MINUTES

OF

PROCEEDINGS

OF THE

GENERAL ASSEMBLY

OF THE

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HELD IN SYDNEY, SEPTEMBER, 1959

SESSION TWENTY-EIGHTH

Sydney

AMBASSADOR PRESS PTY. LTD.

SYDNEY.

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*Deceased.

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Rev. G. T. Renfrey, J. Beatty, A. Boag, E. E. Fabb, D. McKnight Jones, B. W. Adams, R. Swanton, Dr. A. C. Watson, H. MacNeil Saunders, Messrs. F. Maxwell Bradshaw, D. M. Bradshaw, Dr. R. R. Wettenhall, R. B. Pearson. Principal D. S. Hopkirk (Convener). Plus seven N.S.W. representatives, and four Queensland representatives, and one from each of the other States, and one from the Board of Missions: the Executive to be the Victorian Members.

Sacraments (Min. 163).

Rev. Prof. George Yule (Convener), and the Rev. J. C. Alexander, W. A. Alston, J. G. Bucknall, M. Geursen, Prof. D. S. Hopkirk, Prof. J. D. Mccaughey, F. P. Strickland, G. R. Williams, and Profs. J. F. Peter and Crawford Miller.

Selection (Min. 10).

Rev. E. W. S. Bishop, Rt. Rev. Gilbert Cameron, Rev. A. M. Clark (Convener), D. G. Cole, R. H. C. Crowe, H. J. Hillman, J. Priestley, Messrs. R. S. Byrnes, N. Chivas, C. Homer Fraser, G. D. McKinnon, F. J. Walker.

Stewardship and Promotion (Min. 166).

The Victorian Stewardship and Promotion Committee and the Conveners and Directors of the State Stewardship and Promotion Committees, with the Director of Stewardship and Promotion Committee, Victoria, Convener, and the Victorian Committee as Executive.

Sunday Observance (Min. 199).

Rev. Prof. Crawford Miller (Convener), Rev. H. MacNeil Saunders, Prof. J. Haultain Brown, J. Mathers, J. B. Groenewegen, Messrs. H. E. H. Atkinson, E. A. Hunt and P. L. Head (N.S.W.), Rev. Prof. J. D. Mccaughey and Mr. F. M. Bradshaw (Vic.) and Rev. Professor L. G. Geering and Rev. R. A. Busch (Queensland).

Training of Women Workers (Min. 192).

Rev. E. H. M. Shugg (Convener), J. Priestley, A. E. Giles, J. C. Alexander, Prin. H. Maclean, A. C. Eadie, C. D. Auldist, D. G. Cole. E. H. Vines, R. Maidment, H. McAndrew, D. Nichol, J. C. Allan, Prof. J. F. Peter, E. B. Robinson, H. Dunn, Mrs. L. M. Williams, Deac. C. Ritchie, Mrs. A. H. Sinclair.

World Council of **Churches (Representatives to the Australian Council)** (Min. 196).

The Right Rev. Dr. A. C. Watson. Rev. Prof. J. F. Peter, J. C. Alexander, J. Stuckey, V. Coombes, Dr. W. Cumming Thom, Right Rev. N. Faichney, Right Rev. V. McKeown and Mr. G. S. Davidson, and appoint these representatives together with the following (who shall act as Alternates to the Australian Council) Rev. W. A. Alston, T. McDougall, G. A. Wood, J. P. Chalinor, Prof. J. D. McGaughey, L. O. C. White, L. Farquhar Gunn, M. O. Fox, Mr. R. S. Byrnes, Ian Hunt members of the Ecumenical Committee, the Rev. A. C. Watson to be convener, and tlje Victorian members to be the Executive.

PRESBYTERIAN CHURCH OF AUSTRALIA

ROLL

of

MEMBERS ELECTED TO THE GENERAL ASSEMBLY

The Assembly Hall, Margaret Street, Sydney

on

WEDNESDAY, 9th SEPTEMBER, 1959, at 7.30 p.m.

The Right Rev. the Moderator, the Rev. David J. Flockhart, M.A.

Moderator Designate, Rev. Alan C. Watson, M.A., D.D.

NEW SOUTH WALES

(Elected by the State Assembly)

Ministers	**Elders**
Rev. A. A. Adam	Mr. R. M. Arndell
„ R. A. Blackwood	„ H. E. H. Atkinson
„ V. Clark-Duff	„ N. Chivas
„ D. G. Cole	„ P. L. Head
„ V. W. Coombes	„ E. A. Hunt
„ H. Cunningham	„ G. H. Johnston
„ A. A. Dougan	„ H. I. M. MacFarlane
„ C. M. Dyster	„ J. H. Mackay-Sim
[1] „ M. O. Fox	„ A. E. McLucas
Very Rev. A. C. Grieve	„ H. W. Mason
Rev. A. L. Hewitt	„ J. A. Morrison
„ H. J. Hillman	„ G. L. Taylor
„ W. Kinmont	„ F. J. Walker
Rt. Rev. C. J. V. McKeown	„ W. Porter Young

BATHURST

Rev. R. F. Mackay	Mr. G. T. Lamb
„ James Marshall	„ W. McKenzie

CANBERRA

Rev. H. Harrison	Mr. K. N. Blyton
„ - R. L. Mcinnes	„ R. D. Cowden
„ A. C. Maclean	„ A. Ross Keith

DUBBO

Rev. J. McKinney	Mr. G. Byrne
„ B. J. Molloy	„ R. H. Gibson

THE HASTINGS

Rev, S. F. Eldred	Mr. A. M. Hooke
„ M. M. Macdonald[7]	

THE HAWKESBURY

Rev. F. A. Hoad	Mr. K. L. Gorton
„ T. H. Prisk	„ A. P.Lindsay
„ Dr. A. van der Hoeven	Dr. R. V. Rickard

THE HUNTER

Rev. G. F. Buckley	Mr. D. C. Millar
„ C. Keir	„ J. D. Ross

ILLAWARRA

Rev. R. J. Allan	Mr. J. Haldane
„ J. E. Davies	„ H. R. Ross
„ W. Pollak	„ G. Wood

MOREE

Rev. K. Allen	Mr. M. Southam
„ James Goudie	„ R. Wardlaw

THE MURRUMBIDGEE

Rev. F. J. Burke
„ J. H. Morrison
„ W. A. Pordage

Mr. S.Barber
„ J.Johnston
„ C.Levings

NEW ENGLAND

Rev. N. Macleod
„ J. Mathers

Mr. G. R. Hicks
„ W. H. McBean

THE NORTHERN RIVERS

Rev/ J. A. J. Mitchell
„ K. D. Pearson
„ J. Perkins

Mr. S. H. Cullen
„ M. Kunkier
„ E. Smith

NORTH SYDNEY

Rev. L. G. K. Blanchard
Rt. Rev. Dj J. Flockhart
Rev. J. Fred McKay
,, N. Monsen
,, H. MacN. Saunders
,, S. Russell Scott

Sir V William Durrant
Mr. N. C. Gorton
,, I. S. Hunt
,, J. McE. King
,, J. B. Rae
,, A. W. Smart

ORANGE

Rev. D. F. Murray
,, G. J. Stewart

Mr. I. Eggleston
,, W. Maynard

SCONE

Rev. J. A. Smales

Mr. J. R. Taylor

SYDNEY

Rev. Prof. J. Haultain L. Brown
,, „ Crawford Milk
,, A. W. E. Seal

Mr. R. L. Burgess
,, W. P. Hubbard
5? R. D. Somervaille

SYDNEY SOUTH

Rev. M. A. McAlpine
,, R. Maidment
,, R. T. C. Williamson

Mr. H. B. Doig
,, V. Smith
,, J. E. Whitfield

SYDNEY WEST

Rev. B. Galloway
„ W. C. R. Moore
„ Dr. W. Cumming Thom
„ L. M. Williams

Mr. J. L. Campbell
„ R. A. Corderoy
„ J. L. Stewart
„ J. D. Walker

WAGGA WAGGA

Rev. P. E. Boase
„ E. J. Jakes
„ A. C. Messenger

Mr. E. P. Atkinson
„ R. Ray
„ J. Ross

YOUNG

Rev. K. Coombes
„ R. Duffy
„ R. Walder

Mr. E. G. Baker
„ J. A. Clements
„ D. Cooper

QUEENSLAND

(Elected by the State Assembly)

Rev. J. C. Allan
„ R. H. C. Crowe
„ Prof. L. G. Geering
„ R. M. Park
„ Prof. J. F. Peter
Rt. Rev. T. C. Watson
Rev. W. Young

Mr. R. S. Byrnes
„ A. C. Krieg
„ R. Mercer
„ H. Munro
„ R. W. Ralph
„ J. M. D. Stevens
„ J. S. R. Wyllie

BRISBANE

Rev. A. B. Bailey
„ D. C. Blake
„ J. C. G. Fischer
„ R. N. Riek
„ T. Robertson
„ B. J. Tautorat

Mr. E. W. Catens
„ R. P. Gresham
„ R. G. Kendall
„ H. Lugg
„ W. W. D. Nesbitt
„ L. J. Williams

MACKAY

Rev. A. T. Walker

MARYBOROUGH

ReV. E. Ballinger
,, K. N. R. Innes

Mr. E. L. Barrett
„ R· T. Ireland

MOWBRAY

Rev. T. G. Allan
,, R. A. Busch
,, E. F. Farquharson
,, R. Ramsay

Mr. N. McL. Henderson
„ P. McGowan
„ F. W. T. Main

I ROCKHAMPTON

Rev. D. J. Harrison
,, A. W. Laurie

Mr. T. G. McMaster
„ A. C. Shepherdson

TOOWOOMBA

Rev. R. Crook
,, J. McKillop
,, G. W. Taylor

Mr. D. J. Brandon
„ j. :H. Cossart
„ w. Schouller

TOWNSVILLE

Rev. A. G. McLaren
„ R. A. Renton

Mr. J. W. Chamberlain
„ H. Moore

WARWICK

Rev. J. F. Mcconaghy
„ A. M. Wylie

Mr. W. D. Costello
„ D. W. Sweet

SOUTH AUSTRALIA

(Elected by the State Assembly)

Rev. P. H. R. Lockett
,, J. Priestley

Mr. G. S. Davidson
„ L. V. M. Leal

ADELAIDE

Rev. J. D. Bentley
99 R. A. Lawton
>> G. T. McGregor

Mr. W. D. S. Baird
„ A. H. Brice
„ J. H. T. Mitchell

BELALIE

Rev. E. E. Gowers

Mr. R. McEwin

ONKAPARINGA

Rev. J. H. Love

Mr. S. W. Burns

PENOLA

Rev. W. L. Collins

Mr. A. B. Scott

TASMANIA

(Elected by the State Assembly)

Rev. H. L. Dunn
„ F. Sadler

Mr. T. S. Hickman

TASMANIA

Rev. A. Christie-Johnston
„ G. H. Leicester
„ A. Martin
„ R. J. Scrimgeour

Mr. E. A. Gaby
>> G. J. O'Brien
5, H. Smith

VICTORIA

(Elected by the State Assembly)

Rev. H. Aikin
„ J. C. Alexander
„ W. Alston
„ G. Anderson
„ G. A. Beatty
„ E. W. S. Bishop
„ J. P. Chalinor
„ A. M. Clark
„ E. C. Day
Rt. Rev. N. Faichney
Rev. Sir F. Rolland
„ E. H. McL. Shugg
„ F. P. Strickland
„ R. Swanton
„ Dr. A. C. Watson
„ G. R. Williams
„ S. E. Yarnold

Mr. W. J. Baker
„ F. M. Bradshaw
„ J. F. Callahan
„ J. H. Cameron
„ A. W. Coles
Dr. V. Davies
Mr. C. H. Fraser
„ W. M. Hodges
„ W. Laught
„ A. A. Mccleery
„ J. J. McDougall
„ G. D. McKinnon
„ G. U. Nathan
„ W. Noble
„ H. M. Rolland
Dr. A. S. Scholes
Mr. T. Staley

BALLARAT

Rev. W. R. Faulkner
„ S. A. Goddard
„ K. K. Luck
„ F. C. Parker

Mr. W. S. Cameron
„ R. W. Harrison
„ J. H. Stickland
„ D. W. Wilson

BENDIGO

Rev. J. Aitken
„ A. Hilliard
„ E. L. Sykes

Mr. D. Fraser
„ R. Nixon
„ R. White

FLINDERS

Rev. C. W. Auldist
„ J. E. Lloyd
„ C. Vollmer

Mr. A. J. Spencer
* „ J. E. Hewson
„ W. Hyde

GEELONG

Rev. M. J. L. Griffiths
„ L. W. Hatton
„ K. MacLean
„ G. A. Wood

Mr. K. W. Burnside
„ W. Drury
„ E. Frost
„ R. B. Nelson

GIPPSLAND

Rev. W. J. Billington
„ D. M. Hodges

GOULBURN VALLEY

Rev. A. J. Henderson
„ W. Morgan

Mr. A. C. Crawford
„ H. Evans

HAMILTON

Rev. J. H. Bates
„ N. MacLeod
„ D. C. Robertson

Mr. K. S. Anderson
„ D. R. Ross
„ T. L. Simpson

LATROBE VALLEY

Rev. A. L. Pollock
„ L. G. Wood

Mr. A. R. Maxfield
„ T. H. Sides

MALLEE DOWNS

Rev. R. K. Heriot
„ A. J. McAdam
„ A. M. McMaster

Mr. R. McKenzie
„ B. R. Mann
„ A. Matheson

MELBOURNE EAST

Rev. L. F. Gunn
„ D. M. Harper
„ L. M. Humphery
„ J. S. Tanner

Mr. J. B. Frame
„ D. M. Mowat
„ F. J. Orr
„ A. D. Reid

MELBOURNE NORTH

Rev. A. G. Harrison	Mr. W. Beattie
„ W. H. Littler	„ A. K. Duncan
„ W. H. M. Mathers	„ H. L. Fouvy
„ J. H. Price	„ H. E. Keeble
„ R. C. Russell	„ W. E. Nixon
„ H. C. Usher	„ R. G. Reid
„ L. O. C. White	„ A. A. H. Smith
„ R. T. White	„ C. V. Threlkeld

MELBOURNE SOUTH

Rev. P. W. R. Baker	Mr. A. A. Cartright
„ H. Perkins	„ J. L. Hutcheon
„ F. W. Boucher	„ F. B. Kemp
„ W. M. Constable	„ A. Kilgour
„ W. B. Gentle	„ A. Lamb

MELBOURNE WEST

Rev. A. M. Dickie	Mr. C. Granger
„ Principal D. S. Hopkirk	„ R. Hicks
„ E. Mcl. Kippax	„ R. Loveridge
„ D. M. Macrae	„ J. K. McDonald
„ E. Jones Roberts	„ R. A. Quail
„ L. H. Rye	„ N. M. Robertson

MORTLAKE

Rev. M. J. Both	Mr. K. Atkins
„ K. I. Shrader	„ A. Crothers
„ S. Thompson	„ L. J. Weatherly

NORTH EAST

Rev. D. I. Munro	Mr. A. G. Jarvis
„ R. W. Price	

SEYMOUR

Rev. M. S. Campbell	Mr. J. H. Roberts
„ D. Forbes	

WIMMERA

Rev. R. Corr	Mr. A. S. Bleakley
„ J. George	„ M. K. Hallam

WESTERN AUSTRALIA

(Elected by the State Assembly)

Rt. Rev. G. Cameron	Dr. A. A. Barr
Rev. A. Macliver	Mr. D. W. Moore

FREMANTLE

Rev. J. F. Boon	Mr. A. J. Fraser
„ A. J. Watt	„ A. MacNeill

NORTH PERTH

Rev. J. H. Harris	Mr. P. J. Barblett
„ J. G. Thrum	„ A. D. MacLennan

PERTH

Rev. H. D. McAndrew	Mr. J. T. H. Bolles
„ R. B. Sparks	Dr. H. R. Pearson

PRESBYTERIAN CHURCH OF AUSTRALIA

MINUTES OF PROCEEDINGS

of the

General Assembly of the Presbyterian Church of Australia

SESSION TWENTY-EIGHT

FIRST SEDERUNT

At Sydney, and within the Assembly Hall, Margaret Street, Sydney, on Wednesday, the ninth day of September, 1959, at 7.30 p.m.

1. The General Assembly of the Presbyterian Church of Australia convened. Public Worship was conducted by the Right Reverend the Moderator-General, the Rev. D. J. Flockhart, M.A. Constitution

Thereafter the Assembly was constituted with prayer.

2. The Clerk laid on the table the Roll of Assembly, intimated changes since the printing of the White Book and moved that it be given interim authority and presented for final confirmation at the Morning Sederunt on Thursday. Roll

The motion was seconded and approved.

3. The Clerk submitted apologies from the Rev. A. M. Wylie, Messrs. **J. H. T.** Mitchell, W. D. Costello, W. McKenzie, and moved that they be sustained. Apologies

The motion was seconded and approved.

4. The Clerk moved that the Assembly associate the Right Reverend the Moderator of the General Assembly of the Church of Scotland, the Rev. Dr. R. H. W. Shepherd. Associates

The motion was seconded and approved.

5. The Clerk moved that the Assembly approve the action of the Moderator-General in not convening the Commission of Assembly appointed under Min. 35(f) B.B. 1957. Moderator's Motion Approved

The motion was seconded and approved.

6. The Clerk intimated that the Board of Nominators had unanimously agreed to nominate to the House the Rev. Alan Cameron Watson, M.A., D.D., as Moderator of this Assembly. Moderator Inducted

The Clerk moved that the Assembly accept the nomination and elect the Rev. Alan Cameron Watson, M.A., D.D., as Moderator of this Assembly.

The motion was seconded by the Rev. L. F. Gunn, and approved with acclamation.

7. The Rev. Dr. A. C. Watson was conducted to the Chair, welcomed and inducted by prayer by the retiring Moderator. Thereafter he delivered a suitable address on the subject "Renew and Rejoice".

8. The Business Convener read the following loyal address: Loyal Address

To

The Queen's Most Excellent Majesty.

May it please your Majesty.

We, the ministers and elders of the Presbyterian Church of Australia, your dutiful subjects, now convened in General Assembly, take leave to express our continued loyalty to the Throne.

By your personal Christmas Message heard in millions of homes, by the visits of your Majesty and of other members of the Royal Family to many parts of the British Commonwealth, the ties between the Throne and your far scattered subjects have derived added reality and strength.

We remember the great responsibilities and strain laid upon you by the duties of your Majesty's exalted office, and we pray that God, who is King of Kings and Lord of Lords, will continue to give to you and to His Royal Highness the Duke of Edinburgh His gifts of physical and spiritual strength.

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

ALAN C. WATSON,
Moderator.

And moved:

That the Assembly adopt it.

The Clerk seconded the motion which was approved by a standing vote. The Assembly sang the National Anthem.

Business

9. The Business Convener submitted the Report of the Business Committee and moved:

That the Assembly:

1. Receive the Report.
2. Determine the hours of meeting to be:
   Morning Sederunt: 9.30 a.m. to 5.30 p.m. with Luncheon
   Interval: 12.45 p.m. to 1.45 p.m.
   Evening Sederunt: 7 p.m. to 9.30 p.m.
3. Declare speeches to be limited as follows:
   Conveners presenting reports—
   (a) A.I.M., Board of Missions, Public Questions; 20 minutes.
   (b) All others; 15 minutes.
   A.I.M. Superintendent, Board of Missions Secretary, Christian Education Director; 25 minutes.
   Seconders of reception of reports; 10 minutes.
   Overturists and Petitioners; 10 minutes.
   All other speakers; 5 minutes.
   Speeches to be extendible by leave of the House.
4. Approve the Order of Business for Thursday and Friday the 10th September, 1959, and approve generally the proposed Order of Business as printed in the Report.
5. Determine that all Notices of Motion must be submitted in duplicate.

The motion was seconded and approved.

Selection Committee

10. The Business Convener reported that the following had been nominated as the Selection Committee, viz.:

Rev. E. W. S. Bishop, Rt. Rev. Gilbert Cameron, Rev. A. M. Clark (Convener), D. G. Cole, R. H. C. Crowe, H. J. Hillman, J. Priestley, Messrs. R. S. Byrnes, N. Chivas, C. Homer Fraser, G. D. McKinnon, F. J. Walker and moved that they be appointed.

The motion was seconded and approved.

Ballot Committee

II. The Business Convener moved that the Assembly appoint as the Ballot Committee, the Rev. H. L. Dunn, M. O. Fox (Convener), W. Morgan, Messrs. H. E. H. Atkinson, G. H. Johnston, D. W. Moore, A. A. McLeery and H. M. Rolland.

The motion was seconded and approved.

Minutes Committee

12. The Business Convener moved that the Assembly appoint as the Committee to scrutinise the Minutes the Rev. R. H. C. Crowe (Convener), W. H. Littler and A. Macliver.

The motion was seconded and approved.

Communication I

13. Communication I from the Rev. J. M. Stuckey (re Clerkship of the General Assembly) was laid on the table and received.

The Business Convener moved: That the Assembly—

1. Accept the resignation of the Rev. J. M. Stuckey as the Clerk of the General Assembly and thank him for his services.
2. Appoint the Rev. L. F. Gunn Junior Clerk pro tempore.
3. Defer the filling of the vacancy in the Clerkship until the next General Assembly, pending the decision of the State Assemblies of Victoria and New South Wales re full-time Clerkships.

The motion was seconded and approved.

14. The Rev. L. F. Gunn made the Declaration de fideli.

15. Communication II from His Honour, Mr. Justice Douglas Little, resigning from the Office of Procurator was laid on the table and received. Communication II

The Business Convener moved:

That the Assembly:

1. Accept the resignation of His Honour Mr. Justice Little as Procurator and thank him for his services.
2. Refer the nomination of a Procurator to the Finance Committee.

The motion was seconded and approved.

16. Notices of Motion 1-6 were read and laid on the Table. Notices of Motion

17. The House adjourned to meet on Thursday, the 10th September, 1959, at 9.30 a.m. at Scots Church for Holy Communion and thereafter for ordinary business at the Assembly Hall, which having been duly intimated, the sederunt was closed with the Benediction. Adjournment

G. ROSS WILLIAMS,

L. F. GUNN

Clerks.

SECOND SEDERUNT

At Sydney and within the Assembly Hall, Margaret Street, Sydney, on Thursday, the 10th day of September, 1959, at 9.30 a.m.

Lord's Supper

18. The Assembly met pursuant to adjournment for the celebration of the Sacrament of the Lord's Supper in which the Moderator was assisted by his Chaplains and the Rev. L. F. Gunn.

Constitution

The Assembly proceeded to the Business Sederunt which was opened with prayer.

Roll

19. The Clerk intimated that there were no additional changes to the Roll and moved that this Roll be declared the Roll of this Assembly.

The motion was seconded and approved.

Notices of Motion

20. Notices of Motion 7-20 were read and laid on the table.

Associates'

21. The Business Convener moved that the Rev. C. R. Kenyon and D. L. Belcher, missionaries on furlough, be associated.

The motion was seconded and approved.

Report of Retiring Moderator

22. The Very Rev. D. J. Flockhart submitted the Report of the Moderator-General.

Thanks to Retiring Moderator

23. The Business Convener moved: That the Assembly:—

1. Receive the Report.
2. Thank the retiring Moderator, the Very Rev. D. J. Flockhart, for his impressive service to the Church; express appreciation of the faith and courage with which he faced and in great degree defeated the heavy disability suddenly thrust upon him; and assure him of the continued and affectionate prayers of his brethren for increasing health and strength.

The motion was seconded and approved.

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

Overture I

25. Overture I (From the Federal Executive of the Defence Forces Chaplaincy Committee of the General Assembly of Australia anent Recognition of Full-time Chaplains) was laid on the table and received.

Principal Air Chaplain R. C. Russell and the Rev. W. M. Constable stated the Overture.

Questions were called for.

Principal Air Chaplain R. C. Russell moved:

That the Assembly:

1. Sustain the Overture.
2. Amend Standing Order 107 by the deletion of all words after "Presbyterian Church of Australia' and by the insertion of the words 'and also Full-time Chaplains to the Defence Forces of the Commonwealth under appointment by the Defence Forces Chaplaincy Committee of the General Assembly of Australia and who are ordained Ministers of the Presbyterian Church of Australia if they are not already representative of State Assembly or Presbytery.

The motion was seconded and approved.

Mission and Message

26. The Rev. Gordon Beatty submitted the Report of the Committee on the Mission and Message of the Church, and moved the Deliverance.

It was decided to take the Deliverance clause by clause.

Clause 1 was moved and seconded.

27. On a point of order the Moderator ruled that amendments to the Report submitted by the Rev. M. O. Fox were incompetent.

The Rev. M. O. Fox moved that the Moderator's ruling be disagreed with. (Min. 31.)

Welcome Rt. Rev. Dr. R. H. W. Shepherd

28. The Order of the Day was called for.

The Moderator-General welcomed the Right Reverend the Moderator of the Church of Scotland, the Rev. Dr. R. H. W. Shepherd, who addressed the House.

29. The Moderator-General conveyed the thanks of the Assembly to the Moderator of the Church of Scotland, the Rev. Dr. R. H. W. Shepherd. Thanks

30. The Clerk laid on the table the Minutes of yesterday's Sederunt. Minutes

31. The Moderator's ruling was upheld (Min. 27).

Clause 1 was approved.

Clauses 2 and 3 were moved, seconded and approved in the following form:

(a) Request the Board of Christian Education to print the Report and make it available in a form suitable for study throughout the Church.

(b) Direct that this Report be forwarded to State Assemblies for study by Presbyteries, sessions, congregations and groups within congregations.

Clauses 4 and 5 were approved.

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

That the Assembly:

1. Receive the Report.
2. (a) Request the Board of Christian Education to print the Report and make it available in a form suitable for study throughout the Church.
   (b) Direct that this report be forwarded to State Assemblies for study by Presbyteries, sessions, congregations, groups within congregations.
3. Commend the Report to all State Assembly Committees responsible for Evangelism, Christian Education, Stewardship, Life and Work.
4. Discharge the Committee.

33. By leave of the House the Rev. Harvey Perkins, Secretary of the Australian Council of the World Council of Churches, addressed the House. Rev. H. Perkins

The Moderator-General conveyed the thanks of the Assembly to the Rev. Harvey Perkins.

34. The Rev. Dr. A. C. Watson submitted the Report of the Ecumenical Committee and moved the Deliverance. Ecumenical

It was decided to take the Deliverance clause by clause.

Clause 1 was approved.

Clause 2 was approved.

Clause 3 was approved.

35. The Debate was adjourned. (Min. 195.) Debate Adjourned

36. The Rev. Dr. D. S. Hopkirk submitted the Report on Relations with other Presbyterian Churches and moved the Deliverance in the following form: Relations with other Pres. Churches

That the Assembly:—

1. Receive the Report.
2. Continue a contribution of £50 per annum to the World Presbyterian Alliance and request the Finance Committee to consider finance for sending delegates to General Councils and other meetings of the World Presbyterian Alliance.
3. Recommend the continued use in congregations of the Study Book "The Servant Lord and His Servant People".
4. Recommend increased contributions by State Assemblies to the Presbyterian Alliance.
5. Recommend to State Assemblies appropriate celebrations in October, 1960, of the 400th Anniversary of the establishment of the Reformation in Scotland.
6. Appoint the Committee as follows:

   Rev. G. T. Renfrey, J. Beatty, A. Boag, E. E. Fabb, D. W. McKnight Jones, B. W. Adams, R. Swanton, Dr. A. C. Watson, H. MacNeil Saunders, Messrs. F. Maxwell Bradshaw, D. M. Bradshaw, Dr. R. R. Wettenhall, R. B. Pearson. Principal D. S. Hopkirk (Convener). Plus seven N.S.W. representatives, and four Queensland representatives, and one from each of the other States, and one from the Board of Missions: the Executive to be the Victorian Members.

The motion was seconded and approved.

37. The Rev. W. A. Alston submitted the Report of the Committee on Aids to Devotion and moved the Deliverance. Aids to Devotion.

It was decided to take the Deliverance clause by clause.

Clause 1 was approved.

Clause 2 was approved.

Clause 3 was approved.

The Rev. L. M. Humphrey moved the addition of a clause namely:—

Refer to the Committee the whole question of the quality of praise in our congregations with the suggestion that where possible Presbyteries appoint a Committee to investigate this matter within congregations and report their findings to the Committee.

The motion was seconded and approved.

38. The Deliverance as a whole as amended was approved as follows:

That the Assembly:—

1. Receive the Report.
2. Approve the re-publication of the Book of Common Order.
3. Appoint the Committee as follows: Rev. L. O. C. White (Convener), the Very Rev. J. R. Blanchard and A. C. Grieve, the Rev. W. A. Alston, H. Cunningham, D. G. Cole, K. McC. Dowding, A. A. Dougan, H. L. Dunn, J. H. Gowdie, W. D. Marshall, J. F. McKay, Rev. Profs. Crawford Miller, J. D. Mccaughey and J. F. Peter, L. G. Geering, Rev. N. Pfeiffer, J. Roodenburg, A. C. Watson, S. E. Yarnold, Campbell Egan, Messrs. G. Davidson and R. S. Bymes.
4. *Refer* to the Committee the whole question of the quality of praise in our congregations, with the suggestion that where possible Presbyteries appoint a Committee to investigate this matter within congregations and report their findings to the Committee.

Thanks

39. The Moderator conveyed the thanks of the Assembly to the retiring convener the Rev. W. A. Alston.

Ebenezer Church

40. The Very Rev. A. C. Grieve submitted the Report of the Committee on the Ebenezer Church 150th Anniversary and moved the Deliverance.

That the Assembly:—

Receive the Report.

The motion was seconded and approved.

Notices of Motion

41. Notices of Motion 21-30 were read and laid on the Table.

42. The House adjourned to meet tomorrow at 9.30 a.m. which having been duly intimated the Sederunt was closed with prayer.

G. ROSS WILLIAMS,

L. F. GUNN,

Clerks.

THIRD SEDERUNT

At Sydney, and within the Assembly Hall, Margaret Street, Sydney, on Friday, 11th day of September, 1959, at 9.30 a.m.

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

44. The Clerk intimated the corrections in yesterday's minutes and moved that the Minutes as corrected be confirmed. Minutes

The motion was seconded and approved.

45. The House sat in private. Private

46. The Clerk laid on the table a communication from the Rev. D. C. Gray and moved that the communication be received and the request be not granted.

The motion was seconded and approved.

47. The Rev. Dr. W. Cumming Thom submitted the Report of the Committee on the Reception of Ministers and moved the Deliverance. Reception of Ministers

That the Assembly:

Receive the Report.

The motion was seconded and approved.

48. The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Resolve that a Certificate of Status be not granted to Rev. D. C. Gray.

The motion was seconded and approved.

49. The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Resolve that the prayer of the Petition of the Rev. D. E. Pickering (Min. 147 B.B. 1957) be not granted.

The motion was seconded and approved.

50. The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Empower the Executive to deal with the Petition of the Rev. Jose Luis Roncero when documents are complete.

The motion was seconded and approved.

51. The Rev. Dr. W. Cumming Thom submitted the Petition from the Rev. G. S. Sasdy and moved that the Assembly receive it.

The motion was seconded and approved.

The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Grant the prayer of the Petition of the Rev. G. S. Sasdy under Rule 197 (e) subject to his attending for two years the Theological Hall, Melbourne, passing in fifth and sixth year and Polity thereafter fulfilling Home Mission requirements.

The motion was seconded and approved.

52. The Rev. Dr. W. Cumming Thom submitted the Petition of the Rev. **A. J.** Beard and moved that the Assembly receive it.

The motion was seconded and approved.

The Rev. W. Cumming Thom moved:

That the Assembly:

Empower the Executive to deal with the Petition after a preliminary year in Home Mission Service ending 30th September, 1960.

The motion was seconded and approved.

53. The Rev. Dr. W. Cumming Thom submitted the Petition of the Rev. S. V. Dodson and moved that the Assembly receive it.

The motion was seconded and approved.

The Rev. Dr. W. Cumming Thom moved:

That the Assemby:

Grant the prayer of the Petition of the Rev. S. V. Dodson under Rule 197 (e) subject to his studying for two years in a Theological Hall to the satisfaction of the Faculty, thereafter fulfilling Home Mission requirements.

The motion was seconded and approved.

54. The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Authorise the Committee to deal with the Petition of the Rev. **G. A.** Csorsz when the Petitioner has a sufficient command of English.

The motion was seconded.

55. The Rev. J. Priestly moved the adjournment of the Debate.

The motion was seconded and disapproved.

The motion was approved.

56. The Rev. Dr. W. Cumming Thom submitted the Petition of the Rev. **C.** J. Weston and moved that the Assembly receive it.

The motion was seconded and approved.

The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Grant the prayer of the Petition of the Rev. C. J. Weston under Rule 197 (e) subject to his present year of study in the Theological Hall satisfying the Faculty, and that he undertake a Reading Course in 1960 under the direction of the Faculty meanwhile fulfilling Home Mission requirements.

The motion was seconded and approved.

57. The Rev. Dr. W. Cumming Thom submitted the Petition of the Rev. R. L. Maddigan and moved that the Assembly receive it.

The motion was seconded and approved.

The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Grant the prayer of the Petition of the Rev. R. L. Maddigan under Rule 197 (e), if the preliminary report of the Home Mission Committee is favourable in 1959 and subject to two years in a Theological Hall to the satisfaction of the Faculty meanwhile fulfilling Home Mission requirements.

The motion was seconded and approved.

58. The Rev. Dr. W. Cumming Thom submitted the Petition of the Rev. R. Macleod Robinson and moved that the Assembly receive it.

The motion was seconded and approved.

The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Grant the prayer of the Petition of the Rev. R. M· Robinson under Rule 197 (e) subject to his present year of study in the Theological Hall satisfying the Faculty and that he undertake a Reading Course in I960 under the direction of the Faculty, meanwhile fulfilling Home Mission requirements.

The motion was seconded and approved.

59., The Rev. Dr. W. Cumming Thom submitted the Petition of the Rev. G. C. J. Rees and moved that the Assembly receive it.

The motion was seconded and approved.

The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Grant the prayer of the Petition of the Rev. G. C. J. Rees under Rule 197 (e) with two years in a Theological Hall to the satisfaction of the Faculty meanwhile fulfilling Home Mission requirements.

The motion was seconded and approved.

60. The Rev. Dr. W. Cumming Thom submitted the Petition of the Rev. D. G. McKenzie and moved that it be received.

The motion was seconded and approved.

The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Grant the prayer of the Petition of the Rev. D. G. McKenzie.

The motion was seconded and approved.

61. The Rev. W. Cumming Thom moved:

That the Assembly:

Authorise the Executive to deal with the Petition of the Rev. J. W. Applin when the Petitioner has resigned from the ministry of the Baptist Church.

The motion was seconded and disapproved.

62. The Rev. Dr. W. Cumming Thom moved:

That the Assembly:

Authorise the Executive to deal with the Petition of the Rev. J. Youden Duffie when documents are completed.
The motion was seconded.

63. On a point of order the Moderator ruled the clause incompetent. (See Min. 171.)

64. The Rev. W. Cumming Thom moved:
That the Assembly:
Authorise the Executive to grant the prayer of the Petition of the Rev. R. Waters when documents are completed.
The motion was seconded and approved.

65. **The Rev. Dr. W.** Cumming Thom moved:
That the Assembly:
Authorise the Executive to deal with the Petition of the Rev. **C. H.** Wellings when it has been submitted through a Presbytery.
The motion was seconded.

66. On a point of order the Moderator ruled the clause incompetent.

Moderator's Ruling Challenged

67. Mr. G. U. Nathan moved that the Moderator's ruling be disagreed with.
The motion was approved and the Moderator's ruling was disagreed with.
The motion was approved.

Public

68. The House resumed in public.

College Committee

69. The Rev. J. C. Alexander submitted the report of the College Committee and moved tha Deliverance.
It was decided to take the Deliverance clause by clause.
Clause 1 was approved.
Clause 2 was approved.
Clause 3 was approved.
Clause 4 was approved.
The Rev. Mark A. McAlpine moved an additional clause, namely:
Declare that any candidate for entrance to the Home Mission Course of Study for the Ministry who has passed one of the two required subjects at a public examination at the Matriculation standard and has passed the other at the examination at the Matriculation standard previously set by the Church shall be deemed to have qualified for entrance to the Course of Study.
The motion was seconded and approved and the Clause added.

70. The Deliverance as a whole as amended was approved as follows:
That the Assembly:

1. Receive the Report.
2. Re-enact the Regulations for the Training of Candidates over Forty Years of Age, with the following amendments:—
   In 2 (a) insert before "Preparatory" the words "whole of the."
   Add a new (b) as follows:—"Those who, in the judgment of the College Committee, have acquired a training for and in a secular occupation which can be accepted as an alternative to part of the Preparatory Courses of training."
   Renumber the present (b) and (c) as (c) and (d).
   In 3 insert after "category" (a)" the words "and (b)," and change (b) to (c).
   In 4 (a) insert after "required" (in first line) the words "according to the discretion of the College Committee," and after "two" the words "or three."
   Add after (b) the words "and (c)," and renumber (c) as (d).
3. Commend the General Assembly of Western Australia upon the establishment of a full-time Principalship of the Theological Hall at Perth and for other developments of Theological Education in that State.
4. Authorize the Finance Committee to pay to the Theological Hall, W.A., a sum of £200 per annum till the next General Assembly.
5. Declare that any candidate for entrance to the Home Mission Course of Study for the Ministry who has passed one of the two required subjects at a public examination at the Matriculation standard and has passed the other at the examination at the Matriculation standard previously set by the Church shall be deemed to have qualified for entrance to the Course of Study.

Overture XIII

71. Overture XIII—(From the Presbytery of Sydney South re entrance to the Extra Mural Course of study for the Ministry) was laid on the table and received.

The Rev. M. A. McAlpine and the Rev. R. T. C. Williamson stated the Overture.

Questions were called for.

The Rev. M. A. McAlpine moved:

That the Assembly:

Sustain the Overture.

The motion was seconded.

Debate Adjourned

72. The Debate was adjourned (Min. 80).

73. The Order of the Day was called for.

A.I.M.

74. The Rev. **L.** Blanchard submitted the report of the Australian Inland Mission and moved the Deliverance.

It was decided to take the Deliverance clause by clause.

Clause 1 was approved.

Clauses 2-6 were approved.

Clauses 7-10 were approved.

Clause ll was approved.

Clause 12 was approved.

Clause 13 was approved.

By leave of the House Clause 14 was fallen from.

Clause 15 was approved.

Clauses 16 and 17 were approved.

Clause 18 was approved.

Clauses 20, 21, 22 were renumbered 19, 20, 21 and Clause 19 renumbered 22.

Clauses 19-21 were approved.

Clause 22 was moved and seconded.

75. The Clerk moved:

Refer Clause 22 together with Notice of Motion 18 to the Selection Committee for necessary action.

The motion was seconded and approved.

Debate

75a. The Debate was adjourned (Min. 193).

Private

76. The House sat in private.

Reference Pres. South Sydney

77; A Reference from the Presbytery of Sydney South re the Rev. **A. W.** Grant and the A.I.M. Board was laid on the table and received.

The Rev. R. T. C. Williamson stated the Reference.

By leave of the House the Rev. A. W. Grant was heard.

Questions were called for.

The Rev. F. J. Burke moved:

That the Assembly:

1. Sustain the Reference.
2. Restore the status quo at Alice Springs by restoring the Rev. A. W. Grant as minister at Alice Springs.
3. Refer the issues raised by the Reference to the Code Committee, with all relevant documents for consideration and report to the next General Assembly.

The motion was seconded.

Debate Adjourned

78. The Rev. F. McKay moved the adjournment of the Debate.

The motion was seconded and approved and the Debate was adjourned (Min. 142).

Public

79. The House resumed in public.

Debate on Overture XII Resd.

80. The adjourned Debate on Overture XII was resumed (Min. 72).

The motion was disapproved.

81. The Clerk moved:

That the Assembly:

Dismiss the Overture.

The motion was seconded and approved.

Notices of Motion

82. Notices of Motion 31-40 were read and laid on the table.

Adjournment

83. The House adjourned to meet at 7 p.m. which having been duly intimated the Sederunt was closed with prayer.

FOURTH SEDERUNT

At Sydney and within the Assembly Hall, Margaret Street, Sydney, on Friday, 11th day of September, at 7 p.m.

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

85. The Clerk laid on the table the Minutes of yesterday's sederunt. Minutes

86. The Business Convener submitted the Report of the Business Committee which was received. Business Committee

87. Mr. J. A. Morrison moved: Procurator Appointed
That the Assembly:
Appoint in terms of Procedure and Practice, Chapter Vl, Rule 232 (iv) Frederick Maxwell Bradshaw, Esq., M.A., LL.M., to be Procurator of the Presbyterian Church of Australia.
The motion was seconded and approved.

88. The Moderator conveyed the congratulations of the House to Mr. F. Maxwell Bradshaw who briefly addressed the House. Congratu> lations

89. The Rev. Dr. W. Cumming Thom submitted the report of the Committee on Christian Unity and moved the Deliverance. Christian Unity

It was decided to take the Deliverance clause by clause.
Clause 1 was approved.
Clause 2 was moved and seconded as follows:
Encourage all forms of local co-operation with *a* view to Christian Unity.
Dr. R. V. Rickard moved the addition of the following words:
"and in particular call on the State Assemblies to circularise all Sessions and Congregations through their respective Presbyteries urging action towards the formation and/or the whole-hearted support of local branches of the World Council of Churches to bring together all denominations of the Christian Church in combined Social Service and mutual support."
The amendment was seconded and approved and the words added.
Clause 2 as amended was approved.
Clause 3 was approved.
Clause 4 in an amended form was approved.
Clause 5 was approved.
Clause 6 was approved.
Clause 7 was moved and seconded as follows:
Appoint the Presbyterian members of the Joint Commission as follows: Professor J. D. Mccaughey, Dr. A. C. Watson, Rev. J. C. Alexander, Dr. W. Cumming Thom, Principal A. A. Dougan, Professor L. G. Geering, and Rev. J. Priestley; the alternates to be Professor J. F. Peter, Rev. C. M. Dyster, and Rev. Ross Williams.
Mr. G. U. Nathan moved the omission of all words in Clause 7 with a view to inserting the following:
Reappoint the Presbyterian members of the Joint Commission and alternates.
The amendment was seconded and approved and the words omitted.
Mr. G. U. Nathan moved the insertion of the words.
The motion was seconded and approved.
By leave of the House Clause 8 was fallen from.
Clauses 9 and 10 were renumbered 8 and 9.
Clauses 8 and 9 were approved.
Rev. Dr. W. Cumming Thom moved an additional clause, namely:
Instruct the Executive to examine the legal and other steps necessary for the transfer of property to any future United Church, to consult if possible on such steps with the Executives of the other negotiating Churches, and to report to the next Assembly.
The motion was seconded and disapproved.
The Rev. L. O. C. White moved an additional clause, namely:.
Empower the Moderator to approach the Metropolitan Archbishops, and the Bishops of the Extra-Provincial Dioceses of Tasmania, Adelaide and Willochra, to enquire of them if they consider the time is ripe to initiate conversations regarding the possibility of closer unity between the Presbyterian Church of Australia and the Church of England in Australia

and Tasmania, with a view to his reporting their replies to the next General Assembly, and inform the Joint Commission of this decision.

The motion was seconded and approved.

90. The Deliverance as a whole as amended was approved as follows:

That the Assembly:

1. Receive the Report.
2. Encourage all forms of local co-operation with a view to Christian Unity, and in particular call on the State Assemblies to circularise all Sessions and Congregations through their respective Presbytery urging action towards the formation and/or the whole-hearted support of local branches of the World Council of Churches to bring together all denominations of the Christian Church in combined Social Service and mutual support.
3. Receive the Report of the Joint Commission.
4. Remit the Report to State Assemblies and Presbyteries: invite comment on the stability of the Statement 'The Faith we Affirm in Common' (being part 2 of the report) for that part of the Basis of Union of Congregational, Methodist, and Presbyterian Churches in Australia which shall express the Faith of the Church, all such comments to be forwarded to the Federal Convener before the 31st December, 1960, for submission to the Joint Commission; instruct the Commission, should there be sufficient favourable comment, to bring forward the statement in a revised form through their respective Christian Unity Committees for approval by the Churches concerned.
5. Commend the report of the Joint Commission to the prayerful study of Christian people; and in particular instruct the Christian Unity Committees in each State to encourage its use in study groups, both denominational and inter-denominational.
6. Instruct the Convener of the Committee to send copies of the Commission's report to the Theological Secretary of the Alliance of Reformed Churches inviting comment.
7. Reappoint the Presbyterian members of the Joint Commission and alternates.
8. Authorise the Finance Committee to pay the necessary share of the expenses of the Joint Commission.
9. Reappoint the Committee as follows: The State Committees on Christian Unity, with the New South Wales Committee as the Executive and the Rev. Dr. W. Cumming Thom as Convener.
10. Empower the Moderator to approach the Metropolitan Archbishops,. and the Bishops of Extra-Provincial Dioceses of Tasmania, Adelaide and Willochra, to enquire of them if they consider the time is ripe to invite conversations regarding the possibility of closer unity between the Presbyterian Church of Australia and the Church of England in Australia and Tasmania, with a view to his reporting their replies to the next General Assembly and inform the Joint Commission of this Decision.

Notices of Motion

91. Notices of Motion 41 »-53 were read and laid on the table.

Adjournment

92. The House adjourned to meet on Monday, the 14th day of September, 1959, at 9.30 a.m. which having been duly intimated the Sederunt was closed with prayer.

G. ROSS WILLIAMS,

L. F. GUNN,

Clerks.

FIFTH SEDERUNT

At Sydney and within the Assembly Hall, Margaret Street, Sydney, on Monday, the 14th day of September, 1959, at 9.30 a.m.

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

94. The Clerk intimated the corrections to the Minutes of the Sederunt of September. 10th, and moved that they be confirmed. Minutes Confirmed

The motion was seconded and approved.

95. Notices of Motion 54-55 were read and laid on the table. Notices of Motion

96. Overture XII—From Eleven Members of the Victorian Assembly: anent Sunday Observance was laid on the table and received. Overture XII

The Rev. W. A. Alston stated the Overture.
Questions were called for.
Mr. G. U. Nathan moved:

That the Assembly:—

1. Sustain the Overture.
2. Declare (a) That it is of first importance for a Christian that on the Lord's Day he should share in the corporate worship of the Church and such other activities as he may be fitted to do which will strengthen the witness and well being of the Church.

