training in 1945.
3. That in preparing for the Entrance Examination he planned to concentrate upon Greek in October, 1948, and in Hebrew in February, 1949.
4. That he failed in Greek in October, 1948, partly through the fault of the College Committee in that owing to confusion of papers the examination set was not wholly an examination of the work prescribed.
5. That where the examining body is thus at fault, it is the usual practice of educational institutions to grant the candidate a pass.

6. That as this was not done in his case, and as his time-table was thus upset, and owing to personal circumstances failed in both Greek and Hebrew in February, 1949.

7. That on the advice of the Theological Education Committee, Victoria, and with the permission of the Senatus of the Theological Hall, he entered the Hall as a private student in March, 1949.

8. That in October, 1949, he completed the Entrance Examination and satisfied the examiners in the prescribed portion of the Exit Examination.

9. That since that date he has satisfactorily performed all work required of regular students for the Ministry.

Your petitioner therefore prays your Venerable Court to take these premises into consideration, to validate his course in the Theological Hall, and to authorise the College Committee on his completion of the work prescribed for third year students to issue to him an Exit Certificate.

And your petitioner as in duty bound will ever pray.

THOS. R. PRITCHARD.

Theological Education Committee (Vic.): "Heartily recommends the Petitioner." Transmitted by College Committee.

III. —From Mr. G. J. Stewart (Student), for Validation of First Year in Theological Hall (Min. 76 (5))

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

The Petition of the undersigned, George John Stewart, respectfully showeth:—

1. That he was born in Sydney on 13th March, 1927.

2. That he was accepted as a Candidate for the Ministry in 1946, and thereafter pursued a course of study at the University of Sydney, and graduated Bachelor of Arts in 1950.

3. That by March, 1950, he had all the requirements for Entrance to the Theological Hall except a pass in Hebrew; and therefore sought permission from the Theological Faculty to attend lectures, and sit the First Year Examination in 1950.

4. That during 1950 he passed the Entrance Examination in Hebrew (with 84 per cent.), and passed the First Year Examination in the Theological Hall.

Your Petitioner accordingly prays your Venerable Court to validate his First Year, and to grant him the status of a Second Year student.

And your Petitioner as in duty bound will ever pray.

G. J. STEWART.

Transmitted by College Committee.

IV. —From Mr. F. J. Clark (Home Missionary), to Proceed to Ordination by a Shorter Course (Min. 31-36)

To the Venerable the General Assembly of Australia through the Presbytery of Sydney:

The Petition of Francis Joseph Clark at present stationed at Mortdale-Oatley humbly showeth:—

He was born in England in 1895, and received his education at a public school, then at Essex County High School. Leaving school, he was employed at clerical work till 1912, when he came to Australia with his parents.

During the 1914-19 war, being rejected for active service, he was employed on a Government ship-building project in a responsible position. After his marriage in 1920, he engaged in commercial pursuits, and at the same time was a regular lay preacher for the Baptist Church. In 1926 he purchased a business at Goolgowi, in far south-west of N.S.W., and was the postmaster and newsagent.

About the year 1929 he made verbal application to the H.M. Committee to become a candidate for the Ministry, but was informed that there was no provision for married men.

In 1930, at the request of Mr. A. J. Eipper, he supplied all the services in the Hillston-Gunbar Charge for a month with great acceptance, subsequently, with his wife, becoming Communicants of the Presbyterian Church.

Being asked by the Local Committee to augment Mr. Eipper's monthly service at Goolgowi, he conducted a service once a month till 1934, and also a monthly service at the home of Mr. Black, Rankin Springs, receiving many letters of thanks from members of the congregation.

On the translation of Mr. Eipper to Bingara, he supplied all the services in the Hillston-Gunbar Charge during periods between supply, aggregating over 12 months. Immediately following the induction of Rev. Chas. Keir he supplied the Griffith Charge for some months.

In 1934, having disposed of his business, he settled in Tumut, where he again engaged in commercial pursuits, and was inducted to the eldership and became Session Clerk, supplying the pulpit on several occasions.

In that position he carried through the difficult and delicate negotiations, and brought to fruition the plan to build a new Manse, and for a year combined the duties of that office with that of Secretary and Treasurer.

The Assembly of 1935, having declared its approval to the employment of married Home Missionaries, your petitioner made application, and was appointed, taking up duty at Ivanhoe in April, 1936.

Although undergoing three major operations in that year, he continued a successful work till November, 1938, when Rev. N. Ward was called to the newly sanctioned charge of Ivanhoe-Booligal.

While there, your petitioner organised the building of a Public Hospital, and carried on the duties of Secretary.

For the next three years he laboured at Belmont-Swansea, where the attendance at Sunday School rose from 25 to 95, a Sunday School was opened at Redhead, a Fellowship formed, the hall paid off, and a car purchased.

In November, 1941, on medical advice he applied for removal to a drier climate, and was appointed to Molong, remaining there till January, 1945.

During those difficult war years he exercised a ministry of helpfulness and comfort, not only to the Presbyterian folk, but to the Methodist Cause, which was for a long time without a Minister.

The Sunday School at Molong trebled its attendance, and two other Sunday Schools were opened.

The Sustentation Fund was more than doubled in the 31 years, the car paid off, and all the Church properties renovated, largely by the personal efforts of the Home Missionary and his family.

Again, other interests were not neglected and the efforts of your petitioner as Secretary of the P. and C. Association resulted in the building of a new school, and he was Acting Secretary of the District Hospital for some time.

In January, 1944, he was appointed to what was then the Nambucca Charge, with 13 preaching centres.

There being no Manse available, he lived in five different establishments for the first 18 months, and brought to success a plan to build a Manse at Macksville, with the end in view that the Parish could be divided.

The Manse, a building of six rooms and all modern conveniences, blinds and feltex floor coverings, was opened in September, 1946, and at the opening £450 was made available towards the cost, the balance being still paid off by regular monthly instalments.

In May, 1947, the position of the Charge was so sound that it was decided to divide the Charge into two Home Mission Parishes, and Mr. S. Axon was appointed to Bowraville. With six preaching centres, Macksville was able to pay a stipend of £312 p.a., while Bowraville has paid off a car and reduced their subsidy.

Four new Sunday Schools were opened while he was in charge of this Parish, and the Fellowship was strengthened.

He has found outlet for his gifts in the wider work of the district, being again the Secretary of the P. and C. for three years, and has been responsible for the organisation whereby a new High School was opened in February, 1950.

At the request of the Hospital Authorities, he carried out the staffing, equipping and administration of a Private Hospital taken over as a District Hospital, and from March, 1947, was the Chief Executive Officer, and was successful in an effort to have a new 44-bed hospital commenced this year.

He has received many gracious tributes to his pastoral work and preaching, and has filled the pulpits during holidays, of Lithgow (twice), Armidale, Leichhardt, and Cowra.

Your petitioner has four children, all of whom are Communicants of the Church; two of them are in the Nursing Service.

Throughout these years he has felt the restriction on his usefulness to the Church because he was not a Minister in full standing, but owing to his age there seemed no prospect of becoming an ordained Minister, as the provisions of the Beneficiary Fund regulation would have prevented his induction into a Charge.

Now that the above regulation no longer prevents him from being inducted into a Charge, and having made financial provision for the future,...

lie now desires to proceed to Ordination by whatever means is possible within the laws of the Church, and within the limits of what his age and ability may be possible, feeling that with his proven gifts he may yet give much more useful service to his Church.

To this end he has completed the 1st year Home Mission Course as a Private Student, except Greek, which he sat for in February, and now prays the General Assembly of Australia to consider his position, and enable him to proceed to ordination by a shorter course, or do with this petition as it may in its wisdom see fit.

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

F. J. CLARK.

Presbytery of Sydney: "Transmits the Petition to the G.A.A. for favourable consideration."

Presbytery of the Hunter: "Supports the Petition."

College Committee: "Is unable to support the Petition."

V.—From Mr. C. M. Fyfe (Home Missionary), for Ordination
(Min. 69-72)

The Presbyterian Church of Australia, General Assembly, via College Committee:—

I wish to be accepted as a candidate for ordination to the Ministry of our Church. I herewith enclose my credentials.

For the past two years I have been Missionary at Apollo Bay, under the Geelong Presbytery, I am now at Knox Church, Ballarat.

Previous to this I spent seven years as student probationer and missionary with the Presbyterian Church in South Africa.

I have never been licensed.

CHARLES M. FYFE.

The applicant completed the course of training for the Ministry prescribed by the Presbyterian Church of South Africa.

He served the Church in South Africa for seven years, but was not licensed nor ordained.

M. Committee, Victoria, reports: "Has served under the Committee since April, 1949, doing exceptionally good work; Committee knows of his experience in South Africa, and in the light of his life and work here can heartily recommend him."

The College Committee forwards the application, simpliciter.

VI.—From Mr. J. D. Penman (Home Missionary), for Ordination
(Min. 73)

To the Venerable the General Assembly of the Presbyterian Church of Australia through the Hawkesbury Presbytery and the Home Mission Committee:

The Petition of the undersigned, James Dick Penman, at present stationed at Riverstone, N.S.W., respectfully sheweth:—

Your petitioner was born at Wishaw, Scotland, in 1906, and is now married and has two children.

From baptism till the time of his departure for Australia the Church of Scotland was his spiritual home. During this time he was a pupil of the Sunday School and Bible Class, Communicant member, Sunday School teacher, and lay preacher.

He also served his apprenticeship as a grocer and provision hand and whilst not twenty-two years of age was a branch manager with his firm of employment.

In 1928, with his parents and other members of the family, he migrated to Australia. Arriving in Australia he followed his former line of business, also spiritual pursuits, serving for several years as an elder, superintendent of the Sunday School, and secretary of the Committee of Management at Gladesville Presbyterian Church.

Upon being approached by his Minister to take on Home Mission work, he felt that further knowledge was necessary for this arduous task, so he completed a two years' course set by St. Andrews' Theological Hall Committee for lay preachers and church workers, after which he applied and was accepted as a full-time servant of the Home Mission Department. He has served the Department for the past sixteen years as lay preacher and part time during the two years' training.

First full time appointment was to Maryville, Newcastle, where he was stationed for six years. During this period a new Church was built and completely furnished, most of the initial cost being paid upon completion of work, and the finances so arranged and organised that the balance owing

was paid within three years. Steps were taken for the purchase or erection of a manse; such purchase was made during the ministry of his successor.

Next sphere of service was at Kurri-Kurri in the South Maitland coal-fields. During three years there a block of land was purchased, the cottage adjoining the Church also purchased, whereon at a suitable date a Sunday School Hall is to be erected. A building fund for such was established with an accrued credit balance of between £200 and £300.

Broken Hill was the next place of labour, where he served for three years as assistant to the Minister there. The enclosed recommendation from the Rev. M. C. Gibb speaks of the work done there.

Owing to the ill-health of his elder boy he was transferred to his present charge, where he is nearing his third year of service.

At Marsden Park, part of the Riverstone Charge, a Sunday School was established, large kindergarten room erected, and piano purchased. In each place of labour the charge has, from being subsidised, reached the position of self-supporting.

The reason your petitioner has failed to pursue the full course of study being the nature of the various charges of labour and sincere desire to render his undivided attention to the practical work of the Cause in each congregation and place; the little spare time at his disposal being devoted to his mental equipment for the task through diligent reading of necessary works. To pursue the full course at his present age he feels that the best remaining years of his life would be spent chiefly in preparation for the passing of examinations, whilst the work of the Charge must inevitably suffer. Nevertheless, coupled with years of experience, he feels that ordination at this time would offer greater scope for service.