   (b) That there is nothing wrong in principle in a Christian engaging in unorganised sport on Sunday.

   (c) That Sessions in determining whether Church Tennis Courts should or should not be open for use on Sunday should have regard for the well being of the whole congregation and its peace.

The motion was seconded.

It was decided to take the motion clause by clause.
Clause one was approved and the Overture was sustained.
Clause two was moved and seconded.

The Rev. MacNeil Saunders moved the omission of all words in Clause two with a view to inserting the following two Clauses:

2. Refer the matters raised in the Overture to a Committee to be nominated to a later Sederunt by the Selection Committee.
3. Instruct the Committee to consider and report on the matters raised in the Overture, and if it considers that any part of by this Church on the 24th day of July, 1901, requires to be amended to bring it into conformity with the Supreme Standard, to draft a suitable amendment for submission to the next General Assembly of Australia.

The motion was seconded and approved and the words were omitted.
The Rev. H. MacNeil Saunders moved the insertion of his words.
The motion was seconded and approved and the words were inserted.

97. The motion as amended was approved as follows:

1. Sustain the Overture.
2. Refer the matters raised in the Overture to a Committee to be nominated to a later Sederunt by the Selection Committee.
3. Instruct the Committee to consider and report on the matters raised in the Overture, and if it considers that any part of the Subordinate Standard contained in the Basis of Union adopted by this Church on the 24th day of July, 1901, requires to be amended to bring it into conformity with the Supreme Standard, to draft a suitable amendment for submission to the next General Assembly of Australia.

98. Mr. C. Homer Fraser moved:

That the Assembly:

Determine that the Committee to be appointed under Clause 2 of the motion on Overture XII should comprise 12 members.

The motion was seconded and approved.

Appeal **1**

99. The Appeal 1 (of eleven members of the Victorian Assembly) was laid on the table and received.

The Appellants fell from the appeal.

Finance

100. Mr. J. A. Morrison submitted the Report of the Finance Committee and moved the Deliverance.

lt was decided to take the Deliverance clause by clause.

Clause 1 was approved.

Clause *2 was moved and seconded.

Mr. J. A. Morrison moved that the debate be adjourned.

Debate Adjourned

101. The motion was seconded and approved and the debate was adjourned (Min. 110).

Greetings

102. The Moderator read a communication from the Right Reverend the Moderator of the General Assembly of the Church of Scotland conveying greetings to the Assembly.

Ballot Committee

103. The Rev. **M. O.** Fox submitted the Report of the Ballot Committee and moved:

That the Assembly:

1. Receive the Report.

2. Make the Ballot for the Convener and Vice-Convener of the A.I.M. Board an Order of the Day for Tuesday at 12.30 p.m.

3. Authorize the Ballot to be counted by the Senior Members of the N.S.W. Church Office Staff.

4. Direct that the Ballot be taken by putting a cross against the names of members whose election is desired.

The motion was seconded and approved.

Ballot

104. The Order of the Day was called for, and the Ballot was taken.

Minutes

105. The Clerk laid on the table the Minutes of Friday's Sederunts.

Board **of** Missions

106. The Rev. G. Anderson submitted the Report of the Board of Missions and moved the Deliverance.

By leave of the House the Rev. T. McDougall spoke to the Report.

It was decided to take the Deliverance clause by clause.

Ch use 1 was approved.

Clauses 2-15 were approved.

Clause 16 was moved and seconded as follows:

Confirm the appointment of the Rev. J. M. Stuckey as General Secretary for a period of six years from 1st January, 1960, on the following terms:

Salary £1,300,
Unfurnished Manse,
Local Travelling Allowance £125,
Annual leave of one calendar month,
Telephone Ground Rent,
Beneficiary Fund payments.

Mr. G. U. Nathan moved the omission of the words "confirm the appointment" in line one with a view to inserting other words, namely: "Subject to the right of either party to terminate the appointment on six months' notice, appoint."

The motion was seconded and approved and the words omitted.

Mr. G. U. Nathan moved the insertion of the words.

The motion was seconded and approved and the words inserted.

Rev. J. Priestley moved the omission of all words after "terms" with a view to inserting other words, namely:

Salary £1,300 subject to cost of living adjustments declared by the Commonwealth Commission of Conciliation and Arbitration.

Manse.
Local Travelling Allowance £125.
Telephone ground rent plus official calls.
Annual leave of one calendar month.

Beneficiary rate—the difference between the rate payable had the appointee continued as a minister in a Charge in the State of whose Fund he is a member, and the actual rate levied on the appointee.

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

The Rev. J. Priestley moved the insertion of the words.

The motion was seconded.

According to Notice, Mr. H. MacFarlane moved the omission of the figure £1,300 with a view to inserting the figure £1,460.

The amendment was seconded and disapproved.

The motion was approved and the words inserted.

Clause 17 was moved and seconded as follows:

Reappoint the Rev. H. F. McDonald as Assistant General Secretary for a period of six years as from 1st January. 1961, on the following **terms:**

Salary £1,200,
Unfurnished Manse,
Beneficiary Fund,
Telephone Rental,
One calendar month's leave.

By leave of the House Mr. G. U. Nathan moved the addition of the words: "Subject to the right of either party to terminate the appointment on six months' notice" before the word "reappoint".

The motion was seconded and approved and the words added.

The Rev. J. Priestley moved the omission of all words after "terms" with a view to inserting other words, namely:

Salary £1,300 subject to cost of living adjustments declared by the Commonwealth Court of Conciliation and Arbitration.
Manse,
Telephone Ground Rent plus official calls,
Annual leave of one calendar month,
Beneficiary Rate—the difference between the rate payable had the appointee continued as a minister in a Charge in the State of whose Fund he is a member, and the actual rate levied on the appointee.

The motion was seconded and approved and the words omitted.

The Rev. J. Priestley moved the insertion of the words.

The motion was seconded and approved and the words inserted.

Clause 18 was moved and seconded as follows:

Reappoint the Rev. V. W. Coombes as Treasurer for a period of six years as from 1st January, 1961, on the following terms:

Salary £1,100,
House Allowance £250,
Telephone Rental,
Beneficiary Fund,
One calendar month's leave.

By leave of the House Mr. G. U. Nathan moved the omission of the word "reappoint" with a view to inserting the words namely: "Subject to the right of either party to terminate the appointment on six months' notice, appoint".

The motion was seconded and approved and the word omitted.

Mr. G. U. Nathan moved the insertion of the words.

The motion was seconded and approved and the words inserted.

The Rev. John Priestley moved the omission of all words after "terms" with a view to inserting other words, namely:

Salary £1,300 subject to cost of living adjustments declared by the Commonwealth Court of Conciliation and Arbitration.
Manse Allowance £250.
Telephone ground rent plus official calls.
Annual leave of one calendar month.
Beneficiary Rate—the difference between the rate payable had the appointee continued as a Minister of a Charge in the State of whose Fund he is a member, and the actual rate levied on the appointee.

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

The Rev. J. Priestley moved the insertion of the words: The motion was seconded and approved and the words inserted.

Clause 19 was fallen from.

Clause 20 was moved and seconded as follows:

Authorise the Board to make, from time to time, such adjustments to living allowances and supplementary allowances for officers of the Secretariat as may be necessary and practicable.

The Rev. J. Priestley moved the omission of the words "adjustments to living allowances and".

The motion was seconded and approved and the words omitted.

Clause 21 was moved and seconded as follows:

Declare that the basic salaries of Missionaries as fixed in 1951 be raised to the following rates with effect as from January 1, 1960, viz.:

	Standard Scale		
	Commencing	**After 3 years**	**After 8 years**
Married Men	£1,008	£1.032	£1,056
Single Men	690	708	726
Single Women	570	588	606
	Technical Assistants' Scales		
Group A (with high responsibility)			
Married Men	876	900	924
Single Men	636	654	672
Group B (with limited responsibility)			
Married Men	840	864	888
Single Men	600	618	636

The Rev. J. Priestley moved the ommission of all the words with a view to inserting other words namely:

(a) Amend Reg. 29 (B.B. 1948) by omitting all words and inserting the following: Annual basic salaries of missionaries on standard scale shall be as follows—from January 1, 1960—and shall be subject to cost of living adjustments declared by the Commonwealth Court of Conciliation and Arbitration:

Married Men £1104
Single Men £768
Single Women £636

(b) Amend Regulation 27 (B.B. 1948 by omitting the first two words "Salaries and "and by inserting at the end of the Reg. the following words:—

Annual basic salaries of Technical Assistants on standard scale shall be as follows from January 1, 1960 and shall be subject to cost of living adjustments declared by the Commonwealth Court of Conciliation and Arbitration:—

Group A (with high responsibility)
Married Men £984
Single Men £732
Group B (with limited responsibility)
Married Men £948
Single Men £708

The motion was seconded and approved and the words omitted.

The Rev. J. Priestley moved the insertion of the words.

The motion was seconded and approved and the words inserted.

Clauses 22-27 were approved.

The Rev. G. Anderson moved the addition of a new clause namely:

Instruct the Board of Missions to present revised estimates of State Quota Grants for 1960 so as to provide the extra finance necessary to implement the increases in salaries and allowances for missionaries as now approved by the Assembly, and request State Assemblies through their appropriate Committees to do all possible to meet the full revised financial requirement of the Board of Missions for 1960 and following years.

The motion was seconded and approved and the clause added.

107. The Deliverance as a whole as amended was approved as follows:

That the Assembly:—

1. Receive the Report and adopt the audited Financial Statements as printed.
2. Record sincere appreciation of the work and witness of the Missionaries of the Church and request the Moderator General to convey to them the affectionate greetings of the General Assembly.

3. Record approval of the steps taken to induct the Rev. David C. K. Tsai into the pastoral charge of the Chinese Presbyterian Church, Sydney, and give Mr. Tsai a cordial welcome to the ranks of the Ministry of the Presbyterian Church of Australia.

4. Receive the communication from the Presbyterian Church of Korea intimating the 75th Anniversary of the coming of Non-Roman Missionaries to Korea and request the Moderator-General to send the greetings of this Assembly to the Assembly of the Presbyterian Church in Korea on the occasion of the ensuing celebrations.

5. Rejoice in the establishing of the East Asia Christian Conference and call on the membership of the Church to consider the significance of our close spiritual link with the members of the Asian Churches.

6. Instruct the Board of Missions, in consultation with any other Committee directly concerned, to survey its scope and functions in the setting of present day ecumenical developments and to prepare any necessary proposals for re-organisation with a view to enlarging its capacity to meet the rapidly growing demands of ecumenical mission and inter-church relationships; further instruct the Board of Missions to submit a progress report to the Commission of the General Assembly in September, 1960, and authorise the Commission to take such interim action as the changing situation may demand.

7. Authorise the Board, in consultation when possible with other Mission Boards and with the National Missionary Council to press for such land titles or guarantees as shall give to Aborigines security of tenure in land, mineral resources and other properties, so that they may have some assurance of economic and social progress.

8. Approve the Board's opinion that Governments should be challenged to co-operate with Mission Boards to an increased degree and authorise the Board separately or in consultation with other Boards to endeavour to secure the agreement of all State Governments of Australia to grant adequate subsidies for capital and working expenses to enable the Board to develop its work for Aborigines to the maximum.

9. Note the results of the negotiations between the Mission and the Mining interests in North Queensland; instruct the Board with the Queensland Missions Committee, to continue to watch the interests of the Aborigines of the area.

10. Note with gratification the increasing impact of N.A.D.O.C. on the thinking of the Australian people and urge all ministers and congregations to give whole hearted support to the observance of National Aborigines Day.

11. Receive the report that the suggestion of establishing a new Mission Station in the vicinity of the junction of the boundary lines of the Northern Territory, Western Australia and South Australia is not as yet practicable and renew approval of the Board's negotiations with the Government of South Australia for development of the Ernabella work into the Tomkinson Ranges and other areas.

12. Receive the invitation from the London Missionary Society to take a small share in the Society's work in Papua; authorise the Board of Missions to continue conversations and if found to be practicable to secure a worker to be seconded for service in Port Moresby or elsewhere under the London Missionary Society.

13. Approve the negotiations with the Methodist Overseas Missions Board and the London Missionary Society on the matter of establishing a United Course of Missionary Training; approve the tentative arrangements made to initiate the United Course in 1960; authorise the Board of Missions to proceed with plans for the course including the purchase of such property as is needed, and to place this property at the disposal of the Council of the College; extend the best wishes of the General Assembly to the College Council for the success of the United Course and instruct the Board of Missions to report to the next ordinary meeting of the General Assembly.

14. Authorise the Board to take such action in regard to office accommodation and appointments as is necessary from time to time to deal with the business of the Secretariat.

15. In the New Hebrides, in Indonesia, and on Aboriginal Stations the period of service shall be approximately three years of which four months shall be spent on furlough, including travel time and one month deputation work, such furlough normally to be organised by the Board so as, as far as possible, to meet extigencies of the work and to allow absence from the field during a hot season.

16. Subject to' the right of either party to terminate the appointment on six months' notice, appoint the Rev. J. M. Stuckey as General Secretary for a period of six years from 1st January, 1961, on the following terms:

Salary £1,300 subject to cost of living adjustments declared by the Commonwealth Court of Conciliation and Arbitration.
Manse,
Local Travelling Allowance £125.
Telephone ground rent plus official calls,[1]
Annual leave of one calendar month,

Beneficiary Rate—the difference between the rate payable had the appointee continued as a minister in a Charge in the State of whose Fund he is a member, and the actual rate levied on the appointee.

17. Subject to the right of either party to terminate the appointment on six months' notice, reappoint the Rev. H. F. McDonald as Assistant General Secretary as from 1st January, 1961, on the following terms:

Salary £1,300 subject to cost of living adjustments declared by the Commonwealth Court of Conciliation and Arbitration.
Manse,
Telephone ground rent plus official calls,
Annual leave of one calendar month,

Beneficiary Rate—the difference between the rate payable had the appointee continued as a minister in a Charge in the State of whose Fund he is a member, and the actual rate levied on the appointee.

18. Subject to the right of either party to terminate the appointment on six months' notice, appoint the Rev. V. W. Coombes as Treasurer for a period of six years as from 1st January, 1961, on the following sums:

Salary £1,300 subject to cost of living adjustments declared by the Commonwealth Court of Conciliation and Arbitration.
Manse,
Telephone ground rent plus official calls,
Annual leave of one calendar month,

Beneficiary Rate—the difference between the rate payable had the appointee continued as a minister in a Charge in the State of whose Fund he is a member, and the actual rate levied on the appointee.

19. Authorise the Board to make from time to time such supplementary allowances to officers of the Secretariat as may be necessary and practicable.

20. (a) Amend Reg. 29 (B.B. 1948) by omitting all words and inserting the following:—Annual basic salaries of missionaries on standard scale shall be as follows—from January 1, 1960—and shall be subject to cost of living adjustments declared by the Commonwealth Court of Conciliation and Arbitration:—

Married Men £1104
Single Men £768
Single Women £636

(b) Amend Regulation 27 (B.B. 1948 by omitting the first two words "Salaries and"; and by inserting at the end of the Reg. the following words:—

Annual basic salaries of Technical Assistants on standard scale shall be as follows from January 1, 1960 and shall be subject to cost of living

adjustments declared by the Commonwealth Court of Conciliation and Arbitration:—

Group A (with high responsibility)
Married Men £984
Single Men £732
Group B (with limited responsibility)
Married Men £948
Single Men £708

21. Confirm the present arrangement whereby all Missionaries on field service receive basically furnished housing, rent free.

22. Authorise the Board of Missions at its discretion to continue the practice of periodically checking living conditions of Missionaries and of making appropriate Locality Allowances to bring basic salaries to the required local level.

23. Confirm furlough rental allowances in addition to basic salaries as follows:
Married Men. Furnished quarters or an allowance for rent actually paid up to £252 per annum.
Single Men or Women. Allowance for rent actually paid up to £132 per annum.

24. Appoint Mr. A. N. Chapman, F.C.A., Auditor of the Board of Missions accounts for a further term of three years from January 1, 1961.

25. Appoint Rev. James Beatty, Convener of the Board of Missions.

26. Call the Presbyterian Church of Australia to prayer for the true progress of the Church in all the lands where our Missionaries are working overseas and for the witness of the Gospel among the Aborigines of Australia; challenge the men and women of our Church to offer and equip themselves for service so that all Stations may be staffed; call on the membership of the Church to supply the means to maintain and extend the Church's Missionary enterprise.

27. Instruct the Board of Missions to present revised estimates of State Quota Grants for 1960 so as to provide the extra finance necessary to implement the increases in salaries and allowances for missionaries as now approved by the Assembly, and request State Assemblies through their appropriate Committees to do all possible to meet the full revised financial requirements of the Board of Missions for 1960 and following years.

108. Communication III from The Australian Student Christian Movement was laid on the table and received, Communication III

109. Overture IV—From the General Assembly of Western Australia: (anent Liaison between Courts of the Church and the Board of Missions) was laid on the table and received. Overture IV

The Rev. J. G. Thrum and the Right Reverend G. Cameron stated the Overture.

Questions were called for.

The Rev. J. G. Thrum moved:

That the Assembly:

1. Sustain the Overture.

2. Refer the matter to the Code Committee in consultation with the Board of Missions for defining the relationship between the Board of Missions, Presbyteries and Assemblies of the Church other than this General Assembly, so that there can be greater co-operation between the Board of Missions and those Courts of the Church in the advancement of the work of mission enterprise within the bounds of our own Commonwealth; and the relationship of the Ordained Missionaries of the Church, to the Assembly and Presbyteries within the States wherein they operate.

The motion was seconded and approved.

110. The debate on the Finance Committee Report was resumed (Min. 101). Finance Resumed

Clause two was moved and seconded as follows:

Authorise payment of travelling expenses to delegates to next Assembly (on the following basis:

(a) When not more than one night in train, second-class return fare.

(b) When more than one night in train, first-class return fare plus cost of sleeper.

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

The Rev. John Perkins moved an additional Clause 2 (d) as follows: "With the proviso that each representative pays the first £3 of his fare."

The amendment was seconded and approved and the clause added.

The Rev. John Perkins moved an additional Clause 2 (e) as follows: Determine that accommodation be the responsibility of the delegates, with whatever assistance the Host State can give.

The amendment was seconded and disapproved.

Debate Adjourned

111. The Debate was adjourned. (Min. 150.)

Notices of Motion

112. Notices of Motion 56-58 were read and laid on the table.

Adjournment

113. The House adjourned to meet on Tuesday, the 15th September, 1959, at 9.30 a.m. which having been duly intimated the Sederunt was closed with prayer.

G. ROSS WILLIAMS,

L. F. GUNN,

Clerks.

SIXTH SEDERUNT

At Sydney and within the Assembly Hall, Margaret Street, Sydney, on Tuesday, the 15th day of September, 1959, at 9.30 a.m.

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

115. The Clerk intimated the corrections to the Minutes of Friday's Sederunts and moved that they be confirmed. Minutes Confirmed

The motion was seconded and approved.

116. The Clerk moved: Association

That the Assembly:

Associate the Rev. W. P. Temple, a minister of the Presbyterian Church of New Zealand, who had presented a Commission from that Church.

The motion was seconded and approved.,

The Moderator welcomed the Rev. W. P. Temple.

117. The Clerk moved: Commission

That the Assembly:

Commission the Very Rev. Sir Francis Roland to represent them at the General Assembly of the Church of Scotland in 1960.

The motion was seconded and approved.

118. The Rev. H. MacNeil Saunders submitted the Report of the Public Questions Committee and moved the Deliverance. Public Questions

It was decided to take the Deliverance clause by clause.

Clause 1 was approved.

Clause 2 was moved and seconded as follows:

(a) Express confidence in the policy of the South African Government towards its Native peoples.

(b) Commend the missionary programmes of the Christian Churches in the Union of South Africa; and rejoice with the Bantu Churches in their rapid and confident growth.

Mr. G. U. Nathan moved the insertion, before the word "confidence", of the words "grave concern at the action of the Public Questions Committee in requesting the Ass,embly to express".

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

Clause 3 was approved

Clause 4 was approved.

Clause 5 was approved.

Clause 6 was moved and seconded.

Mr. J.. MacKay Sim moved an additional clause to be numbered 6 (b) as follows:

Refer to the Public Questions Committee for consideration and report to next Assembly the opinion that the best interests of the Community would be served by the Federal Government taking over the Liquor Industry and operating it as a Public Trust.

The motion was seconded and approved and the clause added.

Clause 6 as amended was approved.

Clause 7 was moved and seconded as follows:

(a) Commend the proposed Matrimonial Causes Act 1959 as a needed reform.

(b) Request the Commonwealth Parliament to enact a uniform marriage law.

Clause 7(a) was disapproved.

Clause 7(b) was approved.

119. The Debate was adjourned. (Min. 123.) Debate Adjourned

120. The Rev. M. O. Fox presented the Report of the Ballot Committee which was received. Ballot

121. The Moderator ruled that the Assembly proceed to call for nominations for a Convener and Vice-Convener for the A.I.M. Board.

122. The Business Convener moved that the nominations for Convener and

Vice-Convener for the A.I.M. Board close at 5.30 p.m. this day, and the Ballot be held at 12.30 p.m. tomorrow.

The motion was seconded and approved.

Debate on Public Questions Resumed

123. The Debate on the Report of the Public Questions Committee was resumed. (Min. 119.)

Clause 8 was approved.

Clause 9 was approved.

Clause 10 was moved and seconded as follows:

Reappoint the Church Life and Work Committee of the N.S.W. Assembly as the Public Questions Committee of the G.A. of A. with power to co-opt six members. Convener: The Convener for the time being of the N.S.W. Committee.

The Rev. A. M. Dickie moved the omission of all words with a view to inserting other words, namely:

(a) Appoint the Public Questions Committee as follows:
Seven members from New South Wales, one of whom shall be Convener; four from Victoria; two each from Queensland, Western Australia and South Australia; and one from Tasmania; the New South Wales members to be the Executive.

(b) Instruct the Selection Committee to nominate the Committee and the Convener after making provision for other nominations and, if necessary, a ballot.

The amendment was seconded and the Moderator intimated that in his opinion the motion was disapproved.

Division

124. A division was called for.

The Moderator intimated the result of the division as follows:

For the amendment, 120.

Against the amendment, 131.

and declared the amendment disapproved.

Clause 10 was approved.

Clause ll was approved.

125. The Deliverance as a whole as amended was approved as follows:

1. Receive the Report.

2(a). Express grave concern at the action of the Public Questions Committee in requesting the Assembly to express confidence in the policy of the South African Government towards its native peoples.

(b). Commend the missionary programmes of the Christian Churches in the Union of South Africa; and rejoice with the Bantu Churches in their rapid and confident growth.

3. Protest against the proscription of the Reformed faith in Spain, and sternly denounce the continued persecution of our brethren in Colombia as a flagrant violation of Christian principle and the Charter of U.N.O.

4. Declare that the fruits of scientific discovery and technological development offer an unprecedented opportunity for vigorous evangelistic ministry by the whole Church, and instruct the Public Questions Committee, in consultation with the Professors of the Theological Halls, to continue the study of methods whereby this opportunity may be effectively used, and report to the next Assembly.

5. Support warmly the convening of a Summit Conference of the Great Powers for the easing of international tension, and the control and ultimate abolition of nuclear weapons.

6(a). Express alarm at the expanding growth of alcoholic addiction throughout the community, and instruct Kirk Sessions by fellowship and Christian sympathy, in close association with psychiatric and medical advice, to exercise a pastoral care of the addicts and their families, and call for more intensive Temperance education among our people.

(b). Refer to the Public Questions Committee for consideration and report to the next Assembly the opinion that the best interests of the community would be served by the Federal

Government taking over the Liquor Industry and operating it as a Public Trust.

7. Request the Commonwealth Parliament to enact a uniform marriage law.

8. Reaffirm the need for the abolition of the means test in age and invalid pensions, and congratulate the Government on its increasing geriatric services.

9. Declare the urgent need by the whole Church to preserve the Lord's Day as sacred to the worship and service of Christ, and a public witness to His name and cause.

10. Reappoint the Church Life and Work Committee of the N.S.W. Assembly as the Public Questions Committee of the G.A. of A., with power to co-opt six members. Convener: The Convener for the time being of the N.S.W. Committee.

11. Authorise (a) the Executive of the G.A. of A. Public Questions Committee to express an opinion through the Moderator-General on matters affecting the moral and spiritual welfare of Australia; (b) the Convener, in the absence of the Moderator-General, to express the mind and decision of the Executive.

126. Overture Vl—From the Presbytery of Melbourne South: (re Remarriage of Divorced Persons) was laid on the table and received. Overture Vl

The Rev. H. Perkins stated the Overture.

Questions were called for.

The Rev. H. Perkins moved:

That the Assembly:

1. Sustain the Overture
2. Remit the questions raised by the Overture to the Code Committee for consideration and report to next Assembly.

The motion was seconded and approved.

127. Overture XI—From the Presbytery of Dubbo (Anent Asian-Australian Relations) was laid on the table and received. Overture XI

The Rev. B. J. Molloy and J. McKinney stated the Overture.

Questions were called for.

The Rev. L. F. Gunn moved:

That the Assembly:

1. Sustain the Overture.
2. Direct the Selection Committee to nominate to a later Sederunt a Committee of seven, including a Convener, on Asian-Australian relations to take necessary action whereby our Church and nation might be made more aware of the great and serious challenge, opportunity and adventure of our relations with the nations of Asia.

The motion was seconded and approved.

128. The Rev. E. W. S. Bishop submitted the report of the Code Committee and moved the Deliverance. Code Committee

That the Assembly:—

1. Receive the Report.
2. Remit anew to State Assemblies and Presbyteries for return through the Code Committee by 30th June, 1961, the following:
   Amend Article (vii) (a) to read:
   The Board of Missions shall consist of 28 members, Ministers and Elders, 20 of whom shall be appointed on the nominations of the State Assemblies, 7 by Victoria (2 of whom shall represent **J. G.** Paton Fund), 5 by New South Wales, 3 by Queensland, 2 by South Australia and Western Australia, and 1 by Tasmania; and 8 by the General Assembly itself. Should a State Assembly fail to nominate, the General Assembly shall appoint in its stead.

Clause 1 was approved.

Clause 2 was approved.

Rev. M. O. Fox moved an additional clause to be numbered 3, namely:

3. Direct the Clerks of Assembly to have a list of Assembly Remits and Instructions prepared and printed in the front of the Blue Book to ensure that these matters are dealt with by the Courts and Committees of the Church.

The motion was seconded and approved and the clause added.

The Rev. John Priestley moved an additional clause to be numbered 4 namely:

4. Note that returns from State Assemblies to the remit anent Rules 128 (iv) and 159 (xii) (Mins. 36, 37, 38, B.B. 1957 require that the remit be disapproved.

The motion was seconded and approved and the clause added.

The Rev. J. Priestley moved an additional clause to be numbered 5 namely;

5. Remit anew to State Assemblies and Presbyteries for return through the Code Committee by June 3Oth, 1961, the following:—

(a) Repeal Rule 152 (B.B. 1957, Min. 203 (5)).

Give the proposed repeal interim authority.

(b) Amend Rule 153 by the omission of, all words after "Halls" in line 9 (B.B. 1957, Min. 203 (5)).

Give the proposed amendment interim authority.

(c) Add to Article (iii) Rule 127 the following words:—

"Conveners of General Assembly Committees in presenting their reports, the Office-bearers holding General Assembly of Australia appointments, such as the General Secretary and the Assistant Secretary of the Board of Missions, the Superintendent of the A.I.M., and the Chaplain General, shall have all the rights of members of Assembly while the Assembly is discussing the Reports of their respective Committees, when they have not been elected members of the General Assembly of Australia" (B.B. 1957, Overture XI, Min. 241).

(d) Remit A, Rules 150, 151 (B.B. 1957, Min. 172 (4)): and continue the interim authority.

The motion was seconded and approved and the clause added.

The Rev. J. C. Alexander moved an additional clause to be numbered 6, namely.

6. Amend regulations, 205-212 (anent the administration of the Sacraments by Home Missionaries) (B.B. 1954, p, 182) so that they will read:

205. That the Assembly in view of the fact that in some parts of the Commonwealth it is not meantime possible to obtain the services of an ordained Minister of the Word, hereby authorise as a temporary administrative arrangement, to meet such need, and until such need be supplied, that Home Missionaries who have completed the first year of the Course of Training for the Ministry, or other such training, as is accepted by the College Committee as equivalent thereto, or have completed five years in the Home Mission or Australian Inland Mission or Aboriginal Mission Service, and have been specially recommended by the Presbytery of the bounds, this recommendation having been specifically confirmed by the Executives of the appropriate State Theological Education Committee and Home Mission Committee or the Australian Inland Mission Board or the Australian Board of Missions or the Queensland Aboriginal and Foreign Missions Committee, as the case may be, and who have further passed) an examination, arranged by the College Committee, on the Doctrines of Baptism and the Lord's Supper shall be empowered to administer the Sacraments of Baptism and the Lord's Supper according to the rules of the Church, under the conditions set forth in Rules 206-212 hereunder.

206. (a) General.—(i) That the Presbytery of the bounds shall, before granting such power to the Home Missionary in charge of any district, satisfy itself that no ordained Minister of the Word is ordinarily available for such purpose.

(ii) That those exercising such function shall straight way report the details of each case to the Moderator of the Home Mission Station, or if there be no Moderator, to the Clerk of the Presbytery, or in the case of the Australian Inland Mission, to the Convener of the Board.

(iii) That the power be exercised only in the district for which it is given, and only so long as those authorised are acting on behalf of the Church in such station.

(iv) That every Home Missionary administering these Sacraments shall use the forms in the B∞k of Common Order of the Presbyterian Church of Australia or the Book of Common Order of the Church of Scotland.

207. (b) Lord's Supper.—(v) That the Kirk Session responsible, shall fix in advance the date or dates of each such special administration of the Sacrament of the Lord's Supper.

(vi) That the Moderator of the district shall be responsible for each special administration of the Sacrament of the Lord's Supper and shall authorise and direct the Home Missionary to associate with him, wherever possible, one or more elders of the Church, to act on behalf of the Kirk Session in the administration of the Sacrament.

208. (c) Discipline—(vii) That in no case shall discipline be exercised by those authorised to act, but any cases of discipline shall be reported to the Moderator of the station, to be dealt with according to the law of the Church.

209 (viii) That a list of members, and of those desiring to communicate for the first time, shall be submitted before each occasion to the Moderator and Kirk Session, who shall be responsible for the admission of members on profession of faith, and receiving and granting certificates of membership.

210. (ix) That no Home Missionary shall administer the Sacrament of the Lord's Supper on any occasion except those fixed under conditions as above.

211. A Presbytery is not to authorise a Home Missionary to administer the Sacraments until he has passed an examination, arranged by the College Committee, on the Doctrines of Baptism and the Lord's Supper.

The subjects shall be:

(1) The Confession of Faith, Chapters XXV and XXVIII-XXIX.
(2) The Shorter Catechism, Questions 88 and 91, 97.
(3) The Book of Common Order of the Presbyterian Church of Australia.

212. In administering the Sacraments, Home Missionaries are required to consult Rule 203 and to use the Forms in "The Book of Common Order of the Presbyterian Church of Australia or the Book of Common Order of the Church of Scotland.

The motion was seconded.

The Rev. G. F. Buckley moved the omission in Regulation 205 of the words "five years in the Home Mission, or Australian Inland Mission, or Aboriginal Mission Service" with a view to inserting the following:

(a) Elders who are now serving the Home Mission Committee on completion of two years' full-time service.
(b) All other Home Missionaries after a period of three years.

The amendment was seconded and disapproved.

The motion was approved and the clause added.

The Rev. J. Priestley moved an additional Clause to be numbered 7, namely:

7. Instruct the Code Committee to give consideration to Overture VII (p. 183 B.B. 1957) and the related Minutes (36, 37, 38 B.B. 1957) and the preparation of an Overture designed to implement Clauses numbered 2 and 3 of the 1957 Overture and submit the Overture or a report thereanent to the next meeting of the Assembly.

The motion was seconded and approved and the clause added.

The Business Convener moved an additional clause to be numbered 8 namely:

8. Instruct the Code Committee to confer with the corresponding Committees of State Assemblies in order that any necessary revision or alterations to "Procedure and Practice" that will ensure common procedure and practice in all States and the General Assembly of Australia shall be submitted to the next Assembly.

The motion was seconded and approved and the clause added.

129. The Deliverance as a whole as amended was approved.

130. Overtures VII and VIII were fallen from.

Overture VII and VIII

131. The Rev. R. Swanton submitted the report of the Committee on the Nature and Functions of the Ministry and moved the Deliverance.

That the Assembly:—

1. Receive the Report.

2. Approve in general the statement on the New Testament and Reformation bases of our conception of the Ministry and instruct the Committee to transmit it to Presbyteries for consideration to report any comments to the Committee by 31st December, 1960.

3. Instruct the Committee to bring to a later session of the General Assembly statements concerning the ordination of ministers entering the Presbyterian Church from other denominations and the non-theological factors that are influencing the conception of the Ministry in the changed place of the Church in the modern community.

4. Instruct the Committee to bring to the next General Assembly a comprehensive report on the subject of the ordination of women to the Holy Ministry.

5. Reappoint the Committee as follows: The Rev. R. Swanton (Convener), Principals D. S. Hopkirk and A. A. Dougan, Professors J. D. McCaughey, Crawford Miller and J. F. Peter, The Rev. W. A. Alston, L. F. Gunn, J. C. G. Fisher, C. S. Petrie, J. C. Alexander and J. A. F. Whyte.

The motion was seconded and approved.

Overture V

132. Overture V—From the General Assembly of the Presbyterian Church of Victoria: (re Women in the Eldership) was laid on the table and received.

The Very Rev. Sir Francis Rolland and the Rev. D. Macrae stated the Overture.

Questions were called for.

The Rev. J. C. Alexander moved:

That the Assembly:—

1. Sustain the Overture.
2. Instruct the Clerk, to send to the Clerks of State Assemblies and through them to Presbyteries for reply by Presbyteries and State Assemblies to the Clerk of the G.A.A. by May 31st, 1961, the question: "Are you agreeable that women should be declared eligible for Eldership within the Presbyterian Church of Australia."

The motion was seconded and approved.

Notice of Motion

133. Notices of Motion 59 and 60 were read and laid on the table.

Adjournment

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

G. ROSS WILLIAMS

L. F. GUNN

Clerks.

SEVENTH SEDERUNT

At Sydney and within the Assembly Hall, Margaret Street, Sydney, on Tuesday, the 15th day of September, 1959, at 7 p.m.

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

136. The Clerk laid on the table the Minutes of yesterday's Sederunt. Minutes

137. The Moderator welcomed the President of the Presbyterian Women's Association, Mrs. R. S. Byrnes, and the Immediate Past-President, Mrs. A. A. Dougan. Welcome P.W.A. Reps.

Mrs. Byrnes briefly addressed the House.

The Moderator thanked Mrs. Byrnes.

138. Communication IV (from the Presbyterian Women's Association) was laid on the table and received. Communication IV

139. The Business Convener moved:

That the Assembly:

Approve the alteration in the Constitution of the Presbyterian Women's Association of Australia relating to Office-bearers as follows:

"Each State Unit through its governing body shall have the power to nominate."

The motion was seconded and approved.

140. The Rev. L. F. Gunn submitted the report of the Board of Christian Education and moved the Deliverance. Board Christian Education

The Director, the Rev. E. C. Day, addressed the House.

That the Assembly:—

1. Receive the Report.
2. Place on record its deep appreciation of the effective leadership given by the late Rev. A. D. Marchant as Convener of the Board.
3. Appoint the Rev. L. Farquhar Gunn as Convener.
4. Continue the appointment of the Rev. Ernest C. Day as Director for a further period of three years from 1st January, 1961.
5. Authorize the appointment of an Assistant Director at a salary of £1,300 per annum and house allowance of £300 per annum for a period of five years with the same variations that apply, from time to time, to the basic stipend in the Presbyterian Church of Victoria, and with six months' notice on either side and give the Board authority to make the appointment.
6. Appoint as Presbyterian members of the Joint Board of Graded Lessons the Rev. G. A. Beatty, E. C. Day, L. F. Gunn, V. F. Hadley, D. McK. Jones and authorize the Board to make the additional appointment: the Rev. E. C. Day to be the Presbyterian Manager and Editor.
7. Congratulate the Conveners, Directors, and members of the State Committees on Christian Education on the forward movement that is taking place within the sphere of Christian Education.
8. Reaffirm the principle that all profits derived within each State from the sales of Presbyterian and Joint Board literature belong to and are to be used solely for the purpose approved by the Assembly's Department of Christian Education in that State.
9. Thank all Sunday School teachers, teachers of Home Correspondence Sunday Schools, leaders of young people, and. Religious Instructors in State Schools 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.

The motion was seconded and approved.

141. The Moderator conveyed congratulations to the Rev. L. F. Gunn on his appointment as Convener to the Board of Christian Education. Congratulations

The Rev. L. F. Gunn briefly addressed the House.

Debate on Reference Resumed

142. The Debate on the Reference from the Presbytery of Sydney South was resumed (Min. 78).

Private

143. The House sat in private.
Clause 1 of the motion of the Rev. F. J. Burke was disapproved and the Reference not sustained.

144. The Clerk moved:

That the Assembly:

Dismiss the Reference.

The motion was seconded and approved.

Public

145. The House resumed in public.

Overture II

146. Overture II—From the Presbytery of Melbourne East (anent Amendment of College Committee Regulations) was laid on the table and received.
The Rev. L. F. Gunn and the Rev. G. Ross Williams stated the Overture.
Questions were called for.
The Rev. L. F. Gunn moved:
That the Assembly:

1. Sustain the Overture.
2. Refer the question raised in the Overture to the College Committee in consultation with State Theological Education Committees for consideration as to the relevant powers of Presbyteries and report to the next General Assembly.

The motion was seconded and approved.

147. The House adjourned to meet at 9.30 a.m. tomorrow which having been duly intimated the sederunt was closed with prayer.

G. ROSS WILLIAMS

L. F. GUNN

Clerks.

EIGHTH SEDERUNT

At Sydney and within the Assembly Hall, Margaret Street, Sydney, on Wednesday, the 16th day of September, 1959, at 9.30 a.m.

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

149. The Clerk intimated the corrections to the Minutes of Monday's Sederunt and moved that they be confirmed. Minutes Confirmed

The motion was seconded and approved.

150. The Debate on the Report of the Finance Committee was resumed (Min. 111).

Clause 2 was approved.

Clauses 3 and 4 were approved in an amended form.

Clauses 5 to 7 were approved.

Clause 8 was approved.

151. Mr. J. A. Morrison moved the adjournment of the Debate.

The motion was seconded and approved. (Min. 154.) Debate Adjourned

152. Overtures III and X, from the General Assembly of the Church of South Australia, and from the Finance Committee of the General Assembly of Australia (anent Meetings and Constitution of Assembly) were laid on the table and received. Overtures III, X

Mr. J. A. Morrison and the Rev. J. Priestley stated the Overtures.

Questions were called for.

Mr. J. A. Morrison moved:

That the Assembly:

Sustain the Overtures.

The motion was seconded and disapproved.

153. The Clerk moved: That the Assembly:

Dismiss the Overtures.

The motion was seconded and approved.

154. The Debate on the Report of the Finance Committee was resumed (Min. 151). Debate on Finance Resumed

It was decided to take Clause ll before the other Clauses.

Clause ll was moved and seconded as follows:

Approve the next General Assembly being held in Melbourne in September, 1962.

The Rev. John Perkins moved the omission of the figures 1962 with a view to inserting the figures 1961.

The amendment was seconded and disapproved.

Clause ll was approved.

Clauses 9 and 10 were approved.

The Rev. M. O. Fox moved an additional Clause namely:

Direct the attention of State Assemblies to the crisis in the finances of the Australian Council for the World Council of Churches and request the State Assemblies to undertake their responsibilities to finance State Committees so that the Australian Council shall not be left in want.

The motion was seconded and approved.

155. The Deliverance as a whole as amended was approved as follows:

That the Assembly:—

1. Receive the Report.
2. Authorise payment of travelling expenses to delegates to next Assembly on the following basis:
   (a) When not more than one night in train, second-class return fare.
   (b) When more than one night in train, first-class return fare plus cost of sleeper.
   (c) Tasmania—return fare from Tasmania to Melbourne in addition to rail fare where necessary.
   (d) With the proviso that each representative pays the first £3 of his fare.
3. Approve payment to the Australian Council to the World Council of Churches an amount of £198 per annum.
4. Approve payment to the World Council of Churches (Geneva) an amount of £625 per annum.
5. Instruct the Finance Committee to pay £E50 annually to the World Presbyterian Alliance.

6. Approve payment for moderatorial expenses at the rate of £400 per annum.
7. Approve payment of honoraria as follows: Clerk of Assembly £100; Junior Clerk £50; Convener of Business Committee £50.
8. (a) Declare the Sunday immediately preceding 24th July as General Assembly of Australia Sunday;
   (b) Urge ministers on that day to refer to the importance of this supreme court and the office of Moderator-General, and to seek the prayers of our people in support;
   (c) Invite congregations by special collections, or Committees of Management, by donations, to contribute to the work and upkeep of the G.A.A.
   (d) Request State Assemblies to implement this measure and authorise the Finance Committee to prosecute it.
9. Resolve that the annual general assessment on State Assemblies, be: Victoria £3,850, New South Wales £3,371, Queensland £1,347, South Australia £480, Western Australia £385, Tasmania £192.
10. Authorise the Treasurers to advance an amount of £9,625 to meet Assembly expenses till State assessments are received.
11. Approve the next General Assembly being held in Melbourne in September 1962.
12. Direct the attention of State Assemblies to the crisis in the finances of the Australian Council for the World Council of Churches and request the State Assemblies to undertake their responsibilities to finance State Committees so that the Australian Council shall not be left in want.

Overture XIV

156. Overture XIV—From the Presbytery of North Sydney (anent ex-officio members of the General Assembly of the Presbyterian Church **of Aus**tralia) was laid on the table and received.

The Rev. S. Russell Scott and H. MacN. Saunders stated the Overture.

Questions were called for.

Rev. H. McNeil Saunders moved:

That the Assembly:

1. Sustain the Overture.
2. Send the Overture to the Code Committee for consideration and report to the next Assembly.

The motion was seconded.

157. On a Point of Order the Rev. J. Priestley's notice of amendment was declared incompetent.

The motion was approved.

Defence Forces Chaplaincy

158. Principal Air Chaplain R. C. Russell submitted the Report of the Defence Forces Chaplaincy Committee and moved the Deliverance as follows:

That the Assembly:—

1. Receive the Report.
2. Approve the submissions in the Report forwarded by the Federal Executive to the Naval Board.
3. Note with satisfaction the decision of the Naval Board to create a Chaplains' Committee in the Royal Australian Navy, but strongly recommends that the proposed Chaplains' Committee should consist of a Senior Chaplain from each of the following denominations; Church of England, Roman Catholic, Methodist and Presbyterian.
4. Instruct the Federal Executive to continue its negotiations with the Naval Board with a view to having the whole situation of the Church's relationship to its Naval Chaplains and to the Naval authorities clarified and improved.
5. Authorise the Executive to appoint a Senior Presbyterian Chaplain to the Royal Australian Navy.
6. Appoint the State Chaplaincy Committees as the Defence Forces' Chaplaincy Committee, with the Victorian Defence Forces' Chaplaincy Committee as the Federal Executive, with Principal Air Chaplain R. C. Russell as convener.

The motion was seconded and approved.

Year Book

159. 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. Continue the publication of the Year Book.

The motion was seconded and approved.

160. The Rev. V. Clark-Duff submitted the Report of the Committee on Fire Insurance and moved the Deliverance. Fire Insurance

That the Assembly:

1. Receive the Report.
2. Reappoint the Committee as follows: Rev. H. Dunn, V. Clark-Duff, Messrs. J. T. Bolles, H. W. Bracks, R. S. Byrnes, J. M. Carrol, C. N. Hope, G. D. McKinnon, W. H. Williams and J. S. Wylie.

The motion was seconded and approved.

161. The Order of the Day was called for and the Ballot was taken. Ballot

162. The Rev. K. W. Burton submitted the Report of the Audio Visual Committee and moved the Deliverance as follows: Audio Visual

That the Assembly:—

1. Receive the Report.
2. Congratulate the Australian Religious Film Society on its continued development and commend the fullest possible use of its facilities to ministers, congregations, Sunday Schools and Youth groups.
3. Remind all State Committees, ministers and congregations who participate in the arrangement or presentation of sound broadcasts of the continued importance of this medium, and urge upon all such the necessity for the maintaining of high standards in the manner and content of their broadcasts.
4. Recognising the vast opportunity for carrying the Christian message into the homes of the people presented by the new medium, of television, declare that full use should be made of all free time available for religious programmes on every commercial channel.
5. Note with satisfaction the formation of co-operative organisations in certain States similar to the Christian Television Association in N.S.W., and encourage States which have not already done so to follow this example.
6. Urge upon State Assemblies the pressing need for providing the finance necessary for the adequate presentation of the Church's message on television.
7. Approve the formation of an Australia-wide Society to co-ordinate the production and distribution of religious television programmes.
8. Empower the Committee to confer with the Australian Broadcasting Commission in regard to religious broadcasts and telecasts.
9. Appoint the combined State Committees on Audio-Visual matters as the Audio-Visual Committee of the G.A.A.
10. Appoint the N.S.W. Committee as the Executive with the addition of Rev. C. T. F. Goy, Hamilton Aiken, K. A. Fox, and State Conveners.
11. Appoint the Convener of the N.S.W. Audio-Visual Committee as the Convener of the G.A.A. Audio-Visual Committee.

The motion was seconded and approved.

163. The Rev. F. P. Strickland submitted the report and the Supplementary Report of the Sacraments and Seasonal Observances Committee and moved the Deliverance as follows: Sacraments and Seasonal Observances

That the Assembly:—

1. Receive the Report.
2. Appoint a new Committee called the Committee on the Sacraments consisting of Rev. Prof. George Yule (Convener), and the Revs. J. C. Alexander, W. A. Alston, J. G. Bucknall, M. Geursen, Prof. D. S. Hopkirk, Prof. J. D. Mccaughey, F. P. Strickland, G. R. Williams, and Profs. J. F. Peter and Crawford Miller and refer to this Committee the 1954 Overture VII together with the material, reports and findings of the Committee on the Sacraments, and Seasonal Observances with instructions to take these into consideration and
   (a) To study the doctrine of the Sacraments in relation to the doctrine of the ministry and the doctrine of the church (with special reference to the Church of Scotland reports on baptism).
   (b) to consider the possibility of a statement of the doctrine of the sacraments for the Presbyterian Church of Australia.

(c) to consider the framing of a statement for the guidance of ministers and sessions regarding the practice of the sacraments.
(d) to report to the next Assembly.

3. Draw the attention of all presbyteries, sessions, and ministers to the following: —
   (a) Rule 203 (Pres. Ch. of Aust.—Constitution, Procedure and Practice 1950 edition), reminding them that this is the existing rule for the guidance of ministers and sessions regarding baptism.
   (b) The relevant rules regarding baptism and the Lord's Supper in the respective State codes.
   (c) The observations on the provisions of the Directory for Public Worship prepared by Prof. D. S. Hopkirk, and set out in Section D of the report; the Church of Scotland reports, "The Biblical Doctrine of Baptism"; and other publications such as: "The Theology of the Sacraments," by D. M. Baillie, "Presbyterianism," by J. M. Barkley, etc.
4. Commend to all ministers and sessions the observance of the Christian Year in its main seasons of Advent, Christmas, Epiphany, Lent, Good Friday Easter, Ascension, Pentecost and Trinity Sunday.
5. Refer to the Committee on Aids to Devotion the suggestion of a Manual for the Christian Year suitable for use in congregations, and direct the committee to report on the possibility of such a manual.
6. Discharge the Committee.

The motion was seconded and approved.

Overture IX

164. The Moderator ruled that Overture IX, from the Presbytery of North East, was incompetent in the light of the previous resolution of the Assembly—

165. The Rev. Dr. W. Cumming Thom moved:
That the Assembly:—
Approve the following course of study for Mr. J. D. Walker, a candidate for the Ministry over forty years of age:— a reading course of two years (1959 and 1960) after which, provided that he shall have satisfied the Faculty during those two years, he shall attend a Theological Hall for one year to the satisfaction of a Faculty and the College Committee.
The motion was seconded and approved.

Stewardship Committee

166. Mr. D. W. Moore moved:
That the Assembly:
1. Appoint a Stewardship and Promotion Committee to co-ordinate sources of information of all kinds from all sources for distribution to State Stewardship and Promotion Committees, and render such help of an advisory and co-ordinative nature as the State itself may desire.
2. Appoint a Stewardship and Promotion Committee consisting of the Victorian Stewardship and Promotion Committee and the Conveners and Directors of the State Stewardship and Promotion Committees, with the Director of Stewardship and Promotion Committee Victoria Convener, and the Victorian Committee as Executive.

The motion was seconded and approved.

Ballot

167. The Rev. M. O. Fox submitted the Report of the Ballot.

168. The Moderator declared in terms of the Ballot as follows:
1. Convener of the A.I.M. Board—Rev. L. G. K. Blanchard.
2. Vice-Convener of the A.I.M. Board—Rev. E. H. McLean Shugg.

Ballot Committee

169. The Rev. M. O. Fox submitted the Report of the Ballot Committee and moved the Deliverance as follows:
That the Assembly:—
1. Receive the Report.
2. Express appreciation to the New South Wales Church Office Staff for counting the Ballot.
3. Thank and discharge the Committee.

The motion was seconded and approved.

Private

170. The House sat in private.

Standing Order Suspended

171. The Rev. M. O. Fox moved the suspension of Standing Order 55 with

a view to recomitting minute 62 of the Third Sederunt of Friday September ll.
The motion was seconded and approved and Standing Order 55 was suspended.

172. The Rev. Dr. W. Cumming Thom moved: (Min. 62)
That the Assembly:
Authorise the Executive to deal with the Petition of the Rev. J. Youden Duffie when documents are completed.
The motion was seconded and approved.

Standing Order Resumed

173. Standing Order 55 was resumed.

Petition I

174. The Rev. J. C. Allan submitted Petition I from the Presbytery of Townsville: re Mr. C. D. Sydney which was received.
Questions were called for.
The Rev. J. C. Allan moved:
That the Assembly:
Grant the Prayer of the Petition.
The motion was seconded and approved.

Petition II

175. The Rev. R. K. Heriot and A. J. McAdam submitted Petition II from Mr. **H. A.** Robinson to be taken on Trials for Licence which was received.
Questions were called for.
The Rev. R. K. Heriot moved:
That the Assembly:
Grant the prayer of the petition subject to the petitioner being required to attend the Theological Hall for one year and complete studies to the satisfaction of the Senatus.
The motion was seconded and approved.

Petition III

176. The Rev. **J.** Mathers and Mr. W. **H.** McBean submitted Petition **III** from Mr. L. G. McDonald anent Trials for Licence which was received.
Questions were called for.
The Rev. J. Mathers moved:
That the Assembly:
Grant the prayer of the petition.
The motion was seconded and approved.

Public

177. The House resumed in public.

Appreciation

178. The Rev. **W. H.** Littler moved:
That the Assembly:
1. Record deep gratitude for and appreciation of the thought and work of the Convener and members of the Hospitality Committee of the N.S.W. General Assembly and all who assisted in making the Blue Mountains trip such a successful and happy occasion.
2. Express warm thanks to all who provide so lavishly the daily luncheons, and morning and afternoon teas.
3. Express thanks to the Assembly organist (the Rev. D. F. Murray), the members of the office staff, and in particular Miss Y. Reay, the Interim-Moderator and the Session of Scots Church, the Ambassador Press, the Assembly Officer and his staff, and all who contributed to the welfare and comfort of the members of the Assembly.

The motion was seconded and approved.

Convention on Constitution, etc.

179. The Rev. V. Clark Duff submitted the Report of the Convention on the Constitution and Functions of the General Assembly of Australia and moved the Deliverance.
It was decided to take the Deliverance Clause by Clause.
Clause 1 was approved and the Report received.
Clause 2 was moved and seconded as follows: .
Continue the Convention, instructing it to investigate the matters raised in B.B. 1954, viz. Deed of Union and Standing Orders and recommend necessary changes.
The motion was disapproved.

The Rev. J. Priestley moved as an additional Clause:

Instruct the Convener of the Constitutional Convention to forward to the Clerk the returns to Remits.

The motion was seconded and approved.

The Rev. Prof. J. P. Peter moved as a further Clause:

Thank and discharge the Constitutional Convention.

The motion was seconded and approved.

Minute Re Standing Order 106 and Appointment of Commission of Assembly

180. The Rev. J. Priestley moved: That the Assembly:

1. Amend Standing Order 106 to read in its amended form—
"106. A Court may appoint a Commission of one or more persons with full powers to deal with all matters submitted to the Commission by the appointing Court and any other urgent matters which may arise from time to time. When a Commission consists of two or more members, the Court appoints the Chairman."
2. Appoint a Commission of the General Assembly which it hereby does appoint, consisting of the Moderator (Chairman), Past Moderators-General, Clerks, Procurator, and Law Agent of the General Assembly, together with members from the States in the following proportions, viz. six from New South Wales, six from Victoria, four from Queensland, and two each from South Australia, Western Australia and Tasmania. (Any vacancy occurring to be filled by the G.A. of the State affected.) Sixteen of whom, representing at least four of the States, shall form a quorum, whereof eight shall be ministers, and such Commission of Assembly:
   (a) Shall be empowered to enter into and determine as they shall cause every matter referred to them by or in virtue of any decision or order of the General Assembly, and to do everything contained in the instructions given to the Commission of General Assembly.
   (b) Is charged to advert to the interests of the Church on every occasion, that the Church do not suffer or sustain any prejudice which it can prevent, as it will be answerable, and to this end the General Assembly empower the Commission to consider and determine such emergent matters as are deemed urgent and in need of executive or judicial action.
   (c) Is strictly enjoined in all its actings to proceed according to the Rules and Constitution of the Church and to do nothing contrary thereto or to the prejudice of the same, declaring that in and for all its actings it shall be accountable to and censurable by the next Assembly as they shall see cause.
   (d) Is further restrained from enacting, amending or repealing any Rules or Regulations of the General Assembly or from entering into the consideration of any overture or motion proposing legislation or from meddling with any matter which has not been referred to the Commission by the General Assembly or which is not of the nature set out in Clause (b) of this appointment.
   (e) Is directed to submit its minutes duly confirmed, and relevant papers, to the next General Assembly through the Clerk.
3. Authorise the Moderator when he considers it necessary to convene the Commission to meet in the first instance at the Assembly Hall, Melbourne, and if necessary to adjourn from time to time.
4. Request State Assemblies to elect members as set out in Clause 2.

The motion was seconded.

Rev. H. MacNeil Saunders moved the omission in Clause 2b of the words "or Judicial".

The amendment was seconded and disapproved.

The motion was approved.

A.C.T.

181. The Report of the Presbytery of Canberra (anent the work in the Australian Capital Territory) was laid on the table and received.

182. The Rev. A. C. Maclean moved:

That the Assembly:

1. Note the financial aid being given by the N.S.W. Church for extension work in the A.C.T.

2. Declare that the unique situation existing in the A.C.T. requires financial aid from the Australian Church.

3. Appoint the Presbytery of Canberra with the Home Mission Superintendent of New South Wales a Commission to make an Appeal through State Assemblies to the Church at large for Church Extension in the A.C.T.

The motion was seconded.

The Rev. N. Monson moved the omission in clause 3 of the word "Superintendent" with a view to inserting the word "Committee".

The amendment was seconded and disapproved.

The motion was approved.

183. Notice of Motion 61 was read and laid on the table.

Notice of Motion

184. The Clerk laid on the table the Minutes of yesterday's sederunts.

Minutes

185. The House adjuomed to meet at 7 p.m. which having been duly intimated the sederunt closed with prayer.

G. ROSS WILLIAMS

L. F. GUNN

Clerks.

NINTH SEDERUNT

At Sydney and within the Assembly Hall, Margaret Street, Sydney, on Wednesday the 16th day of September 1959 at 7 p.m.

Constitution

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

Minutes Confirmed

187. The Clerk intimated the corrections to the Minutes of Tuesday's sederunts and moved that they be confirmed.
The motion was seconded and approved.

Statistics

188. The Rev. V. Clark-Duff submitted the report on Statistics and moved the Deliverance.
That the Assembly:—
1. Receive the Report.
The motion was seconded and approved.

Immigration

189. The Rev. J. P. Chalinor submitted the report of the Immigration Committee and moved the Deliverance.
That the Assembly:—
1. Receive the Report.
2. Appoint the Committee as follows: Rev. J. P. Chalinor (Convener), James Jones, E. H. McL. Shugg, R. G. Butler, A. G. Harrison, J. G. Bucknall, W. B. Gentle, A. C. Eadie, F. Sadler, R. R. Martin, Hector Harrison, S. Russell Scott, H. MacN. Saunders, P. H. R. Lockett, **R. S. C.** Blance, R. H. Vickers, A. Duff, J. H. Harris, E. H. Thorpe and Messrs. R. S. Byrnes and J. F. Callahan, with power to add.
3. Appoint the Victorian members of the Committee the Executive and empower them to deal with immediate problems relating to immigration.
4. Note with satisfaction that immigration has contributed over 1,384,000 of Australia's population.
5. Emphasize that lack of housing deters suitable migrants from coming to Australia and urge Commonwealth and State Governments to initiate a home-building scheme commensurate with the overall increase in population.
6. Congratulate the Netherlands Government on its plan to provide homes in Australia for Dutch settlers.
7. Request State Assemblies to urge Congregations to consider the possibility of sponsoring at least one Presbyterian family each year.
8. Note with approval the intention of the Commonwealth Department of Immigration to provide English classes in Europe for prospective migrants.
9. Authorize the treasurer to pay our quota towards the expenses of the Federal Inter-Church Migration Committee, namely £42 per annum, to be collected from State Assemblies as set out hereunder:
New South Wales, £14; Victoria, £14; Queensland £5/12/-; Tasmania, £2/16/-; South Australia, £2/16/-; Western Australia, £2/16/-.

The motion was seconded.
Rev. J. H. Harris moved an additional clause to be numbered 10, namely:
10. Express the opinion that the strict exclusion of non-European peoples from permanent residence in Australia is detrimental to good relationships with non-white races and incompatible with Christian principles of human brotherhood; and therefore requests the Immigration Committee to submit detailed proposals to the Federal Government, urging that a limited quota system be established for the admission of non-Europeans to permanent residence in Australia.

The motion was seconded and approved and the clause added.

190. The Deliverance as a whole as amended was approved.

191. Mr. C. Homer Fraser recorded his dissent to Clause 10.

Training of Women Workers

192. On behalf of the Rev. E. **H.** McLean Shugg, the Rev. D. G. Cole submitted the Report on the Training of Women Workers and moved the Deliverance.
That the General Assembly:
1. Receive the Report.

2. Commend N.S.W. on the formation of a residential college for women.
3. Express appreciation of the growing use of women in the work of the Church.
4. Appoint the following Committee—
Revs. E. H. M. Shugg (Convener), J. Priestley, A. E. Giles, J. C. Alexander, H. Maclean, A. C. Eadie, C. D. Auldist, D. G. Cole, E. W. Vines, R. Maidment, H. McAndrew, D. Nichol, J. C. Allan, Prof. J. F. Peter, E. B. Robinson, H. Dunn, Mrs. L. M. Williams, Deac. C. Ritchie, Mrs. A. H. Sinclair.

The motion was seconded and approved.

193. The Debate on the Report of the Australian Inland Mission Board was resumed (Min. 75a). A.I.M. Resumed

Clause 22 was moved in an amended form consequent to the taking of the ballot.

The motion was seconded and approved.

Mr. D. J. Brandon moved an additional Clause, namely:

Instruct the Board of the Australian Inland Mission to investigate the whole question of the suitability and efficacy of the education now being received by Inland children not attending State or Private Schools, and report to the next Assembly.

The motion was seconded and approved and the Clause added.

Mr. D. J. Brandon moved an additional Clause, namely:

Instruct the Board to confer with Education authorities in Queensland, South Australia and Western Australian Faculties of Education, and such others persons as the Board shall require with a view to evolving a scheme which will help to overcome the extreme difficulties and gross backwardness evident in children from certain Inland areas, and report to the next Assembly.

The motion was seconded and disapproved.

194. The Deliverance as a whole as amended was approved as follows:
That the Assembly:

1. Receive the Report.
2. Receive and adopt (a) Statement of Revenue and Expenditure Accounts from 1st April, 1957 to 31st March, 1958 and 1st April, 1958 to 31st March, 1959 and (b) Balance Sheet of the Australian Inland Mission as at 31st March, 1959.
3. Express satisfaction concerning the developing field of A.I.M. activity and the dedicated service of staff.
4. Note with gratitude the opening of a new hospital and welfare centre at Coen in Cape York Peninsula.
5. Approve the generally extended scope of service under the Far North Children's Health Scheme and commend the policy of property extensions at "Warrawee."
6. Authorise the Board to continue its policy of extension of hospital services in needy or developing areas, and to adjust the pattern of administration of such work according to the demands of local conditions.
7. Encourage the whole Church to take an alert and prayerful interest in recruiting ministerial and nursing staff.
8. Confirm the policy of provision of a Community Home at the Old Timers' Homes Settlement in Alice Springs and commend the special appeal for funds for this project.
9. Instruct the Board to continue negotiations with the Government of Western Australia in connection with the extension of Hostel amenities in Hall's Creek for selected native children.
10. Authorise the Board to withdraw its supervision of the parish of Mount Isa from September, 1960.
11. Authorise the Boqrd to request State Assemblies to elect A.I.M. State Councils which will function as special committees making regular reports to such Assemblies.
Approve the following as the general constitution of A.I.M. Councils:
(a) Membership will number twelve persons in addition to co-opted members for special purposes.
(b) The Chairman will be a Board member resident within the State.
(c) The functions of State Councils will be promotion of the general

work of the A.I.M., raising of funds, recruitment of staff, public relations, and supervision of book and office Team work.

(d) Regular reports will be made by Councils to the A.I.M. Board under whose supervision such Councils will operate and no expenditure will be authorised by Councils except for their own normal internal administration.

12. Request

(a) The Code Committee to take all necessary action anent a new regulation 221 (a) as follows: At the commissioning of Ministers for service within the Australian Inland Mission the Questions to the Congregation shall be omitted. Questions i to v and vii to ix prescribed for the ordination of ministers shall be put; and the following shall be substituted for Q. vi—"Do you accept this appointment and promise through grace to perform the duties of a faithful minister of the Gospel among the people under the care of the Australian Inland Mission?"

(b) State Assemblies to introduce necessary legislation relating to the commissioning by a Presbytery of a Minister serving within the Australian Inland Mission using the words in the Declaration as follows "Hereby declare you to be commissioned for the work of the Australian Inland Mission."

(c) State Assemblies to declare that the name of a Minister who has been regularly commissioned for the work of the Australian Inland Mission by a Presbytery shall be thereby and accordingly is added to the roll of members of that Presbytery.

13. Authorise the A.I.M. Board to approach State Assemblies for the inclusion of A.I.M. (including Federal Home Mission Commitments) in State Budgets.

14. Instruct the A.I.M. Board to negotiate with the Trust Corporation of the Victorian Presbyterian Church regarding the administration on their behalf of the income from the C. D. Lloyd Bequest for Federal Home Mission purposes.

15. Commend the co-operative scheme of church work in the Northern Territory and Port Moresby and instruct the A.I.M. Board to give all possible leadership in continuing to consolidate this united witness within the Northern Territory and Port Moresby.

16. Approve the extension of scope within the Deed of Trust whereby property is held in North Australia in order that similar provision be made to hold property in the Territory of Papua-New Guinea, and refer same to the Law Agents of the Church for action.

17. Approve the following alterations to the Constitution:

(a) That the words "the General Secretary" and "the Treasurer" be eliminated from the list of ex-officio members of the Board (Clause 3, sub-section iv).

(b) That the number of N.S.W. members be increased from 6 to 10. (Clause 3, sub-section iii).

(c) That the words "twenty-two" be altered to "twenty-four" (Clause 3, paragraph (a)).

18. Approve the appointment of Messrs. Carruthers, Farram & Co. as auditors of the A.I.M.

19. Note that the year 1962 will be the Jubilee Year of the Australian Inland Mission and instruct the Board to make appropriate arrangements to commemorate the occasion.

20. Authorise the A.I.M. Board (i) to make an approach to the Commonwealth Literary Fund for a possible financial grant toward the publication in 1962 of a definitive history of the A.I.M. and of John Flynn's life and work; (ii) to continue investigations regarding the possibility of producing an Australian historical film to mark the Jubilee Year of the Mission.

21. Appoint the A.I.M. Board as follows:—

The Rev. L. G. K. Blanchard (Convener), E. H. McLean Shugg (Vice-Convener), Fred McKay (Superintendent), the Right Rev. C. J. V. McKeown, the Rev. H. J. Hillman, J. A. Richardson, W. C. R Moore, H. F. Peak, Messrs. D. M. Arnold, C. J. Grant, A. V. Dangerfield. D. G. Wyles and Dr. J. McF. Rossell (N.S.W.); the Rev. C. T. F. Goy, A. S. Houston, P. J. Thomas and Mr. H. M. Rolland (Victoria); the Rev. J. C. Allan and A. Duff (Queensland); Messrs. G. S. Davidson and E. F. Monk (South Australia); the Rev. H. D.

McAndrew and R. B. Sparks (Western Australia); and the Rev. R. J. Scrimgeour (Tasmania).

22. Instruct the Board of the Australian Inland Mission to investigate the whole question of the suitability and efficacy of the education now being received by Inland children not attending State or Private Schools, and report to the next Assembly.

195. The Debate on the Report of the Ecumenical Committee was resumed (Min. 35). Ecumenical Resumed

Clause 4 was moved seconded and approved in an amended form consequent to the ballot.

Clauses 5-7 were approved.

196. The Deliverance as a whole as amended was approved as follows:

That the Assembly:—

1. Receive the Report.
2. Welcome the calling of a National Conference of the Churches in 1960 and commend the work of the conference to the prayers of the congregations.
3. Urge upon ministers to encourage the foundation of inter-Church Councils dealing with the Ecumenical Movement and urge congregations and church members to support the World Council of Churches Fellowship by becoming members.
4. Appoint the following as representatives to the Australian Council for the World Council of Churches.

   The Right Rev. Dr. A. C. Watson, Rev. Prof. J. F. Peter, J. C. Alexander, J. Stuckey, V. C∞mbes, Dr. W. Cumming Thom, Right Rev. N. Faichney, Right Rev. V. McKeown and Mr. G. S. Davidson; direct the Finance Committee to pay travelling expenses of representatives to the annual meeting of the Council, and appoint these representatives together with the following (who shall act as Alternates to the Australian Council) Rev. W. A. Alston, T. McDougall, G. A. Wood, J. P. Chalinor, Prof. J. D. Mccaughey, L. O. C. White, L. Farquhar Gunn, M. O. Fox, Mr. R. S. Byrnes, Ian Hunt, members of the Ecumenical Committee, the Rt. Rev. A. C. Watson to be convener, and the Victorian members to be the Executive.
5. Authorise the Ecumenical Committee to appoint, if practicable, delegates to the Third Assembly of the World Council of Churches; recommend to State Assemblies to make provision for travelling expenses of representatives from their States to the Third Assembly.
6. Commend the appeal for the new Headquarters building for the World Council of Churches in Geneva, and recommend to State Assemblies to take appropriate steps to bring the Appeal to the notice of interested individuals and congregations.
7. Express satisfaction at the visit to Russia, Czecho-Slovakia and China, of the State Moderators of New South Wales and Victoria, the Reverend C. J. V. McKeown and N. Faichney;

   (a) Note with gratitude their report of the Christian goodwill shown them by their hosts;

   (b) Authorise the Committee to represent the Assembly in any joint invitation sent to Christian leaders in Russia, China and other countries, to visit Australia.

197. The Rev. A. M. Clark submitted the Report of the Beneficiary Fund Committee and moved the Deliverance. Beneficiary Fund

It was decided to take the Deliverance Clause by Clause.

Clause 1 was approved.

Clauses 2-5 were approved.

Rev. John Perkins moved an additional Clause, namely:

Recommend to State Assemblies that Beneficiary Fund Rules relating to specified years of service within the State be removed.

The motion was seconded and approved and the Clause added.

198. The Deliverance as a whole as amended was approved as follows:

That the Assembly:

1. Receive the Report.
2. Instruct the Beneficiary Committee to confer with State Beneficiary Committees to ascertain what would be required for each Fund to achieve a parity of rate and benefits and whether amalgamation of State Funds is practicable.

3. Instruct the Beneficiary Committee to confer with the Methodist and Congregational Churches with a view to considering what steps can be taken by each of the three Churches to achieve a parity of rates and benefits; and to consider the prospect of a United Church Beneficiary Fund.
4. Ask the State Beneficiary Committees to contribute to the expenses of the G.A.A. Committee to enable conference and action in the interest of State Funds.
5. Reappoint the Committee:
Convener—Rev. A. M. Clark.
N.S.W.: Rev. S. Russell Scott, Rev. R. S. Goodger, Mr. J. A. Morrison, Secretary and Treasurer.
Victoria: Rev. F. H. Camp, Rev. A. J. McAdam, Mr. W. M. Hodges, Secretary and Treasurer.
Queensland: Rev. Alex Duff, Mr. R. S. Byrnes, Mr. J. S. R. Wylie.
South Australia: Rev. J. Priestley, Mr. H. M. Claire.
Western Australia: Rev. J. G. Thrum, Mr. W. A. Mitchell.
Tasmania: Rev. F. Sadler.
the Victorian members to be the Executive.
6. Recommend to State Assemblies that Beneficiary Fund Rules relating to specific years of service within the State be removed.

Selection

199. The Rev. A. **M.** Clark presented the Report of the Selection Committee and moved the Deliverance.

That the Assembly:

1. Receive the Report.
2. Appoint the Committee on Sunday Observance (Min. 97).
Professor Crawford Miller (Convener), Rev. H. MacNeil Saunders, Professor J. Haultain Brown, J. Mathers, J. B. Groenewegen, Messrs. H. E. H. Atkinson, E. A. Hunt and P. L. Head (N.S.W.), Rev. Prof. J. D. Mccaughey and Mr. F. M. Bradshaw (Vic.) and Rev. Professor L. G. Geering and Rev. R. A. Busch (Queensland).
3. Appoint the Committee on Asian-Australian Relations (Min. 127-(2)), Rev. Alan Hewitt (Convener), C. J. V. McKeown, T. McDougall, J. Stuckey, and Messrs. Bruce Mansfield and Ian Neish.

The motion was seconded and approved.

Extension time for Remits

200. Mr. G. U. Nathan moved:

That the Assembly:

Extend for a period of six months all terms by which returns to remits, replies or comments should be furnished by State Assemblies, Presbyteries and Sessions.

The motion was seconded and approved.

Thanks

201. Mr. G. U. Nathan moved:

That the Assembly:

Thank the Moderator-General for his wise and efficient leadership of the Assembly during its current sittings.

The motion was seconded and approved.

Business Committee Appointed

202. The Business Convener moved:

That the Assembly:

Constitute the Business Committee as follows: The Clerks of the General Assembly, the Conveners of the Board of Missions, A.I.M., the College Committee, Board of Christian Education, Reception of Ministers, Finance and Code Committees, and the General Secretaries of State Churches, who are Ministers or Elders of the Church.

The motion was seconded and approved.

Commission to Confirm Minutes

203. The Business Convener moved:

That the Assembly:

Appoint the Moderator and the Clerks, a Commission to examine and confirm the Minutes of the Eighth and Ninth Sederunts.

The motion was seconded and approved.

204. By leave of the House, the Rev. R. L. Mcinnes moved:

That the Assembly:

Affirm that the Australian Capital Territory remains within the sphere of administration of the New South Wales Home Mission Committee.

The motion was seconded.

The Rev. J. Priestley moved as an amendment:

Refer to the Code Committee the question as. to whether the Australian Capital Territory is within the sphere of administration of the New South Wales Home Mission Committee, for consideration and report to the Presbytery of Canberra.

The amendment was seconded and approved.

The amendment being put as the motion was approved

205. The Business of the Assembly being now concluded the Moderator briefly addressed the Assembly. Conclusion

The Assembly joined in singing Psalm 122 after which the Moderator intimated that in pursuance of the Assembly's appointment, the General Assembly will convene in the Assembly Hall, Collins Street, Melbourne, on the second Wednesday of September, 1962, at 7.30 p.m., the Session was closed with the Benediction.

G. ROSS WILLIAMS

L. F. GUNN

Clerks.

CERTIFICATE

I certify that the Commission appointed in Minute 203 has read and carefully checked the Minutes of the 8th and 9th Sederunts and I have confirmed them as a correct record of the proceedings.

Signed,

ALAN C. WATSON
Moderator.

Reports of Committees

AND OTHER PAPERS

presented to

The General Assembly of Australia

SYDNEY, SEPTEMBER, 1959

Reports

AIDS TO DEVOTION (Min. 37)

Supplementary Hymn-book

The General Assembly referred to the Committee the examination of a number of hymns and hymn-tunes which are not included in the Church Hymnary with instructions to report on the desirability of publishing a Supplementary Book. The Committee, feeling that it was not particularly qualified to adjudicate on the relative value of Hymn-tunes, requested Mr. Herbert Davis, then Organist and Choirmaster of Scots Church, Melbourne, to confer with a group of choirmasters and report. Mr. Davis reported that in their judgment, not enough of the hymns or tunes mentioned are of such, quality as to justify any special means to make them available to congregations. Where it is a question of tunes only, it is possible to introduce these fairly readily under present circumstances, if desired.

The publication of a Supplement to the Hymnary presents considerable difficulty. Such matters as copyright and the cost of publication would make it difficult for the Australian Church, acting alone, to undertake this. It is a common fate of supplementary books to occupy pews and not be very much used. The Committee sympathizes with our people who miss a familiar and appreciated tune or hymn from the present book but in view of the difficulties, it does not recommend that any action be taken.

Book of Common Order

The Book of Common Order has established itself in our Church and sales have been greater than anticipated. After a large, initial sale, the continuing sales appear to be just under 200 p.a. 98 copies were sold this year up to the end of April. It is to be regretted that the Committee was restricted in the number of copies it could publish in the first edition. It will now be necessary to re-publish about September, 1960, or earlier.

Considerable attention has been given to republication and it seems desirable to provide prayers for Morning and Evening worship, arranged and selected by the Australian Church rather than to continue to take the whole of this material from the Church of Scotland Book of Common Order. Some thought is being given as to the desirability of providing such in a separate book. The limitation of time however makes it undesirable to attempt this before the next publication and it is proposed to re-publish the present book with only minor amendments and meanwhile to give close attention to revision for the future.

W. A. ALSTON,
Convener.

AUDIO VISUAL (Min. 162)

Activities in the audio-visual field have been almost entirely in the hands of the respective State Committees, and there has in the past been little necessity for the G.A.A. Committee to function in any real way. With the advent of Television, however, and especially with its extension to all States, there will be an ever-increasing need for the co-ordinating activities of this Committee.

In the various States, there is no uniformity of practice in regard to the control of the several departments that might reasonably be regarded as coming within the purview of this Committee. These may be summarised as Visual Education, Sound Broadcasting, and Television. The position in the States is as follows:—

New **South Wales:** An Audio-Visual Committee was formed **in 1952 by** the amalgamation of the former Broadcasting, Visual Education and Press Committees, and under its direction, the work in these fields has continued to expand. In regard to visual education, it encourages the use of 16 m.m. sound films, and 35 m.m. film-strips, assists congregations and Sunday Schools in the purchase of projectors, produces films, and gives advice as required in all visual education matters. In sound broadcasting, **it arranges** Presbyterian participation in 2CH and produces the "Burning Bush" session fortnightly. In television, it represents the **N.S.W.** Church **on the council of** the Christian Television Association.

Queensland: The name of the Committee has now been altered to "Audio-Visual Committee"; a grant of £250 for immediate expenses in regard to television has been made; a Christian Television Association has been formed on a trial basis; telecasts have begun on one commercial channel.

South Australia: There is no Audio-Visual Committee, but these matters are handled by the Public Relations Committee. With the advent of television, an Audio-Visual Department is proposed. Visual Education has been developed in connection with the Department of Christian Education; in sound broadcasting, "Presbyterian Corner" is presented weekly on 5KA-AU-RM, Assembly summaries are broadcast over 5AD network, and news items are broadcast in conjunction with the "Wednesday at St. Stephen's" programmes. In television, the Committee represents the church on the South Australian Christian Television Association.

Tasmania: There is no Audio-Visual Committee; various **churches use** films and film-strips, and take part in broadcasts from the **A.B.C. and** commercial stations.

Victoria: The Audio-Visual Committee was dissolved in **1955 and its** functions taken over by the Stewardship and Education Committee. Present interests are mainly in television, joining with other churches **in the Aus**tralian Religious Television Society.

Western Australia: Work of Audio-Visual Committee carried on by a Convener with a seat on Moderator's Committee; this applies also to the Broadcasting Committee. Church activities are filmed, projectors are hired to congregations, and advice and assistance given in purchase of equipment. Close liaison is maintained with the Australian Religious Film Society.

In regard to **visual education,** this G.A.A. Committee expresses again the debt that the Church owes to the Australian Religious Film Society, and congratulates it upon the very real progress that has been made in the extension of its work to all States. The use of its films and film-strips is recommended to the Church generally.

Sound broadcasting will never be completely superseded by television, and must still be regarded as a major activity of the Church. Constant care needs to be exercised in the choice of churches and personnel presenting programmes, so that a high standard may be maintained in order that the presentation of the Church's message may be more effective.

Television presents the greatest challenge to the church, and provides its greatest opportunity in carrying the Christian message right into **the** homes of many thousands of people who are outside the normal influence of the church. Already, it is estimated that over 150,000 people in N.S.W. and Victoria are viewing the religious programmes presented on the commercial channels. The cost of producing religious television programmes of high quality on a regular weekly basis is very high, but it is felt that the numbers reached by this medium are ample justification for the expenditure involved. To give some idea of the costs, it might be stated that **in N.S.W.** for 1959, the quota of the various churches participating in the work **of the** Christian Television Association is: Church of England, £4,000, Presbyterian and Methodist Churches £2,500 each, other churches on a proportionate basis, total Budget £16,000. This amount is to be spent in the production ***of*** programmes to be aired in the free time available on the two commercial channels. It will be readily apparent that production costs **are of such a**

magnitude that no church can afford to undertake production alone. Experience with the Christian Television Association in N.S.W. suggests that the formation of some such united body in each State is imperative. A conference of representatives of the various churches from all States will be held in Sydney immediately after the meetings of the G.A.A. in order to encourage this action, and also to consider the formation of an Australian Society with co-ordinating functions to represent all the Protestant Churches of Australia in the television field.

The coming of television raises many problems for the church, and it will be necessary to watch closely its effect on evening church services, to ensure that all religious programmes are of high spiritual content as well as of first class technical quality, and to keep in mind always that the vast majority of viewers are non-churchgoers who need the Christian message to be interpreted to them in a way that they can understand.

KEITH W. BURTON,

Convener.

AUSTRALIAN INLAND MISSION (Min. 74)

The Australian Inland Mission has pursued its course during the past two years with an increased sense of the national character of its witness. It is of no small significance to the A.I.M. Board and to every member of field staff, that the work being adventurously caried out in two million square miles of the Continent is a total Commonwealth task related at all points to the pioneering progress of settlement and to the needs of a developing Australian community. Normal and abnormal difficulties in connection with increased costs of maintenance and increased burdens for staff have been faced with faith and courage, not only in the field of distinctive A.I.M. projects; but also in operations where the challenge is shared with Methodist and Congregational colleagues.

AM. Honours

The Reverend J. W. Stewart Lang who joined the A.I.M. field staff in 1951, has been nominated as Moderator Designate for Queensland in 1960. The Right Rev. C. J. V. McKeown, a senior member of the A.I.M. Board, is the current Moderator of the N.S.W. Assembly. The Very Rev J. R. Blanchard, Chairman of the A.I.M. Council in South Australia and senior Board member was recently awarded a Doctorate of Divinity honoris causa by the University of Edinburgh.

Board Meetings

Meetings of the full Board have been held on, the following dates:— 5th and 6th November 1957, 25th and 26th March 1958, 15th and 16th July 1958, 4th and 5th November 1958, 14th and 15th April 1959, 14th and 15th July 1959, and Executive Meetings on a regular monthly basis.

In accordance with Minute 247 BB 1957, patrol padres have attended Board and/or Executive meetings as follows:—

Rev. A. W. Grant: Executive Meeting, 14th February 1958.
Board Meeting (Consultation), 4th November 1958.

Rev. W. J. Bates; Executive Meeting, 14th February 1958.
Executive Meeting, 13th February 1959.

Rev. C. R. Ford; Board Meeting (Consultation), 4th November 1958.
Executive Meeting, 13th February 1959.

Rev. J. W. S. Lang; Executive Meeting, 13th February 1959.

Rev. A. T. Cottrell; Executive Meeting, 14th February 1958.

AM. CENTRES AND STAFF

Patrols and Special Parishes:

Kennedy Patrol (Cape York Peninsula)—Rev. C. R. Ford, B.Sc. (transferred to Alice Springs 1959).

Burke & Wills Patrol (West Queensland)—Rev. R. R. E. Maitland.

Far West of N.S.W. (Based on Ivanhoe)—Rev. A. W. Grant (1959).

Sturt Patrol (North of South Australia)—Based on Adelaide—Vacant.

John Eyre Patrol (Based on Kalgoorlie)—Rev. H. W. Hovenden.

South West Patrol (Based on Perth)—Rev. H. D. McAndrew, B.A., B.D., Commissioner for W.A. and Director of Home Missions.

Western Patrol (Based on Carnarvon)—Vacant.

Kimberley Patrol (Kimberley, W.A.)—Rev. A. T. Cottrell (translated to Clifton Hill 1958). Now vacant.

Uranium Fields Patrol (Based on Katherine, N.T.) (United Church in North Australia)—Rev. J. W. Stewart Lang.

Tennant Patrol (Based on Tennant Creek, N.T.) (United Church in North Australia)—Rev. W. J. Bates.

Alice Springs Patrol (Northern Territory)—Rev. C. R. Ford, B.Sc. (Includes ministerial service John Flynn Memorial Church) (United Church in North Australia).

Mount Isa, West Queensland—Minister, Rev. W. Scott McPheat, M.A., B.D., M.Th.

Carnarvon, West Australia—Home Missioner, Mr. J. T. Berridge.

Kalgoorlie, West Australia—Rev. H. W. Cater (Congregational Minister, United Congregation).

Boulder, West Australia—Home Missioner, Mr. B. McKane.

Hospitals and Hostels

Warrawee, South Australia—Matron D. Forbes and four members of Staff.

Radium Hill, S.A.—Sisters I. Aitken and L. Carter.

Oodnadatta, S.A.—Sisters I. Jackson and L. Armitage.

Fitzroy Crossing, W.A.—Sisters B. Badger and D. Vaughan-Williams.

Hall's Creek, W.A.— Sisters B. Hill and E. King.
Sisters R. Campbell and M. Granger.

Birdsville, West Queensland—
Sister H. Filmer and Male Nurse I. G. Filmer.
Sisters A. Wilson and B. C. McKenzie.

Mary Kathleen, West Queensland—Sisters M. Darr, A. Pearse, and B. Divine.

Coen, Cape York Peninsula—Sisters J. Ramsay and E. Paskins.
Sisters J. Ramsay and E. Aird.

Alice Springs Hostel— Sister M. Hatfield and Miss I. Acland.
Sister A. Todd and Miss G. Cockrill.

Hall's Creek Hostel—Matron E. L. Dean and Misses J. McDonald & M. Karlson.

Special Appointments

Old Timers' Homes, Alice Springs—Supervisor, Mr. W. R. Curtis.

John Flynn Memorial Church—Caretaker, Mr. H. Smith.

Patrolling Ministry

In the Kennedy Patrol (Gulf and Cape York Peninsula), Rev. C. R. Ford completed his seventh year of patrol work, which was highlighted by the opening of the new Hospital and Welfare Outpost in Coen. Mr. Ford has registered approximately 110,000 miles of patrolling activity in North Queensland during the last seven years, and has made complete records of each man, woman and child in an area not covered by any other Church. Services, and Sunday Schools have been held regularly in a well-planned annual itinerary and irregular attendance at meetings of the Presbytery of Townsville has been possible. Mr. Ford has accepted the invitation of the Board- of the A.I.M. to be the minister in Alice Springs for the next three-year period.

Rev. R. R. E. Maitland has completed his second year of vigorous patrol work in the Burke & Wills Area of far western Queensland. Reports from various parts of this wide field indicate that Mr. Maitland is representing the Church with distinction and acceptance. During the year 1958 15,808 miles were travelled; Public Services were conducted in Birdsville (six), McKinlay, Duchess, Urandangie, Tranby and Julia Creek, with Communion Services at Birdsville, Morney Cuddapan and Julia Creek; three new communicants were admitted, and there were ten baptisms; and a Sunday School was commenced at Julia Creek. The McKinlay Rally was conducted on 24th

August 1958. A new patrol vehicle, a four-wheel drive Land Rover was purchased at the end of last patrol season. Projection equipment has also proved a valuable adjunct to the work of this patrol.

After a complete survey in the area west of Ivanhoe in N.S.W. and following upon the specific charter granted by the General Assembly of N.S.W., the A.I.M. Board undertook patrol work in the far west of N.S.W. as from 1st February 1959. Rev. A. W. Grant has been invited to lay the foundations of this patrol and has already made a preliminary itinerary in the strategic sectors of the field. Mr. Grant's supervision of this patrol will extend to September of the current year, when future plans will be implemented. The area includes a strip of territory in South Australia where the general western boundary runs through Radium Hill. It is again emphasised by the Board of the A.I.M. that the ministry being given within the total area is of a typical patrol character. Frequent church services and pastoral work are not being undertaken in any centres, nor is it assumed that the A.I.M. itinerant ministry can be an effective substitute for home mission or regular parish activity in towns and settlements of considerable population.

Rev. H. W. Hovenden, operating the John Eyre Patrol, is based on Kalgoorlie and has done sterling work against many difficulties. Mr. Hovenden has covered over 30,000 miles in the last two years, in the area stretching from Leonora to Esperance, and through the new land settlements to Jerramongup. Rail patrols have been carried out between Kalgoorlie and Zanthus. General supervision of the Home Mission Station at Boulder is also maintained.

The Rev. J. W. Stewart Lang represents the A.I.M. within the co-operative movement in the Uranium Fields Patrol, and has been on the track in the Northern Territory since 1951. Regular services are conducted in places like Batchelor Adelaide River, Pine Creek, E1 Sharana, Katherine, Newcastle Waters, Elliott, Daly Waters, and Top Springs; while his patrols extend to the border fence on the eastern and western boundaries.

Rev. W. J. Bates itinerates from Tennant Creek through the Barkly Tableland and down to the Barrow creek sector. In tennant Creek regular services and Sunday Schools are maintained as well as vigorous club activities. This work carries the seal of the United Church.

Rev. A. T. Cottrell was compelled by family reasons to demit the Kimberley Patrol, and accepted a call to Clifton Hill, Victoria, in June 1958, after a period of very meritorious service.

At the present time vacancies exist in the following patrols: Kimberley, Sturt (S.A.), Kennedy (Cape York Peninsula), Western (Carnarvon). In this state of emergency the Superintendent is carrying out urgent patrol work in the Kimberley and Cape York areas while discharging his other duties.

Setting Apart of A.I.M. Ministerial Staff

Over the last five years discussions have taken place on the Board relating to the setting apart or induction of ordained ministers appointed to the staff of the Australian Inland Mission. This matter was referred to the Code Committee at the last meetings of the G.A. of A. (Min. 86/16 BB 1957), subsequent to which consultations have been carried on with that Committee and with the Law Agent.

The procedure adopted by the A.I.M. since 1912 has been in line with that of other Mission Boards, where a selected minister is offered an appointment on mutually agreed terms and a presbytery is invited to set apart or induct that minister for the work of the Australian Inland Mission. Whereas the status of the minister is in no way affected, yet there is no known machinery which can be brought into operation tp guarantee such a minister an immediate seat in a Presbytery until the subsequent meeting of the appropriate State Assembly. After research into this whole matter the following statement is submitted by the Board:

1. It appears that a Presbytery, according to its traditional powers, can admit to office (or induct) ad vitam aut culpam only those ministers with pastoral charges within its bounds or professors in proper cases. Accordingly the term "to commission" would seem more constitutionally to represent the required procedure in the case of an appointment where a Board or Committee invites a minister to undertake special duties according to mutually agreed terms.
2. It appears that no regulations clarifying the above procedure are in existence in the codes of State Assemblies. Accordingly, and in line with the requirements of the G.A. of A. Code Committee anent all legislative proposals (Min. 125 (4) BB 1954), the following precise forms and procedures for such enactments are suggested.

(a) New Regulation 221 (a). At the Commissioning of Ministers for service within the Australian Inland Mission the Questions to the Congregation shall be omitted. Questions i to v, and vii to ix prescribed for the ordination of ministers shall be put; and the following shall be substituted for Q. vi—

"Do you accept this appointment and promise through grace to perform the duties of a faithful minister of the Gospel among the people under the care of the Australian Inland Mission?"

(b) Words of Declaration by a Presbytery setting apart a minister serving within the Australian Inland Mission "Hereby declare you to be commissioned for the work of the Australian Inland Mission."

(c) Request State Assemblies through their Code Committees to declare that the name of the minister who has been regularly commissioned for the work of the Australian Inland Mission by a Presbytery shall be thereby and accordingly is added to the roll of members of that Presbytery.

Padres' Conferences

Regional conferences have been held in Coen (1958) and in Tennant Creek (1959) when field problems have been discussed and relevant recommendations channelled to the Board. Recommendations relating to field work in general, the use of religious films, methods of inland evangelism, equipment, and terms of appointments, are in this way formulated in the field setting, and are subsequently presented to the Board.

Hospitals

The following represents a summary of the work carried out during the two years under review:—(For comparison these are shown in two periods of eleven months each and it should be especially noted that figures for Mary Kathleen are not included in the numbers of out-patients and out-patient treatments as the resident Doctor conducts his own clinics and keeps his own out-patients records.)

	From 1st August, 1957, to 30th June, 1958.	From 1st July, 1958, to 31st May, 1959.
In Patients	815	1037
Days in Hospital	4,527	5,309
Out Patients	5,363	6,796
Out-Patient Treatments	15,094	14,477
Births	54	78
Deaths	19	18

It is significant that the above statistics represent the biggest nursing activity within the history of the Mission. Developments in communities like Mary Kathleen and Radium Hill, where population figures range around a steady mark of 1,000 people, are compelling certain adjustments to the old pattern of A.I.M. work. It should be noted that all A.I.M. Hospitals have been fully staffed, and that well-trained and dedicated recruits for this special service have been forthcoming from all States. It is impossible to evaluate the true worth of the A.I.M. nursing witness, but plain facts reveal that the best traditions of the Mantle of Safety are being maintained. It is emphasised by the Board that this vocation should constantly be kept before congregations, and trainee nurses encouraged to give a span of service to the A.I.M. when their training is completed. Salaries and bonuses to nursing sisters have been increased during the past year, on the recommendations of the A.I.M. Nurses' Advisory Committee. A member of Head Office Staff attended a Hospital Secretaries' Conference held in N.S.W. this year and as a result of this it is hoped to establish an alert administration of A.I.M. inland hospitals adapted to the special needs.

Coen Hospital, Cape York Peninsula

During the past year the new Hospital Outpost at Coen in Cape York Peninsula was opened. Nursing and Welfare work are now going forward as an established fact of the Church witness in this isolated area. Nursing activities in Dunbar, Cape York Peninsula, were transferred to Coen during the year. The hospital work at Dunbar was discontinued as from July, 1958, and replaced by a monthly Flying Doctor Clinic. It is gratifying to note that after twenty years' hospital services at this outpost, communication and transport have so improved that an adequate medical coverage is now provided from two new aerial bases at Charters Towers and Cairns. Items of equipment were transferred to Coen.

The new Hospital was officially opened in Coen on 12th August, 1958, the Convener of the A.I.M. Board, Rev. Louis Blanchard, performing the act. The Townsville Presbytery was represented by Rev. A. L. McKay. The hospital has been in operation since 4th February, 1958, with Sisters Elizabeth Paskins and Joy Ramsay in charge. In the first year's operation 3 223 treatments were given to 641 out-patients, and there were 75 in-patients, who spent 358 days in hospital.

A small Sunday School has also been established, and Sister Ramsay conducts Family Church Service at intervals. The people of Cape York Peninsula have expressed an unusual appreciation of the presence of A.I.M. Sisters in such an isolated area, and there is little doubt about the unique contribution which can be rendered by the Church in this frontier area.