Your petitioner therefore prays your Venerable Court to take him on; trials for licence or do otherwise with this petition as the General Assembly in its wisdom may deem fit.

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

J. D. PENMAN.

The Rev. M. C. Gibbs (Broken Hill) "feels that, in view of the Petitioner's conspicuous and faithful service for 16 years, the Church could well grant the Petition."

The Rev. R. G. Cruikshank (former H.M. Superintendent): "The Petitioner gave much satisfaction and worked with zeal; and it would be to the advantage of the work if he were ordained after a shortened course."

The Presbytery of the Hawkesbury forwards the Petition, simpliciter.

The College Committee transmits the Petition, and intimates that, the Assembly having declared in 1948 "that in future long service shall not by itself be a ground for admission to the Ministry," the Committee is unable to support the Petition.

VII.—From Mr. Leslie Mitchell Fairey for Ordination (Min. 74)

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

The Petition of the undersigned humbly sheweth:

1. That your Petitioner is the son of the late Rev. F. C. B. Fairey (Congregational Minister in New South Wales and Tasmania), is married, and has three grown-up children.
2. That your Petitioner was born in Tasmania in the year 1887, and at the age of fifteen years began a business career, in which he continued for seven years. At the age of twenty-three he felt called to enter the Christian ministry, and undertook preaching and pastoral work with the Congregational Church in Tasmania.
3. That your Petitioner served for four years with the Congregational Union, in several congregations in Tasmania and Queensland. He resigned through a scarcity of churches which could take a married pastor in the latter State, and also because of a growing conviction that the Presbyterian policy was better suited to the development of the Church in Australia.
4. That your Petitioner received his primary education in South Australia. He also undertook a course of private study under the late Rev. Dr. Bufton, Ph.D., F.L.S. Upon beginning work for the Congregational Church in Queensland he was admitted to the Brisbane Congregational Theological College, where he attended and completed the prescribed three years' curriculum. The subjects taken were: English (including English Literature), Logic, Ethics, Greek, Biblical Exegesis (O.T. and N.T.).

Theology, Church History, Christian Evidences (Stewart), Apologetics (Bruce) and Comparative Religion, together with lectures and classes in sermon-preparation, elocution and preaching.

5. That in 1915 your Petitioner applied for admission to the Home Mission staff of the Presbyterian Church in New South Wales, and was accepted. Since then he has had thirty-six years' continuous service as a Home Missionary of the Presbyterian Church of Australia in the States of Victoria, Tasmania and New South Wales, the success of which work is well attested.

As instances of this he mentions that during his appointment at St. Andrew's Branch (Mission), Ballarat, his Moderator (the late Very Rev. John Walker, D.D.) informed him that his work was responsible for the Mission being raised to the status of a full charge ("St. Cuthbert's"). A similar advance took place at West Wyalong, N.S.W. At Ulverstone (Tasmania) a new Sunday School Hall was erected, and a new Church built at Gawler (out-station), and opened free of debt. At Lilydale (Tas.) also a small hall was built and at other preaching places improvements effected in the fabric of Church property. These various material improvements were but the expression of an awakened interest in their Church by the people concerned.

During the late war, and while he was at Yass, the elders of Yass congregation, of their own motion, wished to approach the Interim Moderator (the Rev. Hector Harrison) with the intention of preparing a petition from the congregations to your Venerable Assembly to have your Petitioner ordained, but he did not encourage their action. The incident is now mentioned as bearing on the acceptability of his work there.

- > . That the following are the places (with length of service at each shown in brackets) at which your Petitioner has held Home Mission appointments: West Wyalong (1 year), Guildford (2 years), Pioneer (1 year), Glenorchy (2 years), Ballarat (4 years), Bothwell (2 years), Hagley (4 years), Lilydale (3 years), Ulverstone (3 years), Myrtleford (2 years), Belmont (2 years), Yass (2 years), Cardiff (3⁺ years), Warren (2 years), Mascot (15 months). In addition, relieving work has been undertaken in various charges.
7. That in 1916 the General Assembly of Australia granted your Petitioner permission to sit for the Entrance Examination of the Theological Hall, with Hebrew as a subject. He sat for the said examination and passed in all subjects except Greek, despite pressure of Church and home circumstances and ill health. At this time he developed a duodenal ulcer (caused, his doctor informed him, by worry and overwork), and two years elapsed before he began to regain normal health. Because of this physical condition he did not pursue a regular formal theological course further.
8. Your Petitioner's length of service to the Presbyterian Church of Australia amounts to 36 years, during which time his suitability to the work of the ministry and successful experience have been well attested. He feels that his age and circumstances, training and long experience preclude expectation that any further lengthy course of formal study would add any materially valuable factor to his equipment for ordination—in which status it is his earnest desire to spend the remaining years of his service to the Church.

Your Petitioner therefore prays that your Venerable Court may take the premises into consideration, and authorize his ordination to the ministry of the Presbyterian Church of Australia.

And your Petitioner will ever pray.

LESLIE M. FAIREY.

30th April, 1951.

Testimonials submitted from

1. The Rev. Malcolm McQueen.
2. The Rev. W. G. Reekie.
3. Dr. H. T. Postle.
4. The Elders of the Yass Charge, N.S.W.
5. The Rev. S. A. Eastman.

The Presbytery of Sydney's extract minute states, "It was resolved, on motion duly moved and seconded, that the petition be received and forwarded to the General Assembly of Australia simpliciter."

G. W. MCALPINE, Presbytery Clerk.

College Committee.—Report will be made to Assembly, as the College (Committee has not yet had this petition before it.

VIII.—From the Women of the Church (Min.d 168)

The humble petition of Doris Blanchard, Charlotte Dixon, Pauline Gray Robertson, Janet Thomson, Eleanor Hunter, Daisy Both, Eva Jones, Elizabeth Campbell, Anne Crichton Barr, Sarah McMaster, Marjorie Macleod and others.

WHEREAS conversations have been taking place under the guidance of Mrs. J. R. Blanchard, wife of the then Moderator-General, between the Presbyterian Women's Organizations of the various States, with a view to forming an Australia-wide federation of such organizations, and

WHEREAS organizations from each State of the Commonwealth have sent representatives to Melbourne at this time with a view to carrying further the aforesaid conversations, and

WHEREAS your Petitioners represent the vast majority of organized women connected with the Presbyterian Church in the Commonwealth,

THEREFORE your Petitioners petition this venerable Assembly as follows:

1. That they be authorized to form such an Australia-wide organization.
2. That the object of the proposed organization be to link the members of the Presbyterian Women's Organizations throughout the Commonwealth in a friendly comradeship for mutual help and inspiration and for united service to Christ and His Church at home and abroad.
3. That your Petitioners be authorized to draw up a draft constitution to be presented at the next meeting of the General Assembly of Australia.

And your Petitioners as in duty bound will ever pray.

DORIS BLANCHARD,

President, Continuing Committee, Movement for Federation.

ANNE CRICHTON BARR,

Presbyterian Women's Association, Victoria.

PAULINE GRAY ROBERTSON,

President, Associated Guilds, N.S.W.

EVA R. JONES,

President, Tasmanian P.W.M.U.

ISABELLA McPHAIL,

Secretary, Manse Club, Queensland.

EATHORNE HANLIN,

Executive Member, Associated Guilds, N.S.W.

JANET A. THOMSON,

Executive Member, Queensland P.W.M.U.

ELEANOR G. HUNTER,

President, Queensland P.W.M.U.

MARGARET BUCKLEY,

Vice-President, Women's Missionary Association, N.S.W.

SARAH P. McMASTER,

Vice-President, W.A. P.W.M.U.

M. FORDYCE WILSON,

Treasurer, P.W.M.U., Queensland.

CHARLOTTE DIXON,

President, W.M.A., N.S.W.

DAISY BOTH,

Delegate, S.A.

MARJORIE MACLEOD,

President, P.W.M.U., W.A.

ELIZABETH CAMPBELL,

P.W.M.U. Executive, Victoria.

IX.—From the Presbytery of Beechworth and the Jingellic (N.S.W.)

Congregation asking that Jingellic be joined to the Parish of Corryong (Vic.) (Min. 189)

re Jingellic (N.S.W.)

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

1. WHEREAS not less than forty years ago the Presbytery of Wagga Wagga N.S.W. had an "Implicit agreement" with the Corryong Charge,

Vic. that the Jingellic Church situate on the N.S.W. side of the Murray River should be worked as part of the Corryong Charge. The Wagga Presbytery gave notice that the agreement be cancelled from the month of March, 1949. A conference resulted between the two Presbyteries and a minute in the books of the Wagga Presbytery 6th December, 1950 reads:—
"That we re-affirm that Jingellic is a portion of the Wagga Wagga Presbytery and within the bounds of the parish of Tumberumba, Upper Murray, but during the pastorate of the present minister of Cooryong, the Rev. C. J. Williams, he granted permission to hold one service per month at Jingellic on a day mutually agreed upon by the Ministers and Sessions."

2. WHEREAS a petition signed by members of Jingellic Congregation asking for separation from Wagga Presbytery (enclosed) is not a matter for the State Assembly but for the G.A. of A.

3. WHEREAS the Presbytery of Beechworth after due notice was given 19th July, 1951 did agree to submit proposals to Wagga Wagga Presbytery.

(a) To meet together and try to arrive at a mutual agreement.

(b) Failing this, that both Presbyteries petition the G.A. of A. in September, 1951.

(c) Failing this, that the Beechworth Presbytery petition the G.A. of A. in September, 1951 (Page 181, 19th July, 1951 Presbyterian Minute, Beechworth Presbytery)

4. WHEREAS the Presbytery of Wagga Wagga declined to proposals (a) and (b). The Presbytery of Beechworth submits the petition.
Reasons

(a) The Corryong Charge is now vacant and a settlement of terms and boundaries is essential before proceeding to the call of a minister.

THEREFORE, the Presbytery of Beechworth, Victoria, petitions the Venerable the General Assembly of Australia to examine this question and taking all the premises into consideration grant the petition of the Beechworth Presbytery that the Church and Congregation of Jingellic, N.S.W., be made a part of the Corryong Charge, Vic. or to decide to the contrary or in such a way that in its wisdom it may seem fit.

(Signed) W. R. FAULKNER,
Clerk, 27/8/51.

Rev. B. J. R. Corr, B. A., to present petition:
Dr. Vernon Davies, to speak to it.

The Manse, Corryong,
Victoria.
9th May, 1951.

The Clerk, Beechworth Presbytery.

Dear Sir,

Please find below Petition from the Jingellic Congregation. Jingellic, N.S.W. Sunday, 22nd April, 1951. After Divine Service conducted in Jingellic Presbyterian Church by the Rev. C. J. Williams of Corryong, Victoria, Mr. I Drummond, Victoria, moved and Mr. Fisher, State School Teacher, N.S.W. seconded that this conjoint congregation of Victorian and New South Wales residents requests the Presbytery of Beechworth that it petition the Venerable The State Assembly of Victoria, after ascertaining the mind of the Wagga Wagga Presbytery of N.S.W., that this Church and Congregation be united to the Presbyterian Church of Victoria, thus confirming the implied union of over 60 years.

This motion was duly carried without dissent.

Rev. C. J. WILLIAMS,
Moderator of Kirk Session.

All those people being members of the congregation of the Jingellic Presbyterian Church whose names appear hereunder are in favour and most desirous of the Church being held by the Corryong Charge.

IVON McK. DRUMMOND.
L. S. DRUMMOND.
DAWN DRUMMOND.
A. M. DRUMMOND.
NEIL McK. DRUMMOND.

IAN J. DRUMMOND.
PEARL DIMMACK (nee Drummond)
J. B. BUCHLIOR.
J. E. FISHER.
A. M. FISHER.

The Manse, Lockhart, 3,
N.S.W.
August 9th, 1951.

The Clerk,
Presbytery of Beechworth,
Victoria.

re Jingellic

Dear Mr. Faulkner,

Your letter of July 21st was before the Presbytery of Wagga Wagga at its meeting in Humula yesterday, and the following resolution was passed:

"That the attention of the Presbytery of Beechworth be drawn to the resolution passed by this Presbytery at Holbrook on December 6th, 1950, following a conference on the matter.

"This resolution, being conveyed orally to your representatives in open Court, was also conveyed to your Presbytery by letter dated December 11th, 1950. Such resolution was as follows:

"That we re-affirm that Jingellic is a portion of the Wagga Wagga Presbytery and within the bounds of the Parish of Tumarumba-Upper Murray but during the pastorate of the present Minister of Corryong, the Rev. C. J. Williams be granted permission to hold one service per month at Jingellic on a day mutually agreed upon by the Ministers and Sessions.

"Further, that their attention be called to the fact that in their letter to us dated February 16th, 1951, it is stated that the above resolution 'was read and approved' by them."

Yours sincerely,

ERNEST JOHNSON,
Clerk of Presbytery.

Reference

I.—From the State Assembly of New South Wales

13th June, 1951.

The Clerk of Assembly,
The Presbyterian Church of Australia.

Re Church Hymnary

Dear Dr. Macaulay,

When the Report of the Committee on Church Music was before this Assembly at its recent Session, the following motion was carried, viz.:

"That the Assembly refer to the G.A. of A. the question of a revision of the Church Hymnary, particularly with reference to hymns and tunes not now included in the book, and the revision of many of the settings and harmonies, for consideration, and approach to the appropriate Committee of the Church of Scotland."

This motion is accordingly forwarded to you.

Yours faithfully,

A. C. GRIEVE, Clerk of Assembly.

Returns to Remits

(Min. 295-8)

1948 G.A.A. Min. 118 (2a)—re Women in Ministry

State Assemblies:

Approve—Victoria.

Disapprove—N.S.W., Tasmania, West. Aust.

Presbyteries:

Approve—Carence; Toowoomba; Beechworth; Geelong, Gippsland, Goulburn¹ Valley, Mallee Downs, Mortlake.

Disapprove—Bathurst, Goulburn, Hastings, Hawkesbury, Murrumbidgee, Moree, New England, Richmond, Scone, Wagg Wagga; Brisbane, Mackay, Rockhampton; Adelaide, Onkaparinga, Penola; Tasmania? Bendigo, Flinders, Hamilton, Melbourne¹ North, Melbourne East, Seymour, Western Plains, Wimmera; Freemantle, Perth.

1948 G.A.A. Min. 118 (2b)—re Women in Eldership

State Assemblies:

Approve—Tasmania, Victoria, West Aust.
Disapprove—N.S.W.

Presbyteries:

Approve—Bathurst, Richmond, Toowoomba;
Adelaide; Tasmania; Beechworth, Geelong, Gippsland, Goulburn Valley, Mallee Downs, Mortlake; Freemantle.

Disapprove—Clarence, Goulburn, Hastings, Hawkesbury, Murrumbidgee, Moree, New England, Scone, Wagga Wagga; Brisbane, Mackay, Rockhampton; Onkaparinga, Penola; Bendigo, Flinders, Hamilton, Melbourne North, Melbourne East, Seymour, Western Plains, Wimmera; Perth.

1948 G.A.A. Mins. 218-219—re Changes in Articles of Agreement

State Assemblies:

Approve—
Disapprove—

Presbyteries:

Approve—Mackay; Perth.
Disapprove—

1948 G.A.A. Min. 99—re Commission of Assembly

State Assemblies:

Approve—New South Wales.
Disapprove—

Presbyteries:

Approve—Rockhampton.
Disapprove—

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA
AGGREGATE BALANCE SHEET AT 30th JUNE, 1951

LIABILITIES	ASSETS
Sundry Creditors:	Properties:
Due by Board of Religious Education .. £489 10 8	A.I.M. Hostels and Nursing Homes, etc. £36,074 1 8
„ „ Board of Missions 529 7 6	Church of St. Andrew, Canberra 59,113 4 6
	<u>£95,187 6 2</u>
Presbyterian Church in New South Wales:	Office Furniture, etc.:
On Account of Church of St. Andrew, Canberra 1,838 15 6	A.I.M. £157 19 0
Presbyterian Church in Victoria:	General Assembly of Australia 11 2 1
On Account of Board of Religious Education 2,243 15 5	Board of Religious Education 759 17 0
Sundry Current Accounts:	
Board of Missions 7,147 5 2	<u>928 18 1</u>
Reserve Funds:	Projectors, etc.:
A.I.M. £25,176 0 8	A.I.M. 1,191 3 3
Board of Missions—Emergency Fund .. 78 3 11	Motor Vehicles:
	A.I.M. 6,145 0 0
	Wireless Sets:
<u>25,254 4 7</u>	A.I.M. 1,174 6 5
Funds for Specific Purposes:	35 mm. Film:
A.I.M. £46,174 3 1	A.I.M. 7,143 15 4
Board of Missions 48,112 2 0	Stock on Hand:
	Board of Religious Education 1,537 10 8
<u>94,286 5 1</u>	Shares and Debentures in Companies:
Trust Funds:	A.I.M. £5,475 0 0
A.I.M. £17,098 9 3	Board of Missions 70 0 0
C. D. Lloyd Bequest:	<u>5,545 0 0</u>
Capital Account 22,273 0 0	Commonwealth Loans:
Income Account 67 4 0	A.I.M. £52,000 0 0
A. E. McCracken Bequest:	Board of Missions 1,000 0 0
Capital Account 4,000 0 0	A. E. McCracken Estate 820 0 0
Income Account 53 17 8	<u>53,820 0 0</u>
John Fraser Foreign Mission Endowment:	Commonwealth War Savings Certificates:
Capital Account 1,000 0 0	A.I.M. 50 0 0
Income Account 155 6 0	Cash at Bank:
Church of St. Andrew, Canberra:	On Account of—
Parish Endowment 2,969 10 2	A.I.M.:
J. I. Dent Bequest—	Bank of N.S.W., Sydney £208 1 8
For Building £482 7 11	Bank of N.S.W., Melbourne 26 2 8
For Stipend 529 19 8	
<u>1,012 7 7</u>	

Clara Kirkland Bequest Aborigines

Mission:

Capital Account..... 3,755 63
----- 52,385 0 11

General Assembly of Australia:

Expenses Account..... 772 18 7

Capital and Accumulated Funds:

Church of St. Andrew, Canberra £59,113 4 6
A.I.M..... 57,353 3 11
Board of Religious Education..... 4,958 11 5
Board of Missions..... 692 2 7
----- 122,117 2 5

Bank of N.S.W., Perth..... 109 1 0
E.S. & A. Bank, Alice Springs 87 1 8
Commonwealth Bank, Perth..... 4 12 4
Commonwealth Bank, Charleville .. 29 4 11
Board of Missions:
Bank of N.S.W., Sydney..... 471 19 1
Bank of N.S.W., Melbourne..... 477 19 5
Bank of N.S.W., Adelaide..... 840 8 8
Bank of N.S.W., Perth..... 103 8 1
Board of Religious Education:
Commercial Bank of Australia Ltd. . 489 18 6
----- 2,847 18 0

Funds in Hands of Local Committees:

A.I.M..... £496 11 1
Board of Missions..... 1,539 8 3
----- 2,035 19 4

Cash on Hand:

A.I.M..... £20 0 0
Board of Missions..... 0 3 0
Board of Religious Education 12 9 10
----- 32 12 10

Advances—Board of Religious Education to:

Joint Board of Graded Lessons..... £3,750 0 0
A.C.C.E..... 173 16 8
----- 3,923 16 8

Funds in Hands of:

Presbyterian Church in New South Wales:

On Account of:

A.I.M..... £23,382 12 3
Board of Missions..... 51,585 12 1
General Assembly of Australia:
Expenses Account..... 761 16 6
A. E. McCracken Bequest..... 3,233 17 8
John Fraser Foreign Missions:
Scholarship Fund..... 1,000 0 0
Clara Kirkland Bequest..... 3,755 6 3
----- 83,719 4 9

Presbyterian Church in Victoria:

On Account of:

A.I.M..... £4,602 13 8
Board of Missions..... 217 15 7

Charles D. Lloyd Bequest.....	22,340 40	
	-----	27,160 13 3
Presbyterian Church in Queensland:		
On Account of:		
A.I.M.....		5,677 15 4
Presbyterian Church in South Australia:		
On Account of:		
A.I.M.....		1,371 14 8
Presbyterian Church in Western Australia:		
On Account of:		
A.I.M.....		50 00
Sundry Debtors:		
Due to:		
A.I.M.....	£325 00	
Board of Missions.....	407 130	
Board of Religious Education ...	968 410	
	-----	1,700 17 10
Church of St. Andrew, Canberra:		
Share of Liability due by States.....		5,820 13 3

	<u>£307,064 5 10</u>	<u>£307,064 5 10</u>

I report that I have compared the above Balance Sheet with the books of account of the General Assembly of Australia, and the audited statements furnished by the Presbyterian Church in other States, and find same to be in accordance therewith.
Sydney, 3rd August, 1951.

..... A. W. CHAPMAN, F.C.A. (Aust.)

Official Auditor to the Presbyterian Church of Australia
in the State of New South Wales.

PRESBYTERIAN CHURCH OF AUSTRALIA
EXPENSES ACCOUNT FROM 1st JULY, 1948, TO 30th JUNE, 1951

EXPENDITURE

To Meeting in Sydney, September, 1948:		
Advertising, Attendants, Cloak Room, Communion		
Wine, Printing and Stationery, etc.....	£82	6 3
„ College Committee:		
Secretary's Honorarium: Rev. A. C.		
Grieve — to 30/9/1951	£120	0 0
Examination Fees.....	52	10 0
	172	10 0
„ Loss on Year Book (including Honorariums		
to Editor):		
1948	£41	12 9
1949	55	15 9
1950	74	8 11
	171	17 5
„ Honorariums:		
Clerk of Assembly.....	£30	0 0
Junior Clerk of Assembly.....	20	0 0
Convener of Business Committee ...	20	0 0
	700	0 0
„ Clerk of Assembly:		
Sundry Expenses.....	50	0 0
„ World Council of Church — Assessments.....	810	0 0
„ Audit Fee (3 years to 30/6/48).....	21	0 0
„ Actuary's Fee (re Beneficiary Fund).....	157	10 0
„ Federal Inter-Church Migration Committee.....	225	0 0
„ Moderatorial Expenses:		
Rt. Rev. J. R. Blanchard.....	£600	0 0
Very Rev. A. C. Grieve (Balance Due) 347 13	3	
	947	13 3
„ Travelling Expenses of Delegates:		
To Meetings in Sydney, September, 1948	£1,402	0 2
To Meetings of Advisory and Other		
Committees, 1948/1951	1,016	5 8
	2,418	5 10
„ Presbyterian Church of Victoria:		
Sundry Expenses (Less Refunds)	27	5 2