The total cost of the Coen Hospital was £20,243/5/1, and it it free of all debts. It is desired to express deep gratitude to the many people and parishes who helped so vitally in establishing this adventurous outpost and to the Rev. C. R. and Mrs. Ford for their leadership in the whole enterprise.

Far North Children's Health Scheme

The seaside home "Warrawee" was registered as a Private Hospital in June, 1959, and the specialist attention to needy health cases from the North and Centre is gradually adding another vital service to the frontier work of the Mission. Extensive additions have been carried out to the property, and a new wing known as the "E. M. Ferguson Wing" was finished and officially opened on 2nd May, 1959. The Convener of the Board, the Rev. Louis Blanchard, paid a special visit to Adelaide to conduct the opening ceremony and to attend to other A.I.M. matters in South Australia. There is now hospital accommodation for twenty children, and Sister Dorothy Forbes has been appointed to the Matronship with four other members of staff. The institution is now operating on a regularised basis with a duly appointed Honorary Medical Officer, and an average inmate register of 12-14 children. Voluntary assistance in the care of property and in the care of children during camp periods is provided by Adelaide suburban congregations; and in this way A.I.M. interest is being sustained around a project which is of special significance in the South Australian context. The annual Badge Day for funds for "Warrawee" has been held with good success to reward the comprehensive organising work. Two inland camps for children were conducted in 1957-58 and one in 1958-59, with great acceptance to their families in Alice Springs and Tennant Creek. It is proposed to conduct two smaller holiday camps at the end of the current year in view of the space required for the regular patients within the home.

The Board erected a plaque in "Warrawee" at the time of the official opening of the E. M. Ferguson Wing, paying tribute to the late William Shine, pastoralist of Lake Pure and Malagarga, whose generous legacy made it possible to undertake the capital outlay connected with the establishment of the whole institution.

Old Timers' Homes, Alice Springs

The project of extensions referred to in the Board report to the last G.A. of A. is now under way. A special appeal to the Commonwealth Government resulted in an increased proportion of subsidy, and a contract was let for the erection of the new Community Home to A. G. & R. W. Sweet, Builders, Alice Springs. This home will provide accommodation for aged men and women who are unable to give adequate care to themselves in independent cottages. A second bore has also been sunk on the property guaranteeing the necessary water supply. The special appeal for funds for this project has not yet yielded satisfactory results owing to drought conditions in the Centre.

Hostels

Pursuant to an expressed need by Government officers and by local advisers in Western Australia, investigations were carried out in Hall's Creek in 1958 regarding the extension of Children's Hostel Services to include selected native children of the area. After consultation with the Board of Missions the following general policy was adopted:

> The earliest commission given to the A.I.M. by the G.A. of A. was to exercise a ministry "among the people and sojourners" of the Northern Territory and other parts of the inland by integrating the people of the inland into one cohesive fellowship. In fulfilling these conditions the A.I.M. has developed significant techniques designed to foster and stabilise settlement of the inland by white people; but in areas where the problem

of native population impinging on white population arises, it is the policy of the A.I.M. not to divorce itself from this typical inland problem, but to discuss it with other appropriate Committees of the Church, so that the best all-round method may be evolved of meeting such situations.

In line with such a policy the A.I.M. Board is continuing discussions with the Western Australian Government regarding the possible extension of the present Hall's Creek Hostel to provide accommodation for twenty-five native children.

The service rendered to families in the East Kimberley by the Hall's Creek Hostel was highlighted by a visit of five children to Canberra in February 1958, to meet Her Majesty the Queen Mother. Matron Lois Hurse accompanied the children, who travelled some 4,000 miles on the total trip.

The 1959 enrolment at the Hall's Creek Hostel is 20, and Mrs. Ross Dean, well known to the whole Church, took over the Matronship in January, 1959, when Mrs. Hurse transferred to the Public Relations staff at Headquarters.

The Hostel annexe to the Coen Hospital is also providing accommodation for a small number of children from cattle stations in the area. This type of service is becoming more urgently necessary with the growth of settlement in developing areas, and negotiations are now proceeding with the appropriate authorities in connection with the possible establishment of a Children's Hostel in Normanton, North Queensland.

Mount Isa, Queensland

Mount Isa will continue under the general supervision of the A.I.M. Board until September, 1960, and Rev. W. Scott McPheat has given sound leadership in the current developmental phase. Following on the Stewardship Campaign, discussions have taken place between the congregation, Presbytery, Home Missions Committee and the A.I.M. Board, and a plan has now been approved by the Queensland Assembly for the future operation of this strategic charge. The foundation stone of the new Church in Mount Isa was laid on 21st March, 1959. A complete rearrangement of properties is now under way.

At the last General Assembly in Queensland an overture was sustained relating to special conditions for the future ministry in Mount Isa, and by September, I960, this scheme will be in operation. The A.I.M. Board will then withdraw its active supervision from this consolidated frontier parish.

AM. State Councils

In view of the fact that in N.S.W. and Victoria the A.I.M. is now a regular budget enterprise of the State Assemblies; and whereas it is the hope that similar arrangements can be made in other States; it is now urgently necessary for the A.I.M. to be represented in State Assemblies by duly constituted State Councils which can make reports in due form to such Assemblies. At the present time it is constitutionally impossible for the A.I.M. to make any valid report with deliverances to a State Assembly or to give an account of how it has expanded monies raised for the Mission in that State.

State Councils have been in existence from the beginning but they have functioned primarily as auxiliaries of the Board with no status duly recognised by State Assemblies.

It is therefore recommended to the General Assembly of Australia that due authority be given to the Board to request State Assemblies to elect A.I.M. Councils whose status and functions will be as follows—

(a) State Councils of the A.I.M. will be elected by State Assemblies and will be responsible each year for making a report to such Assemblies covering such activities which are of particular interest within the State.

(b) Membership of such Councils will be no more than twelve, the Chairman of which will be one of the Board Members resident within the State. The Council will have power to co-opt members as necessary for special purposes.

(c) The functions of the Council will be—promotion of the general work of the A.I.M., raising of funds, recruitment of staff, public relations, and supervision of Book and Office Team Work.

(d) Regular reports will be made by Councils to the A.I.M. Board under whose supervision such Councils will operate, and no expenditure will be authorised by Councils except for their own normal internal administration.

Federal Home Mission Work and Western Australian Emergency Work

The A.I.M. Board as the Federal Home Mission authority is responsible for functions formerly exercised by the G.A· of A.'s Home Mission Committee

and the Commonwealth Co-ordinating Committee on Home Missions. The value of a measure of Federal direction in certain Home Mission policies has been demonstrated by the obvious advance Western Australia has made in its country Home Mission expansion during the past four years with the assistance of the Emergency Fund. These gains now need to be consolidated. Moreover the present disposition of national works programmes, mineral and oil search, etc. seems to indicate the likely concentration of communities of the future in areas remote from State Home Mission fields, and therefore, requiring the nurture and oversight of the A.I.M., a body equipped to determine in the context of the Australia-wide development of the Presbyterian Church the areas where such nurture is most needed and when it should cease.

The Board therefore finds it necessary to include in its total Budget some provision for Federal Home Mission work.

The Western Australian Emergency Fund which the A.I.M. has raised from Eastern States Assemblies during the past four years (the fifth and final year of this assistance has just commenced) has been applied to rehabilitation and extension work in strategic parts of the country and only where there is prospect of permanent benefit. Country work would have remained lamentably weak if this assistance had not been available. Receipts from the various contributing States for the four years during the fund's existence and quotas actually accepted are as follows:—

State	Annual Quota	Contributions for Years ended 31st March 1956	1957	1958	1959
Qld.	£395 0 0	£398 13 5	£335 17 0	——	£334 12 0
S. Aust.	82 10 0	82 10 0	82 10 0	82 10 0	82 10 0
Tasmania	57 10 0	57 10 0	—	115 0 0	57 10 0
Victoria	1,145 0 0	653 19 7	553 14 6	182 4 3	426 0 ll
N.S.W.	820 0 0	1,032 16 3	459 ll 6	696 2 10	589 13 6
TOTAL	£2,500 0 0	£2,225 9 3	£1,431 13 0	£1,075 17 1	£1,490 6 5

	Quota	Contributions
Total for four-year period:	£10,000	£6,223 5 9

C. D. Lloyd Bequest

In view of the fact that the A.I.M. is now commissioned by th~ G.A. of A. to be responsible for the duties formerly undertaken by the Federal Home Mission Committee, it is desired by the Board to draw attention to the urgent need for the co-ordination of all financial grants and policies relating to such work. With the termination of the Western Australian Emergency Appeal at the end of 1959, a re-appraisal of the policy of aid to Federal Home Mission centres has become necessary. Accordingly the A.I.M. Board is seeking due approval to budget for Federal Home Mission funds in its normal income, and also to open negotiations with the Corporate Trust of the Victorian Church regarding the administration on their behalf of the income from the C. D. Lloyd bequest for Federal Home Mission purposes.

United Church in North Australia

Partnership within the scheme of co-operation in the Northern Territory and in Port Moresby has continued as an approved activity of the A.I.M. Board on behalf of the Presbyterian Church of Australia; and the results of such work vindicate the policy of the united frontier approach.

*

(a) **Darwin.** In 1956 the arrangement whereby a Presbyterian and a Methodist Minister worked together on a joint basis within the one parish was adjusted by the Board and one minister was appointed to represent the three denominations. In this case, the Presbyterian Minister, Rev. **J. W. S.** Lang, was transferred to the Uranium Fields Patrol, and the Methodist Minister was withdrawn; while a new appointment to the parish was made in the person of the Rev. N. C. Pearce, Methodist. This plan has worked satisfactorily and when assistance was required in the parish in April, 1958, owing to the ill-health of the Minister, an assistant Methodist Minister was provided by the Methodist Church of Australasia. Congregations have been built up, membership increased, and a stewardship campaign conducted, complete local responsibility

accepted for all running expenditure and stipends, and a building programme launched. The Moderator-General of the Presbyterian Church, Right. Rev. D. J. Flockhart, visited Darwin on 25th June, 1958, to take part in the official ceremony of laying the foundation stone of a new War Memorial Church which is being built and financed by the local congregation at a cost of £31,000. All property in Darwin is vested in Trustees representing the Presbyterian, Methodist and Congregational Churches and duly appointed according to a Trust Deed approved by the General Assembly of Australia. This plan is operating satisfactorily, and the Board desires approval to extend the scope of the Trust Deed to include property in the Territory of Papua-New Guinea.

The Secondary School Children's Hostel in Darwin has completed two successful years of operation with Methodist staff appointed under the co-operative arrangement, and negotiations are now taking place with the Federal Government in connection with a loan of £65,000 to be repaid in 60 years at 2% interest to build a modern Children's Hostel in the area near the new secondary school.

(b) **Uranium Fields.** Rev. J. W. S. Lang, as an A.I.M. Minister, has maintained regular contact in this field since 1956, working in the interests of the three denominations. It is significant and gratifying that Mr. Lang has been nominated as Moderator Elect of the Queensland Church with which he has retained his Presbyterial connection.

(c) **Tennant Creek.** Rev. W. J. Bates retains his membership of the Presbytery of North Sydney and since 1956 has supervised the town and patrol work on behalf of the three partners within the co-operative scheme. The Methodist Church pays £500 annually toward A.I.M. expenses in this area.

(d) **Alice Springs.** Two Ministers, Rev. A. W. Grant (Presbyterian) and Rev. A. A. Quick (Methodist) were appointed for the initial three year period, after which it was decided to follow the pattern of Darwin and appoint one Minister (a Presbyterian) for the next three year period. Rev. C. R. Ford accordingly took up duties in Alice Springs in March, 1959. All properties in Alice Springs remain vested in the names of the denominations owning them. Griffith House Hostel for Children (Methodist) and the A.I.M. Hostel for Mothers operate under their former staff and administrative arrangement, but are part of the co-operative witness.

(e) **Port Moresby. A** Congregational Minister, Rev. Paul Parkin, was commissioned in January, 1958, as the representative of the three denominations in Port Moresby and Boroko. Property previously owned by the Congregational Church (or London Missionary Society) has been handed to the United Congregation and negotiations are pending for the official transfer of this property and of new property and buildings at Boroko to the Trustees of the United Church. The A.I.M. Board has agreed to subsidise the congregation at Port Moresby on a one-third basis with the Congregational and Methodist Churches, and a five year budget has been approved.

Financial

The attention of members of Assembly is drawn to the fact that in the period under review and as covered by the audited statements there is an alarming excess of expenditure Over revenue. That such a state of affairs results from the increased costs of maintenance on all sides may be well appreciated by the Assembly; but activities have also extended beyond predictions. In the face of all this, it will be increasingly necessary to keep a vigilant eye on budgets for future programmes of work and on depleting reserves.

Auditors

It is recommended that the Auditors, Messrs. Carruthers, Farram & Co., be re-appointed.

Board Membership

At a meeting on 14th July, 1959, the A.I.M. Board considered the advisability of giving greater flexibility to its work and particularly to the N.S.W. Executive. Accordingly it decided that the number of N.S.W. members should be increased and lay representation be enlarged. The result is reflected in the names of members listed hereafter which removes the holders of the offices of General Secretary and Treasurer as ex-officio members of the Board and restores Mr. D. G. Wyles and Mr. A. V. Dangerfield as members in their own right; the net result being an increase of N.S.W. members from 6 to 10 and total Board membership from 22 to 24.

The following nominations are made for membership of the A.I.M. Board:

Convener:	Rev. Colin G. Dane.
Vice-Convener:	Rev. C. T. F. Goy.
Superintendent:	Rev. Fred. McKay (ex-officio).
Members: N.S.W.:	Rev. Louis Blanchard.
	Rev. C. J. V. McKeown.
	Rev. H. J. Hillman.
	Rev. W. C. R. Moore.
	Rev. J. A. Richardson
	Mr. D. G. Wyles.
	Mr. A. V. Dangerfield.
	Mr. D. M. Arnold.
	Mr. C. J. Grant.
	Dr. J. McF. Rossell.
Victoria:	Rev. A. S. Houston.
	Rev. P. J. Thomas.
	Director of Home Missions.
	Mr. H. M. Rolland.
Queensland:	Rev. J. C. Allan.
	Rev. A. Duff.
South Australia	Mr. G. S. Davidson.
	Mr. E. F. Monk.
Western Australia	Rev. H. D. McAndrew.
	Rev. R. B. Sparks.
Tasmania:	Rev. R. J. Scrimgeour

Convener

The thanks and warm appreciation of the work done by the Rev. Louis Blanchard have been recorded by the Board. As noted in this report a new hospital at Coen has been brought into operation, major extensions made to Warrawee and work commenced on the new Community Home for Old Timers at Alice Springs and a general consolidation of A.I.M. enterprises.

AM. Jubilee Year

On 26th September, 1962, it will be fifty years since Rev. John Flynn made his historic report on the Northern Territory and Central Australia to the General Assembly of Australia. At that Assembly the Australian Bush Committee which later became known as the Board of the Australian Inland Mission, was given its first charter, and Rev. John Flynn was appointed as Inland Superintendent for the Presbyterian Church of Australia.

It is therefore proposed that in 1962, the Jubilee Year of the Mission be appropriately celebrated and that the whole Church be given the opportunity of sharing in suitable commemoration of the historic occasion.

It is hoped by the Board of the A.I.M. that it will be practicable for the General Assembly to meet in Melbourne in September, 1962, so that due public recognition can be made of the Jubilee in the setting where the 1912 General Assembly made its momentous decision to commence a work which was to become one of the distinctive features of the Australian Church.

In addition to planning specific projects for the Jubilee Year, it is also the intention of the Board to mark the occasion by the publication of a definitive history of the Mission, which will incorporate a true biography of John Flynn, and which will be the basis for an Australian historical film.

LOUIS BLANCHARD, Convener.

SUPERINTENDENT'S REPORT

General

This report is being written beside an inland track following upon a field conference of staff members; and I am so heartened by the spirit and purpose of the whole A.I.M. 'team' that I cannot withhold from the Assembly my expression of opinion regarding their selfless devotion to an arduous task.

A superintendent's patrol of 4,500 miles has also just been completed by truck, and this has made possible an evaluation of the impact of our work in station homesteads, small settlements, and specific outposts. I would venture to say that the standard of witness is as robust and vital as it has ever been. This is a bold claim to make but it is obvious that all members of staff ■— ministers, nursing sisters, hostel matrons and welfare workers — are extending

their enterprising resources to the fullest in meeting new and changing demands. As a matter of fact, with increased activities in several institutions, and with a depleted ministerial staff in patrol areas, all our 'team' are straining to add to their normal stride that extra inch which is necessary to keep abreast of the urgent needs. And they are doing this with good humour and good will. The story can never be completely known to the Church at large, but, at least, the understated assurance can be given, that there need be no fears about the persevering, demanding and down-to-earth witness which is going forward. It is admitted perforce that some agonising issues confront us in interpreting the mission of the Church in places where old patterns of home life have been disrupted and forgotten, and where community conscience does not exist. The inland and northern parts of the continent present confused moral, social and economic problems; and our task can never be accepted as simply one of witnessing by word. Here I believe lies the inherent secret of the policy of the A.I.M. where witness and service are so cogently interconnected. But when it comes down to the earthy context of serving by witness and witnessing by service there is no easy or ready-made blueprint to follow. There are painful gaps in our sternest efforts, and our best claim can only be that all hopes are centred in the ideal of the true servant.

Itineraries and Duties

During the two years under review a more than proportionate time has been spent at Head Office owing to necessary administrative duties connected with the commencement of co-operative work at Port Moresby, the visit of the Hall's Creek children to meet the Queen Mother, the compilation of the Frontier Services Annual Report, the building of Coen Hospital, conferences with the Presbytery of Sydney South, and preparations for building the Community Home at the Old Timers' Settlement. The following is a summarised diary of activities for the period October, 1957-July, 1959. Office Work, Sydney, 52 weeks; Field Work, 37 weeks; Assemblies and Visits to Government Offices in capital cities, etc., 6 weeks; Holidays, 5 weeks. State Assemblies attended were as follows: N.S.W. second week 1958, 1959; Queensland first week 1958; South Australia 1958 (Mt. Gambier). Visits to capital cities on official work were—Perth (2), Adelaide (5), Melbourne (5), Brisbane (4), Canberra (2). One visit was made in company with an Architect to formulate plans for the extensions at the Old Timers' Homes, Alice Springs. Equipment and furnishings were purchased for Coen Hospital on a special trip to Brisbane with Rev. C. R, Ford. Several days were spent at the Far North Home in Adelaide in connection with registration of the institution as a Private Hospital and the inauguration of a Hospital Benefit Scheme. All A.I.M. Board meetings have been attended, and complete reports made. Eighteen Executive meetings have been held in the period under review, and field duties compelled absence on five occasions.

Every .field centre of the Mission has been visited—Coen, Dunbar, Mary Kathleen (4), Mt. Isa (4), Tennant Creek (2), Katherine, Batchelor, Darwin (3), Hall's Creek Fitzroy Crossing, Oodnadatta (2), Radium Hill, Birdsville, Alice Springs (3); as well as Derby, Wyndham, Broome, Normanton, Cloncurry, McKinlay, Innamincka and Broken Hill (2). A road patrol was undertaken to Coen and from that centre to Dunbar, Normanton, Cloncurry, McKinlay and Mary Kathleen. The total miles travelled on superintendency duties in the 21 month period were: **Air** 40,283 air miles and **Truck** 9,050 road miles.

Official functions were attended as follows: Setting Foundation Stone of New Church, Mt. Isa; Opening of Coen Hospital and Welfare Outpost; Opening St. Andrew's Presbyterian Church, Walkerston; Federal Councils of Royal Flying Doctor Service (Broken Hill and Adelaide); addresses at Queensland Methodist Conference and Queensland Assembly Home Mission Demonstration; Presentation of Hall's Creek children to Queen Mother at Canberra; McKinlay Rally; Bangtail Muster, Alice Springs; Padres' Conferences at Coen and Tennant Creek. Conferences were held with the Commonwealth Librarian, Canberra, Federal Treasurer, Prime Minister, Federal Minister for Social Services, Premier of Western Australia, Ministers for Health, Education and Welfare in Western Australia, Minister for Health in Queensland, Trustees J. S. Love Estate and the Administrator of the Northern Territory. Visits were made with Mr. Hedley Bryant to the Directors of several Companies interested in the inland. A special conference was also held with Mr. J. P. Adam, Law Agent to the G.A. of A. in Melbourne, in connection with the problem raised in Alice Springs by Rev, A. W. Grant. Church Services and deputation visits have been conducted as follows—N.S.W. 54, Victoria 4, Queensland 7, Northern Territory ll, Western Australia 4, South Australia 7.

Observations Re Policy, Etc.

The time has arrived when adjustments are being compelled upon us in relation to terms of appointment of staff, particularly those of Nursing Sisters, who are not able physically to cope with the growing work at certain outposts. It appears as if Governments and local authorities are not likely to accept the control of hospitals even when the population figures register 1,000 people. In these and similar circumstances it is impracticable to continue the policies of fifty years ago, and impose on two nursing sisters the total task of round-the-clock supervision for a two year appointment. This whole development is significant because our staff in many instances are finding less and less time for the performance of the social and religious services which have characterised our Hospital witness for so long. Already, certain experiments in staff appointments to Hospitals are being tested, and it is hoped that within the next few years a new pattern for nursing services will be ready for presentation to the Board.

Another problem relates to adequate provision of manse facilities in patrol areas for patrol padres. It now appears to be impracticable to undertake the increasingly arduous task of a patrolling ministry without due provision of manses in strategic centres. The fact is, if the great gains made in the A.I.M. patrolling ministry over the recent years are to be consolidated, and not lost to other denominations, we must urgently consider the provision of manses within the bounds of patrol areas.

It is also desired to emphasise to the Assembly that if the A.I.M. is to pursue its course with meaning in these changing and developing days, the time and energies of elected Board members will be more taxed than in previous years. It is no longer possible to maintain efficient administration of the various field projects without the co-operation of Board members who are able to give expert attention and undertake constant research into our various departments; and this field of service will surely provide the opportunities which some of the fine laymen of our Church are seeking.

FRED. McKAY.

ADDENDUM

State Home Missions

(a) VICTORIA

Administration of Home Mission work covers the three States of Victoria, South Australia, and Tasmania—for us they form one field of operations.

The centre is in Victoria with special Executives in the other two States, largely in an advisory capacity. Each Executive is full of life.

In Victoria the development of the Church in new areas continues. Since the War, and mainly since Government restrictions were lifted, 26 Home Mission Stations have grown into full Charges and eight others founded since the war have also become full grown. Also 50 other congregations have been formed which have not yet grown into full status, though several are at the border.

The Committee has a plan to form 7 new Charges in each of the next three years.

In Tasmania 10 new areas have been entered, and two Home Mission Stations have become full Charges.

In South Australia with about the same number of new Areas the development has been more marked because of larger population. This development has been due to several factors—increased population through natural increase, and by migration from overseas — through an awakening conscience regarding spiritual things inducing more regular Church attendance, and more generous giving of money and service to the Church—through keenness to rise in status to full Charges with ordained Ministers.

The Home Mission Committee has been faced with a very real problem in staffing old and new causes. We discover in these three States that it is difficult to obtain single men because these are candidates for the Ministry who are helped by generous bursaries from the Theological Education Committee to concentrate on studies without Home Mission work.

The natural result is the appointment of more and more married Students and Home Missionaries. This again requires more money for stipends and accommodation. This has resulted in an increased demand from Congregations through the budget.

Married Students are increased in number through the decision of last General Assembly to provide a shortened theological course for candidates over 40 years of age. These all require Home Mission work in addition to bursaries, provided by the T.E.C. out of budget income, in order to sustain their families.

Another leading activity of the Home Mission Committee is the organisation of work among Dutch and Hungarian Migrants. Three Dutch Ministers have laboured among Dutch Migrants for years, and are now inducted into ordinary English speaking congregations. Other Dutch Ministers are now on their way by sea from Holland to succeed them. Three Dutch Home Missionaries are at work, and proving very helpful. Hungarians are under the capable Ministry of the Rev. Dr. F. Antal, whose Hungarian Assistant will this year complete his Theological Course in Ormond College. A Dutch Home Missionary serves at Bonegilla, and a retired Hungarian Doctor of Laws cares for Hungarian Migrants who arrive there.

The Committee has been interested also in work in Western Australia and Canberra. For these two centres priority is given in grants from the C. D. Lloyd Fund. Reports from both centres are encouraging. Western Australia has entered upon a new advance—Canberra is pushing out into the new suburbs of the Capital City. Our financial assistance is helping to produce fruit in each place.

We are helped greatly by a number of unattached retired Ministers in building up new congregations. Their experiences and devotion are much appreciated by the people; this service in the later days of their ministry is most fruitful.

It is encouraging for all Church workers to feel the new spirit of enterprise in the Church, with a new sense of stewardship in the hearts of church members.

The Spirit is at work in the Church today. It is our part to give ourselves to His influence, and make today, and the days just ahead, with opportunities on every side, a time of growth and victory for the Cause of Christ in our land.

(b) NEW SOUTH WALES

The Home Mission Enterprise in New South Wales continues to be influenced by the development of the State and its expanding activities. Lack od adequate finance has seriously retarded the programme envisaged; in spite of this difficulty progress has been achieved in several directions.

The impact of Stewardship and an awakening to the realities of the situation are encouraging features as the Church faces the future. The pattern of Home Mission Work may be changing but the demands are no less urgent.

For the first time for many years, the Department is unable to place in appointments, a number of men who desire to serve. When the Exit Students proceeded to their appointments at the end of 1958, except for Vacant Charges proceeding to a settlement in the ordinary manner, or Charges unable to Call, all vacancy requests were met. At the end of this year, this Committee will face the difficult problem of trying to find Manses or accommodation in the metropolitan area for students whose number compared with the Manse accommodation available is in the ratio of three to one. Had the Department been able to fulfil the Church Extension programme planned during the past seven years, their problem would not be so acute. A survey of manpower in relation to the field reveals that during the next five years, the present position may change. The problem is aggravated by the growing number of married men compared with single men.

Since the last meetings of the General Assembly of Australia twenty Exit appointments (including men accepted by the G.A.A.) were made. New appointments to the service number thirty-seven and seven have been lost through death or resignation. Nine Home Mission Stations have been raised to full status; six Home Mission Stations and five Assistantships have been created, while seventeen new preaching centres have been established.

The Department has been unable to balance its budget during the past two years and the accumulated deficit has reached £12,000. The sum of £150,000 advanced for the purchase of sites and the erection of Church buildings has not been reduced in spite of increased repayments by Congregations. Demands for financial assistance in new building enterprises continue to increase. The future is brighter as a number of the stronger Congregations are following the example of generous giving set up by St. Stephen's, Macquarie Street. In addition to the purchase of twenty sites, nine Churches, sixteen Halls and eight Manses have been erected or acquired in the past two years. As the number of Home Mission Stations which have conducted Stewardship Campaigns continues to grow, the capacity of the Congregations under the care of the Department to provide substantial finance for their own building programme will increase.

The Chaplaincy in the Snowy Mountains Area has been maintained with fruitful results.

In consultation with the Presbytery of Canberra, endeavours have been made to meet the growth of population in the Australian Capital Territory. It is gratifying to note that the parish of St. Ninian's and Narrabundah has been esablished and substantial financial assistance given. The need for a School Hall in this parish is urgent, and this is a project together with the demands of extension in the Territory which requires the goodwill and financial support of the whole Australian Church.

Attention and assistance are being given as formerly to the work in the smaller towns and the lonely scattered people of the outback of the State.

Considerable financial assistance is being given to advance the work among Dutch and Hungarian migrants, and it is pleasing to record substantial progress in the growth of this service.

In conclusion, while the problems are many, the difficulties great, the opportunities of fulfilling the necessary task in our own land are increasing and the growing interest in the Church's task and the significant awakening on the part of many of our people and our Churches to their responsibilities to meet the need, give great hope for the future.

(c) SOUTH AUSTRALIA

The work of this Committee has followed in the usual two broad channels. The establishment of new Church extension projects, and the setting up of new special charges, under a full time ministry or Home Mission worker. During the period under review the new charge at Elizabeth (now a city of 12,000 inhabitants—and planned to be 60,000 within seven years), has been raised to a special charge with the Rev. Kenneth Fox as Minister. A second Hall Church (St. Stephen's) has been opened in the "North" neighbourhood of this town. The first hall at the "South" has been extended and other amenities added, and a new and spacious manse will be ready soon for occupation.

The Communicant membership of this congregation has reached 250, and the pledged annual income is in excess of £2,500. This programme has been possible through the help of large grants from South Australia, Victoria and from the Congregation of St. Stephen's, Sydney, and smaller gifts from many other congregations.

New causes have been established at Seacombe Gardens (an outer suburb of Adelaide), at Willsden (a new area at Port Augusta), and at Mt. Gambier East.

The work among Dutch Migrants in this State has been further extended, and a separate Dutch Charge under the leadership of the Rev. J. W. Bergink, has been established.

The impact of Stewardship and Lay Evangelism on the Church is being felt very strongly. The total South Australian Budget has risen from £4,500 in 1956 to £8,225 in 1958, and the increasing share allotted to this Committee has meant more and larger grants to our young and growing Churches.

This has been made possible largely through the Union with the Victorian Committee and their appointment of the Rev. John Priestley as the Commissioner of the Church in South Australia.

(d) QUEENSLAND

In November, 1957, the Queensland Assembly appointed Rev. J. C. Allan as full-time Director of Home Missions. The Assembly is of the opinion that the creation of such an office has facilitated the work and progress of the Home Missions Department. The Director has been able to give much more time to field work.

Queensland is still very much a Home Missions State, a position verified by the fact that we have forty-two Home Mission Charges staffed and eight Home Missionaries supplying vacant Sanctioned Charges, as against one hundred ordained ministers within the State.

Taking an overall picture of the Church's growth in the past two years, it is clear that North Queensland has progressed most rapidly. In this area three of the Sanctioned Charges supplied by Home Missionaries over a period of years have now called their own minister and the Townsville Presbytery has one vacant Sanctioned Charge. There is a big possibility that by the end of this year another Home Mission Charge will be raised to sanctioned status. This will give the Presbytery ten ordained ministers. The greatest extension of work has taken place in Townsville and suburbs.

Mount Isa, administered at the present time by the Australian Inland Mission, has been declared a Frontier Charge, and an Overture seeking an appointed ministry and a limited pastorate has been given interim authority by

the State Assembly. Under this Overture the Home Missions Committee, co-operating with the congregation, will endeavour to guarantee a continuous ministry in this frontier parish.

During the two year period under review twelve Home Mission Charges were raised to sanctioned status, six new areas were declared Home Mission Charges and four Assistantships were staffed and two areas declared Patrol areas and one Home Missionary was appointed to Chaplaincy duties in Brisbane.

The Home Missions Committee has appointed a man to an area beyond the bounds of the Charleville Charge to work in a district whose boundaries stretch as far west as Quilpie and south to the New South Wales border. Negotiations are at present proceeding with the Australian Inland Mission as to the extent and bounds of this Patrol.

The Queensland Home Missions Committee is not a Capital Committee and depends mainly on the Budget for income. As always, the dual problem of men and finance is with us, but the work is progressing. We attribute much of our growth to the success of the Stewardship Campaigns.

Migrants. The Rev. J. W. Van de Meene exercises a ministry to the Dutch migrants as Chaplain to Migrants and minister of the Dutch Congregation of St. Paul's. Another young minister, Rev. H. C. Spijkerboer, arrived from Holland in 1958 and was called by the congregation of Norman Park, Brisbane. The Rev. J. C. E. Pik has been called to the Congregation of Nanango and will arrive in Queensland later in the year.

The Queensland Assembly has a special committee to assist the settlement of Hungarian refugees in Australia and to send assistance to needy Presbyterian families in Hungary. Under the Convenership of the Rev. Prof. L. G. Geering and with the voluntary pastoral work of Mr. Daniel Kobza this Committee has done much to fulfil its twofold task.

(e) WESTERN AUSTRALIA

The Council. The work has been under the constant supervision of the Home Missions Council of the Assembly, wisely guided by the Rev. A. C. Eadie until the end of 1958 when the Rev. R. B. Sparks was appointed Chairman. Policy and direction were given by the Field Committee acting as an Executive.

In July, 1958, the Assembly appointed the present Australian Inland Mission Commissioner, the Rev. H. D. McAndrew, Director of Home Missions. Assembly recorded the sound and thorough manner in which Mr. McAndrew has undertaken his duties over a wide area.

The Staff. Happily the staff has grown apace with the programme of rehabilitation and extension embarked upon four years ago. All Home Mission Stations are staffed and two men have been appointed to new metropolitan work. There are now 17 Home Missionaries, nearly all of whom are candidates for the Ministry. Two Ministers are giving their services to Special Charges. Most encouraging is the evidence of further recruits offering both as candidates and Home Mission agents.

The Field. While some older stations have remained static, others have shown signs of vitality. Newer stations have progressed to a point where change in status is imminent — a step necessarily deferred because of the present shortage of ordained ministers. It will be the end of 1961 before any significant number of our men will be ready for ordination.

Growth is especially encouraging in several of the country stations where rehabilitation was undertaken with the aid of the Emergency Fund. Two if not three stations are close to the point of being raised in status; Kellerberrin notably as the result of a Stewardship Campaign. Two metropolitan stations are self-supporting as the result of limited stewardship campaigns, thus releasing funds for development elsewhere.

Two new hall-churches have been erected, one manse purchased and another about to be built.

Community surveys are being carried out with a view to establishing worthwhile fields and both in the country where the population is relatively static, and in the fringe areas of the city where most new work is opening up, the Council is maintaining vigilance and making the most of limited resources. Country land settlement in the far South is being watched carefully, especially between Jerramongup and Albany.

Finance. The generous consideration of the Lloyd Bequest Trustees in the allocation of funds and the contribution of Eastern States churches to the A.I.M. Emergency Fund have assisted markedly in meeting the financial burden. Of no little value has been the sense of encouragement from the whole Church in Australia. The aid has been given and received in the spirit

of co-operation in a forward move, and certainly not in the spirit of propping up dying causes.

The Australian Inland Mission has borne the major portion of the cost of appointing the Director, but the Church in the West is responding well to the increasing demands. One third of its Budget is devoted to Home Missions and Church Extension. However, the strain on a relatively small church is still tremendous and progress is retarded by the necessary cautious use of available funds.

The Prospect. The newer pieces of work continue to inspire confidence. In some cases existing buildings are already inadequate. We share in the national problem of the greatest amount of space and accommodation being required when the resources of a young congregation are too slender to acquire much property. Building by-laws are particularly severe in those areas where we have most chance of doing well — the requirement being for brick buildings. It is hoped that the problem of long-standing static stations will be solved by relating them to extension work nearby.

There is a general spirit of buoyancy abroad and most stations are in good health. There is every promise of men coming forward and there is certainly work for them to do. Finance remains the biggest problem in a church which is being pressed to do so much in so many directions at the one time. Given wise leadership, sound judgement and a bold faith the field will be possessed.

REPORT OF A.I.M. COMMISSIONER AND DIRECTOR OF HOME MISSIONS IN W.A.

The terms of reference under which the Commissioner was appointed for five years dating from February, 1955, were extended to embrace the duties of Home Mission Director as from 1st July, 1958, the latter appointment being also of five years' duration. The reallocation of duties has enabled attention to be given to the increasing challenge of metropolitan Church extension work and necessitated some curtailment in the number of country patrols formerly undertaken.

A review of the field reveals positive lines of advance in the majority of Home Mission stations, though the work in a few of the older ones is static. Progress, wherever noted, bears an interestingly close correlation to the keenness of congregations themselves to assume increased responsibilities and overcome the dependent spirit of the past.

On the Eastern Goldfields line home missionaries are stationed at Northam, Kellerberrin, Merredin and Boulder (A.I.M.). For the first time since 1941 there is no vacancy on this line. Further south Kondinin-Kulin continues to progress, the work in the Plantagenet district has grown beyond early hopes, and occasional services recently commenced at Beverley are full of promise for the future. Preliminary field work has been undertaken in the Midlands district where plans are proceeding towards the re-opening of Carnamah and surrounding districts as a home mission enterprise under the Emergency Scheme.

Liaison is maintained with the Rev. H. W. Hovenden of the John Eyre Patrol. Land settlement in the Esperance hinterland received a temporary setback through the failure of an American investment company, but the release of thousands of acres of farm country for private settlement is expected to provide a fresh and possibly greater challenge to the Church. While it is now evident that some opportunities on the Kalgoorlie-Esperance line are not so open today (having been grasped by other agencies in the interim), nevertheless there are sufficient indications of the importance of our being on the doorstep in the new areas as settlers move in to occupy the land. Oversight of Carnarvon is maintained by two or three visits per year, and regular contact also kept with the special work at Kalgoorlie and Bunbury.

Emergency Fund. The Emergency Fund which the A.I.M. has raised from Eastern States Assemblies during the past four years (the final year of this help has just been entered) has been applied to rehabilitation and extension work in strategic parts of the country, and has been applied only where there is prospect of permanent benefit. Without the assistance of the fund country work would have remained lamentably weak, if not amputated.

The various State quotas actually accepted and amounts contributed are:

State	Annual Quota	Contributions for Years ended 31st March 1956	1957	1958	1959
Qld.....	£395 0 0	£398 13 5	£335 17 0	———	£334 12 0
S. Aust..	82 10 0	82 10 0	82 10 0	82 10 0	82 10 0
Tasmania.	57 10 0	57 10 0	———	115 0 0	57 10 0
Victoria	1,145 0 0	653 19 7	553 14 6	182 4 3	426 0 11
N.S.W...	820 0 0	1,032 16 3	459 11 6	696 2 10	589 13 6
TOTAL	£2,500 0 0	£2,225 9 3	£1,431 13 0	£1,075 17 1	£1,490 6 5

	Quota	Contributions
Total for 4-year period:	£10,000	£6,223 5 9

The programme of work undertaken would have been completed with targets fully subscribed. Western Australia's contribution to Home Mission work has been stimulated in large measure through the encouragement of the other States in what has come to be a Commonwealth venture; and probably no State is contributing more per communicant member to home mission work. But although the Church in the West is taking measures towards a still greater degree of self-help, one cannot avoid the observation that the gains already made cannot be sustained at their present level without aid for a few years yet. With country developments that will inevitably accompany Australia's population growth to an estimated 25 million by 2000 A.D. it is timely to ask whether some aspects of home mission work should not continue to be undertaken as a Federal enterprise as has been done under this Emergency Scheme.

Attention has been given to deputation work in the interests of A.I.M. and Home Missions respectively, liaison maintained between the A.I.M. Board and various Government Departments in Perth, and also with the A.I.M. field in the West. In response to an invitation by the Department of Territories and by arrangement between the Moderator's Committee of the W.A. Church and the A.I.M. Board, a chaplaincy visit was paid to the European community at Cocos (Keeling) Islands, the most distant north-western outpost of Australia.

The understanding of the Australian Inland Mission Board and the Western Australian Home Missions Council and the co-operation of the Church Office in Perth, have made the experience of these years both happy and rewarding.

h. d. McAndrew,

Commissioner and Home Missions Director.

BALLOT COMMITTEE (Min. 103)

The Ballot Committee met to consider the recommendation of the Selection Committee with regard to the Ballot on the Board of the Australian Inland Mission and to consider method of conducting the Ballot.

The Committee recommends that two separate ballots be held on the election of the Board of the A.I.M. on successive days. It is recommended that a ballot on the membership of the Board be held on Monday at 12.15 p.m. and that a ballot on the Convener and Vice-Convener be held on Tuesday at 12.30 p.m. We consider that the nomination of an office such as Director of Home Missions cannot be put in this ballot because we cannot ballot for an "office" as against "members" and the constitution of the A.I.M. 3(a) suggests that "members" are to be elected. The issue was further complicated by the fact that there were nominations for the Director of Home Missions, Victoria (Rev. E. H. McLean Shugg) and for Rev. E. H. McLean Shugg as a member.

The other difficulty was the interpretation of the meaning of "nominated by the Board and elected by the Assembly". The Committee considers that the alteration of the Board of the A.I.M. from a Standing Committee to a Special Committee does not take away the rights of individual members to nominate others to be elected by the Assembly to its Committees.

M. O. FOX, Convener.

BENEFICIARY (Min. 197)

Approach to other Churches in Beneficiary matters has as yet been only in a preliminary and informal way, exchanging information on the present Funds in each Church and any contemplated action which may affect the possible plans for a United Church Fund. Informal talks with representatives of other Churches show the general position to be: One Church has an Australian Fund (the capital of this Fund is invested and controlled by the Beneficiary Committee); the other Church has State Funds and has similar proposals to ours for the establishing of an Australian Fund. This and other information obtained indicate that further exchange of information could be valuable, we would have the benefit of experience in setting up an Australian Fund where similar problems to ours have been overcome. The main consideration would be a concern for the adequate provision for all members of existing Funds when steps are taken to establish a United Church Beneficiary Fund.

To arrange official conference with other Church Committees and to obtain comment of an Actuary where advisable, would involve travelling costs on the one hand and fees on the other, neither of which at this stage need be of a great amount. These costs could be provided by the G.A.A. through its Finance Committee or possibly by State Funds being prepared to share in such cost.

A. M. CLARK, Convener.

BUSINESS COMMITTEE (Min. 9)

The Business Committee has carefully reviewed the material presented by the various Committees, edited it and put it into proper form.

The Committee suggests that this business be presented as nearly as possible according to the order set out below.

COLIN M. DYSTER,
Convener.

FIRST SEDERUNT — WEDNESDAY, 9th SEPTEMBER.

7.30 p.m. Opening of Assembly.
Public Worship conducted by the Moderator, the Right Rev. D. J. Flockhart, M.A.
Assembly constituted with prayer.
Roll of Assembly.
Apologies.
Associates.
Election of Moderator.
The Moderator takes the Chair.
Moderator's Address.
Motion of Loyalty.
Report of Business Committee.
Election of Selection, Ballot and Minute Committees.
Communications I and II.
Notices of Motion.
Adjourn.

SECOND SEDERUNT — THURSDAY, 10th SEPTEMBER.

9.30 a.m. Communion Service—Scots' Church.
Report of Retiring Moderator.
Overture I.
Mission and Message of the Church.
2.00 p.m. Address: Moderator Church of Scotland.
Ecumenical.
Relations with other Presbyterian Churches.
Aids to Devotions.
Audio Visual.
Beneficiary.
Code.
Ebenezer 150th Anniversary.
7.30 p.m. A.I.M. Demonstration.

THIRD SEDERUNT — FRIDAY, 11th SEPTEMBER.

9.30 a.m. Reception of Ministers.
College.
Overtures II, VII, VIII and XIII.
Petitions 1, 2 and 3.
2.00 p.m. A.I.M.
Reference.
Year Book.
4.00 p.m. Nominations Close.

FOURTH SEDERUNT — FRIDAY, 11th SEPTEMBER.

7.00 p.m. Christian Unity.
Remanets.
Canberra, A.C.T.

FIFTH SEDERUNT — MONDAY, 14th SEPTEMBER.

9.30 a.m. Appeal.
Finance.
Overtures III and X.
Sacraments and Seasonal Observances.
Overture IX.
12.15 p.m. Ballot.
2.00 p.m. Board of Missions.
Overture IV.
7.30 p.m. Board of Missions Demonstration.

SIXTH SEDERUNT — TUESDAY, 15th SEPTEMBER.

9.30 a.m. Public Questions.
Overture Vl and XII.
Defence Forces Chaplaincy.
Fire Insurance.
Immigration.
Statistics.
Nature and Function of the Ministry.
Overture V.
Training of Women Workers.

SEVENTH SEDERUNT — TUESDAY, 15th SEPTEMBER.

7.00 p.m. Christian Education.
Remanets.

EIGHTH SEDERUNT — WEDNESDAY, 16th SEPTEMBER.

9.30 a.m. Assembly Business—Remanets.

CANBERRA, A.C.T. (Min. 181)

In presenting a report upon the work and witness of our Church in Canberra the Presbytery of Canberra would stress the fact that the situation within the National Capital presents a very serious challenge to the Church as a whole in that the rapid development of the city will be more than the local charges can cope with. The National Capital Development Commission anticipates that the population of Canberra will be 46,000 by 1960; 86,000 by 1970 and 100,000 by 1975. All other denominations within the city are receiving assistance from outside the Territory but our Church has not been so ready to help apart from the very keen interest shown by the Home Mission Committee of the New South Wales Church and some assistance from the C. D. Lloyd Bequest. One encouraging move has been a gift of £700 from the Congregation of St. Stephen's Church, Sydney, towards the cost of a Hall at the newly-formed charge of St. Ninian's. But, unless the Church as a whole manifests a keen desire to -assist in the work of Church Extension within the A.C.T. we must fall short of what should be expected of us. The high standard set down for the type of buildings to be erected makes it essential for outside assistance to be given so that the buildings may be there before the main body of people have moved in. Even if that assistance took the form of loans it would be invaluable.

Church of St. Andrew (Rev. Hector Harrison, **O.B.E., M.A., B.D.)**

The life of this parish has been quickened as a result of a Stewardship Campaign which was held in July, 1957. This resulted in renewed life and the trebling of income.

In consequence the parish has been able to give £300 per annum for two years towards the new parish of St. Ninian's together with the use of the renovated Manse for the Minister of that charge. The Rev. and Mrs. Hector Harrison have moved into a smaller Manse which has been rented from the Department of the Interior. £200 was voted to the neighbouring charge of Queanbeyan so that they might be able to call a Minister after a vacancy of eight years and £250 was given to the Home Mission Committee of N.S.W. for Church Extension. The Budget was also over-subscribed.

Other signs of progress have been the liquidation of the debt on the War Memorial Hall although the third section has still to be added at a cost of £12,000. The parish also hopes to assist in the establishment of another charge at Narrabundah.

A gratifying feature of the last two years has been the lay-out of the church grounds which with sweeping lawns and flower gardens, now provide an admirable setting for the fine building set thereon.

The pipe-organ needs urgent attention which will involve an outlay of from £2,000 to £5,000. The office-bearers are mindful of the deterioration of the stone facing of the church which will require expensive attention within the next decade. Another problem is the condition of the roof on account of the deterioration of the lead sheathing. Some work has been done on this.

Proposals for the completion of the National Church must be shelved for the time being owing to the clamant need for Church Extension. If we miss out there we miss out for ever. Although the National Church is filled to capacity every Sunday morning the office-bearers hope to meet the need for accommodation by providing an extra morning service.