INCOME

By Balance brought forward, 1st July, 1948		£1,983 5 4
„ Assessment of Expenses for 1947:		
Western Australian Church .. ^ ..	£25	0 0
	25	0 0
„ Assessment of Expenses for 1948:		
Queensland Church.....	£90	0 0
Western Australian Church	25	0 0
	115	0 0
„ Assessment of Expenses for 1949:		
Victorian Church.....	£600	0 0
New South Wales Church.....	540	0 0
Queensland Church.....	120	0 0
South Australian Church.....	36	0 0
Western Australian Church.....	36	0 0
Tasmanian Church.....	30	0 0
	1,362	0 0
„ Assessment of Expenses for 1950:		
Victorian Church	£600	0 0
New South Wales Church.....	540	0 0
Queensland Church.....	120	0 0
South Australian Church.....	36	0 0
Western Australian Church.....	36	0 0
Tasmanian Church.....	30	0 0
	1,362	0 0
„ Assessment of Expenses for 1951:		
Victorian Church.....	£600	0 0
New South Wales Church.....	540	0 0
Queensland Church.....	120	0 0
Tasmanian Church.....	-30	0 0
	1,290	0 0
„ Assessment for Federal Inter-Church		
Migration Committee for 1949:		
Victorian Church.....	£25	0 0
New South Wales Church.....	25	0 0
Queensland Church.....	10	0 0
South Australian Church	5	0 0

„ Printing and Stationery.....	15 11 10
„ Postages, Telegrams, Exchange, etc.	13 3 3
„ Depreciation — Office Furniture.....	296
„ White and Blue Books.....	599 10 5
„ 2% on Revenue	86 5 6
„ Balance carried forward, 30th June, 1951	772 18 7

£6,643 7 0

Western Australian Church.....	5 0 0	
Tasmanian Church.....	5 0 0	
		----- 75 0 0
For 1950:		
Victorian Church.....	£25 00	
New South Wales Church.....	25 00	
Queensland Church.....	10 00	
South Australian Church.....	5 00	
Western Australian Church.....	5 00	
Tasmanian Church.....	5 00	
		----- 75 0 0
For 1951:		
Victorian Church.....	£25 00	
New South Wales Church.....	25 00	
Queensland Church.....	10 00	
Tasmanian Church.....	5 00	
		----- 65 00
„ Church Hymnary Royalties.....	204 17 10	
„ Collections at Assembly.....	48 15 9	
„ Interest on Current Accounts.....	37 8 1	
		----- £6,643 7 0

Sydney, 3rd August, 1951.

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.

BOARD OF RELIGIOUS EDUCATION
BALANCE SHEET AS AT 30th JUNE, 1951

LIABILITIES	ASSETS
Sundry Creditors..... £489 10 8	Current Assets:
Presbyterian Church of Victoria..... 2,243 15 5	Cash on Hand..... £12 9 10
Accumulated Fund:	Commercial Bank of Australia Ltd..... 489 18 6
Balance as at 1/7/48..... £2,411 0 1	Sundry Debtors..... 968 4 10
Add Adjustments re "Up from Childhood" 2 5 6	Stock on Hand..... 1,537 10 8
	Joint Board of Graded Lessons Advance A/c 3,750 0 0
	A.C.C.E. Advance A/c..... 173 16 8
	----- £6,932 0 6
Less Net Loss for year ended 30/6/49 .. 904 18 11	Fixed Assets:
	Furniture and Fittings
	as at 1/7/48..... £370 4 9
Add Net Profit for year ended 30/6/50 .. 784 11 7	Add Additions..... 322 14 7
Add Net Profit for year ended 30/6/51 .. 2,665 13 2	
----- 4,958 11 5	£692 19 4
	Less Depreciation..... 66 9 4
	----- £626 10 0
	Office Machines as at 1/7/48 £280 19 1
	Less Sold..... 72 9 3
	£208 9 10
	Less Depreciation..... 75 2 10
	----- 133 7 0
	----- 759 17 0
<u>£7,691 17 6</u>	<u>£7,691 17 6</u>

TRADING AND PROFIT AND LOSS ACCOUNT FOR THE THREE YEARS ENDED 30th JUNE, 1951

	Year ended				Total	Year ended				Total
	30/6/49	30/6/50	30/6/51			30/6/49	30/6/50	30/6/51		
To Stock 1st July	£1,198 5 11	£1,534 8 1	£1,456 2 3	£1,198 5 11	£4,376 3 6	£2,693 19 10	£2,780 11 11	£9,850 15 3		
Purchases ..	3,863 18 10	2,624 18 1	2,741 7 0	9,230 3 11	1,534 8 1	1,456 2 3	1,537 10 8	1,537 10 8		
Gross Profit ..	848 6 10	94 1*	120 13 4	959 16 1						
	<u>£5,910 11 7</u>	<u>£4,150 2 1</u>	<u>£4,318 2 7</u>	<u>£11,388 5 11</u>	<u>£5,910 11 7</u>	<u>£4,150 2 1</u>	<u>£4,318 2 7</u>	<u>£11,388 5 11</u>		

To Salaries ...	£1,638 18 0	£1,546 0 5	£1,187 13 3	£4,372 11 8	By Gross Profit .	£848 6 10	£9 4 1*	£120 13 4	£959 161
" Travelling Exs.	147 2 10	45 19 4	167 19 4	361 1 6	" Jt. Bd. Profits	1,235 6 9	3,658 13 6	5,029 13	10,923 141
" Rent.....	191 17 2	220 10 0	220 14 0	633 1 2					
" Auditing	880	770	7 17 6	23 12 6					
" Telephone ..	59 18 5	79 18 7	86 10 0	226 7 0	" Net Loss for	£2,083 13 7	£3,649 9 5	£5,150 7 2	£10,883 10 2
" Postages	58 1 7	34 15 2	52 7 1	145 3	10 Year ...	904 18 11			
" Advertising ..	16 4 6	11 0 0	20 19 6	48 40					
" General Exs. .	153 2 0	142 13 9	155 1 0	450 169					
" Depreciation .	44 7 0	50 15 9	46 9 5	141 122					
" Lighting	6 17 2	1 11 3	6 6 6	14 14 11					
" Subscriptions .	21 7 2	20 19 1	19 9 11	61 162					
" Printing and Stationery .	102 0 10	34 1 6	85 15 10	221 182					
" Interest	99 2 8	127 5 3	122 18 4	349 63					
" Y. S'day Orders of Service .	135 0 0	151 0 6	162 1 8	448 2 2					
" P.F.A. Annual Meetings, etc..	103 3 8	107 7 4	142 10 8	353 1 8					
" N.C.R.E.A. "Following Christ". 60	0 0			60 0 0					
" A.C.C.E. "Building Today"		150 0 0		150 0 0					
" Board's Report		31 10 2		31 10 2					
" Convener/D'tor Meetings ..	117 9 3	102 2 9		219 12 0					
" Montpellier Conference .	25 12 3			25 12 3					
	£2,988 12 6	£2,864 17 10	£2,484 14 0	£8,338 4 4					
" Net Profit for Year		784 11 7	2,665 13	2,254 5 10					
	£2,988 12 6	£3,649 9 5	£5,150 7 2	£10,883 10 2					
						£2,988 12 6	£3,649 9 5	£5,150 7 2	£10,883 10 2

* Gross Loss.

We certify that we have audited the books and accounts of the Board of Religious Education for the year ended 30th June, 1951, and that the Balance Sheet and Trading and Profit and Loss Accounts are correct and in accordance therewith.

Melbourne, 8th August, 1951.

MORTON, WATSON & YOUNG,
Chartered Accountants (Aust.),
55 William Street, Melbourne.

JOHN FRASER FOREIGN MISSION ENDOWMENT ACCOUNT
FROM 1st JULY, 1948, TO 30th JUNE, 1951

Dr.:	Cr.:
To The Australian Presbyterian Board of Missions—	By Balance brought forward, 1st July, 1948 £1,000 00
Interest to 30th June, 1951..... £105 00	„ Interest to 30th June, 1951 105 00
„ Balance carried forward, 30th June, 1951 1,000 00	
<u>£1,105 00</u>	<u>£1,105 00</u>

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.

Sydney, 3rd August, 1951.

CLARA KIRKLAND BEQUEST ACCOUNT
ABORIGINES MISSION IN NORTHERN QUEENSLAND AND WESTERN AUSTRALIA
FROM 1st JULY, 1948, TO 30th JUNE, 1951

Dr.:	Income	Capital	Cr.:	Income	Capital
To Balance brought forward, 1st July, 1948	£2 10 4		By Balance brought forward, 1st July, 1948		£2,800 00
„ Australian Presbyterian Board of Missions.....	337 8 8		„ Distribution from Estate.....		955 63
„ 2% on Revenue.....	6 8 3		„ Income from Estate.....	£11 136	
„ Stamp Duty on Cheques.....	0 06		„ Interest received.....	334 143	
„ Balance carried forward, 30th June, 1951		£3,755 6 3			
	<u>£346 7 9</u>	<u>£3,755 6 3</u>		<u>£346 7 9</u>	<u>£3,755 6 3</u>

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.

Sydney, 3rd August, 1951.

ALEXANDER EARLE McCracken BEQUEST ACCOUNT
FROM 1st JULY, 1948, TO 30th JUNE, 1951

Dr.:	Income	Capital	Cr.:	Income	Capital
To Payments as per Blue Book, 1948, page 191:			By Balance brought forward, 1/7/1948 ..	£22 16	0 £4,000 00
„ Presbyterian Church of Tasmania— Home Mission Committee.....	£79 1 7		„ Interest received from:		
„ Presbyterian Church of South Australia —Home Mission Committee.....	197 14 2		Current Account.....	194 134	
„ Presbyterian Church of Western Aus- tralia—Home Mission Committee ..	197 14 2		Commonwealth Loan.....	79 190	
	<u>£474 9 11</u>		Mortgages.....	240 143	
„ 2% on Revenue.....	9 11 4				
„ Stamp Duty on Cheques.....	0 3 8				
	<u>£484 4 11</u>				
„ Balance carried forward, 30th June, 1951	53 17 8	£4,000 0 0			
	<u>£538 2 7</u>	<u>£4,000 0 0</u>		<u>£538 2 7</u>	<u>£4,000 0 0</u>

229

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.

Sydney, 3rd August, 1951.

CHARLES D. LLOYD (AUSTRALIA) BEQUEST
STATEMENT FOR THREE YEARS ENDING 30th JUNE, 1951

RECEIPTS	PAYMENTS
Balance brought forward, 1st July, 1948	Balance carried forward, 30th June, 1951.....
£22,273 0 0	£22,273 0 0
<u>£22,273 0 0</u>	<u>£22,273 0 0</u>

" Grants to Mis- sions, etc. . . .	906	16	8	460	0	0	500	0	0	1,866	16	8
" Hospital Supplies	603	10	1	926	17	9	927	5	4	2,457	13	2
" Household Exs. .	1,782	16	2	2,363	11	0	2,645	10	10	6,791	18	0
" Insurance ..	355	16	5	402	7	6	550	7	2	1,308	11	1
" Printing and Stationery . . .	220	19	2	253	3	7	294	12	3	768	15	0
" Rent, Rates and Church Office Charges ..	1,062	3	0	1,160	10	5	1,204	3	6	3,426	16	11
" Repairs & Main- tenance	233	14	1	693	18	2	384	0	0	1,311	12	3
" Salaries and A1- lowances ..	9,426	15	11	10,300	10	9	13,858	15	3	33,586	1	11
" Stamps, Tele- grams and Phones	524	13	2	641	6	2	701	7	5	1,867	6	9
" Travelling Exs. .	3,735	13	3	3,498	15	3	5,375	17	3	12,610	5	9
	£20,776	10	8	£22,612	4	3	£29,000	18	6	£72,389	13	5
" Depreciation on Buildings, etc., Motor Cars, Wireless Sets and Projectors	2,173	11	3	2,657	15	5	3,383	18	1	8,215	4	9
	£22,950	1	11	£25,269	19	8	£32,384	16	7	£80,604	18	2
" Transfer to Ac- cumulated Funds —« Excess Revenue over Expenditure ..	—			—			154	0	6	154	0	6
	£22,950	1	11	£25,269	19	8	£32,538	17	1	£80,758	18	8

" Subsidies and Grants.....	1,246	6	11	1,071	13	5	1,644	2	6	3,962	2	10
	£13,242	2	11	£19,551	8	5	£16,187	4	0	£48,980	15	4
" Transfer from: Specific Funds	1,551	17	10	—			2,551	13	1	4,103	10	11
Legacies in Reserve ..	7,863	9	5	4,750	0	0	13,800	0	0	26,413	9	5
	£22,657	10	2	£24,301	8	5	£32,538	17	1	£79,497	15	8
" Transfer to Ac- cumulated Funds —Excess Expen- diture over Revenue	292	11	9	968	11	3	—			1,261	3	0

£22,950 1 11 £25,269 19 8 £32,538 17 1 £80,758 18 8

AUSTRALIAN INLAND MISSION
BALANCE SHEET AT 31st MARCH, 1951

LIABILITIES

Trust Funds:

Estate H. A. Allen.....	£1,443	17	8
Edgely Memorial Fund.....	1,500	0	0
Estate J. Kirkland.....	1,028	1	0
Estate M. Mathieson.....	60	0	0
Estate Wm. Martin Memorial.....	2,750	0	0
Archibald and Elizabeth McLaurin Fund ..	4,612	13	2
M. E. McGowan Bequest.....	100	0	0
Jessie Mcilwraith Bequest.....	100	0	0
W. G. McCullough Bequest.....	105	12	0
A. Phillips Bequest.....	386	7	11
Robert Purdie Endowment.....	1,339	7	10
Patterson Memorial Trust.....	2,500	0	0
Mary Ronaldson Bequest.....	72	9	7
Eleanor Symon Endowment.....	100	0	0
Estate Cathcart-Scott.....	1,000	0	0

£17,098 9 3

Funds for Specific Purposes:

A.M.S. and Wireless.....	£456	7	7
Estate M. R. Blain.....	2,709	13	10
Estate H. A. Burns.....	112	8	2
Estate C. F. Blain.....	3,500	0	0
Estate C. F. Blain.....	500	0	0
Darwin Claim Fund.....	6,614	5	4
Estate M. A. Dean.....	286	14	9
Edgely Trust Income.....	838	18	8
Estate Miss Charles Fairfax.....	1,413	8	4
Film Production Fund.....	1,042	4	10
Estate C. E. Gebhardt.....	741	16	5
Estate W. A. Gilmore.....	200	0	0
Estate H. A. Jones.....	210	17	0
Estate J. S. Love.....	1,725	12	6

ASSETS

Current Funds:

Presbyterian Church, N.S.W.	£32	54
Bank of N.S.W., Sydney ..	208	18
Bank of N.S.W., Melbourne	26	28
Bank of N.S.W., Perth ..	109	10
E.S.&A. Bank, Alice Springs	87	18
Commonwealth Bank, Perth	4	124
Commonwealth Bank, Charleville.....	29	4 11
Petty Cash	20	0 0

£516 9 7

50 0 0

War Saving Certificates.....

Council Cash Balances:

Queensland.....	£121	1310
Victoria.....	35	41
Western Australia		50 0 0

£206 17 11

Less South Australia ..

103 0 4

103 17 7

Total Current Funds..... £670 7 2

Reserve Funds:

(Available in case of emergency for
general purposes.)

In Cash held by:

Presbyterian Church, N.S.W.....	£2,493	2 1
Presbyterian Church, Victoria.....	50	0 0
Presbyterian Church, South Australia .	632	18 7

£3,176 0 8

22,000 0 0

Commonwealth Loans.....

Total Reserve Funds.....

25,176 0 8

Leonora.....	7.5	0
Estate C. M. McKay.....	71	85
Old Timers' Homes.....	9	3
Presbyterian Church of N.Z.....	12	17.8
J. W. Rodgers Bequest.....	49	119
Estate Wm. Shine.....	24,717	210

46,174 3 1

Reserve Funds:

Legacies in Reserve in N.S.W.....	£24,493	21
" " " " Victoria.....	50	00
>> >> >> >> S.A.....	632	18 7

25,176 0 8

Accumulated Funds:

Balance at 31/3/48.....	£32,139	14 0
Additions during three years ended 31/3/51	26,320	12 5

£58,460 6 5

Less Excess Expenditure over Revenue ..

1,107 2 6

57,353 3 11

Funds for Specific Purposes:

In Cash held by:

Presbyterian Church, N.S.W.	£16,873	5 2
Presbyterian Church, Queensland	25,556	1 6
Presbyterian Church, S.A.	741	16 5
Presbyterian Church, Victoria	30	0

£43,174 3 1

Commonwealth Loans..... 3,000 0 0

Total Funds, for Specific Purposes ..

46,174 3 1

Trust Funds:

In Cash held by:

Presbyterian Church, N.S.W.....	£3,983	19 8
Presbyterian Church, S.A. .	100	0 0
Presbyterian Church, Vic.	4,514	9 7

£8,598 9 3

Metropolitan Water

Sewerage..... £500 0 0

Brisbane Electric Light Co.

Ltd. 1,000 0 0

Commonwealth Loans 7,000 0 0

-8,500 0 0

17,098 9 3

Investments:

Shares in Companies:

Imperial Tobacco Co. of Great Britain and Ireland	£1,872	0 0
Pindeman-Pt. Stephens Ltd., 1,500 Shares (at Probate Valuation)	450	0 0
Scotts Ltd.....	250	0 0
Herald & Weekly Tinies	153	0 0
Brisbane Gas Co.....	1,250	0 0

3,975 0 0

Properties:

Including equities in Nursing Homes, Churches, Manses, Clubs, etc.:

Alice Springs..... £2,708 2 10

Birdsville.....	2,041	3	11			
Beltana.....	484	16	10			
Broome.....	459	16	8			
Carnarvon.....	1,110	1	6			
Cloncurry Land.....	10	0	0			
Dunbar.....	1,755	1	1			
Darwin.....	1,328	6	7			
Fitzroy Crossing.....	3,134	10	0			
Halls Creek.....	622	19	11			
Innamincka.....	2,971	7	5			
Leigh Creek Coalfield.....	919	9	4			
Mt. Isa Club.....	1,709	16	10			
Mt. Isa Manse.....	1,579	16	0			
Oodnadatta.....	1,432	17	8			
Old Timers' Homes.....	2,707	17	0			
Perth.....	3,008	9	3			
Tennant Creek.....	2,201	16	4			
Warrawee Holiday Home ..	5,887	12	5			
Wireless Sets.....				36,074	1	8
Motor Vehicles:				1,174	6	5
Central Patrol.....	£900	0	0			
Dodge.....	10	0	0			
Sturt Patrol.....	50	0	0			
Darwin.....	200	0	0			
Goldfields Patrol.....	280	0	0			
West Queensland Patrol.....	200	0	0			
North Australia Patrol.....	450	0	0			
Kimberley Patrol.....	200	0	0			
Mt. Isa.....	600	0	0			
Old Timers' Homes.....	760	0	0			
Tennant Creek.....	35	0	0			
South West Patrol.....	920	0	0			
Kalgoorlie.....	700	0	0			
West Queensland Patrol.....	840	0	0			
Office Furniture, etc.....				6,145	0	0
				157	19	0

Projectors, Screens and Equipment, Film			
Programmes, etc.....			i,191 3 3
35 mm. Film.....			7,143 15 4
Sundry Debtors (including advances to Padres, Nursing Homes, etc.).....			325 0 0
Local Committee Funds:			
Birdsville.....	£179	79	
Carnarvon.....	8	64	
Leigh Creek.....	632	711	
S.A, Camp.....	119	53	
			£939 7 3
Less Beltana.....	£186	47	
Innaminka.....	61	19 11	
Oodnadatta.....	194	11 8	
			442 16 2
			496 11 1
			<u>£145,801 16 11</u>
			<u>£145,801 16 11</u>

£145,801 16 11

£145,801 16 11

I report 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 Mission's affairs according to the best of my information and the explanations given me and as shown by the books of account of the Mission.

Sydney, 29th June, 1951.

A. W. CHAPMAN,
Chartered Accountant (Aust.).

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS
' BALANCE SHEET AT 31st DECEMBER, 1950

LIABILITIES

Home Base:			
General Capital:			
Balance at 1/1/50.....	£587	6 9	
Add/Surplus for Year.....	104	15 10	
			£692 2 7
Office Equipment Fund.....	158	15 8	
Frazer Scholarship Fund.....	155	6 0	
Training Minister for Aborigines Fund		51 8 6	
Provident Fund Trust.....	287	9 0	
Provident Fund — Contingent Reserve		75 12 0	
Emergency Fund.....	78	3 11	
C. Kirkland Bequest Fund .. * ' " ' ..	3,755	6 3	
Expenses Accrued Fund.....	784	15 1	
Publications Fund.....	30	0 6	
			5,376 16 11
Ernabella:			
Child Endowment Fund.....	£2,296	3 10	
Church Building Fund.....	1,913	15 2	
Hospital and Clinic Building Fund . . .	1,000	0 0	
Truck and Utility Renewal Fund.....	2,927	13 3	
Scripture Fund.....		16 3 5	
B. S. Cowen Bequest Fund.....	1,918	16 4	
House Renovation and Lighting Fund ..		463 10 0	
Development Fund.....	3,046	18 9	
Drought Fund.....	6,245	0 0	
Legacies Fund.....	50	0 0	
			19,878 0 9
Kunmunya:			
Boat Renewal Fund.....	£1,640	7 2	
Development Fund.....	5,385	6 9	
			7,025 13 11
New Hebrides:			
Launch Replacement Fund ("Landels") ..	£334	17 8	
Launch Replacement Fund ("Russell") ..		20 0 0	

ASSETS

The Forestry Pulp and Paper Co. of Australia Ltd.— Stock £70			0 0
Sydney Treasurers Investments:			
On Account of:			
C. Kirkland Bequest.....	£3,755	6 3	
General Funds.....	1,000	0 0	
			4,755 6 3
Sundry Debtors.....			407 13 u
Sundry Current Accounts:			
N.S.W. Foreign Missions Committee . . .	£153	26	
Western Australia Missionary Council ..	200	0 0	
Kunmunya Working Advance.....	200	0 0	
Ernabella Working Advance.....	490	0 0	
Adelaide Agency Advance.....	50	0 0	
Tangoa Library Building Account	446	5 9	
			1,539 8 3
Sydney Treasurers.....	£47,830	5 10	
Melbourne Treasurers.....	217	15 7	
			48,048 1 5
Petty Cash.....			0 3
Bank of New South Wales:			
Sydney.....	£471	19 1	
Melbourne.....	477	19 5	
Adelaide.....	840	8 8	
Perth.....	103	8 1	
			1,893 15 3