St. Columba's Church (Rev. B. K. Burton, B.A.)

Following the demission of the Charge by Rev. Walter Pordage, the Rev. **B. K.** Burton, B.A., was inducted on 5th April, 1957.

Plans were completed for the erection of the utility Hall, joined to the existing building by a new kitchen, and a tender of approximately £5,000 was accepted. £2,000 was already in hand for this project, and a further £1 000 was raised within a fortnight through a special campaign by the Committee of Management. This enabled us to proceed with the work, financing the remainder by bank overdraft. The Hall was opened by the State Moderator on 3rd May, 1958.

Keeping in sight the need for a Church, the Congregation decided towards the end of 1958, to embark on a Christian Development Programme under the direction of the Stewardship Department of the N.S.W. Assembly. The first phase of this work, the Fund-raising campaign, was scheduled to commence on 1st April, 1959.

Development work has been continued within the parish. Communicant classes have been held, adding 12 new communicants in 1957, and 9 in 1958. A Boys' Club was commenced in August, 1957, and a Cub Pack in October, 1958. The Fellowship has been reorganised.

The problem of providing religious instruction in the five day schools in the parish has been met by using lay teachers, two of these working during 1959.

Church extension has been systematically met during the past two years, in an effort to keep up with the development of the city. Several conferences on this subject have been held with St. Andrew's Session and Board, the N.S.W. Home Mission Committee, andl a representative of the C. D. Lloyd Bequest Fund.

In September, 1957, a Sunday School was commenced in the North Ainslie-Dickson area, after an extensive visitation of the district. This School met in a pre-school centre, and early in 1958 moved into a School building. At the beginning of 1959, the School had 24 scholars on the roll.

We had planned to commence concentrated work in the O'Connor-Lyneham area, centred on St. Ninian's Church early in 1959, as the neighbouring houses were being first occupied. A St. Ninian's Board of Management, working as a joint Board with St. Columba's, was elected and commenced its work by negotiating the land lease, and arranging for essential services to be provided at the Church. This Board worked throughout the whole of 1958. A Day School building was organised for Sunday School classes, and monthly services were continued through 1958. Early in 1959, this area was made into a Special Charge by the Presbytery.

We have been carefully watching the development of new housing areas. New residents in O'Connor were canvassed and contacted. Early in 1959, the new suburbs of Campbell and Dickson were surveyed and new Presbyterians contacted within a month of their arrival.

St. Ninian's Church (Rev. W. H. Ives, B.A.)

With the formation of another charge, St. Ninian's, in the suburbs of Lyneham and Narrabundah the Church has made a real step forward. The old Church of St. Ninian's, built in 1873, has stood in the centre of pasture lands until recently when it has become the centre of a housing development area.

On 9th April, 1959, the Rev. W. H. Ives was inducted into the parish which already has made considerable progress under his guidance. When there were 8,000 people in the capital city there were two Presbyterian ministers. Until April of this year, there were still only two ministers although the population had soared to 43,000. We hope that another charge will be formed soon at Narrabundah where an extensive building scheme is in progress.

Altogether these last two years have been years of considerable progress within Canberra but a very real challenge presents itslf in the future since the Commonwealth Government has accelerated the pace of development in the city.

For the Presbytery of Canberra,
A. C. MACLEAN, Moderator.
R. L. McINNES, Presbyter.

ADDENDUM—CANBERRA, A.C.T.

The Special Charge of St. Ninian's came into existence in February, 1959. There are now over 110 families associated with this work. The Sunday School has over 80 scholars on the roll, there are 12 Fellowship members, and the very active Women's Guild has over 20 members. New people are moving into the area adjacent to the Church which was built in 1873.

The existing building is too small for the congregation and does not allow for the expected increase. It is also quite unsuitable for ordinary congregational activities. An energetic Committee of Management is planning for an ail-purpose hall, but, with the high cost of building in Canberra and the building covenants, it is estimated that the hall will cost from £10,000 to £12,000. lt is required by the Department of the Interior that an approved building be commenced by the end of 1959 so that the church may preserve its tenure of the ground. The building, which is needed immediately, is well outside the present resources of the congregation which will grow as the area develops. The charge is being heavily subsidised by the N.S.W. Home Mission Department to the extent of £400, by the N.S.W. Maintenance of the Ministry ' Committee, £400, and by St. Andrew's, Canberra, £300 per annum, plus the free use of a manse.

The long range development of Canberra shows a potential of 55,000 people on the north side of the city, indicating the need for a third parish there ultimately.

Meanwhile, a second parish on the south side of Canberra is imminent. The new areas of Narrabundah and Red Hill present an immediate challenge. For administrative purposes these areas are linked with St. Ninian's Charge for the present, lt is planned to commence services and a Sunday School at Narrabundah during September. It is expected that the lease for an excellent block of ground will be granted to the Church shortly and a general purpose hall will be needed. The cost is expected to be in the vicinity of £10,000.

It can hardly be expected that the congregations of these new areas should each maintain a minister, pay church running expenses and provide the necessary costly buildings. The opportunity will not wait.

The N.S.W. Assembly has granted approval for an appeal for capital funds for the new buildings. The Presbytery of Canberra suggests that the appeal be made on a Commonwealth-wide basis, so that the Presbyterian Church may do what other denominations are already doing and provide for her people in the National Capital.

For the Presbytery of Canberra.
A. C. MACLEAN, Moderator.
R. L. McINNES, Presbyter.

BOARD OF CHRISTIAN EDUCATION (Min. 140)

In presenting this report the members of the Board express their deep gratitude to Almighty God for the guidance given over the past two years.

1. **Personnel**

There has been one change in the membership of the Board since last Assembly. The Rev. W. B. Gentle who was a New South Wales nominee resigned on his removal to Victoria. The Rev. R. A. Blackwood was then nominated by the State Assembly of New South Wales and was then appointed to the Board.

2. **Convener**

The members of the Board received with very deep regret the announcement of the sudden death of its Convener, the Rev. A. D. Marchant, on 24th May 1959. He had presided at the Annual Meeting of the Board which had been held in South Australia the previous month. There he had announced his intention of resigning from the Convenership as he planned to move to Brisbane later this year. Mr. Marchant was appointed Convener in September, 1951. During the eight years of his Convenership he has watched over the affairs of the Board in a most faithful manner. At the meetings of the Executive of the full Board his kindly leadership and his ability to bring out the essentials in any discussion resulted in meetings that were happy in fellowship and ones that lead to effective work being carried out. He h«a a graciousness of manner and a tenderness of heart that was revealed in all his activities in the life of the Church. We are grateful to God for the privilege given to the Board in having him as its Convener.

The members now nominate the Rev. L. Farquhar Gunn, M.B.E., M.A., B., of St. Andrew's, Gardiner, Victoria, for the Convenership. Prior to his coming to Gardiner Mr. Gunn was minister of St. Andrew's, Christchurch. He was the Convener of the New Zealand Youth of the Church Committee, now the Committee on Christian Education. He represented that Department from time to time at the Lesson Selection Conferences of the Joint Board and has for many years been in close touch with the work of the Presbyterian Board.

3. **Directors**

Since 1946 it has been planned to have two officers, one to be the Presbyterian Federal Director and the other to be the Presbyterian executive officer of the Joint Board of Graded Lessons. In 1951 the Assembly agreed to these appointments but later it was found that the Board was not financial enough to provide two salaries. The Rev. E. C. Day was then asked to do what work he could on both Boards and to seek what assistance he could.

The Board at its Annual Meetings held on April 19th and 20th last, at Mt. Lofty South Australia, examined the situation. It found that the rapid growth of the Joint Board both in circulation and in publications demanded that the Assembly's officer should give all his time to its work. It also found that the demands being made on the Presbyterian Board also required the services of a full time officer. The Board had no hesitation in deciding that it should recommend to the Assembly that the time had come for it to have two officers. In view of the action of the Assembly in 1951 of approving of the two appointments, the members of the Board felt they would have the approval of the Assembly if they proceeded to call for applications for the position of Federal Director and perhaps have a name to present to the Assembly in September.

This was done and two applications were received. It was found that neither had those qualifications required for the Federal office. As there seemed more opportunity of obtaining the services of an Assistant Director, the Board is recommending to the General Assembly that one should be appointed and that the Board should be given power to make the appointment. The present period of appointment of the Rev. E. C. Day as Director pf the Board and the Presbyterian Manager and Editor of the Joint Board of Graded Lessons terminates 31st December, 1960, and the recommendation is that he should be reappointed for a further term of three years from that date.

4. **Trends in Christian Education**

At the request of the Board the Rev. G. A. Beatty, B.A., M.R.E., Director of the Victorian Department of Christian Education has provided the following summary of the trends:—

Over the last few years the new concepts and movements in Christian education have made their mark on the life of the church throughout the Commonwealth. Christian education is being interpreted as the total task of

nurture within the community of faith, applicable to people at every age and every level of life's experience. It is gradually coming to be seen as relevant in the highest degree to adults, and to mean deep personal involvement of the laity—men and women—in encounter with the living Word as it is discovered to us in the scriptures, and in the fellowship of the Church.

The frontiers of this movement are to be found in the parish life conference, the group life laboratory, the many forms of adult group fellowships, and the reconstructed forms of worship which take cognizance of the needs of the whole family, and of the congregation as the wider family of God. The influence of these new trends runs out into the whole life of the congregation, affecting its evangelism, its stewardship, and its total programme.

The parish life conference provides a weekend residential programme of personal fellowship and encounter, group study, and confrontation with basic issues of the church's life and witness. It has proved a powerful means of creating a "concerned core" of laymen and women who see the congregation as a redemptive fellowship and are prepared to face with new commitment the deepest issues of its life and mission.

The Group Life Laboratory is an intensive training in the dynamics of group life—something with which the church is concerned in all its organizations. The laboratory provides an experience for selected leaders in which a great deal of learning takes place on the level of human relationships, learning about one's self in relation to others and of the relationships of persons in groups in general. All this has a profound bearing on the accomplishment of group tasks and the maintenance of group fellowship.

During 1958 one group life laboratory was held by the Australian Council for Christian Education and in this a number of our Presbyterian Directors and other ministerial leaders from various States participated. As soon as leadership is available it is hoped to provide more laboratories through the A.C.C.E.

Wide-ranging experiments in adult Christian Education are going on in congregations throughout Australia. The Board welcomes this surge of new life, and looks forward to great enrichment within the life of the church over the next few years.

In the youth field, the Victorian Christian Education Department has been conducting courses in Personal Relationships and Christian Marriage. These provide a Biblical groundwork for understanding personal relationships (and sex relationships in particular), a clear presentation of the physical facts of life and reproduction, guidance in choice of a marriage partner, and help with specific problems of sex and personal relationships leading up to marriage.

This ties in closely with the whole programme of family life, parent education, the nurture of young children, and the adult programme in general.

5. **Finance**

The amounts distributed by the Board to the Departments of Christian Education in Australia and New Zealand were (1957) £7,934 and (1958) £9,429. The latter amount was distributed as follows: New Zealand £2,898, Queensland £1,205 New South Wales £2,059, Victoria £2,874, South Australia £182, Western Australia £211 (Victoria pays Tasmania its share). The amount invested in the Joint Board is £8,000. The House Reserve (May, 1959) is £6,000. The interest on this amount is used to pay the house allowance to the Director.

The Overseas Study Fund. During the past two years a grant of £200 each has been made to the following: the Rev. R. A. Busch, M.A., B.D., who undertook a study course at Union, U.S.A., and received his M.R.E. degree cum magna laude; Rev. R. A. Lawton, B.A., who majoring in Christian Education obtained the B.D. degree; Rev. J. R. Barrie, B.A., who is proceeding to London to study for the Ph.D. degree, the field of work to be "Christian Theology and Educational Aims and Processes within a Democratic Community." (The first moiety of the grant to the Rev. J. R. Barrie has been paid.) The fund stood at £230 at the end of May, 1957, £900 has since been paid into the Fund and £500 paid out. The Fund (May, 1959) stands at £630.

6. Publications

Of the many publications of the Board, the following call for comment: **The Record:** The question of ceasing publication of this magazine was given serious consideration by the Board of Missions and ourselves. For the sake

of the 7,000 whom we hope read the magazine it was decided to improve the format, publish 6 times a year, reduce the price from 4/- per annum posted to 2/6 per annum posted. There has been no improvement in the circulation this year but the Departments are sending free copies to schools not taking the magazine and are urging the schools to subscribe. We may see an improvement next year. Meantime the large deficit is being met by the Board of Missions and ourselves.

The Second Book of Discipline: This was printed at the request of the College Committee. It is a book recommended for the examination on Polity. The sales indicate that many ministers and elders have taken the advantage of the book having modern spelling and being easily readable.

The Code Book: The Board at its own expense is presenting copies of the Code Book to students in the Theological Halls.

Up From Childhood: The Board published this book on behalf of the now Australian Council for Christian Education. After a lean period the sales have increased. The result is that the deficit that faced the Board has been turned into a profit. The Board has recouped its expenditure. From now on the profits will be divided 20% the A.C.C.E. and 80% the Board.

Christian Education for the Whole Congregation: This book by **the** Rev. **G. A.** Beatty has created interest. The first edition of 2,000 copies was sold out quickly and a second issue has been obtained.

Easter Study Books: For 1957 "The Challenge of the Cross" by the Rev. Keith D. Pearson, for 1958 "And their Eyes were Opened" by the Rev. Prof. L. G. Geering.

Reprints have been made of "Why Presbyterian?" and "The Unique Fellowship" both by the late J. C. Jamieson. The Book of Family Worship (60,000) and the Youth Sunday, Order of Service (50,000) have been published each year. The Board hopes that with the aid of an Assistant Director more of the needed publication work can be carried out.

7. **The Presbyterian Fellowship of Australia.**

The Executive has been located in Western Australia since 1957. The President is Mr. Chas. Noack and the Secretary Miss Lois Johnston. This Executive has functioned most effectively during its term of office. The members have been keen. The preparing of the Constitution for the P.F.A. has been proceeded with and will be submitted to the Triennial Meeting of the Commonwealth P.F.A. in December. This meeting and conference will be held in Perth from 26th December, 1959, to 1st January, 1960.

Membership of the P.F.A. Each State seems to have its own method of reckoning membership so that the following statistics are not. effective for comparing State with State. Queensland 4,344, New South Wales 6,500, Victoria 6,723, Tasmania 150, South Australia 300, Western Australia 450.

8. **Representation on Ecumenical Councils**

The Rev. G. A. Beatty has represented the Board on the Australian Council of Christian Education and the Rev. Colin Thomson on the Australian Christian Youth Council. The members of the Board are grateful to these two busy men for their willingness to represent the Board and for the contribution they are able to make to the wider sphere in Christian Education.

9. The Joint Board of Graded Lessons of Australia and New Zealand.

Of the 12 members of the Joint Board one half is appointed by the Assembly and the other half by the Methodist General Conference of Australasia. At present the Presbyterian members are the Rev. G. A. Beatty, E. C. Day, L. F. Gunn, V. F. Hadley, D. McK. Jones, and A. D. Marchant, As from 1st January, 1958, the Board appointed for a six year term, as Chairman, Rev. E. H. O. Nye; as Executive Manager, Rev. E. C. Day; and as Editor-in-Chief, the Rev. Rex Mathias. Both Mr. Day and Mr. Mathias are equally responsible for editorial and management.

The Theme Pattern: The dividing up of the year's syllabus into four-monthly themes has proved successful. This gives a link between all grades. The themes for 1960 will be Jesus Christ, the Bible, God and His World; for 1961 Jesus Christ, the Holy Spirit, the Christian life. The theme is not followed so strictly that it hampers the syllabus.

Colour: For years it was the aim of the Joint Board to get colour into the children's publications. The cost was always too great. By a special process and on a special machine we were able to introduce colour into the "Classmates" and "Pathfinder" for 1958 and then the Beginners' and Primary Papers for 1959. This not only increases printing costs but involved a good deal of extra time for the editors and for the artists. "Together" to link the home, the school, and the church: the Board in 1959 commenced the production of this senior and adult magazine. It is published three times a year. The magazine has met with such a good reception that as from 1960 the price can be reduced from 9/- per annum posted to 6/- per annum posted.

Bible Class and Senior Publications: After some 20 years "Unto the Hills" received a new name and a gradual movement has commenced to bring these Junior Bible Class studies into line with modern methods of teaching and leading. The large increase in sales has been gratifying. The Senior "Highway Series" continues to increase in circulation. In 1960 a Senior class can have a choice of four books for their study book, Peter Remembers, A Faith to Live By, Thy Kingdom Come, The Gospel of Life.

Staff: Miss Millicent Harry who edited the Beginners' and Primary literature for seven years left the Board's service in order to return to her home in Tasmania. Her place has been taken by Miss Stella Cayzer. Miss Margaret Flentje who has been in charge of the children's part of the Junior and Intermediate literature is about to be married and her place is to be taken by Miss Muriel Rogan. The increase in art work in connection with the new colour process meant obtaining the services of an artist who would oe on thb -<arf. The Board has been most toriunare rn securing tne services of the Rev. W. M. Rolland whose work is much appreciated.

Circulation: There are now 18 graded publications, 7 monthly, 8 four-monthly, 3 yearly. In 1951 the combined circulation was 3,3OO,OOO and in 1959 it just failed to reach 5,000,000. The circulation in 1959 promises to reach six million. This will take about 120 tons of paper. The Presbyterian percentage of sales in 1958 was 46.76 and the Methodist 53.24.

The percentage of Presbyterian partners retail sales for 1958 is:

		Australia only	
New Zealand	31.1%		
Queensland	12.8%	Queensland	18.6%
New South Wales	21.7%	New South Wales	31.5%
Victoria-T asmania	30.2%	Victoria-Tasmania	43.8%
South Australia	1.9%	South Australia	2.8%
Western Australia	2.3%	Western Australia	3.3%
	100.0%		100.0%

10. **General**

An important feature of the life of our Church during recent years has been the activity of the Youth Departments, now the Departments of Christian Education. Much experimental work has been carried on not only for those in the Sunday Scnools, Bible Classes, and Fellowships, but for adults as well. The renewed interest in adult work is a most pleasing feature. It is hoped that as the results of the present active investigations and experiments are known, before long a definite pattern will emerge suited to our Australian congregational life, one that will deepen faith in our Lord Jesus Christ and lead to greater service in the Kingdom of God.

The following is a brief comment on the work in the various States:

After hearing of the plans for the expansion of the work of Christian Education in Western Australia the Board increased its subsidy to the Commission of Christian Education from £150 to £450 for the years 1959 and 1960. The Victorian Department of Christian Education placed Deaconm Phyllis Dixon on its staff for a period of three months so that she would be able to plan the forward movement on her return to the West. In South Australia the work is most promising. The Rev. R. A. Lawton, B.A., B.D., was appointed Director in 1958 and there is also a Deaconess to help in the work. The Department of Christian Education in Queensland has sent its Director, Mr. N. F. Nelson overseas to inquire into recent developments in Christian Education especially in regard to camp sites and conference centres. In New South Wales the Youth Department has developed into a Department

of Christian Education with the Rev. A. L. Hewitt as its Director. New Victorian appointments have been a Secretary for Children's Work, a Secretary for Youth Work, and two Wardens have been appointed for Conference Centres. The Associate Director, the Rev. Colin Thomson is now responsible for the adult work.

L. FARQUHAR GUNN,
Acting Convener.

CHRISTIAN UNITY (Min. 89)

The Executive has given its attention chiefly to the resolution of last Assembly urging the promotion of "co-operation, to the fullest extent practicable, with the Congregational and Methodist Churches with a view to Christian Unity and economy in men and money." The Executive, which is identical with the State Committee of New South Wales, has been increased to fifteen members, and has met on several occasions in a Joint Committee (of forty-five members) "for the Promotion of Co-operation and Christian Unity" within the State. Wesley College, within the University of Sydney, has been our host, and the meetings have been most harmonious and helpful. Several cases of possible co-operation in parishes were examined and encouraged, and a long discussion was held on the possibility of creating Trust Deeds for united work, on the basis of the Trust Deed in existence in Victoria between the Methodist and Presbyterian Churches there. This matter is being considered by a specially appointed sub-committee of nine members.

The Joint Commission set up by the three negotiating Churches has met on a number of occasions, and its first report is as follows:

THE FAITH OF THE CHURCH

CONTENTS

Report of a Joint Commission on Church Union
set up by
The Congregational Union of Australia and New Zealand
The Methodist Church of Australasia
The Presbyterian Church of Australia

MEMBERS OF THE JOINT COMMISSION ON CHURCH UNION

Congregationalists:

The Rev. W. Albiston
* Mr. Maynard Davies
The Rev. L. D. Dixon, M.A., B.D.
The Rev. J. Douglas, L.Th.
The Rev. Dr. H. F. Leatherland, M.A., B.D.
The Rev. Principal J. D. Northey, B.A., B.D. (Convener)
The Rev. N. C. Watt, L.Th.
The Rev. H. T. Wells, B.A.

Methodists:

The Rev. Professor G. C. Barber, Ph.D., M.A., B.D.
Mr. R. H. Grove, LL.B.
The Rev. W. F. Hambly, M.A., B.D.
The Rev. Dr. H. G. Secomb
The Rev. Professor H. H. Trigge, M.A., B.D.
* The Rev. A. E. Vogt, L.Th.
The Rev. Dr. A. H. Wood, M.A., Dip.Ed. (Convener)
The Rev. B. R. Wyllie, M.A., B.D.

Presbyterians:

Mr. J. P. Adam, M.A., LL.B.
The Rev. J. C. Alexander, M.A., B.D.
* The Rev. Principal A. A. Dougan, B.A.
The Rev. Professor L. G. Geering, M.A., B.D.
The Rev. Professor J. D. Mccaughey, M.A. (Convener)
The Rev. Professor J. F. Peter, M.A., B.D.
The Rev. J. Priestley
The Rev. Dr. A. C. Watson, M.A.

PREFACE

To the Conveners and members of the following Committees:

The Committee on Church Union of the Congregational Union in Australia and New Zealand.

The Committee on Christian Union of the Methodist Church of Australasia;

The Committee on Christian Unity of the General Assembly of the Presbyterian Church of Australia.

Dear Sirs,

We who sign this Preface were appointed by our several Churches as Conveners of the Joint Commission on Church Union set up by the General Conference of the Methodist Church of Australasia in May, 1957, by the General Assembly of the Presbyterian Church of Australia in September, 1957, and by the Executive Council of the Congregational Union of Australia and New Zealand later that same year.

The Commission was to be of 21 members, seven from each of the three churches; and, it was stated, its powers were to include:

(a) The examination and amendment of any suggested Basis of Union and any documents submitted to it by the Federal Courts or by the Federal Committees on Christian Unity.

(b) The holding of regular conferences and preparation and circulation of relevant study material.

(c) The submission of reports to the Federal Committees on Christian Unity.

(d) The presentation, if possible, of a proposed Basis of Union to the Federal Committees on Christian Unity for submission to the next meeting of the three Federal Courts.

We wiSh to report that the Commission has, at the time of going to press, met in full on three occasions, each time for a period of at least three days; and that between meetings of the Commission sub-committees have met to clarify issues before the Commission and to draft material for submission to the whole Commission. We are now in a position to present our First Report on THE FAITH OF THE CHURCH. We hope to be able to follow this, after further deliberations, with a Second Report on THE STRUCTURE OF THE CHURCH: the Commission has already given some attention to this question and already plans a further meeting in August, 1959. Meanwhile, we present to you our First Report in order that you may, according to the instructions of our several Church authorities, present it to the Federal Court concerned.

At the meeting in September, 1957, the General Assembly of the Presbyterian Church passed the following clause:

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* Alternates who attended some or all meetings of the Commission.

That the Assembly expresses the opinion that the work of the Commission would be facilitated if it sought to agree first on the following matters—

(a) the Church's rule of faith;

(b) authority and discipline in the life of the Church;

(c) the ministry of the Church and the order of the Church—and draws the attention of its representatives to this opinion; and suggests to the Commission that when agreed statements on any or all of these topics become available they should be presented through the Christian Unity Committees to the three Federal Courts; and that from time to time some account of the state of the Commission's discussions be provided for the information of the Lower Courts of the conferring Churches.*

The Commission accepted this suggestion. All the members gave full assent to the view that priority must be given in our discussions to the uncovering of a basis of unity in a commonly held Christian Faith, and in a common understanding of what pertains to the true structure of the Church's life. Thus, although we have not by any means yet completed the work assigned to us, we rejoice to be able to present this First Report, with the signatures appended to **it** of all who took part in the work of the Commission.

Many parts of our task remain incomplete and in some cases untouched. We believe that Part II of this Report (no doubt revised and corrected by discussion throughout the Churches) may provide a part of a Basis of Union between our Churches: but much work on other aspects of a Basis of Union awaits our attention, or that of others. Time has prevented more than limited attention to the preparation and circulation among the Churches of relevant study material; but, with an appropriate insert, we have commended to the Churches as preliminary study material an already prepared pamphlet, *The Gospel, The Church, The Ministry.* It is hoped, however, that the present Report may prove to be of interest to many members of the Churches throughout the Commonwealth; it may be that those who are expert in these matters may make some of the substance of the Report available to Church members using the normal channels of adult Christian education in our several denominations. One way or another we hope that the publication of the Report will excite interest in wider circles than that of ecclesiastical courts.

We cannot present this Report without recording our thankfulness to God for the task which He laid upon us. It has been a strenuous discipline to which we have been called; to be at once lowly and meek, and with long-suffering to forbear one another in love. But as we have tried to give some diligence to keep the unity of the. Spirit in the bond of peace, we have been granted some glimpse of the one Body and the one Spirit; we know only one hope of our calling; we acknowledge one Lord, we would search out the one Faith, we believe that Christ has claimed us in the one baptism; and that there is one God and Father over all, through all and in all. We do not believe that we have spoken of these things as we ought. We make this poor offering to the Lord of the Church and ask Him to take, correct and use it, praying that what we have spoken in error may perish from men's memory, and—if it be His Will—what we have here done be taken in its imperfection and used for the building up of the Body which is the Church.

We are
Yours very sincerely

J. DOUGLAS NORTHEY
A. HAROLD WOOD
j. davis Mccaughey

THE REPORT

INTRODUCTION

What is the Church's Faith? Where is it to be found? How can we as individuals, and the Churches from which we come, strengthen our grasp of the Faith by which we are held?

In our deliberations we have been much preoccupied by these questions. We have come to see afresh that the Church's Faith is richer than our partial understanding of it. We have come to regard with a new reverence the ways in which God has preserved in His Church—by means of Scripture, Creed, Liturgy, Confession and Hymn of Praise—faith in His Holy Name. We would seek to enter into the heritage of believing men which is ours in the whole Church of God; and we pray God that it may be given to us to do so together, that the union of our three denominations may be a pledge of our earnestness in setting forth for every eye to see, the unity of the Spirit in the bond of peace.

The Report falls into two parts. In Part I in turn we discuss two questions:

(1) What is our attitude towards the forms of words in which the Faith by which the Church lives has from time to time been set forth?

(2) Are our Churches being called to declare the Faith again, both by pointing to the places where it is to be found, and by seeking to set it forth in our own day?

Part I of the Report tries to demonstrate that we are able to speak together, and in agreed terms, about the Church's scriptural, catholic and reformed Faith, as that Faith has been set forth in the past. In the first Part we also outline some of the factors which in the twentieth century have made for a new awareness of the Church and her essential message. In Australia we have shared in this new awareness, and we believe that we are being called upon to give articulate expression to our unity by a common confession of the Faith of the Church in and for our day.

In Part II we sketch out the implications of this for the three churches which have committed themselves to seek a basis for union. We offer there a statement which, after the correction which would result from discussion in our churches might provide the doctrinal basis for the Union of our several churches in Australia. This statement is in three sections, (i) *Where the Church's Faith is to be found.* This would commit the Church to certain attitudes towards classical statements of the Christian Faith, (ii) *Our Confession.* This recital of the mighty acts of God, Father, Son and Holy Spirit, whereby we are saved, is (we hope) brief enough to be read publicly from time to time in the life of the Church, (iii) *Our Commitment.* This is a statement of the terms on which the Church on earth may be said to hold the Faith. ,

PART I: THE FAITH WE HAVE RECEIVED

A. CONCERNING STATEMENTS OF THE CHURCH'S FAITH

In this section of our Report we try to give expression to an attitude towards historic statements of the Church's Faith. What is the place and character of such statements in the life of the Church? In other words, our inquiry is about forms of words which the Church has used for the correction of its preaching, the guidance of its worshippers, the instruction of its members, the encouragement of reflection upon the implications of its gospel, the preservation of its message against distortion, and the maintenance of its unity in the faith.

1. *The Holy Scriptures*

The Old and New Testaments both contain evidence of forms of words in which the faith of Israel and of the Church was received and proclaimed. The old confessions of faith in Israel set forth the mighty acts of God, in the election of Israel, her delivery in the Exodus and her settlement in the promised land.[1] In these acts God has revealed His Name and His Purpose to Israel; and each generation in Israel was called upon to repeat before God and men the story of His wonderful works. These early theological statements appear to be in the form of a recital: a *'credo,* which recapitulates the great saving acts which brought the community into being'.[2] So it is also in the New Testament: the gospel, the message preached *(kerugma)* set forth God's fulfilment of His promises. God has visited and redeemed His people. Once more, the primitive Christian proclamation is in the form of a recital: once more men speak of the great saving acts whereby God brought into being a new age, and a renewed people of Israel, the Church of our Lord Jesus Christ.

In Old and New Testaments, then, the Word was presented in words, and the response of men was in articulate and sometimes stereotyped phrases. In the New Testament men spoke of how the message was handed on *(paradidomi),* how it was received *(paralambano)* as a sacred tradition *(paradosis).* Similarly, there was traditional teaching *(didache),* indicating a pattern of behaviour to which converts were expected to conform. It is now possible to detect within several New Testament documents, otherwise by other hands, the traces of a primitive catechism. In recent years many scholars have helped us to recognize that the Church in its early decades had a formal life more complex than was generally supposed a generation or so ago.[8] Amongst these forms verbal summaries of the gospel had peculiar

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1. See, for instance, Deut. 6. 20-24; 26. 5-9; Josh. 24. 2-13. The work of Professor Gerhard von Rad in isolating these is conveniently summarized in G. E. Wright *God Who Acts* pp. 70-76.
2. Wright p. 71.
3. See, in addition to the work of the form critics, the writings of Dr. C. H. Dodd, Archbishop Carrington, Dr. E. E. Selwyn. In particular Dr. Selwyn in his commentary on I Peter distinguishes several types of traditional material within this one relatively brief.and uncomplicated document: liturgical material (hymns and credal forms); persecution fragments (compilations of exhortations used by evangelists for strengthening the faith of infant churches under trial); catechetical material (the preparation of which in formal order he dates as early as A.D. 55); traditional words of Christ.

significance. Paul preached the gospel to the Thessalonians *not in word only but also in power and in the Holy Ghost;*[4] but he most assuredly did preach in words: his was a message preached by men but to be received as Word of God.[5] For Paul there is a given Word which he variously describes as of God, of the Lord, of Christ, of the truth of the Gospel, of faith, of reconciliation.

By the end of the first century *the pattern of healthy words*® is valued particularly highly. The gospel message is *the faith;*[7] or *the faith once delivered to the saints,*[9] *the good or healthy doctrines*® or *the deposit.*[10] What is to be preached is *all the words of this life.*[11]

Not only, however, is preaching controlled by *sound words,* the response of the believer and the confession of the witness also have formal characteristics. Such formulae may have had both a liturgical setting or disciplinary function in the Church's life and a context of witness before the world. They can be conveniently grouped under three headings: First, are the one-clause Christological affirmations such as *Jesus is Lord*[13] (with which we may compare the frequent baptismal formula *in the name of the Lord Jesus'),* or *Jesus is the Christ*[18] or *Jesus is the Son of God.*[14] Such a one-clause formula was capable of expansion; and we seem to have such expansion in memorable form preserved by Paul[15] or others.[16] Secondly, we have 'semi-formal confessions of a bipartite structure based on the parallel ideas of God the Father and Jesus Christ His Son'.[17] Thirdly, we have trinitarian confessions of which instances could be cited.[18]

2. *Creed and Canon*

It would appear[19] that five factors led to the appearance of credal formulae in the early Church, all of them discernible in the New Testament itself: i, Baptism and catechumenism; ii, Regular worship (liturgy and preaching); iii, Exorcism; iv, Persecution; v, Polemic against heretics. All of these forces remained at work during the centuries which followed: but in particular the first two and the last operated in ways which are instructive for our purposes. Roughly, we might say of the formularies with which we are most familiar today, that the *Apostles' Creed* grew out of the baptismal formula of the Church at Rome, and became the baptismal creed of the Western Church. The *Te Deum* was an adaptation of the Apostles' Creed, combined with other liturgical elements, to give us a creed in the form of a hymn; 'a fine symbol or confession, to whomsoever it may belong, composed in song-form, not only to confess the right faith, but also to praise and thank God withal' (Luther). The *Nicene Creed* was designed to end the Arian controversy and state once and for all the basis of a true Christology. Baptismal requirements, regular worship and the guardianship of the true faith each played its part in the shaping of the creeds and in their use.

But long before any of these formularies took their present form, before the canon of Holy Scripture was fixed, the Church believed that she had 'a rule of faith'. The phrase is first used towards the end of the second century by Irenaeus,[20] who appears to use it of the apostolic tradition as orally committed by one generation to another down to his own time. This he summarizes in credal form (belief in 'one God, maker of heaven and earth . . . through Jesus Christ the Son of God . . . born of a virgin . . . suffered under Pontius Pilate . . . risen . . . received into splendour . . . to come in glory as the Saviour and the Judge'), and speaks of 'those who believe in this faith without written documents'. In these early days, 'the probable view is that the Rule of Faith is not to be identified with either Scripture or Creed, but was in itself the rule of Christian teaching'.[21] It was what we should call today the apostolic kerugma. The Church of the early centuries was controlled by her given message. This message brought into being creed and canon for the preservation and guidance of the Church.

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4. I Thess. 1. 5.
5. I Thess. 2. 13.
6. II Tim. 1. 13.
7. Tit. 1. 13.
8. Jud. 3. 20.
9. I Tim. 4. 6; II Tim. 4. 3; Tit. 1. 9.
10. I Tim. 6. 20; II Tim. 1. 14.
11. Acts 5. 20.
12. Rom. 10. 9; I Cor. 12. 3.
13. I Jn. 2. 22.
14. I Jn. 4. 15; Heh. 4. 14.
15. I Cor. 15. 3-5; Phil. 2. 6-11; Rom. 1. 3; 8. 34.
16. I Tim. 3. 16; II Tim. 2. 8; I Pet. 3. 18-22 (where we seem to have a running commentary on a credal formula).
17. J. N. D. Kelly *Early Christian Creeds.* Examples given are Rom. 4. 24; 8. ll; I Cor. 8. 6; II Cor. 4. 14; Gal. 1. 1; I Tim. 6. 13f.; II Tim. 4. 1.
18. e.g. II Cor. 13. 14; St. Matt. 28. 19; Eph. 4. 4-6.
19. See O. Cullman *The Earliest Christian Confessions.*
20. *Against Heresies'* I 1. 21; III 4. 1.
21. T. H. Bindlev *The Oecumenical Documents of the Faith* (Fourth edition revised with intro, and notes bv F. W. Green).

The acknowledgment of a canon of Holy Scripture was—in two senses—an act of recognition on the part of the Church. In the first place, she recognized certain books as apostolic; in doing so she was no doubt influenced by considerations of apostolic authorship, but more important to her was their apostolic teaching. 'Canon', of course, means 'rule', or standard; and it is most significant that this conception was originally connected with the teaching as well as the authorship of the documents which come to be a part of Holy Scripture. The message of these books imposed itself upon the Church. 'When we adopt the Canon of the Church we do not say that the Church itself, but that the revelation which underlies and controls the Church, attests these witnesses and not others as the witnesses of revelation and therefore as canonical for the Church.'[22] In other words, it is not by a rule or canon formed by the Church of the second-fourth century that the gospel of Jesus Christ is made central for faith. It was the gospel of Jesus Christ which, operating by the power of the Holy Spirit, led the Church to the recognition of the Canon.

The acknowledgment of a canon was, secondly, an act of recognition of a different sort; by this act the Church recognized that she could not allow her developing traditions to be the norm of her own life. She did not wish to be her own norm: nor did she wish simply to carry on a conversation with herself. She wished to be addressed by the apostolic and prophetic witnesses to the divine-human events through which God had decisively spoken; and she needed 'a superior written norm' to 'keep pure the apostolic tradition'.[23] Henceforth the canon of Holy Scripture is *the* rule of faith. Here is the standard which controls the Church in her teaching-office. From these Scriptures the Holy Spirit brings forth the light of God's Eternal Word made manifest for our salvation in Jesus Christ. As she submits herself to the teaching of Scripture the Church enters into the apostolic witness, and grows in the knowledge of her own mission to the world.

Why was it then that the Church, having recognized Scripture as *the* rule of faith, continued not only to use but also to write creeds? The answer to that is two-fold:

(a) The Church's creeds continue the work of confession of the faith which enabled the Church to recognize in Scripture the Word of God. They are not therefore supplements to or independent of Scripture but speak of the tradition of apostolic faith which preceded the establishment of the Canon and which has its fullest form in the Canon. The Church's creeds point to the reality of which Scripture speaks. They do not say something other than what Scripture says: but where they are used they remind men of the message to which fullest witness is borne in the Holy Scriptures themselves, and they give men a language with which to speak of the saving acts of God.

(b) They are instruments of more limited purpose than Scripture, appropriate to the occasions which brought them into being and to their several uses in the subsequent life of the Church. For instance, a creed by its brevity is appropriate as a baptismal formula, or for use in public worship as an act of aspiration or a song of praise, or to protect some particular aspect of the apostolic witness which is more widely or even diffusely attested in Scripture. The Creeds are always the Church's creeds, ways in which she teaches her children to speak about, or (more important) to speak to the God who has made Himself known to men and to whom definitive witness has been borne by prophet and apostle in Holy Scripture. In them the gospel of Jesus Christ, as it is witnessed to by Holy Scripture, comes to light anew amongst men and is acknowledged by men.

3. *Confessions at the Reformation*

We have already observed that the establishment of the canon of Scripture did not remove the need for creeds. Nor did the formulation of one creed obviate the necessity for others. Some members of the Council of Chalcedon protested that the Nicene Creed should have been enough, but it was judged not sufficient to protect the Faith, and so the Council proceeded to its own definition. The Church continued to frame and reshape her creeds; to take a simple example, the Apostles' Creed is not found in its present form before the middle of the eighth century. Nevertheless, the Church has always been reluctant to add. to her creeds, and, East and West, the so-called Nicene Creed[24] and the Chalcedonian Symbol have always held a special place as the ecumenical creeds of Christendom.

In spite of this proper reluctance, it has frequently proved necessary to supplement, without setting aside, existing creeds. Any creed has limitations; sometimes of time and place or occasion of origin; sometimes of use. The same

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22. Karl Barth *Church Dogmatics* I 2. pp. 473-4 (E.T.).
23. O. Cullman: 'The Tradition' in *The Early Church.* See esp. pp. 87-98.
24. In the East without, in the West with the inclusion of, the *filioque* clause.

thing needs to be said again in a different context and for different purposes. Most serious, however, is a situation in which the classical creeds have fallen into disuse. So it was before the Reformation. 'The early Church Creeds were necessary in order to explain and assert certain Biblical truths which were threatened by "heresy". Before the Reformation these early Church Creeds' *legal* validity in the Church was perfectly secured, but they were not valid in *fact*. In the view of the reformers, the doctrine and actions of the Church were in clear contradiction to the truths as implied in these Creeds. The Reformation Confessions therefore tried to explain certain aspects implied in the Creeds and to assert their *validity for the present time*, thus separating the true followers of the Apostolic and Nicene Creed, as they thought, from the followers of the Pope, who either did not apply these truths in fact or misinterpreted the Creeds.'[25] Surrounded by the corruptions of late medieval Rome and the new energies of renaissance thought and counter-reformation, confessions and catechisms were preaching and pastoral necessities; men must be shown the true faith amid the jungle of superstition and error; they must be helped once more to put their trust in the triune God of whom the creeds and Holy Scripture speak. There is no need to list the occasions on which the reformers used the ancient creeds in worship, in catechism, in doctrinal exposition; they are to be found everywhere in their writings. The reformers believed themselves to be truly affirming the catholic Faith.

The great Confessions of the reformation period were brought into being, however, not only to reassert what the Creeds had asserted but also to serve the particular needs of the Church of that day. They, too, have their limitations; limits set by time and place and original occasion which called them forth. But such limitations do not invalidate the universal significance of such documents. They share with all great Christian utterances the scandal of particularity; but what is rooted in a particular act of obedience or confession may have universal significance. Indeed only that which has a particular context can have universal authority. It is of the nature of Christian confession, not that it should consist of general truths or statements, but that it should be wrung from living men who find themselves confronted by Pontius Pilate. Such a confession is the Church's re-enactment or reflection of the witness borne by prophet and apostle in Holy Scripture. Against some particular attempt to get her to call someone else Lord, here is the Church's *Iesous Kurios*, Jesus is Lord. So a limitation of this sort attaching to particular Confessions does not invalidate them. It rather makes us hear them with special attention: and so far as any confession is such a reflection, we seek to make it our own. We claim that whatever their differences in point of detail, the Augsburg Confession, the Scots Confession, the Westminster Confession, the Savoy Declaration of Faith, the Thirty-nine Articles and the Book of Common Prayer of the Church of England, all stand to bear witness to Jesus Christ, the divine Word definitively set forth in Scripture and to call the whole Church to obedience to that Word. Those who would in our day enter into the fulness of the Church's Faith neglect such voices at their peril; they will not allow the manifest limitations or particularity of such documents to deflect them from entering into a like engagement in their day with the Universal Lord.

There are, however, two kinds of limitation characteristic of all confessional statements, which are of a different order from those of which we have spoken.

(i) Confessions of Faith have a limitation upon them in relation to Holy Scripture. There in Scripture we have definitive witness; here in the Confessions we have derivative witness. Words and images of Scripture have the depth and sound of revelation. The Confessions are in the language of a later day; and, as the work of men, subject to serious reservations: they speak of agreements which are partial, but of an authority which is greater and a voice which is more complete than their own. They have a mediate and a relative authority; but they do not say 'Thus saith the Lord' or 'It seemed good to the Holy Ghost and to us'.

Indeed we might say that—negatively, as it were—a Confession gains in authority 'by refraining from any direct appeal to Jesus Christ and the Holy Spirit in support of its words and attitudes and decisions, by not trying to speak out as though it were infallible and final'.[26] Positively it gains in authority as it points continually to, and puts itself under, the witness of prophet and apostle in Holy Scripture. *There*, it says to man, you may find Jesus Christ; and as you ponder upon *those* words the Holy Spirit will take the things of Christ and make them real to you. The Church's Confession will always shew itself humble before Scripture. By the Word of God therein contained the Church must constantly be undergoing reformation.

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25. H. H. Kramm in *The Significance of the Barmen Declaration for the Ecumenical Church* p. 23.
26. Karl Barth *Church Dogmatics* 1. 2 p. 586.

This limitation has in one way or another been written into most of the great Confessions of the reformation period. Melanchthon was constantly revising the Augsburg Confession in the light of criticism and in accordance with its closing sentence: 'If aught shall be found wanting in this Confession, we are ready, God willing, to set forth further truth in harmony with the Scriptures.' With this may be compared the famous words, from the preface to the Scots Confession of 1560 in which inerrancy is disclaimed, 'protesting that if any man will note in this our Confession any article or sentence repugnant to God's Holy Word, that it would please him of his gentleness and for Christian charity's sake to admonish us of the same in writing; and we upon our honours and fidelity by God's grace do promise unto him satisfaction from the mouth of God, that is from His Holy Scriptures, or else reformation of that which He shall prove to be amiss'.

The Westminster Confession declares: 'All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.' (XXXI iv.) Presumably this applies to their own deliberations.

(ii) Confessions of Faith made on earth are always subject to an eschatological correction. 'The infallible and therefore final and unalterable confession is the praise which the Church as the body eternally united to its Head will offer to its Lord in this its own eternal consummation; it is thus an eschatological concept, to which no present actualization corresponds, to which every reality of Church confession, everything we now know as dogma old or new, can only approximate. The Church confesses, and it also appropriates earlier and other confessions. But even as it does so, it remains open to the possibility that it may be better instructed by the Word of God, that it may know it better and therefore confess it better. In its confessing it has always before it the eschaton of the praise of God in its consummation.'[27]

The true character of the Confessions which were wrung from the churches at the Reformation is not clearly seen unless due recognition is made of these limitations. It is important, however, to stress that, in God's dealings with the Church at this period in her history, the Confessions were used to point to His Word as given in Scripture and to call the Church to obedience to it.

It is understandable that in the turmoil of the times, a church which had the political power to do so might be tempted to secure obedience to the Faith by using the Confession coercively, i.e. by enforcing subscription to it. A corrective to this tendency is seen in the Savoy Declaration of Faith (1658). Standing in a succession of Statements of Faith published earlier by the Congregationalists and to be followed in the course of history by other such statements—for Congregationalism has not been creedless or anti-creedal as is sometimes mistakenly supposed—the Declaration was accompanied by a Preface which is notable for its clarity concerning the use of the Confession which follows it. It is in 'no way to be made use of as an imposition upon any';[28] made by one body of Christians who live in and by the 'Orthodox Faith' it should be received by their brethren in other groups within the same Faith 'with rejoicing';[29] seeking 'humbly to give an account' of what is asserted and held concerning the Scriptural Faith, its purpose is not primarily 'to instruct others, or convince gainsayers'.[30] The Preface urges moreover, 'that amongst all Christian States and Churches, there ought to be vouchsafed a forbearance and mutual indulgence with Saints of all persuasions, that keep unto and hold fast the necessary foundations of faith and holiness, in all other matters extrafundamental, whether of Faith or Order'.[31] The spirit in which the Savoy Declaration was made bears testimony to the Congregationalists' emphasis upon the non-coercive use of Confessions, which has been characteristic of their tradition, and which has had, historically, an important bearing upon the Church's understanding of herself as confessing and witnessing to the Faith before men but not enforcing it upon them in the absence of their willing acceptance of it.

The Reformation period, though by no means the only period in the story of the Church at which this was done, sought to give the Church the opportunity of meeting the need for her members to appropriate and express in their corporate life the truth enshrined in her Creeds, to enact the Faith, as it were, and so to deepen her obedience to it. Catechisms, liturgies and directories of worship were provided for this purpose. Congregationalists would wish to add that their Church Meeting has been a distinctive way whereby 'gathered churches' made corporate appropriation and expression of the Creed and discharged a living obedience to the Faith.