Launch Replacement Fund (Vila)	100	0	0
Launch Replacement Fund ("Paton") ..	75	0	0
Launch New Engine Fund (Malo)	185	6	1
New Launch Fund (W. Santo).....	194	16	2
House and Furnishing Fund (Malo-Santo)	411	1	2
P.F.U. Building Fund (Malo-Santo)	59	14	3
Leprosy Fund (Malo-Santo).....	8	4	8
Arrowroot Fund (Malo).....	40	1	5
N. H. Literature Fund.....	348	13	3
Language Publications Fund Trust (Vila)	168	6	0
Language Publications Fund Trust (Malo)	690	7	5
Language Publications Fund Trust (Aulua)	12	8	0
Language Publications Fund Trust (W. Santo)	38	16	10
Language Publications Fund Trust (Nguna)	130	9	0
Margaret Holmes Bequest Fund.....	338	10	7
Tangoa Electricity Fund Trust.....	392	3	9
Santo Medical Fund Trust.....	670	9	11
Gray Memorial Teacher's Fund.....	22	1	5
Medical Launch Fund.....	1,443	0	7
Centenary Appeal Fund.....	1,982	17	6
New Hebrides Emergency Fund.....	125	17	2
			<hr/>
			7,973 2 10
New Hebrides "John G. Paton" Fund:			
Paama School Furniture Fund.....	£14	100	
Hog Harbour Station Fund.....	606	157	
Hog Harbour Launch Fund.....	1,422	100	
Lenakel Station Fund.....	362	40	
Native Teacher's Fund.....	985	162	
Language Publications Fund Trust (Paama).....	292	36	
			<hr/>
			3,683 19 3
India:			
Car Replacement Fund.....	£253	63	
Hospital Surgical Fund.....	46	35	
Village School Fund.....	14	134	
High School Building Fund.....	19	57	
InSa Emergency Fund.....	117	5	
			<hr/>
			450 15 0

Korea:			
Reconstruction Fund.....	£3,792 18 3		
Relief Appeal Fund.....	14 5 0		
Car Replacement Fund.....	150 0 0		
			3,957 3 3
Sundry Current Accounts:			
Victoria Foreign Missions Committee ..	£271 35		
N.Z. Lepers Trust Board.....	249 123		
N.Z. Foreign Missions Committee.....	597 190		
Tangoa Training Institute.....	207 80		
John G. Paton Fund Committee.....	5,815 27		
to Tasmania Foreign Missions Committee ..	5 19ll		
			7,147 5 2
Sundry Creditors.....			529 7 6
			<u>£56,714 7 2</u>
			<u>£56,714 7 2</u>

I report that I have compared the above Balance Sheet of the Australian Presbyterian Board of Missions with the vouchers and books of account of the Board 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 Board's affairs according to the best of my information and the explanations given to me and as shown by the Board's books of account,

Sydney, 8th June, 1951,

A. W. CHAPMAN, F.C.A. (Aust.).

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS
COMBINED REVENUE ACCOUNT FOR THE THREE YEARS ENDED 31st DECEMBER, 1950

INCOME

Raw	Year Ended			Totals	3 Years to
Quota Grants from:	31/12/48	31/12/49	31/12/50		31/12/50
New South Wales.....	£10,293 5 10	£10,818 18 10	£10,463 17 6	£31,576 22	
Victoria.....	18,206 12 8	23,163 18 0	21,278 14 10	62,649 56	
South Australia.....	480 0 0	542 0 0	530 0 0	1,552 00	
Western Australia.....	350 0 0	500 13 1	416 7 8	1,267 09	
Tasmania.....	831 0 0	987 7 6	411 19 8	2,230 72	
New Zealand (Tangoa Principal).....	120 0 0	60 0 0	75 0 0	255 00	£99,529 15 7
Donations, General.....	86 15 6	65 2 5	90 1 0	£241 18 11	
Donations, Allocated.....	34 15 3	—	8 14 2	43 9 5	285 8 4
Donation for French Protestant Mission.....	—	10 0 0	—	£10 0 0	
Transfer from Emergency Fund (for French Protestant Mission)	—	290 0 0	—	290 0 0	300 0 0
Publications Income.....	—	—	836	£8 36	
Supply Fees.....	1 13 0	—	4 4 0	5 17 0	14 0 6
C. Kirkland Estate — Income.....	791 3 10	107 8 1	114 9 9	£1,013 1 8	
C. Kirkland Estate — Capital.....	—	500 0 0	455 6 3	955 6 3	
B. S. Cowen Estate — Income.....	—	62 18 6	—	62 18 6	
C. Kirkland Estate — Capital.....	—	1,800 0 0	—	1,800 0 0	3,831 6 5
Interest Received.....	232 15 0	480 14 6	971 6 2	£1,684 15 8	
Administration — Ernabella.....	—	300 0 0	300 0 0	600 0 0	
Administration — J. G. Paton Fund.....	—	—	100 0 0	100 0 0	2,384 15 8
Transfer from Equipment Funds.....	195 5 5	—	228 16 10	£424 2 3	424 2 3
Ernabella Mission Account:					
Donations, General.....	252 4 0	520 9 11	419 3 11	£1,191 17 10	
Legacies.....	25 6 8	—	50 0 0	75 6 8	
Smith of Dunesk Estate Income	395 2 0	—	159 0 3	554 2 3	

	Year Ended 31/12/48	Year Ended 31/12/49	Year Ended 31/12/50	Totals	3 Years to 31/12/50
B. S. Cowen Estate Income.....	—	—	55 17 10	55 17 10	
Donations — Language Publications.....	—	—	84 0 0	84 0 0	
Transfer from Scriptures Fund.....	—	—	39 0 0	39 0 0	
Ernabella Station Account:					
Sales of Wool, Skins, Sheep.....	5,256 11 5	6,189 15 2	14,260 11 10	£25,706 18 5	
Child Endowment Receipts.....	780 0 0	939 10 0	1,499 0 0	3,218 10 0	
Donations.....	66 0 0	25 0 0	6 0 0	97 0 0	
Government Grants towards Buildings.....	600 0 0	—	625 0 0	1,225 0 0	
Government Teaching Grant.....	—	135 0 0	180 0 0	315 0 0	
Transfer from Child Endowment Fund.....	350 0 0	771 13 8	1,231 7 0	2,353 0 8	
Legacy.....	—	100 0 0	—	100 0 0	
Transfers from:					
Truck Renewal Fund.....	—	818 11 9	—	818 11 9	
Radio Replacement Fund.....	—	—	124 18 0	124 18 0	
					£2,000 4 7
Kunmunya:					
Donations, General.....	11 19 0	27 11 1	19 10 0	£59 0 1	
Donations, "Watt Leggatt".....	50 1 3	45 5 10	39 11 8	134 18 9	
Donations, Dinghy.....	—	30 5 0	—	30 5 0	
Investment Income.....	—	—	16 0 0	16 0 0	
Government Grant — Munja.....	—	—	1,200 0 0	1,200 0 0	
Transfer from:					
Stewart Legacy Fund.....	—	552 5 6	—	552 5 6	
Radio Replacement Fund.....	—	60 0 0	—	60 0 0	
Boat Repairs Fund.....	—	—	154 10 0	154 10 0	
					2,206 19 4
China:					
Donations, General.....	12 0 0	56 17 0	5 5 0	£74 2 0	
Donations, Allocated.....	2 0 0	—	—	2 0 0	
Transfer from Donations Fund.....	—	—	603 17 0	603 17 0	
					679 19 0
New Hebrides:					
Centenary Appeal.....	1,259 16 8	234 16 0	440 12 10	£1,935 5 6	
Donations, General.....	70 0 0	35 16 8	7 14 4	113 11 0	
Government Grant — P.M.H. Students' Block Building.....	—	590 0 0	—	590 0 0	

	Year Ended 31/12/48	Year Ended 31/12/49	Year Ended 31/12/50	Totals	3 Years to 31/12/50
Proceeds Sale Launch.....	—	1,401 0 0	—	1,401 0 0	
Station Income.....	2 9 4	—	95 5 1	97 14 5	
Donation, Malo Furnishing.....	81 9 5	—	—	81 9 5	
Transfer from:					
Furnishing Fund.....	78 6 10	—	—	78 6 10	
Emergency Fund.....	—	94 7 3	—	94 7 3	
Launch Engine Fund.....	—	—	328 16 4	328 16 4	
				<u>4,720 10 9</u>	
India:					
Donations, General.....	18 11 9	34 8 0	21 16 2	£74 15 11	
Donations for Advance Project.....	—	—	309 0 0	309 0 0	
W.M.A. Jubilee Fund — Pallipat.....	177 0 0	—	—	177 0 0	
Transfer from:					
Car Replacement Fund.....	464 8 4	—	—	464 8 4	
Emergency Fund.....	136 0 0	—	—	136 0 0	
Medical and Welfare Fund.....	—	12 10 0	1,026 10 7	1,039 0 7	
				<u>2,200 4 10</u>	
Korea:					
Donations, General.....	17 15 0	6 0 0	48 9 1	£72 4 1	
Freight Refund.....	2 0 0	—	—	2 0 0	
Donation for Relief.....	—	—	200 14 6	200 14 6	
Donations for Orphanages.....	—	—	564 7 0	564 7 0	
Transfer from Donations Fund.....	—	—	555 3 10	555 3 10	
				<u>1,394 9 5</u>	
	<u>£41,732 8 2</u>	<u>£52,370 3 9</u>	<u>£59,828 3 7</u>	<u>£153,930 15 6</u>	

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS
COMBINED REVENUE ACCOUNT FOR THE THREE YEARS ENDED 31st DECEMBER, 1950

EXPENDITURE

	Year Ended 31/12/48	Year Ended 31/12/49	Year Ended 31/12/50	Totals	3 Years to 31/12/50
Home Base:					
Publications Expense.....	£51 2 4	£0 13 6	—	£51 15 10	
General Secretary — Salary and Manse.....	650 0 0	650 0 0	750 0 0	2,050 0 0	
Office Salaries.....	532 3 0	608 10 6	729 3 0	1,869 16 6	
Beneficiary Fund Contributions.....	10 0 0	12 10 0	12 10 0	35 0 0	
Provident Fund Contributions.....	20 0 0	20 0 0	20 0 0	60 0 0	
Travelling — Board and Secretary.....	279 9 0	282 11 7	311 12 3	873 12 10	
Office Rent and Charges.....	168 10 0	199 5 0	200 0 0	567 15 0	
Printing and Stationery.....	93 14 3	71 17 0	61 8 1	226 19 4	
Postages, Telegrams and Telephones.....	92 14 7	103 6 11	109 4 9	305 6 3	
Sundry Expenses.....	226 6 2	36 4 4	41 8 3	303 18 9	
Publicity Literature.....	32 3 8	12 18 7	7 12 3	52 14 6	
Audit Fees.....	52 10 0	52 10 0	52 10 0	157 10 0	
				£6,554 9 0	
National Missionary Council.....	100 0 0	100 0 0	100 0 0	£300 0 0	
Office, Camera and Projection Equipment.....	195 5 5	—	228 16 10	424 2 3	
Interest Allocated.....	232 15 0	480 14 6	907 13 8	1,621 3 2	
Contribution to French Protestant Mission (Noumea).....	—	300 0 0	—	300 0 0	
				2,645 5 5	
Transfer to:					
Office Equipment Fund.....	100 0 0	—	150 0 0	£250 0 0	
Kirkland Bequest Fund.....	—	500 0 0	455 6 3	955 6 3	
Cowen Bequest Fund.....	—	1,862 18 6	—	1,862 18 6	
Emergency Fund.....	—	50 0 0	—	50 0 0	
Transfer Donations Allocated.....	—	—	8 14 2	8 14 2	
				3,126 18 11	
Aborigines General:					
Grant to North Queensland Missions.....	400 0 0	400 0 0	400 0 0	£1,200 0 0	
Retiring Allowance.....	32 0 0	32 0 0	32 0 0	96 0 0	
				1,296 0 0	
Ernabella Mission Account:					
Mission Grant.....	1,010 11 3	200 0 0	200 0 0	£1,410 11 3	