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27. Dann up. cu. t. z. [illegible]
28. Savoy Declaration of Faith and Order (ed. Albert Peel) Indep. Press p. 27.
29. Ibid. p. 27.
30. Ibid. p. 41.
31. Ibid. p. 31.

4. *Forms of Confession in Evangelical Christianity of the Eighteenth and Nineteenth Centuries*

The Reformers' thought about the Church, its preaching, its worship and its order was conditioned by their awareness that the Church on earth lives between the time when Christ came to make effective the Call of God and that of His last appearing 'openly to establish perfect order in heaven and earth, to crush His enemies under His feet, to assemble His believing people to partake of an everlasting and blessed life, to ascend His judgment seat; and, in a word, there will be a visible manifestation of the reason why the Kingdom was given to Him by the Father'.[32] The Church, on earth lives in the presence and power of her ascended Lord; but she awaits the hour of final judgment and glory. Then her confession in all its weakness will be acknowledged and corrected; she will know as she has been known.

But with the passing of time the eschatological tension was relaxed: the relative and provisional character of Church statements was not always remembered. New life gave way to a fixed system; the Church at peace was better ordered and perhaps more relaxed than the Church at war.[33] More confident in her own status and statements, she showed less confidence in her Lord.

It is perhaps against such a background that the evangelical emphasis on the believer's immediate awareness of the Saviour, and the rise of Methodism, should first be seen. As an intensely practical spiritual and ethical movement, seeking the conversion of men and their growth in holiness, the Methodist societies came into being. Since the early Methodists intended to remain within the Church of England, they were not concerned to reaffirm or modify creeds and confessions. Wesley neither renounced nor sought any modification of the Thirty-nine Articles, although he, and (with some exceptions) his preachers, interpreted them in an Arminian rather than a Calvinist sense. The establishment of a Methodist Church in America led to the abbreviation of the Articles by eliminating political articles applicable only to England, the strongly Augustinian a'•tides (xiii and xvii) and Article vin 'Of the Three Cre^<⅛,' though the Liturgy still retained both the Apostles' and Nicene symbols. While a number of phrases were omitted from other articles, none was added of an Arminian character. While it was a modified Arminianism which, within the terms of the contemporary theological debate, distinguished Methodism from the prevailing Augustiniannism or Calvanism, Methodism was concerned about a great deal more than the points on which Arminians and Ca[1]vinists differed. The background of its protest was wider and less respectable than scholastic Calvinism, namely, the Deism and S∩ciniaΠism of eighteenth-century England.

Had Methodism been able to remain within the Church of England it is improbable that confessional questions would have arisen in connection with the movement. Once separation became inevitable, the movement became a Church requiring a basis and a structural life. The phrase 'our doctrines' was used. The Conference of 1806 set down standard 'Articles of Faith', as did the Conference of eight years later. Methodists were largely people of two books, the Bible and their Hymn book, or of four, if to these were added Weslev's *Notes on the New Testament* and the first four volumes of his *Sermons.* Thus, in principle, the Methodist Church has become, in its own distinctive way, a Confessional Church. That it wishes that confession to be held and understood within the context of catholic Christendom is seen by the declaration in the Deed of Union (1932); The Methodist Church claims and cherishes its place in the Holy Catholic Church which is the Body of Christ. It reinice⅛ in the inheritance of the Apostolic Faith, and l∩va11v accents the fundamental principles of the historic creeds and of the Protestant Reformation.'[34]

Tt is clear that this form of the Church's confession[35] brings to light afresh three elements which belong to the Church in every age.

(i) The Church's confession is the more effective the closer she keeps to commentary upon Scrmtnre, and the greater her awareness of the need to maintain the purity of the Word proclaimed by and to the Church. The singling out of *Notes on the New Testament* and of *Sermons* as 'confessional' documents mav have its limitations from the point of view of those who stand in the Reformed tradition. Yet these have fundamentally the character of a confession.

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32. Calvin *Comm, on Matt.* 25. 31 (quoted T. F. Torrance, *Kingdom and Church* p. 110; but see whole of Chap iv on this point).
33. cf. Edward Irving on the contrast between the Scots and the Westminster Confessions: 'The Scottish Confession was the banner of the Church in all her wrestlings and conflicts, the Westminster Confession but as the camp-colours which she hath 'used during her days of peace—the one for battle, the other for fair appearance and good order.'
34. 'The Conference . . . has power to define what our doctrines are and to decide whether any specific doctrine is or is not contrary to the Standards. Methodism has a very definite body of doctrines to which she rejoices to be bound.' (Sugden: *Wesley's Sermons* i, p. 25.)
35. It should be remembered that at this stage we are chiefly concerned with the *form* of the Church's confession. Its content will be the subject of the second main section of this paper.

They speak, under the control of Scripture, to men of that age, the truth of God's eternal Word. And it is worth placing the words of the most influential of living Reformed theologians alongside the Methodist action: 'The real masters who are honoured as they ought to be are those by whose person and system the pupils are educated and fashioned to be only Scholars of Holy Scripture. The honour which we ought to pay these real masters is to let them carry out their service, to be willingly educated and fashioned in this way.' 'The confession of the Church explains Scripture, it expounds and applies it. It is, therefore, a commentary. It is not enough for it to repeat biblical texts. It can point to them in order to make clear in what connection it wishes to explain Scripture. But at the bottom it must speak in its own words, in the words and therefore in the speech of its age.'[36]

(ii) When the Church is confessing her faith, she will not only put words into the mouth of the Preacher. She will also put words into the mouths of the worshippers. In company with S. Bernard, Martin Luther and countless others, Methodism has reminded the whole Church that faith comes not only by hearing but by singing. How shall the forgiven sinner approach God? By common prayer, says the Church; and the Church of England has given to Anglo-Saxon Christians a supreme example of the way. By common song, says the Methodist Church ('ecclesia Anglicana's wayward daughter' or 'the faithful daughter of a wayward mother'!). When she joins common song to common prayer, Methodism has good Biblical-theological grounds for her position. The Gospel comes as Word from without; but the same God who gives this Word is active also within the worshipping community to prompt a response by the activity of His Spirit among believers. The Church's Confession must sneak of the Word to be proclaimed; it must also show her obedient to the Spirit who cries with our spirit 'Abba, Father', and 'Jesus, Lord'. The Church must guide not only her teachers but also her learners, her worshippers, as well as her preachers. Only thus will the Divine Name be really proclaimed and known among men.

(iii) When God deals with a man He acts in such a wav as to demand from him the decisive response of faith. This a personal trust in His Son and not only assent to or acquiescence in propositional statements however venerable or orthodox. The proper use of Creeds and Confessions in the ChΠrch means that from generation to generation men of faith speak to each other. This underlies Wesley's own constant apoeal to the primitive Church. It is an appeal not primarily to the verdict of the theologian as a scholar, but an anneal by one man of faith to another for support from another age. Similarly, Weslev sneaks as a man of faith in the eighteenth centnrv to eiohteen-centnrv maΠ. What he says evokes the response which God wills because Wesley himself first listened to the voice of the committed men of earlier davs. What abidinσ value his word still has is due not simnlv to his clarity of thought but to the reality of his trust. He sneaks to us from faith to faith.

B. A NEW AWARENESS OF THE CHURCH

Some factors leading the Churches in the twentieth century to a new awareness of the Church

We have written in the first section of our Report of the common attitude which we find ourselves able to take to historic statements of the Church's Faith. We would wish to recall the members of our churches to the great tradition in which they stand. We are debtors not only to the writers of Holy Scripture, but also to the Fathers of the Church who through creed, confession, commentary and hymn of praise have sought to keep men in a relation of faith and trust, of love and hope, in the worship of God as He has made Himself known to us in Jesus Christ our Lord. We are grateful for these pledges of the work of the Holy Spirit dwelling in the Church. In His power men have been enabled to confess and praise God the Father through Jesus Christ our Lord. We in our day neglect at our peril these great words of believing men of other ages. If we in Australia are to avoid an idiosyncratic faith, we must give careful attention to the Faith of the Church of the ages.

We are conscious, however, that in recalling our fellow-members of our churches in Australia to the wide and deep heritage which is ours in the Faith of the whole Church, we ourselves tend to present that heritage in predominantly Western, and perhaps even in somewhat narrowly Protestant terms. The great traditions of the Churches of Eastern Christendom have as yet scarcely touched our imagination; and we who meet in this Commission are acutely aware of. the limitations of our background even within the traditions of Western Protestantism. For instance, the peculiar insights and experience of the Anglican and Lutheran Churches have, as yet, scarcely penetrated our mind, or engaged our sympathy.

36.Barth op. cit. I 2. 618, 621.

Yet those of us who would seek the peace and well-being of the Church in Australia cannot remain satisfied at the limitations of our present outlook and undertaking. Aware of these limitations we simply offer to God this our attempt to see the way in which He has led us to this hour, and pray that if we remain faithful to the tasks laid upon us He will in His own way and time lead us into a greater realization of that unity which we already have with all on whom He has placed His Holy Name.

When we have said that, however, we feel that we can go on to draw the attention of members of the traditions from which we are drawn to a fact of far-reaching significance for our renewed grasp of the Faith of the whole Church: namely, that churches of varying traditions have already in this twentieth century found themselves drawn together in a new appreciation of their message and their calling. Two points, of great importance emerge: one is that if we are willing to hear what the Spirit has been saying to the Churches, then we need not be too diffident about our request to the churches to which we belong that they would take with renewed seriousness the Faith of the Church of the ages. We have no narrowly Congregational, Methodist, Presbyterian—or pan-Protestant or liberal-Protestant—view of that Faith. It is the faith in its wholeness, the Faith of the Catholic Church to which we would recall men; and we are bold to say that God in these days has given a new vision of that Faith to many inside and outside of our own denominational borders. The second point of some importance for our immediate purposes is that, of course, the Church's understanding of her own nature and calling is a part of the recovery of the Faith in its wholeness which has been granted to the churches. Every church has shared in this recovery. The words 'We believe in the Holy Ctholic Church' can, if we take a little trouble, mean very much more to our church-members today than they could easily mean to many of their forebears on this Australian continent.

Three factors have led to this twentieth-century recovery of Church-consciousness :

1. *The recovery of a more truly Biblical perspective*

The Church can no longer be regarded as an addendum to the Biblical message: she is integral to it. She is Israel renewed in the life, death and resurrection of Jesus Christ, and bv the eift of the Holy Spirit. The call, the redemption, and the destiny of the People is the second great theme of the Bible: complementary to the great theme, the Name and the Purpose of the One who calls, who redeems and in whose presence man reaches his lost home. God, and the Church: these, as has been said, are the two great Biblical doctrines.

2. *The churches have had to face a secularized Western world*

The Assyrian of the twentieth century—the scourge of the Lord's.wrath upon His People—has been modern paganism in a11 its forms, raised up in judgment against a Church itself corrupted bv too much detachment from, or assimilation to, the world. The traditional formulations of the Church's relation to the. State, to society and to culture have proved inadeαuate for the intenretation of twentieth-centurv phenomena. The Church has been compelled to. think afresh of her own distinctive mission and nature, and to ask again: what is God doing with His world? Tn this holocaust of traditional securities, customary alignments no longer stand. Men with the mark of the cross on their foreheads have no longer been allowed to look at the world as Orthodox, Roman Catholic..Lutheran, Reformed. Anglican, Independent, or Me⅛or1ist. Those who *reallv* live in the twentieth century have experienced too much—some in their phvsical bodies and others in the depths of the human spirit—to be content with denominational panaceas. He who would recall ∏s simnlv to be better Congregationalists. Methodists. or Presbvteri<ms would call us out of the twentieth centnrv: and as for us, we will not go. The way forward must be with the living Christ, the Lord of this perplexing world.

At one n∏int (at least) in recent history, God wrung from His Church a confession. This is not the place to tell again the story of the Declaration made bv the Concessional Svno<∏ ∩f the German Fvangelicel Church in Wπnnertal-Barmen in May, 1934.37 The 'Barmen Declaration' brought into being, and held in being, the German Confessional or Confessing Church. Part of its wider significance lies in its bringing into focus two points for the man of the twentieth century who is witling to look and to see:

(i) The centrality of Jes∏s Christ as the Word of God. Tt has been a humbling thing for the Churches of the twentieth centurv to learn that they have no message but Jesus Christ. But it has been a salutary thing to learn that when the Church savs Jesus Christ is Lord she speaks better than she often knows. He is the Eternal Word made flesh, through whom the worlds were made. He is the Sovereign Lord and Saviour of this strange new world in which we live,

37. Published English Translation in 'The Significance of the Barmen Declaration' (Theology, Occasional Papers, New Series, No. 5, S.P.C.K. 1943).

as of every other. And so the Church's word is of Jesus Christ, who is God's Word to the Church and to mankind. He is the centre of our worship, the content of our preaching, the beginning and end of all our theology.

(ii) The call to go beyond confessionalism. The men of Barmen—Lutheran and Reformed—did not set aside but reaffirmed the confessional status of their Churches; but if that had been all they had done, they would have been unprofitable servants. They made their confession across denominational frontiers, and they saw that it was not enough for the Church to be Confessional (Bekenntniskirche), i.e. based upon a Reformation Confession, it must also be Confessing (Bekennende Kirche), i.e. apply these confessions to its own day, confessing Jesus Christ now before the Pilates of this world. There was brought into focus a dynamic conception of the relation of the Church to its confession.

Since the time of Barmen there has been some discussion on the relevance of the Declaration for Churches outside Germany. It has been argued that the extreme danger in which the Church and the gospel was placed called for extreme measures. Faced by Hitler it was necessary to concentrate one's message upon Jesus Christ, the Word of God, as the Scripture bears witness to Him, and as that witness comes to light afresh in the Confessions of the Church; but for other Churches a more speculative theology and a greater reliance on ecclesiastical tradition, on obedience to duly constituted ecclesiastical authority, or on the experience of individual conversion is legitimate. But we cannot allow this argument to pass. It is true that many churches outside Germany ought not to pretend that they are in a 'status confessionis' comparable to that of their fellow-Christians in Germany of 25 years ago. To make such a pretence would be melodramatic. Nevertheless, either the message of the Confessing Church has only a temporary and tactical significance, or it ought to be taken to heart by all Christians. We believe that the Churches in Australia would do well to ask themselves some questions arising out of this instructive instance:

(a) Is our message unequivocally conditioned by what God has said to man in Jesus Christ?

(b) In listening to that Word have we sought the aid and guidance of our confessing forebears?

(c) Are those of us who value the traditions of the past and cherish them, equally prepared to confess the Faith afresh in the present? Are we only confessionalists, or are we also confessing Christians?

(d) Are we facing the world, or just facing each other?

3. *The Churches are committed on an unprecedented scale to a world mission*

It is unnecessary to mention many of the ways in which the Church's self-understanding, and her understanding of her message, have been sharpened by the modern missionary enterprise. For our present purpose—that of seeking a basis of unity in faith for the Churches in Australia—three points would appear to be particularly relevant:

(i) Our environment and heritage in the Christian Church can no longer be disclosed in West European terms. We live in a day when God has set up His Church anew in Asia. From the Churches of Asia we have much to learn, and not least this: that a Church committed to the setting forth of the gospel will not be content to perpetuate divisions which have their origin in other environments and other places. It is not possible for us in Australia to ignore the witness, or the actions of the Church of South Tndia, nor the negotiations tending towards union in North India, Ceylon, and elsewhere. We share (or ought to share) with churches in Asia some environmental factors and evangelistic problems, and so share a sense of particular call of God upon us, in a way in which we cannot share all the problems and tasks of the Western Churches. So we turn our eyes not only to the place from which God has led us, we also look at the actual environment of Church life into which He has led us; and we thank God that those who have gone before us into such new environments have lessons to teach us about the ways in which to seek to express the unity of the Church.

(ii) In neighbouring churches in Asia today Christian men are in a new way engaged in conversation with their fellow-men about the basic problems of men's existence. The renascent faiths of the East, let alone the great Western faith of Marxism now introduced into the East, raise fundamental questions for Christian theologians, preachers, apologists. The theology of the Church must once more be sharpened by its conversation with the world. Too much traditional theology has removed God's controversy with His people and has put in its place the controversy of the people amongst themselves. The Churches in Asia and Australasia can no longer evade the task of setting forth the gospel as a faith for mankind.

(iii) For some time to come the Churches in Australia will have special responsibilities for building up the Church in the Pacific Islands. The irrelevance

of formulations arrived at in the domestic Christian disputes of Western Christendom is likely to become more rather than less apparent in this setting. Once more, in putting their own houses in order by renewing their grasp on the Faith in its wholeness, the Churches of Australia will equip themselves for their part in preaching the gospel to the ends of the earth and to the end of time. Whether in her own industrial or rural society in Australia, or in the fulfilment of obligations undertaken towards the aboriginals within her borders, or in the edification of the Church overseas, the Church in Australia needs a fuller and clearer grasp of the gospel, and all that that implies.

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In otir first section we set out reasons for and attitudes towards the great formulations of the Faith of other days. The Church cannot afford to ignore these. Nor can she be content simply to repeat them. Again in the twentieth century, it would appear, God is calling His Church to declare the ancient faith anew. We presume to suggest that this call now lies heavily upon the Churches in Australia.

C. THE CALL TO CONFESS OUR FAITH

The previous section ended with a daring, even perhaps a presumptuous suggestion. If we go forward into a union on the basis of a fresh confession of the Faith of the Church, we shall disturb much and disturb many. We must be convinced that disturbance is justified. And so, we have taken with great seriousness some words of Karl Barth:

> There has to be an occasion important enough to justify as necessary the undertaking to speak differently from them (the fathers and brethren of the Confession-formulating period). What we have to say on this occasion **has to** be so fresh and different from what they said that it will be worth disturbing the unity of faith to speak differently from them. In some recognizable and compelling way—decisive by reason of the inner weight of what is stated, in virtue of its agreement with Scripture—it has to be the Church which undertakes to speak in another way. Before the work goes forward, in addition to Holy Scripture all the voices of the now effective confession have to be seriously heard, so that nothing is lost of what it has perhaps to say, in spite of and in our new situation and task. Our own undertaking has then to prove its sincerity by its courage in laying it before the rest of the Church as a decision which we ourselves believe to be grounded in a divine decision, and therefore with the claim that a decision has to be made concerning it, and therefore without fear of a deffnite Yes or a definite No. And then a corresponding practical attitude has to accompany the altered confession from **its** inception as the indispensable means of its proclamation.'[38]

We have examined our consciences by this, and say—

(a) That in all humility we deem the present to be an occasion important enough to justify us in speaking afresh of the Faith. The Church in Australia lies sorely divided, bearing witness (albeit falteringly) to traditions formulated in other lands for other days. She hears (albeit imperfectly) the call to a great mission in a land of rapid development and growth, and to the surrounding nations in the Pacific and Asia where the Church is numerically weak and millions have not yet heard the name of Christ.

(b) That we do not know if we have anything to say which is fresh and different from what has been said. Our concern, however, is not lest we should disturb the unity of faith, but that we should demonstrate it.

(c) That we do not wish to say anything other than what the Church says. We would wait upon Scripture, and would hear the voice of the Church down the ages, and would wish only to understand that witness more fully, in order that we might trust and obey our Lord more fully.

(d) That we believe the time has come when the several Churches which we represent should be asked to make a decision: are they for or against the Catholic Faith in its fulness, the gospel of Jesus Christ, borne witness to **in** Scripture, made effective through the gospel sacraments, protected by the Church's creeds, brought to light anew at the Reformation and in the Evangelical Revival? However haltingly, we can but put the issue before our Churches and pray **that** their Yes when given may be to the gospel and their No only to every imperfection in our way of putting the question.

(e) That if our Churches can see their way forward to such a confession they should adopt the corresponding practical attitude implied and make that confession together, so that in this land men may, in the one Spirit and Body, come to acknowledge the one Lord into whom they are all baptized, and know themselves children of the one God and Father of all.

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38. *Church Dogmatics* **1. 2. p. 659.**

1. *The way to Confess our Faith'*, the grace and judgment under which we stand.

If together we are to enter afresh into the fulness of the Church's Faith, we must do so in a manner consistent with the gospel which we proclaim. To the Church's Faith as set forth in Scripture, Creed, Confession, Liturgy and Hymn of praise, there will therefore need to be a fourfold response.

(i) *We acknowledge the given character of the Church's Faith*

God has given us in Scripture, in the teaching and worship of the Church, and in the formularies of men of other days, means whereby He draws near to us. These are not merely matters of opinion, what men would like to think: there is a given Word and it comes to us by means of words. In the lives of different individuals, or in the life of the Church at any given period in her history, or in the life of one part of the divided Church, some of those words will be more difficult to understand and to assimilate than others. But the witness as a whole points to Jesus Christ; and He has never allowed Himself to be wholly hidden, but has given to the Church His Spirit so that in every age those who live within the Church's fellowship and listen to her words may hear Christ Himself speak and live. There is a mystery which surrounds, but it has cast a light upon us. There is a truth which has claimed us. We do not possess it; it possesses us.

The Faith which the Church holds then is not something which it works out for itself. It has been delivered to the saints. It derives from the good news that Jesus Christ was delivered over to the hands of sinful men for our salvation, and that He was raised from the dead, ascended and shed forth His Holy Spirit to bear witness to Him in the Church. This Faith is no invention of men, but a gift of God; and we praise His Holy Name for this incomparable treasure.

(ii) *We acknowledge our failure as churches to bear witness to this Faith in its fulness*

We none of us come into union expressing the Church's Faith in its fulness, but confessing to God and one another the partial character of our vision, the confusion of our preaching, the poverty of our worship, and the weakness of our fellowship. If we cannot come confessing our sins we had better not come at all. There is a given Faith, but we do not yet know it in its fulness; we have not spoken of it as we ought.

Our defection can be described in more ways than one.

We are weak in the Faith because we are divided. We have spoken of the Faith and of our adherence to it in a self-justifying way, defining our position as against that of other Christians. We have been effectively polemical and self-satisfyingly Pharisaic. We have won the argument, but lost the mystery of the Faith. Even when, as is sometimes the case, churches divided one from another do in fact preserve different aspects of the Faith for the enrichment of the whole Body, those very truths become distorted when affirmed out of relation to the Faith as a whole. The ravages of sin on account of our divisions have gone so deep that we frequently do not recognize that we are sinning.

It is also true that we are divided because we are weak. The partial character of our grasp upon the Faith is due to common sins such as indolence. Our ministers know what they like to preach, and the people know what they like to hear. To acknowledge that we often do not know what God the Lord would have us say, would involve the ministry in a strenuous and disciplined struggle with God's Holy Word. To receive the unexpected Word would upset our congregations in the even tenor of their ways. It is easy to go on in our several denominations, improving the machinery, but never asking or allowing ourselves to be asked the disturbing question.

And so the catalogue of sins could be increased; and we shall need to speak of them to God and man until we all cry: Lord, have mercy; Lord, forgive.

(iii) *We acknowledge that in spite of our sins God has blessed and preserved His Church by His Word*

No denomination is justified by its right doctrine, any more than any individual is justified by works of the law. All have sinned and come short of the glory of God. We should all distrust our judgments about others and seek only to learn how we ourselves may repent. Yet God in His mercy has acknowledged the words spoken in His Name. Frail, broken, ignorant, inadequate, words they have been; yet God in His transcending mercy has used them to come to His People and to enable His People to worship Him. The Church's witness and worship have been declared righteous by grace through Faith. We have deserved nothing, we have earned nothing; yet, even in our sinful, divided state, God has not left us. We can still hear His Word through men's words, we can still meet and receive His Son in the sacraments of a divided Church, we can still discern the lineaments of a fellowship of the Holy Spirit in our denominational huddles.

For this we praise God, and would be slow to point the finger of scorn or derision at those from whom we are divided but whom God acknowledges. Humbly we affirm that God in His mercy has been with His People.

(iv) *We undertake together, God helping us, to enter more fully into the Church's Faith*

The fact that God has blessed us in spite of ourselves must not of course lead us to continue in sin that grace may more abound. God forbid. The penitent sinner seeks amendment of life; and churches which repent the partiality of their witness will seek to come together in the unity of the Faith, more fully than they have previously known. We do this knowing that even then our grasp will be incomplete.

As we seek the Church's Faith in its fulness we must have our eyes fixed both on the past and on the future. God has spoken, a definitive witness has been borne to that Word in Holy Scripture, of which the canon is now closed; the Church has protected the faith of the worshipper by giving him words in which he may truly declare his faith; against enemies within and without our fathers have confessed the Faith, and borne witness to the saving power of Jesus Christ. Into this heritage of faith and worship and witness we would wish to enter, concerned that nothing which God has said to the Church in the past should be lost to the Church of our day. But we also look to the future. We await with hope the hour of our full confession when with the great company of the redeemed we acknowledge God as He should be acknowledged. Until that day dawns we know that our tongues can do no more than lisp the Redeemer's praise; but we face that day with hope that He will then own us as His own.

We stand then at a point in history at which we are being called to enter more fully into the Faith of the Church of the ages; but in doing so we have no illusions that we shall complete the task. It is our hope and prayer that those who come after us may say and do these things better than we, so that the Bride may be made the more ready for her Lord. But as for us we would wish to direct the churches' gaze again to the hour of the fulfilment of our worship, and pray that we together may anticipate more fully that hour than has been given to us in our past divided state.

2. *What we must do*

If what has been said up to this point is generally acceptable, then at the time of union the Churches concerned will need to do three things:

(i) Acknowledge that there is a Christian Faith in its fulness, and set forth unambiguously where it is to be found.

(ii) Acknowledge one another and themselves as churches in which, in spite of sin and failure, the Word of God has been heard. We are none of us asked to subscribe to what have been the distinctive theological emphases of another; nor are we entitled, any of us, to claim that we come in the fulness of the Faith. We come with thanksgiving for what God has given to each in separated state; and we come in penitence for what we have lost through our separation and sin. Above all, and through it all, we come acknowledging that God has dealt with us in grace.

(iii) State our determination to seek the fullest possible expression of and obedience to the Faith for the united or uniting churches. As a step towards this we now offer a threefold instrument:

(a) A statement on 'Where the Church's Faith is to be found'. We suggest that the Church in any given time or place is incapable of articulating the Faith in its fulness; but what we can do is to point men to the place where they will find the Faith and to put them into a position from which they can judge us and discern clearly our inadequacies.

(b) A statement of 'Our Confession'. We cannot evade the responsibility of speaking before God and man of those things to which God would chiefly seem to be speaking to us in our day. We, too, like those who have gone before us, must recite the mighty acts of God.

(c) A statement of the terms in which we receive arid proclaim this Faith.'
The limitations under which we operate are obvious. We receive and proclaim this Faith in faith; we would speak from faith to faith. We receive and proclaim this Faith in love: we would pass on to our neighbour the love which we have received from God. We receive and proclaim this Faith in hope: in hope that it may begiven to others to see and say these things more clearly; in hope of the final judgment and vindication of the Church's life when what she has said and done is purged and acknowledged by her Lord.

PART II: THE FAITH WE AFFIRM IN COMMON

A. WHERE THE CHURCH'S FAITH IS TO BE FOUND

The Church has a Faith to affirm only because God has spoken to her; His Word became flesh in Jesus Christ.

The Church's Faith is in Jesus Christ, the Word of God

'God, having of old time on many occasions and in various ways spoken unto the fathers in the prophets, has at the end of these days spoken to us in a Son, whom He appointed heir of all things, through whom also He made the worlds; who, being the reflection of His glory, and the very image of His substance, and sustaining all things by the Word of His power, when He had made purification for sins, sat down on the right hand of the Majesty on high; having become as much superior to the angels as the Name He has obtained is more excellent than theirs."

Jesus Christ, the Son of God by whom all things were created and are sustained, is the Prophet, Priest and King: through Him the Saviour of the World, God addressed His Word to mankind. Of Him alone can it be said, without qualification, that He is the Word of God.

To Him witness is borne in the Scriptures of the Old and New Testaments. He is the Word spoken to Israel; He is the Word of truth set forth in apostolic testimony and believed on in the Church through the work of the Holy Spirit. Of these Scriptures alone it may be said in faith that the Word of God is authoritatively present in and through written words.

By the Word spoken in Christ and mediated through the Scriptures the Church lives. In her preaching, her creeds and her sacraments, she confesses, proclaims and receives Christ as the living Word. In her life, witness and worship the Word of God is sealed to believers: He, the Word, may be said to be heard, seen and handled.

1. *The Holy Scriptures*

'For whatever was written in former days was written for our instruction, that by steadfastness and by the exhortation which comes from scripture we might have hope. May the God from whom comes all steadfastness and exhortation grant you a common mind according to Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ.'[40]

The Holy Scriptures of the Old and New Testaments are the unique written vehicle of God's gracious dealings with man. On the one hand, God discloses His Word through their words: herein is contained the revealed Word of God in written form. On the other hand, the witness of the scriptural writers defines how we may properly believe in, worship and obey God: the faith and service of the Church find their warrant in these writings. They contain at once divine instruction and human witness.

They announce to us the Name and Purpose of God, Father, Son and Holy Spirit.

They declare the mighty acts of God: His judgments and His gracious dealings with the children of men: His reconciliation of the world to Himself through Jesus Christ.

They speak of the people of God who, under two successive covenants, have been called to serve and worship Him, and have been granted a message of salvation for mankind.

Through the words of Scripture God speaks; and in the fellowship of the Holy Spirit granted unto the Church, His voice is heard, His deed of salvation brings life to men.

By reading the Scriptures, by preaching from Scripture, and by the administration of the sacraments of the Gospel, the Church, always dependent upon the power of the Holy Spirit, makes effective for men of every age the message to which Scripture bears witness.

The Church's message is therefore controlled by Holy Scripture. Holy Scripture which preserves until the last day the unchangeable message of the Church, is the unique earthly instrument through which the Church hears the living Word by which her life on earth is tested and renewed. As she is here on earth conformed to the Word of God to which Scripture bears witness she prosecutes her mission, grows in hope, is strengthened in steadfastness, makes manifest her unity, is made ready for the day when she will meet and worship her Lord in glory.

2. *The Creeds of the Ancient Church*

'The Word is nigh thee, in thy mouth, and in thy heart: that is, the Word of Faith which we preach. Because if thou shalt confess with thy mouth Jesus

39. Hebrews 1: 1-4.
40. Romans 15: 4. 5.

as Lord, and shalt believe in thy heart that God raised Him from the dead thθu shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'[41]

The creeds of the ancient catholic Church have three inter-related uses which the Church in any time or place ignores to her peril. In particular, the Church will keep before her, and in use: the *Apostles' Creed*, the *Nicene Creed*, and *Chalcedonian Decree*, and the traditional summary of belief in the ancient hymn of the Church known as the *Te Deum*.

(i) The repetition of a creed is an act of allegiance or affiance to a Person. In the Apostles' and Nicene Creeds, and in the use of the Te Deum, the worshipping Church confesses the Name of God the Creator and Father, of Jesus Christ the Son our Saviour, of the Holy Ghost the Sanctifier. They contain a record of God's dealings with men which have been and still are made effective in the Church's life of worship. By memorizing and repeating these words men learn to trust and know Him with whom they have to do. The proper use of the creeds enables the Church to grow in faith and be quickened in hope.

(ii) The creeds of the Church provide a framework for the instruction of the faithful. By pointing to the Word of God to which Scripture bears witness, they may be used to deliver men from partial or irrelevant notions about God and His world. In particular, the Apostles' Creed provides the summary of the faith into which men are baptized, and an apt outline for the instruction of catechumens. The Nicene Creed as an act of worship bears witness to the fact that the mysterious relations of Father to Son and to Holy Spirit, and their saving activity, are of concern to every man, and should excite his reverence and awe.

(iii) The Church accepts the Apostles' and Nicene Creeds, and the Chalcedonian Decree as designed to protect certain essential doctrines of the Faith. She will ure them to keep the way open for faith, to encourage reflection upon the Faith and upon its full implications. She recognizes that they bear witness to the mystery hidden from generations and brought to light in the Gospel—the acts of God in Christ for man's salvation; and that their use leads from faith into further faith.

3. *The Confessions of the Churches of the Reformation*

The gospel of Jesus Christ, the Word of God, came to light afresh in the Reformation of the Church of the sixteenth and seventeenth centuries. At this time Jesus Christ was proclaimed:

> as the only Mediator between God and man, the great Justifier of our race; as the King and Head of the Church to whom, along with the Father and the Spirit, is due all worship and obedience.

At this time the Catholic Church was renewed; and God in His grace led men to seek His Word anew in the words of Holy Scripture, and His presence in the sacraments of Baptism and the Lord's Supper, and in the worship of the faithful company of Christ's people.

The writings, the confessions and the practices of the fathers of the Reformation are to be regarded with reverence. By their own confession no finality attaches to their judgments; but God in His mercy acknowledged them richly. When we speak of the writings and confessions of the fathers of the Reformation, we have in mind, first in a general sense, the writings of Luther, Calvin, Knox and their European, Scottish and English contemporaries wherein the distinctive character of the Protestant and Reformed Faith is set forth. But in a more particular sense, and with some awareness of what the Christian Church in Australia owes to these documents, we have in mind the Scots Confession, the Westminster Confession, the Savoy Declaration: these documents should be studied, critically, but with humility and respect in this Church.

Along with the centrality given in Reformation writings to the Person of Christ, we cherish further:

(i) Their constant appeal to Scripture. The Church of God is built upon the foundation of apostle and prophet. She grows in faith as her members meditate upon Scripture, her scholars comment thereon and her preachers proclaim no other gospel than that which is contained therein.

(ii) Their systematic exposition of Christian doctrine, as summarized and set forth in the Reformation Confessions. We do not commit subsequent generations to assent to every detail, or way of expressing the faith—much less to the philosophical presuppositions of the Reformation confessions; but we believe that here is set forth the permanently valid scheme of salvation: God's sovereign and gracious call, the atoning death of Christ rescuing us from the sin and misery of our fallen state, the gift of the Holy Spirit to the Church that by Word and Sacrament man might believe, the resurrection hope.

41. Romans 10: 8. 9.

(iii) Their assurance that there resides in the Church a power of teaching and setting forth the faith. Such power is held by the setting *in via,* the Church which issues from the Word of God and will achieve its final confession in glory. Everything which at any moment she teaches is subject to a twofold correction, at the mouth of Scripture and at the mouth of the Church triumphant. Nevertheless it is given to the Church in her never-ceasing dogmatic activity to set forth the Faith for the instruction of the minds and consciences of believers.

4. *The Affirmations of the Evangelical Revival*

'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.'[42]

Evangelical Christianity of the eighteenth and following centuries has sought to sound again in the life of the Church the notes of love, of joy and of peace. Affirming the centrality of the Cross and resurrection of Christ, the fathers of the Evangelical revival, in proclaiming God's universal redemption, declared:

That faith begins at the Cross where God confronts man with the glory of His holy love;

That faith continues at the Cross as man cleaves to God for salvation;

That faith is perfected at the Cross as the love of God is shed abroad in the hearts of men within the fellowship of the Church.

The comments of these fathers is to be heard when they speak of what Holy Scripture teaches, and their words of praise and adoration are to be sung to the glory of God and the building up of believers in the joy and peace which flows from the gospel. The particular documents to which attention should continue to be drawn in the Church are John Wesley's *Sermons* and *Notes on the New Testament.* Here again these documents should be studied critically but with humility and respect. The hymns of John and Charles Wesley, properly regarded as the possession of all Christian people, are to be sung with discrimination but with gratitude.

In particular we cherish the evangelical emphasis upon:

(i) Faith as response in trust. Man's response begins with personal Faith which springs from God's activity as, in and through Jesus Christ, the renewed man is set free from sin and death.

(ii) The witness of the Holy Spirit. The Holy Spirit brings to the individual assurance of salvation within the fellowship of believers;[43] and brings forth His fruits of love, joy and peace in the life of the believer.[44]

(iii) Growth in Grace. The Christian is called to a life of holiness which is both individual and social. Nourished by the sacraments and by the fellowship of the Church, he enters by anticipation into the joy of heaven, and is sent into the world to shew forth in word and deed to every man the love of God in Christ Jesus.

B. OUR CONFESSION

WE CONFESS ONE GOD, FATHER, SON AND HOLY SPIRIT, TO WHOM BE THE GLORY FOREVER. AMEN.

WE CONFESS one God, the Father of our Lord Jesus Christ, the Sovereign Creator, Redeemer and Sustainer of all things. All things have their being through the Word of His power; His rule is over all His creatures. It is His purpose that all creation should praise and serve Him.

WE ACKNOWLEDGE that we depend upon God: only because of what He has said and done do we know Him, and only thus do we recognize our own nature and need.

WE ACKNOWLEDGE that God created man, the crown of His creation, to live in love and communion with Him, with freedom to obey. But with penitence we acknowledge that man has destroyed his own freedom and seeks his life in death by turning his back upon the God who made and loves him. Thus, in exalting ourselves, we have in fact made ourselves subject to the powers of this world, and are doomed to destruction.

We CONFESS one God, who entered into covenant with man that He would not destroy him from off the face of the earth, but would provide for him and sustain him.

WE ACKNOWLEDGE the God of Abraham, Isaac and Jacob, who revealed Himself to Moses, who delivered Israel from bondage in Egypt by His mighty deeds, who covenanted with them to be their God and to make them His own people, who gave them His law, and led them into the Land of Promise.

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42. Galatians 5: 6.
43. Romans 8: 16.
44. Romans 14: 17.

WE ACKNOWLEDGE the God of Israel who maintained through Prophet, Priest and King a perpetual witness to His holy covenant, and established His people, a chosen race, a holy nation, as an earnest of His redemptive purpose for all mankind.

WE ACKNOWLEDGE that when the time was fulfilled God sent forth His Son, Jesus Christ, to announce and effect His Kingly Rule, and to renew the covenant with man.

WE CONFESS one Lord Jesus Christ, in whom God's Word became flesh and dwelt among us, who ministered to men, was crucified, dead and buried. He was raised from the dead, being seen by many witnesses, and ascended to the Father.

WE ACKNOWLEDGE this same Jesus to be both truly God and truly man, to have fulfilled the former covenant in His own work and person, and to have transformed it into a New Covenant of grace.

As the promised Prophet he announced the end of the old age, and in Him, as faithful Israel, the new was inaugurated. He is the Word of Life.

As the great High Priest, He offered His own body as the all-sufficient sacrifice for the sin of the world: in His death and resurrection atonement was made and reconciliation effected. In the midst of the throne is the Lamb slain.

As the King who came to reign over men, He entered into His glory by way of the Cross. The Shepherd of Israel, He gave His life for the sheep. The Servant of all, His Name is above every name. To Him every knee shall bow.

WE ACKNOWLEDGE that this same Lord Jesus is our Saviour. With penitence we acknowledge that we belong to the race which crucified the Lord of Glory: in His death the tragic folly of our human ways is made plain. With joy we acknowledge that we belong to the race of which as Son of Man He is the representative, and of which through His victorious resurrection He is the Head. We confess that our true life is in Him, and that we look for His glorious appearing when we shall see Him as He is.

WE CONFESS one Holy Spirit of God who spoke by the prophets, and in ancient times, acting through chosen men, pointed forward to the things done in Christ. This same Holy Spirit was, according to God's promises, sent forth at Pentecost to abide in the Church, there to make known the saving work of God. As the Spirit of truth He takes the things of Christ and declares them to us. As the Spirit of Love and peace He sheds abroad the love of God in our hearts, and enables us from the heart to love our brethren, manifesting before the world the reconciled community.

WE ACKNOWLEDGE that by the Holy Spirit alone can we call upon God as our Father, and know Jesus as our Lord. He gives our lisping tongues the words with which to praise our God. But we acknowledge also that we have not lived in all the power of this same Holy Spirit, nor brought forth His fruits of love, joy and peace: we have grieved the Holy Spirit.

WE CONFESS one holy, catholic and apostolic Church, the fellowship of all believers, the successors of the ancient people of God, now transformed by the work of Jesus Christ and the gift of the Holy Spirit, to become the true Israel and the very body of Christ. The life of the Church is rooted in the God who brought it into being, who continually revives it by His loving Word, and who dwells in it by His Spirit: it exists to worship and serve Him, and to fulfil in every generation the mission of preaching, teaching and baptizing all nations. Into this Body men and women are incorporated by the sacrament of baptism and their growth in grace is continued by the sacrament of Holy Communion.

WE CONFESS that, saved by the redemptive acts of God in history, and daily renewed by His ever-present power, we look forward in hope to the final consummation, when Jesus will come as judge, and the faithful will joyfully receive the promised eternal inheritance and God will be all in all.

Thus knowing God through Jesus Christ His Son, and through the work of His Holy Spirit in the Fellowship of the Church, we live to adore and serve one God—the Father, Son and Holy Spirit, to whom be glory for ever and ever.

C. OUR COMMITMENT

'Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith, who for the joy that was set before Him endured the Cross, despising the shame, and is seated at the right hand of the throne of God.' (Hebrews 12:1-2.)

The Faith of the Church comes to us as Scripture, confession, meditation, proclamation. As we listen to it we hear the voice of believing men saying

Amen to what God has done. Such a Faith excites us to make a similar response, and to hope that we might join the great company of witnesses who worship and servr God. The time when we make this response, where we enter anew into the Faith of the Church is today. We stand at a critical Now. Here in mid-twentieth century Australia we are called upon to grasp the Faith by which we are held. This our confession we have now set down.

One thing, however, remains to be done: even as we confess our Faith we would make clear one to another the ways in which that Faith may be held by erring men within time and history.

1. *Our commitment is made in faith.*

The position in which we stand as churches and human beings is one of grace. God has dealt with us graciously, and He has done so with us as with men who are unworthy. There is only one way in which to receive this grace and that is by faith. We would wish to see the biblical teaching of justification by faith through grace written out in the corporate life of the Church and in the life of Christians in their personal and social relations in our day.

The Church on earth must ever learn the meaning of justification by faith.

(a) We would express it in the way we hold the Faith. By our reverence before the witness of scripture and our humility before the confessions of believing men, but above all, and through all, in our awareness of the Living God, we would show that we are grasped by a holy love and power which is not our own but which was made manifest for us in Jesus Christ our Lord. The knowledge which we have of divine things is given to faith. But faith is not a way of knowing what has been objectively given apart from a relation of trust and obedience which is conditioned by the One who grasps and holds us.

The Church will therefore guard against allowing that which is necessary but secondary to play a dominant part in her life. No system of Church government, no rules or precedents, no system of doctrine or ethics, no technique of evangelism, no tradition of men regarding the ordering of worship, is sufficiently free from error to be permitted to hold anything but a subordinate position in the life of the Christian Church. Only by setting forth as the primary ground for her existence God's justifying act in Jesus Christ, apprehended in the Church by faith, can the Church prevent a proper concern for law from deteriorating into legalism, a proper concern for morals deteriorating into moralism, a proper concern for theology from deteriorating into intellectualism, a proper awareness of the grace set forth in the sacraments from deteriorating into sacramentalism. The Church's message is not even of justification by faith, lest the holding of that should become a justifying work. The Church's message is of her Justifier. *We preach not ourselves* (not anything to do with ourselves—our doctrines, our practices, our religious experience, or our faith) *but Christ Jesus as Lord and ourselves your servants for Jesus' sake.* He only is the Justifier of the Church's life.

(b) We would demonstrate our justification by faith through seeking further to demonstrate the Church's unity. It is questionable whether a divided Church can preach a doctrine of justification by faith. As long as a man may choose between one of the several churches, there is hidden from him the essential words you have not chosen me but I have chosen you'. Only the Church manifesting its unity can present to the world the message that in Jesus Christ alone men are redeemed. Only in such a Church can men be forced to acknowledge their brother only and solely because he is the brother for whom Christ died, and not because they are brethren who share preferences, prejudices, or even principles. A church which is seeking to recover a message of justification by faith will also seek to uncover her unity. To know each other as justified sinners is to know each other as members of the one family. And to set forth the life of this one family is to set forth unequivocally the grounds on which alone a man is a member of the Church: justifying grace.

(c) We would offer this message of justification by faith to a needy world. The world stands in need of the message of grace. Men need to know that they are accepted by God in Jesus Christ. The Church proclaims to men and nations the message of reconciliation as a finished work, through the atonement made once for all in the death of Jesus Christ. God who made us for Himself, and from whom we have turned, has accepted us in our unworthiness. He has said 'Yes' to the human race. The health of men and of society depends upon the hearing of this 'Yes'. Man needs to be told of something which has been done for him in order that he might no longer be alienated from the very ground of his being in God Himself, and in order that he might be delivered from that strife and misery in which he finds himself.

So, the Church's message, the Church's structure and the Church's mission are determined by the free act of God's grace in Jesus Christ. By this gospel

of grace the Church lives, to turn from it is to die—however whitened be tne sepulchre in which the corpse may lie.

2. *Our commitment is made in love*

'The love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us': love is the great present reality of the Christian life. Our present status is that of loved creatures: 'herein is love not that we loved God but that He loved us'. The Church is called to realize in her own life, and in her service of the world, the divine gift of love. She is to set forth God's reconciling work.

This means that—

(a) Her message is of love: of the love of God towards man. 'God showed his love for us in that while were were yet sinners Christ died for us.' The message of the love of God reiterates that of the grace of God received through faith: it reminds the Church and mankind that they stand before God as sinners forgiven through His act of self-giving in the Person of Jesus Christ. We are loved not because of any worthiness, actual or potential, in the loved one, but out of the grace and mercy of God.

(b) Her structure must show forth the life of love. The Church is called to be a kind of first fruits of God's creatures. In her reconciled fellowship those who were previously separated and are now brought together by the blood of the cross are called to demonstrate the life of the new humanity—neither Jew nor Greek, bond nor free, male nor female, but all one in Christ Jesus. The open consecration of this part of the human race now found in the Church must set forth before all men the destiny of the whole. Man must know that he was made and redeemed for the life of fellowship with God and his fellow man.

(c) Her mission must be to rejoice in and show forth God's love: 'We love because He first loved us.' The love of God must be made plausible to an unloved and unloving race. The Church is called to demonstrate that love within her own fellowship, the strong helping the weak and the weak the strong, the rich helping the poor and the poor the rich, the wise helping the simple and the simple the wise. Thus we ourselves, and others, may begin to learn what it means to love one another as Christ loved us. We are called to love our neighbour: be he Christian or pagan, our regional neighbour or our national neighbour, we are called to love him as ourselves. Through costly self-giving, the love of Christ may become credible and God's lost creatures know what it is to cry out of the depths and be heard.

3. *Our commitment is made in hope*

(a) The hope in which we hold the Faith speaks at once of correction and fulfilment. We look with hope to the day when what we have seen and said here and now will receive its correction from God our Judge; and we look with hope to the day when our fragmentary witness to the Faith will receive its fulfilment. We expect to hear both the word 'Depart from me' spoken of our failures, and 'Come ye Blessed' spoken to us as men to whom and in whom God has been pleased to make His Name known.

(b) The structure of the Church's life must reflect this hope in which we stand. We are a people *in via.* We must show ourselves as those who live in expectation of a final correction and fulfilment of our lives. In the Church there must be that which conserves the Faith, and there must be that which subjects our statements of the Faith to a radical criticism. We are on our way from a given gospel to an hour of Judgment and Salvation. The Church in each generation will seek to hand over to her children her understanding of the Faith by which she lives but in such a way as to encourage them to appropriate the Faith for themselves, and to express it in acts of faith and obedience peculiarly their own. The Church in each generation will pray that it may be given to those who follow to state the Faith more surely, to worship God less unworthily, to obey God more faithfully than those of us who have gone before. And always before it and above it the Church on earth sees the life of the Church triumphant wherein the praise of God is perfectly sung; and she seeks to make herself ready for her Lord at His last appearing. Then will be truly manifest one flock under the one Shepherd.

(c) The Church takes her message of hope to the world. This message speaks both to prosperous and to despairing men today; for both, the message is one of correction and fulfilment. To man in the strength of his achievement in control of the created order, the Christian message is a word of hope: it affirms that man has received the world from the hand of God; it declares that man stands in peril of misusing the creation and of abusing his trust; but it also speaks a word of hope of an hour when God will openly correct and acknowledge His servant, man, whom He has called to use the world to His glory. To man in his despair and alienation, often without home, work, health or food in this life, and

with no belief in one to come, the Christian Church also dares to speak a message of hope: that in all their afflictions the Lord knows affliction and that He will bear them on eagle's wings; that in the triumph of the cross and resurrection it has been shown that loneliness, desolation and* death are not the last words, and that we look for the vindication of God's good purposes for His children when He will speak the final word of fellowship, restoration and life.

End of Commission's Report

The whole climate of union negotiations is gradually changing. Those who have been consistently hostile to the proposal for corporate Union have in some cases become supporters, while others have at least consented to discuss the whole question in αuiet conference. In other older lands negotiations for further union are proceeding, in England, America India, Pakistan, and elsewhere. The breakdown of discussion between the Church of Scotland (Presbyterian) and the Church of England (Episcopal) only serves to emphasize the comparative simplicity of our own task, in which we find a very large field of similarity in doctrine, worship, and government. It is the earnest hope of the Committee that the next meeting of the General Assembly of Australia in 1961 will have before it a complete plan for an incorporating union.

W. CUMMING THOM, Convener.

CODE (Min. 128)

1. Reference: Amendments of Rule 128 Article (iv); Rule 159. Article (xii)

(B.B. 1957 Min. 86, (16))

The Committee regrets that it was not possible to deal with this reference in consultation with the former Procurator before his elevation to the Bench of the Supreme Court of Victoria left the Committee without a Procurator to consult; therefore it remains unconsidered. However, in view of the returns to the Remit on the subject, consultation would appear to serve, at this stage, only academic interest.

2. Presbyterial Status of Ministers working under the A.I.M.

(B.B. 1957 Min. 86, (16))

The Committee was instructed by the Assembly of 1957

> "to investigate the whole procedure of inducting or setting apart ordained ministers working under the auspices of the A.I.M., and to take steps to evolve a procedure which will guarantee to such ministers continuity of Presbyterial status."

While considering this reference the Committee received an Extract Minute from the Presbytery of Sydney South referring "directly to the Code Committee of the G.A. of A. for clarification" the question of "the status of all Ministers serving Boards or Committees of the Church."

The A.I.M. Board has informed the Committee that its procedure in the matter has been governed by the ruling of the former Procurator of the General Assembly of Australia, the late Mr. Bryan Fuller, that the term "Setting Apart," as against "Induction" represented the more constitutional procedure following appointment of ministers to work under the auspices of the A.I.M. particularly in view of the fact that no duly constituted Presbyterian parish was connected with the invitation or call.

> "Ministers serving in the Australian Inland Mission do so in response to a missionary call extended to them by the A.I.M. Board. They are not inducted into parishes but are set apart for missionary service under the A.I.M. of the Presbyterian Church of Australia, and subsequently granted seats in a named Presbytery and Assembly by petition or overture, thereby being guaranteed their regular rights and privileges, insofar as they can take advantage of them in their geographical settings"

This practice means that there is always a lapse of time during which such a minister is without Presbyterial status; he is merely under the jurisdiction of the named Presbytery and it is not until the subsequent State Assembly that a regular seat can be obtained and then, in most cases, only by overture. This does not happen in the case of foreign missionaries or of any others appointed to special offices within the Church, hence the desire for a uniform procedure to apply in the case of ministers appointed to the A.I.M. and also the need as expressed, for "clarification" of the "status of all ministers serving Boards or Committees of the Church."

The Committee believes that misunderstanding and confusion have resulted from the use of the word "induction" in Rule 220 and in the heading of Rule 221.

Traditionally, ordination, giving general status, was not without induction to a particular charge. Subject to such modifications as may be made by express legislation (e.g. retiring age for professors) the only power of a presbytery to admit to office is ad vitam aut culpam. And of course a presbytery can admit only to such offices regarding which it has the necessary power, pastoral charges within its bounds or professors in proper cases, unless the law of the church expressly extends their power. For this is nothing to do with status—it is a legal step regarding which the presbytery must have jurisdiction at every stage, or it cannot do it at all.

It is therefore difficult to see where a presbytery has power to induct for foreign mission service or in appointments to special offices for a limited tenure or to service under the auspices of the A.I.M. Board for a limited tenure.

Traditionally in Presbyterian churches, foreign mission work has provided an exception to the rule that induction always goes with ordination. It was never considered in the hands of a presbytery to induct, since the relevant Assembly committee appointed, and usually controlled the missionary. Further, the place to which he was appointed was outside the bounds of the presbytery.

Since the "Presbyterial status" of ministers working under the auspices of the A.I.M. is decided by the constitutions and laws of the State Assembly, the Code Committee can only endorse the proposal of the A.I.M. Board that the Assembly request State Assemblies to take what action is necessary to grant seats in Church courts to such ordained ministers from the time of their "setting apart."

3. Remit: Amendment of Article (vii). Membership, Board of Missions.

(B.B. 1957 Min. 115, (28))

The Committee's attention has been drawn to changes in Article (vii) which the Assembly of 1945 gave interim authority and sent down to State Assemblies and Presbyteries. There is a record of returns to this Remit made by two State Assemblies and one Presbytery. There is no record of these amendments having been approved by the General Assembly of Australia. The Committee therefore recommends that this Remit be sent down anew for return by June 30, 1961.

4. Returns to Remits

The following are the returns to Remits sent down by the General Assembly in September, 1957:

Remit Rule 128. Articles (iv) and (xii) (B.B. 1957, Mins. 36, 37, 38).

Presbyteries:

Approve 15: Adelaide, Fremantle, Gippsland, Maryborough (Vic.), Melbourne East, Melbourne West, Mildura, Mowbray, Mortlake, Northern Rivers, Onkaparinga, Perth North, Seymour, Sydney West, Western Plains.

Disapprove 40: Ballarat, Belalie, Brisbane, Flinders, Goulburn Valley, Maryborough (Qld.), Mackay, Rockhampton, Townsville, Wimmera, + 30 no return.

State Assemblies:

Approve 1: New South Wales.

Disapprove 5: Victoria,
Queensland,
Western Australia,
4- 2 no return.

Remit Rides 152, 153 (B.B. 1957, Min. 203, (5)) (Admission to Course of Training)

(a) Repeal Rule 152

Presbyteries:

Approve 20: Adelaide, Ballarat, Brisbane, Flinders, Fremantle, Gippsland, Mackay, Maryborough (Qld.), Melbourne South, Melbourne East, Melbourne West, Mortlake, Onkaparinga, Perth, Perth North, Rockhampton, Seymour, Townsville, Western Plains, Wimmera.

Disapprove 35: Goulburn Valley, Mildura, + 33 no return.

(b) **Amend Rule 153.**

Approve 19: Adelaide, Ballarat, Brisbane, Belalie, Flinders, Fremantle, Gippsland, Mackay, Maryborough (Qld.), Maryborough (Vic.), Melbourne South, Melbourne East, Melbourne West, Mortlake, Onkaparinga, Rockhampton, Seymour, Townsville, Western Plains.

Disapprove 36: Goulburn Valley, Mildura, Wimmera, 4- 33 no return.

State Assemblies:

Approve 4: New South Wales,
Queensland,
Victoria,
Western Australia.

Disapprove 2: + 2 no return.

Remit Overture XI (Representation Office-bearers in G.A.A.)
(B.B. 1957, Min. 241)

Presbyteries:

Approve 16: Adelaide, Ballarat, Fremantle, Gippsland, Goulburn Valley, Maryborough (Qld.), Maryborough (Vic.), Melbourne East, Melbourne West, Mildura, Northern Rivers, Rockhampton, Seymour, Sydney West, Townsville, Western Plains.

Disapprove 39: Belalie, Flinders, Melbourne South, Mackay, Mowbray, Mortlake, Onkaparinga, Perth, Perth North, Wimmera, + 29 Presbyteries no return.

State Assemblies:

Approve 2: New South Wales,
Queensland.

Disapprove 4: Victoria,
Western Australia,
+ 2 no return.

REMITS SENT DOWN BY G.A.A., 1957 WITH EXTENSION OF TIME

Remit A. **Rules 150, 151** (B.B. 1957, Min. 172, (4) p. 164) (Entrance Theological Halls)

Presbyteries:

Approve 30: 25 (returns to 1957 Assembly), plus
5 Belalie, Fremantle, Goulburn Valley, Melbourne South, Rockhampton.

Disapprove: 25 25 Presbyteries no return.

Remit C. **Rules 206-212** (B.B. 1957, Min. 172 (6)) (Home Missionaries and Sacraments)

Presbyteries:

Approve 26: 21 (returns to 1957 Assembly), plus
5 Fremantle, Goulburn Valley, Maryborough (Vic.), Melbourne South, Rockhampton.

Disapprove 29: 3 (returns to 1957 Assembly), plus
2 Toowoomba, Wimmera (1958).
+24 Presbyteries no return.

State Assemblies:

Approve 4: (returns to 1957 Assembly) Queensland, South Australia, Victoria, New South Wales (1958).

Disapprove 2: no return.

E. W. S. BISHOP, Convener.

COLLEGE (Min. 69)

The College Committee desires to report as follows upon its activities since the 1957 Session of the General Assembly.

Supply of Candidates

The last Session of the General Assembly in various ways gave considerable thought to the question of the necessity of increasing the influx of candidates in view of the acute shortage of ministers. Accordingly the Committee was instructed "to take the mind of the Theological Education, Home Mission and Candidates for the Ministry Committees, and other interested parties, on the desirability of there being a G.A.A. Candidates for the Ministry Committee and on its functions, and that if favourable responses are **received** authorize the College Committee to set up through the Selection Committee a Provisional Committee with interim authority which shall act and report to the next Assembly" (Min. 203, 1). In accordance with this instruction your Committee sought the mind of the various parties concerned, but as **the** prevailing opinion was that the recruiting of candidates was essentially **a State** responsibility and that no useful purpose could be served by setting **up an** Australian Committee, no further action has been taken.

However, your Committee is glad to be able to report that within the last two years there has been a definite improvement throughout the Commonwealth in the number of candidates forthcoming from all sources as indicated by the following comparative figures:—1957—171 (N.S.W., 57; Queensland, 37; Victoria, 69; W.A., 8); 1959—205 (N.S.W. 68; Queensland, 39; Victoria, 86; W.A., 12). This increase of approximately twenty per cent, has been mainly due to what would appear a steady widespread increase in the supply of normal candidates which indicates that the raising of the minimum educational standard for entrance at the last General Assembly has not had the effect, as some had anticipated, of reducing the number of candidates.

Candidates over Forty Years of Age

The last Session of the General Assembly, in view of "the present critical shortage of ministers in the Church," set up a scheme, to operate under three categories, for the reduction of the period of training for candidates over forty years of age (Min. 203, 3). Particulars as to those admitted under this arrangement are as follows:—Category (a), 5; Category (b), 1; Category (c) 4; Special Case 1. Total ll. The State distribution has been as follows:—N,*S.W., 1; Queensland, 5; Victoria, 5 (2 as yet to enter upon training).

As the last General Assembly resolved that this scheme "shall be reviewed at each succeeding Assembly," the Committee would recommend that, although the number of candidates forthcoming has been less than anticipated and the number of normal candidates has increased, this channel of recruitment be in the meantime kept open and reviewed at the next Assembly. However, your Committee has experienced considerable difficulty in classifying candidates, especially under the rather indefinite category (a) referring to "those who, in the judgment of the College Committee, have acquired a training for and in a secular occupation which can be accepted as an alternative to the Preparatory Courses of Training," and it has become increasingly aware that the specification of two years 'in the Theological Hall is too precise for candidates from a great variety of backgrounds who have been away from the discipline of academic studies for many years. Thus with the five candidates admitted under this category it has been deemed that four of them would receive great benefit from pursuing three instead of the two stipulated years in the Theological Hall, and they have been advised accordingly and the three candidates who have already entered upon the course have acted accordingly. Further, there is the candidate, not specifically provided for in the existing regulations, whose training "for and in a secular occupation," whilst it cannot be accepted as an alternative to the whole of the Preparatory Courses of Training yet may be accepted as equivalent to a part of those courses. These anomalies require to be rectified and a proposal along these lines is accordingly set out in the Deliverance.

Course of Training

The new Course of Training, which has been in operation in some form for eight years, has passed beyond the experimental stage and may now be considered as established. The last General Assembly in approving of a complete redrafting of the regulations, made important alterations in the conducting of the Exit Examinations, which, in the previous form of setting uniform written papers for the Commonwealth in the subjects of Biblical Studies and Doctrine and Polity in both academic and practical aspects, but without definite syllabi, had been found unsatisfactory. The new method of examination by thesis in the major subjects, the choice of theme being left with the candidate, promises to be a more adequate method as to testing both the abi[1]ity of the candidate and the quality of the work in the Theological Hall. The uniform written examination in the subject of Presbyterian Polity has been successfully inaugurated on the basis of a set syllabus, covering European and Australian texts. The Committee would express its thanks to the Examiner, Mr. F. Maxwell Bradshaw, M.A., LL.M., for his valued co-operation in setting the initial form and standard of this examination, and to the Board of Christian Education for its publication of the out-of-print text of the Second Book of Discipline (with Introduction by Examiner) the availability of which is necessary for the coverage of the syllabus of the subject.

Theological Hall, W.A.

Since the last Session of the General Assembly, as anticipated in our previous report, the position of part-time Director of Students (as held by the Rev. F. W. R. Nichol, M.A., B.D., Ph.D.) has been enlarged into that of full-time Principal of the Theological Hall. A suitable residence for the Principal with lecture room and library for the Theological Hall, has been acquired and designated "Oxer House" (after the first honorary Principal of the Theological Hall, W.A., namely the Rev. F. E. Oxer, later Professor of

Systematic Theology and Church History at the Theological Hall, Ormond College Melbourne). The growth of the work of Theological Education in the West is indicated by the marked increase in the number of candidates in training. In 1954 there was only one candidate; in 1957 the number had increased to eight, and today it has reached the total of twelve.

The whole Church, through the contribution of £200 from the General Assembly of Australia Sunday, as authorized by the last General Assembly (Min. 110, 13, e) has assisted in this encouraging development in Theological Education. For the maintenance of this valuable work the continuance of this grant is necessary as set out in the proposal in the Deliverance.

Evening Classes

The last General Assembly instructed "the Committee to consider the establishment of evening courses in Theological Halls, so that suitable laymen may be enabled to qualify for an Exit Certificate while continuing in their ordinary occupation" (Min. 203, 9). As directed the Committee has given this matter its attention and it would report that in its judgment, owing to the further heavy demands that would be required from Theological Hall staffs, the increase in the number of regular candidates now forthcoming, the improved position in bursary grants, and the lack of corporate student life necessarily involved, the suggestion is neither desirable nor practicable.

Education for More Efficient Reading

The last General Assembly also directed "the attention of the College Committee to experiments in education for fast reading at R.A.A.F. Staff College at Point Cook and the University of Melbourne and requested the Committee to consider its relation to Theological Education" (Min. 248). As directed the Committee investigated the experiments and, being favourably impressed as to their potentialities for Theological Education brought the matter to the notice of the State Committees for their consideration. Courses in rapid reading are now being made available by Universities and such bodies as the Y.M.C.A.

Exit Examination

During the two year period, 1957-59, fifty-eight candidates were issued with exit certificates (N.S.W., 18; Queensland, 14; Victoria, 25; W.A., 1). For the two previous years, 1955-57, the corresponding figures were forty-eight (N.S.W., 16; Queensland, 9; Victoria, 22; W.A., 1).

Examination on the Sacraments

This examination is conducted regularly at half-yearly periods for qualified Home missionaries in isolated stations. The results since the last General Assembly have been six passes and five failures.

General Assembly Petitions

The Rev. W. Peck, a minister from another Church completed at Ormond College, Melbourne, the course of study prescribed for him (Min. 142) and was issued with the necessary certificate.

The petition of Home Missionary, Mr. A. H. Robinson, supported by the Presbytery of Mallee Downs, that he be issued the necessary certificate to enable him to be taken on trial for licence, was received and is transmitted separately to the General Assembly with the recommendation that it be granted subject to the Petitioner being required to attend the Theological Hall for one year and complete studies to the satisfaction of the Senatus.

Personnel of Committee

New ex-officio members of the Committee since the presentation of the last report are the Rev. Professor Crawford Miller (St. Andrew's College, Sydney) and the Rev. Professor George Yule and the Rev. H. A. Stamp (Ormond College, Melbourne).

J. C. ALEXANDER, Convener.

R. SWANTON, Secretary.

CONVENTION ON THE CONSTITUTION AND FUNCTIONS OF THE G.A.A. (Min. 179)

A Study of the historical background of the G.A.A. shows clearly that the Church Fathers who adopted our present Deed of Union expected that the Presbyterian Church of Australia would develop along parallel lines with Australian political evolution.

But unfortunately, for more than fifty years, little was done to build upon the foundations laid, with the result that, while in the political sphere the Federal Parliament has gone on from strength to strength, and realising that authority is inherent in the possession of property and the control of finance, has become the dominant partner in controlling finance, the General Assembly **of** Australia during the same period has remained financially dependent upon the States.

It now appears that this failure has created difficulties in fulfilling the vision of our Fathers to found a National Church — indeed it could be, that the opportunity has been lost — at least in the manner in which they envisaged it. Therefore we find that the Deed of Union is based on presup-positions which have become out-moded, as the possibility of the States ceding the powers of the G.A.A. which would make it a national church, is distinctly remote.

As the States meet the expenses of the G.A.A., and as these expenses are becoming onerous to some of the States, the question of reducing the Membership of the G.A.A., which was made by our Committee to the last G.A.A., and rejected, must be reconsidered. But the mere cutting down of numbers still leaves certain problems unresolved.

In only one respect has there been advance, and in the judgment of your Committee, an undesirable one—the number of Committees, many of them quite redundant, and whose work could be carried out more effectively by State Assemblies. Your Committee feels that there should be a review of Committees entitled to report to the G.A.A. with the aim of giving more time to consideration of the work of those Committees with a specific G.A. of A. function.

Your Committee would thus limit the extent of the G.A.A. activities. This would not lessen the true influence of the G.A.A. but would restrict its functioning in areas which should be reserved for the States. We would envisage the future scope of G.A.A. as providing a general superintendence over all Australia, intervening in Courts where ends are not being exercised, or in its judgment not being satisfactorily pursued. It could also originate new enterprises in any area where the purposes of the Church require. It could have power to unite or not to unite, as led by the Spirit of God, with other churches or religious bodies, and make necessary adjustments to achieve this purpose.

Your Committee feels that the whole of Australia should be placed under Presbyterial jurisdiction, and that assessors should be added where necessary. In the past history of our Church many precedents will be found for such action. Your Committee wishes to consider the formation of Synods which would ignore State boundaries, where desirable, e.g. North-Western Victoria and the Riverina and Western N.S.W., Western Queensland and the Northern Territory.

Finally to avoid embarrassments which can arise between the provinces of the State Moderator and the Moderator-General, a clear definition of responsibilities should be made, and we would suggest, that in cases where the Moderator-General is called upon to make a statement on matters of National importance, he should have the assistance of a small select group of his own choosing.

Returns to various remits were received from Queensland and Western Australia.

J. GRAY ROBERTSON, Convener.

DEFENCE FORCES' CHAPLAINCY (Min. 158)

The main part of the Committee's report is contained in the separate reports (included below) by the Presbyterian Nominating Chaplain to the Navy, the Chaplain-General and the Principal Air Chaplain.

At the last meeting of the G.A. of A. it was reported that your Committee felt strongly that the whole situation of the Church's relationship to its

Naval Chaplains and to the Naval authorities needed clarification and improvement.

Accordingly, early in 1958, your Committee appointed a sub-committee, consisting of the Convener and the Rev. W. F. Gilmour and N. H. Symes, to meet with representatives of the Defence Forces Chaplaincy Committee of the Methodist Church of Australia and discuss Naval chaplaincy matters. Two meetings were held and the following submissions were approved by the Defence Forces Chaplaincy Committees of both Churches:—

1. According to the present organisation in the R.A.N., Chaplains of the various denominations are appointed to ships and establishments, and function as individuals, without any official provision for direction or unity. Officially, no Chaplain has any administrative authority to direct the work of other Chaplains, no provision is made for collaboration between other denominational groups on matters of common interest, and no organisation exists for representing Chaplains' views on matters of policy.
2. By contrast with the lack of organisation among Naval Chaplains, the Army and Air Force Chaplaincy Departments have organisations that function effectively. The Army Chaplains-General and the Principal Air Chaplains of the R.A.A.F. direct the work of the Chaplains within their respective denominational groups and meet regularly in conference to formulate policy on matters of common interest.
3. It is therefore recommended by the Defence Forces Chaplaincy Committee of the General Assembly of Australia that a Committee be established in the Royal Australian Navy consisting of; the Senior Chaplains of the Church of England, Roman Catholic, Presbyterian and Methodist Churches.
4. It is further recommended that in order to direct the work of their respective Chaplains in the Royal Australian Navy, and to advise the Navy Board on matters of moral and religious welfare in the Service, Senior Chaplains shall be appointed on the nomination of the Church of England, Roman Catholic, Presbyterian and Methodist Church authorities. These appointees shall constitute the desired Chaplains' Committee.
5. Should the occasion arise that a particular Church does not have a permanent Chaplain with sufficient experience or seniority, then the Church concerned may appoint a Reserve Chaplain to act as the Senior Chaplain and attend Committee meetings.
6. The Senior Chaplain, so appointed, shall be the representative of the Presbyterian Church of Australia to the Royal Australian Navy, and shall be responsible through the Defence Forces Chaplaincy Committee to the General Assembly of Australia.
7. The duties of the Senior Chaplain shall be:—
   (a) To carry out in conjunction with the Senior Chaplains of other denominations the Chaplaincy policy of the Navy, which is implemented by the allocation of Chaplains, full-time and Reserve.
   (b) To submit to the Navy Board, in accordance with Naval procedure, nominations of Ministers of his denomination for appointment to Chaplaincies.
   (c) To supervise the work of all Chaplains of his denomination and to exercise authority over them.
   (d) To make necessary recommendations with regard to postings, promotions, transfer to Reserve, and resignations of Chaplains of his denomination.

These submissions were forwarded by your Committee to the Department of the Navy on 3Oth September, 1958. On the 20th October, 1958, the Department of the Navy advised your Committee:—

> "The Naval Board is not unmindful of the need for a revision of the R.A.N. Chaplaincy Organisation. The matter is at present being dealt with. You will be advised of the results of the Naval Board deliberations at an early date."

Your Committee, in the Deliverance, seeks the approval of the Assembly of the submissions forwarded to the Naval Board.

R. C. RUSSELL, Convener.

REPORT OF THE REV. W. F. GILMOUR, PRESBYTERIAN MEMBER OF THE PROTESTANT CHAPLAINS' NOMINATING COMMITTEE (NAVAL)

Royal Australian Navy

Establishment R.A.N. (Full-time)

Flinders Naval Depot: Chaplain J. D. Ross.

One vacancy.

R.A.N.R. Port Chaplains:—

Victoria: Port Melbourne, N. H. Symes; Williamstown, F. H. Camp.
New South Wales: Sydney, F. L. Schloeffel; Newcastle, C. Keir.
Queensland: Brisbane, R. R. E. Maitland.
Western Australia: Fremantle, Vacant.
South Australia: Port Adelaide, Vacant.
Tasmania: Hobart, H. L. Dunn.

Chaplain J. D. Ross was commissioned and appointed as a Full-time Chaplain following the resignation of Chaplain T. Luckett. He is now serving at Flinders Naval Depot and is exercising a most acceptable Ministry amongst the personnel at the Establishment.

There is still one vacancy for a full-time Naval Chaplain, and the Rev. W. F. Gilmour, who is the Presbyterian member of the Protestant Chaplains' Nominating Committee, would be pleased to hear from any Minister who is interested in this appointment.

REPORT OF CHAPLAIN GENERAL H. CUNNINGHAM

(MARCH, 1958 — MARCH, 1959)

Establishment:

A.H.Q. Chaplain General H. Cunningham (P.T.).

Northern Command:

Senior Chaplain R.	M.Park, E.D.	H.Q.
Chaplain A.	W. Campbell.	3 Cadet Bn.
„ R.	A.Busch.	5 Cadet Bn.
„ A.	R.Renton.	31 Inf. Bn.
„ R.	T.Joughin.	ll N.S.T. Bn.
	.Vacant.	Pool.

Eastern Command:

Senior Chaplain J. Mallyon.		H.Q.
Chaplain E. Hayes. (F.T.)		13 N.S.T. Bn.
„	A. Soos.	34 Inf. Bn.
„	A. Balmer.	B.R.A.A.C.
„	H. Durbin.	S.U. Regt.
„	C. G. Dane.	H.Q. 2 Div.
„	T. Patterson.	7 Cadet Bn.
„	J. Mathers.	13 Cadet Bn.
„	J. Richardson.	16 Cadet Bn.
„	J. B. Edenborough.	R.M.C., Duntroon.
	Vacant.	Pool.

Southern Command:

Senior Chaplain	J. Findlay.	H.Q.
Chaplain	A. J. W. McAllister. (F.T.)	App. School, Balcombe.
„	A. I. Absalom.	4/19 P.W.L.H.
„	W. F. Gilmour.	5 Bn. Vic. Scottish.
„	P. M. Roberts.	Fd. Amb. 3 Div.
„	W. E. Haddrick.	R.A.A.S.C. Tps.
„	W. A. Fraser.	21 Cadet Bn.
„	K. C. Wood,	23 Cadet Bn.
„	C. A. Gibson.	20 Cadet Bn.
„	R. Boyd.	Pool.

Western Command:

Senior Chaplain	A. Macliver.	H.Q.
Chaplain	T. J. B. Diggins. (F.T.)	H.Q. and N.S.T.
„	R. B. Sparks.	16 Bn.
„	A. J. Watt.	32 Cadet Bn.
	Vacant.	Pool.

Central Command:

Senior Chaplain	A. S. Jones.	H.Q.
	Vacant.	Pool.

Tasmania Command:

Senior Chaplain	H. Dunn.	H.Q.
Chaplain	A. A. Solomon.	H.Q.

Repatriation General Hospitals:

Heidelberg, Vic. Chaplain N. Symes. (P.T.)
Concord, N.S.W. Chaplain A. MacLachlan. (F.T.)

Promotions:

All Senior Chaplains of Northern Command were upgraded to 2nd-class on October, 1958.

Chaplain W. F. Gilmour was promoted to Chaplain 3rd-class in April, 1958. The Department offers its heartiest congratulations.

Resignations:

Rev. A. Irving Davidson.

On the 17th July the Rev. A. Irving Davidson tendered his resignation for health reasons as part-time chaplain at Heidelberg. Mr. Davidson held this post for ten years. The Department expresses its sincere thanks to Mr. Davidson for his devoted and efficient service rendered to our beloved Church. He won the respect and appreciation of all those to whom he ministered during his long term at Heidelberg.

Rev. John Marshall.

The Rev. John Marshall found the work at Concord taxing his strength to the limit and was compelled on health grounds to relinquish his duties as full-time Chaplain. Mr. Marshall earned the praise of staff and patients alike by his devotion to his many duties and his diligent attention to the numerous tasks that fell to his lot as Chaplain. The Department expresses its sincere appreciation of work well done.

Moral Leadership Courses

Moral Leadership Courses were held dyring the year 1958 as under:

S. Comd. At WRAAC Barracks (for women):
C.E. June; P.D. September; R.C. November.
At F.N.D. (for men):
C.E. September; R.C. October; P.D. October.

E. Comd. At North Head, Sydney (for men):
R.C. July; P.D. August; C.E. August.

C. Comd. At Woodside, S.A.
C.E. August; R.C. August; P.D. August.

Character Guidance Courses*

Three Courses were held at the Jungle Training Centre, Canungra, Queensland, in May, July, and August, for C.E., R.C. and P.D. personnel. The courses were held simultaneously. One course was held in January, 1959.

"The true strength of any Army lies in its moral character and the spirit of its soldiers. A man needs a sense of individual dignity and responsibility. He must know and believe in the ideals of his country and he must be willing to protect and perpetuate them."

(Gen. J. Lawton Collins, Chief of Staff, U.S. Army.)

Chapels*

Chapels were opened and dedicated during the year as under:
Wacol: N. Comd. P.D. Chapel, May.
Ingleburn: E. Comd. C.E. Chapel, May.
Brighton: Tas. Comd. R.C. Chapel, May.
R.M.C. Duntroon: C.E./P.D. Chapel, June.
Puckapunyal: S. Comd. P.D. Chapel, January, 1959.
Brighton: Tas. Comd. C.E./P.D. Chapel, March, 1959.

Consecration of Colours

The following ceremonies were held during the year:
W.A. University Regt., May.
31 Inf. Bn., Townsville, August.
8/7 Inf. Bn., Ballarat, August.
59 Bn., Shepparton, November.

Chaplains' Course

A very successful course for Chaplains of all Commands was held at Woodside, C. Comd. from 10th to 18th of September.

Conferences:

During the period under review conferences were attended at Perth, W. Comd.; Keswick Barracks, C. Comd.; and the usual monthly conference at A.H.Q., Melbourne.

Visits

During the year the following visits were paid:
Perth, April; Adelaide, April; Canungra, July; Adelaide, August; Adelaide, September; Brisbane, October; and Hobart, March, 1959.

Appreciation

Thanks is expressed to all Senior Chaplains for their co-operation during the year and the kindnesses shown during visits to their respective commands. The splendid service being rendered by Chaplains in all commands is gratefully acknowledged. The Church is proud of her representatives in the Army.

H. CUNNINGHAM,
Chaplain General,

REPORT OF PRINCIPAL AIR CHAPLAIN R. *C.* RUSSELL

This report of the Chaplains Branch of the Royal Australian Air Force covers the period from 3Oth June, 1957, to 31st March, 1959.

Full-time Chaplains

(a) Principal Air Chaplain R. C. Russell has been on continuous service with the R.A.A.F. since 11th November, 1940, and has held the position of Principal Air Chaplain since 30th April, 1946.

(b) Chaplain S. C. Calder, who enlisted in the R.A.A.F. in March, 1947, after previous service with the Army, is still serving on full-time duty.

Part-time Chaplains

(a) Those at present serving are Chaplains D. McK. Baird; J. R. Bovard; B. K. Burton; J. F. Forrest; K. A. Fox; K. K. Luck and T. H. Prisk,

(b) Since the date of the last report Chaplains H. M. Bell, R. H. C. Crowe and W. Mcpheat have been released from active duty.

Presbyterian Establishments as at 31st March, 1959

Full-time

Department of Air, Melbourne.
R.A.A.F., Laverton.
Principal Air Chaplain R. C. Russell, O.B.E.
R.A.A.F. Radio Apprentices' School,
Frognall, Melbourne.
R.A.A.F. Air Trials Unit, Woomera, S.A. Chaplain S. C. Calder, M.B.E.

Part-time

New South Wales	
R.A.A.F. Wagga.	Chaplain D. McK. Baird.
R.A.A.F. Stores Depot, Regents Park.	Chaplain J. R. Bovard.
R.A.A.F. Canberra.	Chaplain B. K. Burton.
R.A.A.F. Williamtown-Rathmines.	Vacant.
R.A.A.F. Richmond.	Chaplain T. H. Prisk.
Victoria	
R.A.A.F. Ballarat.	Chaplain K. K. Luck.
Queensland	
R.A.A.F. Townsville.	Vacant .
R.A.A.F. Stores Depot, Toowoomba.	Chaplain J. F. Forrest, E.D.
South Australia	
R.A.A.F. Edinburgh.	Chaplain K. A. Fox.

Promotion of Chaplains

Chaplain K. K. Luck of R.A.A.F. Ballarat, who had previous service as a Chaplain to the Army, has been promoted to the rank of Chaplain 3rd Class with effect from 25th March, 1957.

In recognition of his continued fine work and ministry at Woomera, South Australia, Chaplain S. C. Calder, M.B.E., has been promoted to the rank of Chaplain 2nd Class with effect from 14th January, 1959.

Chapels

On 2nd December, 1957, members of the Board of Chaplains proceeded to R.A.A.F. Darwin and dedicated and blessed the new Chapel, which is used by all denominations. The R.A.A.F. is proud of its Chapels, and the Darwin Chapel is outstanding in design and interior appointments. Another fine Chapel was dedicated by members of the Board of Chaplains at the R.A.A.F. School of Technical Training, Wagga on 15th July, 1958.

School for Chaplains

The second post-war School for Chaplains was held at R.A.A.F. Rathmines, New South Wales, in August, 1957. Those who attended were the full-time and part-time Chaplains of all lenominations serving at Units in New South Wales, Queensland and the Northern Territory.

During 1958 the third post-war School for Chaplains was held at R.A.A.F. Ballarat, Victoria. This School was attended by the full-time and part-time Chaplains, serving at Units in New South Wales, Victoria, South Australia and Western Australia, who had not attended the two previous schools. Many of the Chaplains who attended these two Schools had no previous Chaplaincy experience and greatly appreciated the course.

Moral Leadership Courses

Since my last report the following Presbyterian, Methodist and O.P.D. Moral Leadership Courses have been held:

1958. At R.A.A.F. Rathmines, for 40 members of the Women's Royal Australian Air Force and the R.A.A.F. Nursing Service. Those who attended this Course were drawn from Units in Queensland, New South Wales Victoria and South Australia

1958. At R.A.A.F. Uranquinty, for 40 members of the R.A.A.F. The personnel on this Course were drawn from Units in New South Wales and South Queensland.

These Courses are making a profound impression upon the service, and as a result of the Christian challenge presented to the members on the Course at Uranquinty, six were subsequently received into the membership of their respective Churches.

Religious Films

The latest religious films have been purchased and added to the Religious Film Library at the Department of Air. These films greatly assist the Chaplains in their work on the Units, particularly those produced by the Moodie Institute of Science.

Genera]

The Air Board continues' to give its wholehearted and undivided support and co-operation to the Chaplains Branch of the R.A.A.F.

The Nominating Chaplain of the Navy, Rev. W. F. Gilmour, the Chaplain-General of the Army, Rev. Hugh Cunningham, and myself meet at regular intervals and discuss Chaplaincy matters relating to the three Defence Services.

In the name of the Church, and of the R.A.A.F., I desire to extend a word of thanks to all full-time and part-time Chaplains, past and present, for their loyal and efficient service. To the members of the Federal Executive, and the Conveners and members of State Assembly Committees, may I be permitted to express my appreciation of their helpful and willing co-operation.

R. C. RUSSELL,
Presbyterian Principal Air Chaplain.

EBENEZER CHURCH 150th ANNIVERSARY (Min. 40)

Pursuant to decision of the General Assembly (B.B. 1957, Min. 23 (3)) the General Assembly of New South Wales made arrangements for celebrating the 150th Anniversary of Ebenezer Church through a committee convened by the Rev. T. H. Prisk, the Minister of Ebenezer-Pitt Town. This committee reports as follows:

The Committee drew up a detailed Programme for the Sesqui-Centenary celebrations of Ebenezer Church, and is most appreciative of the assistance and advice given by the Moderator-General, the Right Rev. D. J. Flockhart, and the interest shown and co-operation received from the various departments of our Church.

Mr. H. D. Wilson undertook to organise the Historical Pageant, the Rev. L. Blanchard to train and conduct the Choir, the Rev. K. Burton and V. Turner to supervise Radio and TV, Tape Recording, and Photographs, etc.

Between 7,000 and 8,000 people witnessed, at 1 p.m. on May 16, 1959 about 50 members of the Rose Bay Fellowship Association and Congregation, under the expert direction of Mr. H. D. Wilson of Rose Bay, re-enact the landing of the pioneers at Ebenezer, Portland Head, in 1803.

Dressed in period costume, they portrayed some of the salient historical features of the period 1803-24—such as the thanksgiving prayer by Elder Mein immediately upon stepping ashore; a short service under the historic tree, believed to be the one under which the Sunday services were held at first; the arrival of Lieut. Bell and his troopers to arrest the members of the Congregation gathered for worship; and the advent of Dr. Lang to celebrate Communion for the first time in Australia, June, 1824.

At precisely 2 p.m. a plane saluted several times in recognition of the Australian Inland Mission Flying Doctor Service and dropped streamers.

At 2.15 the Moderator-General, the Right Rev. D. J. Flockhart, unveiled a plaque on the foundations of a new Vestry to commemorate the occasion, and thereafter conducted a special service in which he was assisted by his Chaplain, Rev. A. Hewitt, the Right Rev. C. J. V. McKeown, Moderator, Presbyterian Church in N.S.W., Rev. G. Anderson representing the Presbyterian Church of Victoria, Rev. T. H. Prisk, Minister of Pitt Town-Ebenezer, and Mr. R. M. Arndell, Session Clerk of the same. ʳ[]he Honourable H. S. Roberton, Minister for Social Services, who represented the Right Hon. R. G. Menzies, Prime Minister, and Mr. R. Wheeler, M.H.R., also addressed the gathering.

A feature of the service was the splendid singing of the combined choirs of Longueville, Greenwich, and Lane Cove and the P.L.C.'s, Croydon and Pymble, trained and conducted by the Rev. L. G. K. Blanchard, and the playing of the handbells by Seton Arndell.

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At intervals, as required, the colourful Police Pipe Band provided the appropriate music and led the processions.

The Moderator-General and his guests were entertained at luncheon by descendants of the pioneers who built Ebenezer dressed in period costume and using their heirloom table appointments of 1803.

This must be the largest gathering for Presbyterian worship ever to assemble in this country and anticipating it, the Committee endeavoured, as far as funds would permit, to provide for the needs of those who should come to pay their tribute in Praise and depart, their mind at rest and their spirit enriched.

Mr. Ferris expertly handled the loudspeaker and recording, and many, too busy with their allotted tasks to see the proceedings, look forward to the screening of the record made by the Rev. K. W. Burton.

The overall cost of mounting this Anniversary, exceeding £1,000 was possible because of grants made by this Assembly, and "The Trusteess", the General Assembly of Queensland, and by those charges which sold the Souvenir Buttons and/or sent donations. As expected the local members, assisted by the P.F.U. and Men's League, did most of the work voluntarily. In fact the laying of the Vestry foundations, fencing the newly acquired land, clearing and preparing roads and parking areas, cleaning the Cemetery, etc., were all done voluntarily, and on the day itself members of the Men's League, the P.F.U. and The Women's Gunlds of the Presbytery of the Hawkesbury Mr. L. Ollett and Rev. B. G. Logan were ready to help in every way possible.

T. H. PRISK,
Convener.
A. C. GRIEVE,
Clerk of N.S.W. Assembly.

ECUMENICAL (Min. 34)

INTERNATIONAL

The Third Assembly cf W.C.C. has been postponed **from 1960 to** Christmas 1961. The postponement was decided on in order to give time for adequate preparations for the uniting of the International Missionary Council with the World Council. The Assembly will be held in Asia. The general theme will be— **"Jesus Christ, the Light of the World." It** is expected that the first major action of the Assembly will be the consummation **of the** integration of the I.M.C. and W.C.C. The main subjects for consultation will be the unity of the Church, the witness of the Church, and the service **of** the Church. Preparatory work is proceeding all over the world under these titles, with a view to getting material which comes out of the actual **ongoing** life of the Churches.

New Member Churches

Three Churches have been elected to membership — the Evangelical Church of the Camerouns (75,000 members); the Hungarian **Reformed** Church in America (8,000 members), and the Independent Catholic Church of the Philippines (2,000,000 members). The latter broke from **Rome in 1900.** Its clergy are educated in the Protestant Episcopal Seminary in Manila.

Headquarters Building- Geneva

The present small and most inadequate buildings of the Headquarters staff in Geneva are to be replaced by a building whose cost will **have to be** met by an appeal to member Churches and to people of goodwill. **An Inter-**national Committee, under Bishop Sherrill, has been set up to raise a **sum of** over two million dollars by approach to Foundations and individuals.

The following letter has been received by the Assembly Clerk:

"I am writing to lay before you two problems concerning the finances of the World Council of Churches.

You will probably have seen from the minutes of the meeting **of our** Central Committee in Denmark last August and the covering letter with which our General Secretary forwarded those minutes to **your Church** that the Central Committee found itself faced with a position **in which** the income provided by the action of the Assembly in Evanston in 1954 was proving insufficient to finance the programme of work authorized by that assembly. The Central Committee therefore decided **to call upon** the member churches to make an increase in contribution **of at least** 15% beginning in 1960 and asked those churches which may be able to

do so to endeavour to make such an increase already from 1959.

There has been a most encouraging response from the member churches and it is clear that quite a number of them will be able to make an increase already in 1959, a further series will make an increase in 1960 and also include in their 1960 and 1961 budgets provision for a retroactive increase in respect of 1959 and a further series of member churches will make an increase from 1960. We have heard from the Congregational Union of Australia that they have decided to make an increase in their contribution already this year.

We should be most grateful if you could submit this question to the consideration of the appropriate authorities in your church and if you could let me know in due course whether it will be possible for the Presbyterian Church of Australia to make an increase in her contribution.

The second problem is that of our headquarters property in Geneva.

You will remember that the Central Committee at its meeting in 1955 faced this need and decided to raise the necessary funds. The Central Committee asked the member churches to accept responsibility for the raising of 300,000 dollars and suggested quotas which the member churches in the various countries or areas might seek to raise. Those quotas represented roughly 75% of the amount of their annual contributions. The figure suggested for Australia was about A£ 1,000.

The Methodist Church of Australasia has voted to contribute A£750 in three annual instalments to the building fund and has already sent us the first two instalments. It would be most encouraging if the Presbyterian Church in Australia could also decide to make a contribution to that fund. You will understand that we are most anxious that the fund should receive support from as many parts of our constituency as possible.

I should therefore be most grateful if you could also submit this question to consideration by the authorities in your church and let me know in due course of any decision which may be taken.

Yours very sincerely,

(sgd.) FRANK NORTHAM."

The Russian Church

Representatives of the W.C.C. met with delegates of the Holy Orthodox Church of Russia in August, 1958. This meeting took place on the basis of a Russian proposal. The consultations were private, frank and friendly. In the meantime, until the Russian Church takes steps to join the World Council, it is proposed that observers from that Church should be invited to attend meetings of the Central Committee.

M.C. Ghana

The I.M.C.A. Assembly in Ghana, West Africa, adopted by a very large majority a statement that it "accepts in principle the integration of the two Councils and desires further steps to be taken towards this goal." A new era of partnership is being opened up, in which common thinking and planning between Churches in East and West is being developed. The ecumenical dimension of the missionary task today is becoming clearer each year.

Youth Consultations, Tokyo

In August, 1958, 5,000 persons from sixty countries took part in the 14th World Convention on Christian Education. There were nineteen from Australia, lay and clerical, men and women.

AUSTRALIA

The Australian Council for W.C.C. has continued to develop its organisation and usefulness, largely through the insistent demands made upon its services by the member Churches, by Governments and semi-public bodies. When the Council was formed there was in existence in Australia a pattern of State Councils. This has now broken down. The Tasmanian Council of Churches is linked with the A.C.W.C.C.; the Council of Churches in Victoria no longer exists, and similar changes have taken place in the other States. Hence there is no longer any point in Australian Church life, other than in this Council, where the Churches of the Commonwealth can act together at a National level in public questions. There is a certain inevitability about present developments. For example, **Immigration** is so much a part of the Council's concern that it has an "Immigration Commission." **The Radio and TV Advisory Panel** is promoting national studies

on the communication of the Gospel to non-Church people by mass media. The most notable development perhaps has been the invitation from the **East Asia Christian Conference** to the Churches in Australia, as **in New** Zealand, to become full members of this regional organisation of Asian Churches. This presented the Australian Council with an entirely new situation. It is recognised that there was no other way of dealing with this development except through a National Council such as our Council has become. Four Australian delegates attended the E.A.C.C. Assembly in April. The work of **Inter-Church Aid** and **Resettlement of Refugees** continues. It is worth noting that in 1958 Australia led the world in the number of refugees received.

The greatest lesson learned in the ecumenical movement in recent years is that its **concern for unity** arises out of .a more basic **concern for mission.** We are constantly being forced to consider the mission of the Churches in Australia. There have been several inter-Church consultations on evangelism, but the latest and most important development has been the decision to hold a **National Conference** of the Australian Churches.

National Conference of the Churches, 1960

This will be held in the University of Melbourne, 2nd-11th February, I960, with 450 delegates, of whom 70 will be Presbyterian. This Committee has invited the several State Assemblies to nominate the Presbyterian delegation, and at the time of writing the report most nominations had been received. The main purpose of the Conference is to call the Churches into consultation on the common life and mission of the Church, together with a study of our sources of authority. There will be a series of five Commissions dealing with Faith and Order (the authority by which the Church lives and works), the Evangelistic Task in Asia and Australia, Asian-Australian Mutual Service, the Church in the Australian industrial community, and the Church at the local level. Public meetings will be held in Wilson Hall and the Melbourne Town Hall, together with four regional meetings in the Melbourne metropolitan area. The following are the overseas speakers: Bishop Newbigin, Bishop Sobrepena (Philippines), Mr. M. M. Thomas (India), Professor Takenaka (Japan), Dr. Hans-Reudi Weber (W.C.C. staff), Miss Murkeiji (India) and Mr. Kyaw Than (E.A.C.C. Burma).