	Year Ended 31/12/48	Year Ended 31/12/49	Year Ended 31/12/50	Totals	3 Years to 31/12/50
Missionaries' Salaries.....	1,499 4 6	572 0 0	405 7 2	2,476 11 8	
Missionaries Children's Allowances.....	—	5 16 8	8 6 8	14 3 4	
Beneficiary Fund Contributions.....	—	—	6 18	6 18	
Fares, Freights, Outfits.....	158 13 7	110 0 4	48 0 0	316 13 11	
Printing and Postages.....	20 12 5	42 18 11	33 18 1	97 9 5	
Sundry Expenses.....	37 9 6	25 19 3	—	63 8 9	
Language Publications.....	—	—	123 0 0	123 0 0	
Transfer to:					
Legacies Fund.....	—	—	50 0 0	50 0 0	
Cowen Bequest Fund.....	—	—	55 17 10	55 17 10	
				<hr/>	4,613 17 10
Ernabella Station Account:					
Mission Grant, Wages, Rations, etc.....	—	600 0 0	840 0 0	£1,440 0 0	
Buildings and Equipment.....	974 19 0	3,001 19 6	1,721 0 10	5,697 19 4	
Radio Equipment.....	—	75 0 0	81 18 9	156 18 9	
Purchase of Truck.....	—	818 11 9	—	818 11 9	
Missionaries' Salaries.....	—	1,186 12 2	1,332 15 10	2,519 8 0	
Missionaries Children's Allowances.....	—	—	11 13 4	11 13 4	
Provident Fund Contributions.....	—	20 0 0	30 0 0	50 0 0	
Superannuation Contributions.....	—	—	10 0 0	10 0 0	
Fares, Freights, Outfits.....	—	86 17 5	102 11 6	189 8 11	
Shearing Wages, Stores, etc.....	328 6 0	291 16 11	330 10 8	950 13 7	
Well Sinking.....	26 10 0	—	—	26 10 0	
Sheep Purchases.....	89 17 5	87 19 3	—	177 16 8	
Land Rental.....	10 4 2	10 0 0	10 15 6	30 19 8	
Sundry Expenses, Insurances.....	—	90 17 8	171 19 1	262 16 9	
Children's Diet and Amenities.....	—	284 15 8	238 19 2	523 14 10	
Head Office Administration.....	—	300 0 0	300 0 0	600 0 0	
Transfer to:					
Child Endowment Fund.....	780 0 0	939 10 0	1,499 0 0	3,218 10 0	
Truck Renewal Fund.....	550 0 0	350 0 0	1,650 0 0	2,550 0 0	
Development Funds.....	2,180 0 0	975 0 0	—	3,155 0 0	
Church Building Fund.....	—	—	750 0 0	750 0 0	
Hospital and Clinic Fund.....	—	—	1,000 0 0	1,000 0 0	
Drought Fund.....	—	—	6,245 0 0	6,245 0 0	

	Year Ended 31/12/48	Year Ended 31/12/49	Year Ended 31/12/50	Totals 31/12/50	3 Years to 31/12/50
Kunmunya New Station Fund.....	—	—	1,500 0 0	1,500 0 0	31,885 17
Kunmunya:					
Mission Grant.....	460 0 0	460 0 0	1,026 18 3	£1,946 18 3	
Missionaries' Salaries.....	510 0 0	756 2 6	759 15 10	2,025 18 4	
Missionaries Children's Allowances.....	20 0 0	24 3 4	0 16 8	45 0 0	
Provident Fund Contributions.....	—	10 0 0	10 0 0	20 0 0	
Fares, Freights, Outfits.....	114 15 0	265 10 4	268 5 4	648 10 8	
Sundry Expenses.....	1 7 6	3 2 9	2 12 0	7 2 3	
Buildings and Equipment.....	75 14 10	947 1 11	64 0 3	1,086 17 0	
"Watt Leggatt" Renovation.....	200 0 0	534 3 9	347 0 0	1,081 3 9	
Purchase of Dinghy.....	—	30 5 0	—	30 5 0	
Transfer to:					
Boat Renewal Fund.....	350 0 0	350 0 0	350 0 0	1,050 0 0	
Lugger Renovation Fund.....	150 0 0	—	—	150 0 0	
Development New Station Fund.....	1,600 0 0	—	1,750 0 0	3,350 0 0	11,441 15 3
China:					
Grant to Church of Christ in China.....	251 0 0	251 0 0	251 0 0	£753 0 0	
Missionaries' Salaries, etc.....	2,781 16 2	2,557 16 8	2,093 9 2	7,433 2 0	
Missionaries Children's Allowances.....	28 6 8	106 13 4	16 13 4	151 13 4	
Beneficiary Fund Contributions.....	—	10 4 4	20 8 8	30 13 0	
Superannuation Fund Contributions.....	40 0 0	40 0 0	40 0 0	120 0 0	
Station Expenses.....	230 18 4	801 17 6	129 17 6	1,162 13 4	
Passages, Freights.....	—	558 16 10	774 0 11	1,332 17 9	
Transfer to Donations Fund.....	14 0 0	56 17 0	—	70 17 0	11,054 16 5
New Hebrides:					
Station Buildings, Equipment and New Launches.....	3,768 8 2	1,252 16 10	1,772 3 5	£6,798 8 5	
Missionaries' Salaries.....	4,305 9 11	4,273 1 8	4,399 2 5	12,977 14 0	
Missionaries Children's Allowances.....	302 5 10	309 16 8	294 6 8	906 9 2	
Beneficiary and Superannuation Contributions.....	149 17 4	137 4 8	127 16 8	414 18 6	
Passages, Freights, Outfits.....	1,645 16 0	1,719 1 9	1,188 0 6	4,552 18 3	
Station Expenses.....	141 3 7	•223 1 0	78 10 7	442 15 2	
Grant Paton Memorial Hospital.....	1,296 3 5	819 2 6	985 15 0	3,101 0 11	
Launches Maintenance.....	304 13 4	..ob 18 10	..170 2 1	575 14 3	

	Year Ended 31/12/48	Year Ended 31/12/49	Year Ended 31/12/50	Totals	3 Years to 31/12/50
Furlough Rental	31 8 4	26 0 0	—	57 84	
Grants to Tangoa Institute.....	220 0 0	140 0 0	140 0 0	500 0 0	
Transfer to:					
Launch Replacement Funds.....	75 0 0	—	375 0 0	450 0 0	
Centenary Appeal Fund.....	1,259 16 8	234 16 0	440 12 10	1,935 5 6	
Medical Launch Fund.....	—	1,401 0 0	—	1,401 0 0	
Emergency Fund.....	70 0 0	35 16 8	7 14 4	113 11 0	
				34,222 3 6	
India:					
Grant to Field Council.....	4,532 7 2	4,641 4 4	4,744 17	3£13,918 89	
Car Purchase.....	678 10 0	—	—	678 10 0	
Equipment Purchase.....	—	61 5 0	—	61 5 0	
Van Purchase.....	—	—	500 0 0	500 0 0	
Property Purchase.....	—	—	526 10 7	526 10 7	
Advance Projects.....	—	—	309 0 0	309 0 0	
Missionaries' Salaries.....	1,693 6 8	2,438 5 0	2,101 10 4	6,233 2 0	
Missionaries Children's Allowances.....	200 0 0	200 0 0	94 13 4	494 13 4	
Beneficiary Fund Contributions.....	10 0 0	25 0 0	15 12 6	50 12 6	
Passages, Freights, Outfits.....	267 16 11	230 6 9	11 5 7	509 9 5	
Pallipat School Renovation.....	177 0 0	—	—	177 0 0	
Transfer to:					
Car Replacement Fund.....	50 0 0	—	200 0 0	250 0 0	
Emergency Fund.....	18 11 9	19 8 0	78 3 10	116 3 9	
				23,824 15 0	
Korea:					
Grant to Field Council.....	2,700 0 0	—	1,149 7 9	£3,849 7 9	
Buildings and Equipment.....	—	5,671 0 0	519 6 1	6,190 6 1	
Jeep Purchase.....	—	625 0 0	—	625 0 0	
Grant to Union Field Work.....	—	180 0 0	—	180 0 0	
Grant to Tongnai Farm School.....	—	—	642 0 0	642 0 0	
Missionaries' Salaries.....	—	1,717 4 8	2,544 10 5	4,261 15 1	
Missionaries Children's Allowances.....	—	40 0 0	77 0 0	117 0 0	
Beneficiary and Superannuation Contributions.....	30 0 0	47 4 1	80 0 0	157 4 1	
Passages, Freights, Outfits.....	—	1,147 17 9	1,665 15 8	2,813 13 5	
Furlough Rentals.....	—	—	44 0 0	44 0 0	
Station Expenses.....	—	962 4 9	106 15 9	1,069 0 6	

	Year Ended 31/12/48	Year Ended 31/12/49	Year Ended 31/12/50	Totals	3 Years to 31/12/50
Expenses in Japan.....	—	—	1,043 14 4	1,043 14 4	
Special Grants for Relief.....	—	<—	700 14 6	700 14 6	
Special Grants for Orphanages.....	—	—	564 7 0	564 7 0	
Appeal Fund Expenses.....	—	—	31 8 0	31 8 0	
Transfer to:					
Donations Fund.....	17 15 0	6 0 0	—	23 15 0	
Reconstruction Fund.....	—	—	603 17 0	603 17 0	
Car Replacement Fund.....	—	—	150 0 0	150 0 0	
Surplus transferred to Working Capital Account.....	23 18 4	69 15 8	104 15 10	£198 9 10	23,067 2 9
	<u>£41,732 8 2</u>	<u>£52,370 3 9</u>	<u>£59,828 3 7</u>		<u>198 9 10</u>
					<u>£153,930 15 6</u>

Sydney, 13th July, 1951,

Examined and Found Correct.
A. W. CHARMAN, F.C.A. (Aust.)

INDEX

TWENTY-FIFTH SESSION

	Min.	Page
Apologies.....	3, 20, 41, 58, 137	
Appointments (Persons)—		
Clerk.....	10 (4)	
Acting Junior Clerk.....	10 (5)	
Junior Clerk.....	230	
A.I.M. Superintendent.....	29 (13), 49	82
Law Agent.....	62	
Secretary, Board Missions.....	83 (28)	89
Business Convener.....	228	122
Convener, College Committee.....	76 (10)	
Secretary, College Committee.....	76 (10)	
Board of Bel. Ed., Associate Director .., ..	265 (7)	155
Appointments (Committees, Commissions)—		
A.I.M. (New).....	25 (II) (12)	205
Audio-Visual Education.....	263	191
Ballot.....	17	
Business.....	16	
Commission to appoint Federal Director, Rel. Ed. 265 (10)		155
Ebenezer Celebrations.....	247	204
Ecumenical.....	187 (8)	
Nature and Function of Holy Ministry.....	262	209
Press.....	10 (13)	
Selection.....	15	
Women's Studies (Federal).....	300	189
Appeal—Miss A. B. Todd ..	140-148	
Articles of Agreement (Proposed Change) ..	25 (8 and 10)	205
Association.....	4	
Change of Name of Committee.....	48 (3), 263, 300	
Change of Name (Braddon).....	123 (2)	114
Commendation, Letters of.....	304	
I. Vic. Assembly (re Presbytery of Penola) ..	235	194
II. Vic. Assembly (re Miss A. B. Todd).....	147	197
III. N.S.W. Assembly (re Roll).....	236	197
IV. W.A. Assembly (re Thanks for Help) ..	237	198
V. Centenary Celebrations Committee (re Visit of Dr. White Anderson).....	238	198
VI. N.S.W. Assembly (re G.A. of A. Property) ..	239	199
VII. P.C. of Canada (re Greetings).....	240	199
VIII. P.C. of U.S.A. (re Information Sought) ..	241	200
IX. P.C. of England (re Malaya-Penang Charge) ..	242	200
X. Presby. Nth. Sydney (re Statement of Faith) ..	243	201
XI. Reception of Ministers' C'tee (re W. J. Evans) ..	244	201
XII. N.S.W. Historical Records Society (re Church Emblem).....	245	202
XIII. Vic. Assembly (re Sunday Observance) ..	200	203
XIV. W.C.C. Aust. Council (re Lund and Lucknow Conferences).....	246	204
XV. N.S.W. Assembly (re Ebenezer Church) ..	247	204
XVI. P.C. South Africa (Greetings).....	249	205
XVII. P.C. New Hebrides (Greetings).....	248	205
Condonation.....	14, 76 (5), 236	
Demonstrations—		
Foreign Missions.....	182	
A.I.M.....	224	
Discharge (Committees)—		
Broadcasting.....	263	191
Committee on Training for Ministry.....	222 (V)	173
H.M. and C.C.C.....	25 (8)	205
Home Religion.....	256 (7)	135
Marriage and Divorce.....	261 (V)	138
Visual Education.....	268	191
Dissent (Reasons for).....	174	151
Dissent (Answers to Reasons).....	234	151
Election (see Appointments)		

	Min.	Page
Greetings—		
To Church of Scotland Assembly.....	55, 94	(4)
„ Rev. Dr. Macintyre.....	5	
„ Migrants.....	301	
From and to WorldPresby. Alliance.....	255	
“In retentis”.....	148	
Instructions, Authorizations, Recommendations—		
Committees (of G.A.A.)		
All.....	227	(3)
Aids to Devotion.....	272	(3) (4)
A.I.M. Board.....	25 (6) (7), 29	(4)
Attitude to Creed.....	243	
Audio-Visual Education.....	48	(2) (4)
Board of Missions.....	82 (2) (5) (14) (16) (17)	(20) (22) (23) (24) (26)
Canberra Executive.....	123	(8)
Christian Unity.....	287	(5) (7)
Code.....	25 (9), 279	(7)
College.....	76 (8), 267 (2), 222	(111)
Defence Forces Chaplaincy.....	63	(6)
Ecumenical.....	246, 247	
Enquiry into Constitution of G.A.A.....	227	(7)
Federal Advisory.....	227 (2), 288 (2, ii, iv)	
Finance.....	170 (4) (13), 288	(2v)
Immigration.....	301	(2)
Immigration, Vic. Members.....	193	(3)
New Life Movement.....	195	(6)
Reception of Ministers.....	268	
Relations with other Presbyterian Churches ..	186 (3)	(5) (6) (7), 241, 287 (6 i)
Religious Education Board ...	256 (6), 265 (7) (14)	(21) (22) (23) (28)
Temperance.....	96 (2) (3) (4) (5)	
Women’s Studies.....	185	(5)
Year Book.....	100	(2)
Committees (of State Assemblies)		
Faculties of Theological Halls.....	185	(4)
Historical Records (N.S.W.).....	245	
Theological Education Committees.....	76	(7)
Courts, etc.		
State Assemblies	171 (4), 231 (Rule 438), 254	
Presbyteries	76 (3), 254	
Sessions.....	265 (15) (18) (196)	
Congregations.....	187 (6), 256 (3)	
Congregation, St. Andrew’s, Canberra	123	(4)
Persons		
Clerk.....	265 (29), 272 (2), 287 (4)	
Law Agent.....	171	(7)
Ministers.....	187 (5), 242, 254, 256 (3),	261 (iv), 268 (18)
Moderator-General ...	237, 247, 248, 249, 288	(2 vi)
Treasurer.....	193	(10)
State Treasurers.....	170	(5)
State Trustees.....	171	(5) (6)
Others		
Church Papers.....	242	
C. D. Lloyd Bequest Committee.....	123	(6)
Women of the Church.....	168	(2) (4)
Lord’s Supper.....	18a	
Loyal Address	9	
Memorial Minutes.....	291	
The Rev. D. W. Albert.....	292	11»
The Very Rev. Dr. John Flynn.....	292	
The Rev. R. J. Howie.....	293	117
The Rev. J. A. Hunter.....	293	117
The Very Rev. R. Wilson Macaulay.....	293	
The Rev. N. MacLeish.....	293	117

	Min.	Page'
The Rev. J. D. A. Macnicol.....		118
Mr. A. G. Proudfoot.....	294	
Minutes.....	42, 95, 180, 221, 273	
Minutes (Commission for Confirmation).....	303	
Moderator (elected).....	7	
Moderator's Ruling Challenged.....	102	
Notices of Motion.....	13a, 44, 54, 59, 89, 93, 115, 119, 134, 139, 176, 226, 274	
Overtures—		
I. Home Mission C'tee (A.I.M. and H.M. Work) .	25	205
II. Queensland Assembly (Age of Candidates for H.M. Course).....	289	206
III. Overseas Ministers' C'tee (Ministers of Re- formed Churches of Hungary and Holland) 184		207
IV. Members of Albert Park Session (B.C. Hand- book).....	101-114	208
V. Presby. Melb. Nth. (Nature and Function of Ministry).....	262	209
VI. Presby. of Tas. (Training of Lay Preachers) .	266-7	209
VII. Reception of Ministers' C'tee (Rule 195)....	165	210
Petitions—		
I. Mr. K. V. Coombes (Validatn. of Course) ..	76 (5)	210 ⁱ
II. Mr. T. R. Pritchard (Validatn. of Course) ..	76 (5)	210
III. Mr. G. J. Stewart (Validatn. of 1st Year) ..	76 (5)	211
IV. Mr. F. J. Clark (to proceed to Ordination short course).....	by 30-36	211
V. Mr. C. M. Fyfe (Ordination).....	30, 31, 69-72	213
VI. Mr. J. D. Penman (Ordination).....	30, 73	213
VII. Mr. L. M. Fairey (Ordination).....	74	214
VIII. Women of the Church (Formation of Women's Association).....	168	216
IX. Presby. of Beechworth and Jingellic Congrega- tion (re Jingellic Congregation).....	189	216-
Petitions (through Reception Ministers' Committee)		151
1. Rev. B. Gentle.....	152	
2. Rev. E. G. Ewin.....	153-4	
3. Rev. V. A. H. Rance'.....	155	
4. Rev. R. A. Pretty.....	155a	
5. Rev. M. W. J. Guerson.....	156	
6. Rev. M. E. James.....	151	
7. Rev. H. White.....	157	
8. Rev. H. Visser.....	158	
9. Rev. A. G. Finch.....	159	
10. Rev. F. Antal.....	160	
11. Rev. A. V. Soos.....	160a	
12. Rev. L. Becske.....	161	
13. Rev. T. J. Stulc.....	162	
14. Rev. H. G. Pepper.....	163	
15. Rev. H. S. Morgan.....	164	
16. Rev. M. Goudkamp.....	127	
17. Rev. A. C. McLean.....	128	
18. Mr. L. Vajda.....	129	
19. Rev. H. L. Hawkins.....	130	
Personalialia—		
Mr. J. P. Adam.....	62	
Rev. W. White Anderson.....	4, 51-53	
Rev. G. A. Beatty.....	265 (3)	155
Rev. F. Byatt.....	253-4	
Rev. V. W. Coombes.....	83 (28)	89
Rev. E. C. Day.....	265 (7)	155'
Rev. Dr. John Flynn.....	29 (3)	82
Mr. C. P. Hughes.....	29 (II)	82
Miss B. Lavery.....	255	
The Rev. Dr. R. W. Macaulay.....	10 (2)	
Rev. T. McDougall.....	228	
Rev. A. T. McNaughton.....	258, 265 (2)	155
Rev. J. F. Mackay.....	29 (13), 49	82
Rev. W. D. Marshall.....	10 (4)	

	Min.	Page
Rev. Rex Matthias.....	257	
Rev. D. F. Mitchell.....	76 (10)	
Rev. E. H. O. Nye.....	257	
Rev. G. G. Powell.....	131-3, 150, 173-174	151
Rev. J. M. Stuckey.....	10 (5), 230	
Rev. R. Swanton.....	76 (10)	
Rev. C. E. Tapp.....	257	
Prof. H. A. Woodruff.....	253-4	
Previous Question.....	208	
Reference 1 (re Church Hymnary).....		210218
Regulations (Change of).....	184 (2), 289 (2)	
Remits—		
Change of Articles.....	25 (10), 297	
Commission of Assembly.....	298	219
Marriage and Divorce.....	261 (3)	138
Reports—		
Attitude to Creed.....	211, 213, 229	78
A.I.M.....	26-29	82
Ballot.....	216	
Beneficiary.....	231-3	86
Board of Missions.....	64-6, 81-3	89
Business.....	10, 45, 92, 118, 179, 220, 277	
Canberra Executive.....	120-123	114
Christian Unity.....	280-287	116
Code.....	278-9	116
College.....	30-37, 67-76	117
Commonwealth Co-ordinating Committee on Home Missions.....	24	111
Enquiry in Constitution and Functions of G.A.A. .	60, 227	122
Defence Forces Chaplaincy.....	63	122
Federal Advisory.....	288	128
Finance.....	21, 169, 170	128
Fire Insurance.....	46	129
Home Missions.....	23	135
Home Religion.....	256	135
Immigration.....	191	135
Marriage and Divorce.....	259-261	138
Moderator-General's Report.....	124	146
New Life Movement.....	195	148
Public Questions.....	199, 200, 205-6	130
Reception of Ministers.....	126-132, 149-166, 172-173	151
Relations with other Presbyterian Churches.....	186	154
Religious Education.....	250-2, 264-5	155
Statistics.....	47	170
Trustees	96	171
Training for Ministry (Commission on)	85-8, 222-3	173
Training of Women Workers (Women's Studies) .	185, 300	189
Trustees.....	171	191
Visual-Education (to be Audio-Visual Education) .	48	191
World Council of Churches.....	187	191
Year Book.....	100	193
Returns to Remits.....	295-297	218-9
Rolls.....	2, 43	13
Standing Orders (Suspended).....	13, 68, 109	
Standing Orders (Resumed).....	136, 80, 111	
Sympathy.....	46 (4), 29 (3), 83 (16) 138, 171 (2)	
Thanks—		
Dr. W. White Anderson.....	94 (3)	
Rev. E. W. Archer.....	11	
College Committee Executive.....	77-8	117
Commission on Training for Ministry.....	223	173
Miss B. Lavery.....	255	
Rev. V. W. Coombes.....	84	89
General.....	302	
Rev. A. T. McNaughton.....	258	155
Retiring Moderator.....	8	
Trustees.....	171 (3)	191
Welcome.....	51, 257	

Presbyterian Church of Victoria Archive



2432