The Reverend David Taylor has been appointed Associate General Secretary, and commenced his work at the beginning of June, 1959.

The Greek Orthodox Church in Australia has become a member Church of the Australian Council.

3rd Youth Conference

The 3rd Australian Conference of Christian Youth was attended **by 200** representatives of the Youth organisations of the Commonwealth from llth-18th January, 1959. The guest speaker was the Reverend Harry Daniel, General Secretary of the Indian S.C.M.

COMMENT BY THE CONVENER

During the past few years the forward-looking Churches **of** the **world** have been chiefly concerned about two great Christian concerns—Mission and Unity. It has become increasingly evident that these cannot be separated in our.thought, prayer, or service. "Missions" are more and more becoming an expression of "inter-Church relations," while the movement towards unity among Christians becomes a missionary or evangelistic enterprise.

We need changes in church structure to match the new situation. **We** must change our methods, revise our strategy, and greatly increase the area of concern for which we make a "missionary" and "evangelistic" appeal. The most striking evidence of which I have knowledge of this being done is in the recent establishment by the Presbyterian Church of U.S.A, of a "Department of Ecumenical Mission and Relations." This title exactly reflects the new situation in which denominational churches find themselves today. Missions must become ecumenical, and they cannot be separated from "relations" with churches in other lands as well as in our own country. In the U.S.A, the work of the former Board of Missions is done by the new Department, and included also is the whole area of inter-church relations, such as the Presbyterian Church's membership of the National Council of Churches, the World Council of Churches and the World Presbyterian Alliance.

It seems to me that we should be moving toward a similar form of Assembly organisation in Australia. I think that the work of the Assembly now done by our Board of Missions, together with our relations with sister Churches and with other Presbyterian Churches should all be brought together under one Committee or Department, so that our Church's concern for Mission and Unity can be considered as a whole, that inspiring objectives may be presented to the Assembly, and, what is far more important, the clamant need for a new missionary programme and an enlarged programme of Christian co-operation both within and beyond Australia may be given to our congregations. I believe that this could be done in such a way as to capture their imagination, and inspire their enthusiasm, since it will be dealing with the realities of the mid-20th century world.

I would hope that the interested committees might give thought to this suggestion.

ALAN C. WATSON, Convener.

ADDENDUM—THE COMMITTEE OF ECUMENICAL AFFAIRS REPORT OF VISIT TO RUSSIA, CZECHO-SLOVAKIA AND CHINA

In company with four other Australian Churchmen—the Rev. F. C. Marsh, Baptist Church; Principal Williams, Church of Christ; Rev. C. Gribble and D. Brimacombe of the Methodist Church; We, the Right Reverend C. J. V. McKeown, Moderator of the General Assembly of New South Wales, and the Right Reverend N. Faichney, Moderator of the General Assembly of Victoria, visited the countries of Russia, Czecho-Slovakia and China in response to the invitation issued by the Churches of Russia and Czecho-Slovakia.

The party left Sydney on Thursday, June 25th, and we returned to Sydney on Friday, July 24th. We went to Russia via India, arriving there on Wednesday, July 1st. We left for Prague on Wednesday, July 9th, and left Moscow, again, for Peking on Wednesday, July 15th, arriving in Hong Kong on Wednesday, 22nd July.

The purpose of the visit was to establish fraternal relations between the Churches in these three countries and the Churches in Australia we represented.

RUSSIA

We were met in Moscow by representatives of the Russian Orthodox Church, representing Metropolitan Nicolai of the Moscow Patriarchate. In Russia we had contacts with the Russian Orthodox Church and the All-Union Evangelical Baptist Church. Opportunities were given us to visit Churches in Moscow and Leningrad and to speak in the Baptist Churches in each of these cities. We were entertained by Metropolitan Nicolai in Moscow and Metropolitan Peterim in Leningrad. At Zagorsk we were conducted over the Academy and Seminary where some of the priests of the Russian Orthodox Church are trained. Father Eugene from Kiev, in the Ukraine, and Father Eugene from Leningrad were our constant companions and friends. At meal times regular discussion took place on the organisation and theology of our respective Churches. The graciousness of the hospitality showered upon us could not be excelled. We were quite free to ask our hosts to arrange for us to see and visit anything we desired. No restrictions were placed upon us. We spoke in the Churches of the Baptist Communion in both Moscow and Leningrad and partook of Communion with the Baptists in Moscow. We were singularly impressed by the quality of the priesthood of the Orthodox Church, especially among the younger men. Congregations varied in size, the majority seemed to be middle-aged and upwards, although in Leningrad we witnessed a baptismal service involving the parents and infants of twenty-one families. This was one of five such services held in this particular Church each Sunday. We learnt that 150 children are baptised in this Church each week. Throughout all the congregations there was a sprinkling of younger people. One feature that was pleasing was to learn that there are more applicants for the priesthood of the Orthodox Church each year than can be trained. A competitive examination is used to select candidates, who are also chosen on the basis of character and devotion to the welfare of the people. In the Russian nation of 208,826,000 with a natural increase per annum of 3,500,000 there are 20,000 congregations of the Russian Orthodox Church and 2,000 trainees for the priesthood. The Baptist Church has a membership of 540,000 and adherents number 3,000,000. There are some Lutherans in the Baltic States mainly in Estonia and Lithuania, and a Methodist Church in the same area. In the Trans-Carpathian area there is a Calvinist Church of Hungarian origin. We had no contact with these latter Churches.

The Churches we visited were well filled, sometimes it seemed overfull. At the Cathedral of St. Nicolas on the Sea in Leningrad congregations up to 5,000 in number attend services. We were deeply impressed by the sincerity and devotion of those attending the services. As far as we could judge there seemed to be no restraint on freedom of worship. A group of 20 believers, we were told, could register as a congregation and receive permission to hold services.

CZECHO-SLOVAKIA

In Czechoslovakia, we were met on arrival by Professor Hromadka of the Comenius Faculty; Milan Opencensky, his assistant; and Mr. Vencura of the Methodist Church. Our welcome in Prague was no less warm and sincere than it had been in Moscow. On our first evening, at Professor Hromadka's home we met some of the Church leaders. Next morning we conferred with the Ecumenical Council. Present at the Conference were—

Professor S. L. Hromadka	Dean of the Comenius Faculty, Prague.
Professor T. Soujek	Comenius Faculty.
Milan Opencensky	Comenius Faculty.
V. Vencura	Methodist Church.
Bishop Karl Reichal	Moravian Church, Prague.
Bishop Immere Varga	Calvinist Church, Slovakia.
General Bishop Chabada	Lutheran Church, Slovakia.
Bishop Cymorek	Lutheran Church, Silesia.
Dr. Victor Hajek	Moderator — Czech-Brethren Evangelical Church, Prague.
Rev. Kamilov Svec	Secretary, Baptist Church.

The relative strength of the Protestant Churches in Czecho-Slovakia, which is nominally 80% Roman Catholic, is as follows:—

Lutheran Church, Slovakia	450,000 members = 30 Churches and 40 pastors.
Lutheran Church, Silesia	52,000 members = 19 Churches and 26 pastors.
Evangelical Church of Czech-Brethren	300,000 members = 300 Churches and 300 ministers. There are 13 Presbyteries and an Assembly of 100 members, which meets every three years. The Moderator holds office for six years or two Assemblies.
Reformed Church, Slovakia	140,000 members with 300 Churches and 180 ministers.
Methodist Church, Czecho-Slovakia	12,000 members, 20 Churches and 13 Preaching Places, 20 Preachers and eight Lay Preachers.
Baptist Church of Czecho-Slovakia	4,000 members = 25 Churches; 21 Pastors and 10 Lay Preachers.
Moravian Church	14.000 members, 18 Churches and 18 Pastors.

The Czecho-Slovakian Church formed after 1945 is a break-away from the Roman Catholic Church. It began with a membership of 1,000,000, which has shrunk to 500,000. It does not acknowledge the Vatican, but follows the form of the Roman Catholic faith.

In 1949 an agreement was signed between the State and the Church, separating the Church from the State. The salaries of Pastors and Priests are paid by the State. In Theological Seminaries, such as the Comenius Faculty, a State official teaches the States' Social Theory to all students. In the schools, religious instruction can be taught for one period each week to the children whose parents register for such classes for their children. The number registering is decreasing owing to the discrimination practised against them. People may attend their churches without hindrance, There is a total absence of missionary work, such as we know it, throughout all the Churches. A limited amount of Social Service work is carried on by the Church. For instance, we visited a home for old people in Silesia maintained by the Lutheran Church of that Province.

The State maintains a Department of Culture and Church Affairs, which seems to be the body dealing with the Churches from the Government. We were accorded a State Dinner of welcome from this Department and the official present warmly welcomed us on behalf of the Government. Minority groups are represented on the Government. At the State Dinner, we met a member of the

Lutheran Church, who is a Vice-President of the State. On the Friday evening, we visited the Methodist Church and Baptist Church in Prague, three of the delegation going to each Church. We each addressed those present—eighty (80) at the Methodist, and two hundred (200) at the Baptist.

The delegation spent the weekend in Silesia with Bishop Cymorek. We were impressed with the congregations, in which a large proportion were young people. The Churches were beautifully kept and the pastors seemed to be very much at home with their people.

We were given a private showing of the first of three parts of a film on John Huss, which the State has made. It would seem to be an interest of the State because of the ruthless oppression of the people by the Roman Catholic Church of that day. The State has rebuilt Bethlehem Chapel where John Huss preached, and have now reserved it as a Museum.

We sensed that the Christians in Czecho-Slovakia have to walk a very tight line to maintain their Christian witness in the life of the State, where the bulk of the people are being secularised. But with all this, there is a joyful acceptance of the challenge. They feel a sense of privilege at being able to serve God and demonstrate the value of Christian citizenship in the new order of the Socialist State.

CHINA

On arrival in Peking, our delegation was met by Dr. Chao Fu Sen Dean of the Theological Faculty in Peking. He accompanied us throughout our visit to China and proved to be a gracious, well-informed Chinese Christian. The delegation had received no clear invitation from the Chinese Church to visit them. However, the Churches in China made us feel very welcome as we called there on our return home from visiting the Churches in Russia and Czecho-slovakia. They treated us as their guests and did everything for our comfort that they could. We had a conference in Peking at the Y.M.C.A. with fourteen (14) of their leaders. The Conference lasted four hours and during our discussion we were given a very definite statement on the present attitude of the Church to the State and to the West. The Church today must be assessed against the background of recent history involving the termination of the relationship of Western missions with the Church in China. Missionaries are generally seen in their activity before the "liberation" as agents for Western Imperialism. Despite its isolation from the rest of the Christian world, the Church in China is well aware of world movements in Christian faith and practice. The World Council of Churches is not in favour with the Church of China. It is viewed with suspicion as an agent of Western diplomacy.

There is a great effort being made in China by the Church to readjust the practice of its Faith in the Communist State. This has found expression in the Three Self Movement, the President of which is Y. T. Wu and the Secretary, Pastor Lee. This is directed towards the objectives of

SELF-GOVERNMENT, SELF-SUPPORT; SELF-PROPAGATION.

In this process the Church is being required to work out a theology and a polity of her own which is aimed at the application of all that is good in the heritage of the Christian Faith to the situation in which the Church now finds herself. One thing which the Church in China believes to be against the proper practice of the Faith is the perpetuation of denominational divisions. At the present a process of dissolving denominational divisions without loss of distinctive emphasis is going on.

We attended five (5) Churches in Shanghai on Sunday—

1. The Holy Trinity Cathedral. Three Services a day.
   Morning, 700; Afternoon, 300; Evening, 150-200.
2. Moore Memorial Church—Methodist. Three Services a day.
   Morning, 700; Afternoon, 200; Evening, 150.
3. Baptist Church. Three Services a day.
   Morning, 700; Afternoon, 200; Evening, 200.
4. Pentecostal Church. Built in 1953, after "Liberation". Three Services a day.
   Morning, 400; Afternoon, 200; Evening, 200.
5. Community Church. Interdenominational. Two Services a day.
   Morning, 600-700; Evening, 400.

At this latter Church a Sunday School is conducted during the morning service.

The congregations we saw seemed to be relaxed in their worship, with no sense of tension.

On the Sunday evening we had a conference with six of the leaders in Shanghai, all of whom spoke. They insisted they had freedom of worship, which is guaranteed to all religions in China under the Constitution.

The Chinese Church is very conscious of its own national character in these days. We were shown the religious bookshop and the Bible Society where the Scriptures are prepared in Chinese and printed by the State on paper supplied by the State. We had an interview with the Chief Abbot in a Buddhist Temple, and with the Roman Catholic Bishop of Peking. Both were quite happy to be associated in their faith with the China of today. Indeed, the Bishop told us that, following the "liberation", the Church was prepared to acknowledge the Vatican in all matters spiritual, but found the Vatican reactionary in its politics against the interests of the people and government of China. Therefore, the Church severed its connection with the Vatican, and now, whilst still practising the faith, stands on its own.

In all three countries visited there was evidence of the Churches' appreciation of the efforts of the State to improve the lot of the common man. There is, indeed, a sense of deep satisfaction upon the part of the Christian community at their identification with the people generally in their total life. There is no problem of a gulf between the Church and any section of the community, as all are working together for the achievement of the ideals of a full life and adequate provision for every member of society. In China, for example, there is glad recognition by the Church of the Communist State's success in terminating drunkenness, gambling, prostitution and starvation within the State.

It would be foolish indeed to state, categorically, that there has been no persecution of the Churches in these countries. The Church today must live within the confines of a Communist order, and all that it entails. The Church in each of these nations needs abundantly the prayers of the Churches throughout the world in their present situation. There was a glad appreciation in Russia and Czecho-Slovakia of the fraternal greetings of our Churches in Australia. There was more reserve noticeable in China. In Russia and Czecho-Slovakia there was an eagerness to maintain fraternal relationships with exchange visits to be arranged. In China there was a cautious readiness expressed, but there are difficulties, associated, I believe, with a suspicion of "western imperialism", to be overcome before any full scale relationship can be expected.

Whilst it was not the function of the delegation to reach conclusions about economic or political affairs—nor had it adequate evidence for that purpose—there were certain features which could not escape its notice, such as—

> The general evidence of adequate nutrition and clothing of the people of the large cities; the complete absence of mendicancy, intoxication and disorderly conduct; the orderly behaviour of crowds and a sense of social responsibility on the part of the general public; the high standard of public hygiene, even in back streets where maintenance of clean conditions cannot be easy; the overwhelming preponderance of young people in the streets of the cities of China.
>
> It is admitted by the authorities that housing is below desirable standards, but it is also obvious that big efforts are being made in the erection of vast areas of apartment houses to rectify this position. In Russia and China, particularly, there is general enthusiasm for national achievement, which causes people to make light of sacrifice and to impose upon themselves the discipline essential to efficiency in the national cause; the desire for education and the effort to overcome illiteracy with facilities provided for primary, secondary and tertiary education for all sections of the community. In China the standard of living of the rural people lags behind that of the urban population, but strenuous efforts are being made in the organisation of the communes to increase production, improve housing and reduce the burden of labour.

We would like to express to the Committee our deep sense of personal privilege that we were enabled to be members of the delegation. The party travelled happily together with a sense of fine fellowship. If one may say so publicly, we were conscious of God's Purpose watching over us. Every arrangement towards the purpose of our going and coming worked smoothly together.

We went to establish fraternal relationships with these historic and these newer Churches. We believe that we accomplished this, however fragmentally. It is to be hoped most earnestly that the barriers to co-operation between our peoples and our Churches may be removed and that each may contribute fully to the welfare of all.

In each country there is a deep and an abiding desire for Peace, eloquently expressed to us by the Christians we met. We believe this can be achieved only by a greater understanding of the aims and endeavours of each people being fully understood by the other. To this end, further fraternal visits should be planned and achieved.

It is necessary if this is to be accomplished that reserve funds should be planned and collected. During the delegation's stay in each country all expenses were met by the Churches concerned. In union with the Churches who would appreciate return visits from the Churches overseas, the means to extend to their representatives similar hospitality in Australia should be found. We would suggest that in the near future plans should be made to extend invitations to the Christian Churches of these countries to send delegations to visit pur Churches.

N. FAICHNEY.

VERNON McKEOWN.

FINANCE (Min. 100)

In 1957 the General Assembly decided to meet in Sydney in September 1959, with the existing representation from the States. The Assembly instructed the Finance Committee to make provision for all necessary expenses, inclusive of travelling and hospitality for delegates, allowances to Moderator and Assembly Officers, printing of White and Blue Books and incidentals.

The Finance Committee reports to the Assembly that a serious financial situation is developing which calls for a very large increase in assessments levied on State Assemblies. The requisite increase will not be less than one hundred per centum on the assessments approved by the 1957 Assembly. It is noted that the 1957 assessment also increased that of 1954 by one hundred per centum.

The steeply mounting cost of regular meetings of the General Assembly is a matter of great moment and must be so regarded. The Finance Committee, the responsible financial body, invites attention to the position confronting the Assembly and urges the House to express its mind as to the practicability and advisability of the Assembly meeting less frequently than heretofore and with an appropriate reduction in the number of delegates from State Assemblies entitled to membership.

The times and changed conditions call for a serious review of the position of the General Assembly in the life of our Australian Church and whether it is now fulfilling the purpose and function envisaged in the Articles of Agreement and the Deed of Union adopted in the early days of the century.

The Finance Committee is concerned primarily with the financial aspect. Increasing costs cannot be ignored when funds are not available to meet such costs. State Assemblies are finding it difficult to cover the assessments and several have so advised the Finance Committee.

In the light of the foregoing the Committee recommends that the next meeting of the Assembly be held in Melbourne in 1962 with an appreciably decreased number of delegates from the States. The Committee will present an Overture for a reduced Assembly unless some other Committee proposes to move in that direction.

Hospitality for Delegates. For the 1959 Assembly hospitality, on the basis of bed and breakfast, is being provided for all delegates requiring same. The authority for this is contained in B.B. 1957, Minute 110 (14). The additional cost is in the vicinity of £4,000 and to cover this amount assessments on State Assemblies will require to be increased very considerably as above indicated.

Travelling and Hospitality expenditure for the 1959 Assembly will amount to £7,500 approximately. This will be the first Assembly at which costs of hospitality will have been charged to Assembly Funds. In previous years the hospitality has been provided at the expense of the host State Assembly—Victoria or New South Wales. This year the host State Assembly will continue the practice of entertaining Assembly delegates at daily luncheons.

Year Book. The deficit on the Year Book continues and for the past **two** years has averaged £119. This loss is met from Assembly Funds.

G.A. of A. Sunday Appeal. The 1954 General Assembly, Minute 233 (11/12), authorised the observance of G.A. of A. Sunday on the Sunday in each year immediately preceding 24th July, the day on which, in 1901, the Australian Church was constituted by Deed of Union. The Assembly also authorised the launching of a G.A. of A. Capital Fund Appeal.

The Appeal has been prosecuted -year by year by the Finance Committee. The only regular payment from the fund is a sum of £200 yearly to the College Committee for aid in Western Australia. It is not clear to the Finance Committee whether this payment is to continue or to cease with this Assembly.

G.A.A. Sunday Capital Fund. The amount at the credit of the fund is £1,859. The appeal over the years has not met with great success and the time is yet not in sight when the Assembly can reasonably expect to possess a Capital Fund sufficient to cater for Assembly needs without recourse to loans to meet current Assembly expenses.

The Finance Committee has each year publicised the Appeal with the substantial assistance and co-operation of Mr. C. Homer Fraser, a Victorian member of the Committee. The Committee is appreciative of Mr. Fraser's assistance and records its thanks for the very valuable service he has rendered for several years.

Canberra Debt. This heading will now disappear from the Committee's reports. Following the 1957 Assembly the debt with the New South Wales Assembly was extinguished and a full discharge given to the State concerned. Thus the curtain is drawn on a long-standing financial arrangement.

Law Officers. Mr. Douglas Macfarlane Little, Q.C., appointed Procurator by the last Assembly was obliged to resign the office on his elevation to the Judiciary. The Finance Committee, through its Executive and pursuant to Procedure and Practice, Chapter Vl, Rule 232 (IV) appointed Mr. F. Maxwell Bradshaw of Melbourne, Acting Procurator till the meeting of the Assembly.

The Law Agent, Mr. J. P. Adam, notified the Finance Committee that he would, be absent from Australia for a period. The Committee, through its Executive, appointed Mr. Edward Alan Hunt of Sydney Acting Law Agent during Mr. Adam's absence abroad.

The principal items of expenditure for the two-years period were as shown hereunder. The figures for the preceding three-years period are indicated in brackets.

Travelling Expenses of Delegates—		
Assembly	£2,645	(£2,432)
Committees	696	(978)
White and Blue Books	1,215	(1,116)
Moderatorial	800	(900)
World Council of Churches	396	(594)
World Council of Churches (Geneva)	810	(1,620)
Loss on Year Book	237	(267)

Travelling expenses payable to delegates attending the 1959 Assembly, were determined by the 1957 Assembly, vide B.B. Minute 110 (4). Notwithstanding increased fares operating in all States the Finance Committee recommends that travelling expenses to the next Assembly be met in full from Assembly funds on the existing basis.

Contributions to the World Council of Churches and to the Geneva Central Office were paid as approved, from which sums were deducted the proportions of Presbyterian annual contributions to the Fellowship. An annual contribution of £E50 was paid to the World Presbyterian Alliance. The Committee recommends that similar contributions be paid till next Assembly. During the two-years period an amount of £78 was paid to the Federal Inter-Church Migration Committee.

The Committee recommends increased honoraria to Assembly Officers, viz.:—

Clerk	£100	(increase£50)
Junior Clerk	50	(increase 25)
Business Convener	50	(increase 25)

Annual assessments on State Assemblies were approved by last Assembly on the following basis:

Victoria	£2,200
New South Wales	1,925
Queensland	770
South Australia	275
Western Australia	220
Tasmania	110
	£5,500

It will be necessary to provide for substantial assessment increases over the 1957 figures to maintain the Assembly at present standards. The Assembly will be asked to approve an annual assessment apportioned as follows:—

Victoria	£4,400
New South Wales	3,850
Queensland	1,540
South Australia	550
Western Australia	440
Tasmania	220
	£11,000

A budget prepared on the information now available and on the basis of another meeting of the Assembly in 1961 indicates that the cost of the 1959 Assembly and other expenses during the intervening two years period will be £15,000. On the basis of a meeting of the Assembly in 1962, with the existing representation, and calculating expenses for the third year, e.g., Moderatorial and World Council of Churches, the amount will be £16,300. There is only one source from which these amounts are likely to come and that is from the several States by way of assessment.

To meet the current expenses pending receipt of assessments from State Assemblies, the Assembly will be asked to authorise the Treasurers to advance an amount of £12,500 for the purpose.

J. A. MORRISON,
Convener.

FIRE INSURANCE (Min. 160)

Returns from all States (except Tasmania which has made no return) indicate that the matter of insurance is being managed in ways most satisfactory to local conditions and considerations. It would therefore not be wise to proceed at the present time with an Associated Australia-wide scheme. Meantime the States by interchange of methods of business can be mutually very helpful.

As will be seen from the appended State returns. New South Wales, Queensland and Victoria handle their own insurance business. South Australia continues to have a satisfactory business arrangement with outside firms, Western Australia has no Fund and Tasmania, as already stated, has not furnished any report.

VICTOR CLARK-DUFF,
Convener.

New South Wales Indemnity Fund

Fire Underwriting:

The Committee decided to encourage the replacement of existing fire policies by reinstatement policies, including ancillary risks, and many of the major church organisations have now revised their insurances on this basis.

Wherever possible the Committee has reduced the liabilities of the Fund and this has been accomplished without loss of net income.

Motor Business:

Whilst this field of business has been extended, the results are still very unsatisfactory and the Committee has urged the various church organisations to take practical steps to reduce the flow of accidents.

Public Risk:

Wherever practicable, the Committee has arranged inspections of the church properties and, in many cases, has found serious hazards and defects in breach of the statutory regulations. The Committee has, throughout, been greatly assisted by the Chief Secretary's Department in this particular field.

Statutory Policies:

We have approximately 300 Statutory Policies on the Committee's books which require most careful and constant attention. The Statutory Commission is insufficient to cover the expense involved, particularly when claims occur, but the service rendered is now an essential part of this Committee's operations.

Commonwealth Federal Fund:

During late 1958 and throughout 1959 and part of I960, this Committee's efforts will be concentrated on the internal rearrangements. When these are completed it will be possible to review every section of our business in detail. Until that stage is reached the Committee considers it advisable to defer consideration of this matter, especially as legal complications are involved.

Reserves:

The Committee considers that having regard to the net Risks already upon the Books of the Fund (exceeding £1,500,000) a minimum Reserve Fund of £50,000 is essential. Actual Reserve at the end of 1958 was £36,673.

The major portion of the Reserve Fund is invested in Trustee Securities, but the Committee has adopted a policy of making small long term loans to Congregations wherever practicable.

H. LEE, F.A.I.I.,
Convener.

Queensland Insurance Fund

The Insurance Fund of The Presbyterian Church of Queensland has been in operation for twenty-seven years, and under its regulations, it is obligatory on the part of Committees of Management and other Committees of the Church to channel all insurance on buildings and contents through the Fund.

The cover offered by the Fund is against loss or damage arising from fire, storm and/or tempest, and aircraft accident. The Fund retains two-fifths of the risk on a Church or hall and contents, and one third of the risk on a manse, the remainder of the risk being carried by an outside insurance Company, without application of the average clause.

At the close of 1958 the total insurance effected amounted to £2,279,049 of which sum £1,746,491 was carried by an outside Company.

The operation of the Fund, including interest on investments, has resulted over the past two years as follows:—

1957 Surplus £1,005 7 1
1958 Surplus £1,068 14 5

These profits are added to capital which .now stands at £8,938/19/11 and is separately invested in trustee securities.

In the period under review 15 claims have been received, 12 for storm and tempest and 3 for fire. Payment of these claims has been made, £258/1/3 by the Fund and £886/12/1 by the Company.

Congregationts are encouraged to take out "Public Liability" insurance and at the present time 20 such covers have been issued. The Committee is considering a special blanket cover of this nature over all Churches in Queensland.

J. S. R. WYLLIE,
Convener.

Insurance Fund Report—S.A.

As indicated in our last report to the G.A. of A. in 1957, the South Australian Church does not handle Fire Insurance.

The satisfactory arrangement with a leading company then operating has now been spread through three leading city Insurance firms. This increased business reflects the growth and expansion of our Church in South Australia.

The conditions of the present arrangements are most satisfactory and advantageous to our Church so that the present associations are likely to continue for some time. Specially in view of the 1954 report indicating that it would take an Act of Parliament to amend the Presbyterian Church of S.A. Act of 1899 to allow the formation of a G.A. of A. Fund.

G. S. DAVIDSON,
Organising Secretary.

Tasmania

No Report

Victorian Indemnity Fund

Since the last report, the operations of the Fund for the years 1957 and 1958 showed a surplus of £9,941 which increased the Accumulated Fund to £38,256.

In the Fire Insurance field arrangements have been made to cover malicious damage at an advantageous rate.

In the field of Accident Insurance the chief advance has been the introduction of an "Honour" Clause in the State-wide Workers' Compensation policy which enables congregations to ensure that their Ministers receive benefits as if they were workers under the Workers Compensation Act. Congregations have also been encouraged to cover voluntary workers against accident under either a one-day policy or an annual policy subject to premium adjustment depending on the number of workers involved each year.

The Committee has decided that the Fund has progressed to the point where advantageous variations in mode of operation may be introduced. At the time of writing an expert outside adviser is undertaking an investigation of the Fund and his report may well foreshadow significant advances.

g. d. McKinnon,
Secretary, Victorian Indemnity Fund Committee.

Western Australia

Western Australia has no Church Committee handling Fire Insurance.

A. MACLIVER,
Clerk of Assembly.

IMMIGRATION (Min. 189)

Statistics. Since October 1945, immigration has added over 1,384,000 to Australia's population, which in March passed the 10,000,000 mark. From 1945 to September 1958, the migrant intake comprised:—

British .... Assisted 337,135; Full-fare 307,853, ... Total 644,988
Alien ..... Assisted 370,651; Full-fare 339,735..... Total 710,386

For the same period the percentages were:

British 47.5 ..... Alien 52.5

The immigration programme provides for an annual intake equal to one per cent of the population, about 115,000; and of these 63,500 come under assisted passage schemes, and 51,500 as full-fare passengers. For the last financial year the breakdown of the assisted programme was as follows:— United Kingdom. 35,000; Holland 9,000; Germany, 5,000; Austria, 2,500; Denmark, 2,000; Italy, 3,000; Greece, 1,500; Malta, 1,000; Refugees, 3,000; Scandinavia, etc., 1,500.

The Minister for Immigration, Mr. Downer, considers that the present intake is too small because, after deducting departures, the net increase is about 85,000 which is less than one per cent; and, at that rate the population will reach only 17 millions by 1980. During the same period the world population will have doubled. Mr. Downer thinks we are not doing enough to populate Australia, and that the annual intake should be increased so as to give a net increase of one per cent. Increased prosperity, however, in the United Kingdom and other European countries is making it more difficult to attract the types of migrants we need. Steps have, therefore, been taken to further encourage migrants to come from the United States, Britain, Holland, Germany, Italy France and the Scandinavian countries. During 1958, the restrictions on Southern Europeans were relaxed, and we may expect increasing numbers of them in the near future.

Publicity. ***It has*** been said that the Government must improve its publicity abroad in order to interest people in Australia, and it must inform them what to expect when they arrive in this country. This, of course, may be included in the decision to open new migration offices in various countries. The High Commissioner for the United Kingdom says, "the best way to attract more migrants from Britain is by the news sent home by British migrants to their friends. Reports from people who had prospered and found the life they wanted would encourage others to come and make their life in Australia". He also expressed the opinion "that far too much publicity was given to the disgruntled migrant who either returned home or stayed in this country and failed to make a go of it."

Housing. The most important matter to which Governments, Employers and Churches should give their attention is to the need of homes for migrants. We have stressed this urgent need on several occasions, and we do so again because your Committee believes that the difficulty of securing houses for families is the chief obstacle preventing the best type of migrant from coming to Australia. Some years ago, the Victorian Railways advertised positions for 1,000 men and promised houses for selected applicants. No less than 25,000 applications were received from married men! Some private firms have had a similar experience. Despite this evidence, the housing problem remains as acute as ever. Twelve months ago, Sir Douglas Copland said that if £22,000,000 a year were spent on housing, the lag would end by 1963, and with our huge national income, it cannot be argued that the amount is beyond our resources. Commonwealth and State Governments should together devise a home-building plan commensurate with the migrant intake and the native-born increase in population, otherwise the housing problem will become still more acute.

The Netherlands Government has shown a realistic attitude towards this problem. It has secured a loan of 3,000,000 dollars from the United States Government to help finance home building in Australia for Dutch migrants, and to enable them to purchase their own homes. Dutch co-operative building societies are now functioning in New South Wales, Victoria, Queensland and Western Australia. Loans are up to £2,000 on a deposit of 10 per cent, of valuation, and up to £3,025 on a deposit of at least 20 per cent. Interest is 5 per cent repaid over 26 years. This housing project is a demonstration by the Netherlands Government of a continuing interest in the welfare of their former nationals, and of the desire to maintain and increase the flow of Dutch migrants to Australia to a total of from 13,000 to 15,000 per annum. Incidentally, we note with pleasure that the 100,000th Dutch migrant since the war arrived on 5th November, 1958, and was personally welcomed by the Commonwealth Minister for Immigration.

Immigration Act 1958. This Act, under which Australian Immigration Statutes have been amended and consolidated, provides a much needed reform: it abolishes the notorious dictation test and substitutes the simple expedient of an entry permit. The Act provides that any person who enters Australia without an entry permit will be a prohibited immigrant, and if this is confirmed by a prescribed authority, he will be liable to deportation.

Nationality and Citizenship Act 1.958. This Act has amended the principal Act by erasing every discrimination, except one, between naturalized Australians and persons born in Australia, and by bringing up-to-date the list of Commonwealth countries, the citizens of which are held to be British subjects for the purposes of Australian nationality laws.

Naturalization. The number of persons naturalized as Australian citizens since the war to December, 1958, was 180,213. At the same date there were over 400,000 registered aliens, and more than '204,000 of these have been in Australia for the five-year statutory period and have not applied for naturalization. To help such people, the Department of Immigration is appointing field officers to visit them and offer expert information and sympathetic advice. Our Ministers can assist in this matter by offering friendly help to people residing within their Parishes.

English Classes. One probable reason why such large numbers fail to apply for naturalization is the lack of knowledge of the English language. It is generally known that free English lessons are provided on most migrant vessels, and that in Australia, free English lessons are sponsored by th<≈ Department of Immigration; but it is now proposed to arrange English

language classes for prospective migrants in European countries. Classes are already being conducted to a limited extent in Greece and it is hoped to extend them to Italy and Austria and, later, to other countries from which Australia selects migrants.

Religions of Post-War Settlers. Owing to the fact that it is not incumbent upon migrants to state their religion, it is impossible to give figures which are absolutely accurate; but Dr. C. A. Price, who has given some thought to this question, published an article in "The Australian Quarterly," December, 1957, which seems to give a fairly balanced view of the religious trend as regards post-war settlers. He considers the period between the Censuses of June, 1947, and 1954, and the two following years: he looks at the net total migration figures and at the religious complexion of the countries from which our migrants have come; and, as a result of his analysis, he arrives at the following approximate percentages as regards the religion of our post-war settlers:—Roman Catholics 47.5; Orthodox, 13.6; Church of England, 11.9; Presbyterian, 8.8; Lutheran, 3.2; Methodist, 1.4; Other, 2.2; Protestant, 27.5; Non-Christian, 1.4; Not Stated, 10.0. In presenting these figures, we do not subscribe to the view "that sinister forces are using the migration programme to turn Australia into a Roman Catholic country." We recall that thousands of new settlers were brought here out of humanitarian considerations, they have proved to be excellent citizens and have made a notable contribution to our present prosperity. Furthermore, the example of the Roman Catholic Church in making provision to bring and happily settle those of its persuasion, ought to inspire us to go and do likewise. At the same time, we should be aware of the present trend and the future prospects, which can only result in the Roman Church becoming the largest religious body in Australia.

The World Council of Churches. The Resettlement Department of the W.C.C. is doing a notable piece of work in Australia under its Director, the Hon. J. J. Dedman and his staff. It has settled over 20 000 refugees, and others, during the past six years. The fares of these people are advanced by the headquarters in Geneva, and are repaid on the instalment plan after becoming established in Australia. We warmly commend this humanitarian and Christian enterprise.

The "Bring Out A Britain Campaign." This organisation now has 300 committees throughout Australia, some of which have been established within local congregations of the Methodist and Presbyterian Churches. We suggest that the same might be done by many more congregations who desire to sponsor Presbyterians. These committees have already sponsored over 1,000 British migrants who otherwise would still be in the United Kingdom. We also suggest that congregations might consider the setting-up within them of Co-operative Housing Societies to help migrants secure their own homes. Information on these matters can be obtained from the appropriate authorities in each State.

State Committees. The following are the names of State Conveners:—Rev. R. R. Martin, N.S.W.; Rev. James Jones, Victoria; Rev. R. H. Vickers, Queensland; Rev. P. H. R. Lockett, South Australia; Rev. F. Sadler, Tasmania; and the Rev. J. H. Harris, Western Australia.

We commend the State Assembly of New South Wales on its recent decision to appoint a field officer to visit migrant hostels and to aid in the settlement of migrants in that State. This means that we now have officers in three States giving their attention to the work of helping new settlers: the other two States are Queensland and Victoria.

Federal Inter-Church Migration Committee. Apart from being the Commission on Immigration for the Australian Council of the World Council of Churches, this committee is composed of representatives of the following religious bodies:—Church of England, Presbyterian, Methodist Baptist, Congregational and Lutheran Churches, the Church of Christ, the Salvation Army and the Russian and Ukrainian Orthodox Churches.

This Inter-Church Committee has again raised the question of admitting into Australia as suitable settlers a quota of Asians. The Hon. A. R. Downer, Minister for Immigration, gave a most sympathetic hearing to the request, but nevertheless rejected it. He holds that, instead of alleviating existing problems it would create new ones, and in so doing would hurt the very people we seek to befriend. "Logically," he said, "if we admit the principle of a quota,

it would occasion marked offence to discriminate against 600 million Chinese and 110 million Japanese. This ought to be just as objectionable to critics as a general discrimination." The Minister stated that there were 11,000 Asians in Australia, more than 5,000 were students, and they were warmly welcomed. He hoped that when teaching and accommodation facilities expanded, the number would grow. The Government, however, was determined to formulate its migration policy on the basis of a high British content.

We ask the Assembly to authorise the Treasurer to pay our quota of £42 per annum to the Federal Inter-Church Migration Committee as set out in the Deliverance.

In conclusion, we again express our thanks to the officers of the Commonwealth and State Immigration Departments for their co-operation and unfailing courtesy, and we commend the work of integrating new settlers into the Australian Church and community to all our people.

JOHN P. CHALINOR, Convener.

MISSION AND MESSAGE OF THE CHURCH (Min. 26)

The central problem of church life today may be stated as follows:—

> How may the community of Christ, the Church, make an adequate and relevant proclamation of the gospel to men and women and to contemporary society when it has lost the power of communication which marked the life of the Christian Church from time to time and has not yet discovered the relevant word for our time?

This inability to communicate the good news, the tragic irrelevance of the church to the world in a day of enormous opportunity and of peril, is now being felt by sensitive churchmen everywhere. With remarkable unanimity (as witness the recent World Council of Churches* document "Theology for Evangelism") Christian leaders are pointing to this situation as the most complex and yet most urgent Christian problem of our time. Hendrik Kraemer in his searching study "The Communication of the Christian Faith" deals with this issue at a profound level:

> "The whole process of secularization is one of the ironic ways of God to call the Church back to its true nature and calling, to knowing better its legitimate pretension to proclaim and assert Christ's claims of Kingship over all realms of life, but to do this, just as its Lord, as a servant, even ready to be a suffering servant, and not as a power dependent on rights and privileges. It is a call back to Romans 12:1,2—T beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed (syschematizesthe) to this world: but be ye transformed (metamorphousthe) by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.' In this verse the Biblical 'canonical law,' so to speak, is contained. It is my sincere conviction that the Church will do one of the most effective acts in overcoming the lamented breakdown of communication, if it hears this call of God as it comes to it through the similarly lamented phenomenon of secularization. That would be something quite different from its hesitant, complaining, defensive attitude, which is hitherto mainly the case. Has the Church really heard this divine voice toward self-examination and self-correction in the cloak of secularism? Adequately? It seems not. Far and wide the Churches are in one sense or another, whether officially or not, 'established' bodies, and lack the courage and the faith to see that a serious handling of this state of affairs, as a problem of the first spiritual magnitude, is a far more effective answer to the breakdown of communication than the best-organized evangelistic campaigns."

If we accept this view then the fundamental necessity, underlying all campaigns and experiments in evangelism of whatever kind, is the Church's duty to search its own life, to ask itself the deepest and most stringent questions about its nature and task in the world, to inquire without shrinking whether in the light of Biblical truth it is failing to witness to the gospel of Christ, and how it is failing, to submit itself to continuing "self-examination and self-correction" that it may be "not conformed to this world, but transformed . . ." At the present moment in the Presbyterian Church of Australia this self-examination from the perspective of Biblical truth is the first priority. Our Church's- new access of freedom and prosperity arising from increased giving by her people and the widespread efforts of congregations in conducting visitation evangelism are cause for great thankfulness to God. They are signs of a growing awareness of the Church's task of witness and service. However, they are as yet only gropings towards a living and informed witness. Congregations in general are not able to answer the deeper questions concerning their real nature and task, and indeed in very few instances are these deeper questions even being asked. Our congregational life and our established denominations in general are profoundly out of harmony with the New Testament concept of the people of God, venturing on pilgrimage in obedience to Him Who leads them out from self-centred security into an unknown future. It is only by faithful and constant self-examination in the light of Biblical truth, as well as by courageous and obedient action in the world, that the Church as we know it can become what God means it to be, namely, the effective means of showing the relevance of the Gospel to the life of man and the whole of His creation. While religion in Australia is not yet the popularly accepted social convention that it has become to great numbers of people in the United States, signs are not lacking that we are on the way to something similar. While recognizing the opportunities for the Kingdom of God in this situation, we must also, and at once, begin to prepare against the accompanying dangers. A "New York Times" journalist recently wrote as follows regarding the "suburban captivity" of the Church in which there has been "cultural identification on a wide, superficial and generally unacknowledged level." "The Holy Ghost had better stay ghostly and the preacher platitudinous," for sermons must console, comfort, inspire to pleasant living—not challenge the suburbanite with the rude realities of today's revolutionary world. Tension between religion and society tends to disappear. "When organized religion is completely accepted by the mass as no more than a pleasing and fashionable facet of culture, then it falls prey to the mass-produced platitude."[1]

Unless and until the Church, through the leading of the Holy Spirit, comes to understand its nature and mission and to have its life transformed in accordance with the divine will, it will not fundamentally change our tragic human situation to bring people into the Church. To bring men and women into a self-centred and secularized Church is not basically to serve the ends of the gospel. The deepest need is therefore examination and transformation on the part of the Church itself.

Experiments in evangelism, especially visitation evangelism undertaken by congregations, should and indeed in obedience to the gospel must go on. The ultimate effectiveness however of such evangelism depends on the deeper transformation of the Church's life envisaged above, and all such efforts must be planned and carried out in close relation to the deeper searching there suggested.

Some of the key points to which the Church must direct its self-examination and action are suggested by W. A. Visser 'T Hooft in "The Renewal of the Church"—

1. Repentance is essential to renewal but must be not an "introverted preoccupation with the sins of the Church" but the "turning . . . from the old world to the new, from the past to the future . . **.from ego-centricity and church-centredness to God's Kingdom."** This requires a serious watchfulness against "an institutionalism which has no other aim than self-perpetuation and self-assertion" as well as a new independence in the Church from an "imitation of the ways of the present age." Here we are called to face the fact that Churches "enter consciously or unconsciously in alliance with secular forces and that these alliances become entangling alliances which restrict or jeopardise the freedom of the Churches . . . The liberation of the Church does not mean that it turns its back upon the world but that it becomes again wholly dependent upon its Lord."

[1] The Christian Century, October 29, 1958, page 1234.

Here self-examination will require an honest, constant appraisal, in the light of Biblical truth, of the ways in which the Church has compromised its unique witness by ego-centricity, and by conforming itself to the fashions, opinions and values of secularism (for example, national sentiment and policy). Self knowledge will open the way to genuine repentance.

2. Re-edification of the Church. Edification is used in its New Testament sense of the "action of the Holy Spirit by which He creates the people of God and gives shape to its life." This means the building up, not of a solidly established institution thoroughly at home in the world, but of a community of venturing people on pilgrimage, who know that they must not simply adapt themselves to their secular environment, but must be uncommitted to the present age (except in the commitment of loving service), in obedience to Him who has called them.

   "It would seem that this New Testament conception of Churches which are by their very nature Churches in exile cannot possibly have any relevance for our congregations which have become so firmly rooted in the world and which often pride themselves on the fact that, so far from being exiles, they are the most stable element of the society in which they live. But that only shows how badly we need to hear the New Testament message of renewal with its all-pervading eschatological perspective. And is it not true that the degeneration of much of our church life comes precisely from the fact that it has lost its 'otherness' in relation to the world and that men no longer see any noticeable difference between the Church and any other society which is concerned with spiritual or moral uplift? Our congregations can only be built up and renewed, if we recover the sense of the unique place of the Church in God's plan and history and show the world that it is precisely because of this uniqueness that the Church has a word of hope for the life of the world."

3. The restoration of true fellowship in the congregations of the Church. The koinonia of the Spirit must manifest itself in the living relationships of a family of God, a recovery of our membership one of another in the body of Christ, His living Church. The very quality of this life and relationship is a significant witness to God's purpose of calling into being one family, living together in love and service.

4. The rediscovery of the apostolic, missionary character of the Church. Self-examination of any depth and relevance immediately begins to confront church members with the basic fact that mission—a ministry to the world in its need of the gospel—is the normal and continuing task **of** the **whole** Church, not simply of the ordained ministry or of those whose special interests lead them in that direction.

To these great matters we must add what is the most fundamental of all elements in the Church's communication with the world. It is indeed implied in all that has been said concerning the renewal of the Church but it is so essential that it must be given separate statement and emphasis. The problem of communication is far more than a verbal or intellectual problem of making men understand the terms and concepts in which the Christian faith is expressed. Communication either proceeds or is hindered at a much deeper level than this, at the level of personal 'meeting' where the 'encounter with the other' takes place in the daily relationships of life. Says Adolf Harnack, of Christianity's impact on the early Christian centuries: "The new language of the Christians was the language of love in power and act."[1] It is hard for our congregations, in some cases eager to evangelise and often impatient of restraint, to realise to what extent the Church has ceased to use the language of love 'in power and act.' It is this perhaps above all that makes the world insensible to the voice of the Church. Using the high sentiments of love and sacrifice, the Church proclaims in words a way of life which it fails to manifest in deep personal and corporate concern or in sacrificial action. Words become a substitute for deeds of love, and the proclaiming community all too often fails to become the redemptive community. Too seldom the Church knows in its own life the marks of the Lord Jesus; all too often it is a stranger to the cross with its pardon, its self-giving love, and its sacrificial service towards others. Under such circumstances words become a disease of the religious, emptied of content and meaning. They become a stumbling block to »a needy world because men find them hollow, a sounding brass or a tinkling cymbal.

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[1] The Mission and Expansion of Christianity in the First Three Centuries (quoted by Kraemer op. cit.).

The recent World Council of Churches' document "Theology for Evangelism" says:—

"God is love and in Christ that love takes human form. Christian love as sheer action declares the nature of God in living terms. This means that the evangelistic task of the Church must be based upon the understanding that we cannot serve God except in so far as we love man, and is wrongly conceived unless it rests upon this foundation. If preaching is the proclamation of salvation then Christian action in society is the 'pantomime of salvation.' It reveals the character of love, and it convinces those who hear the word that in Christ they truly meet a Lord who loves them. Furthermore in many areas where there is resistance to any spoken word one of the principal forms of witness may be in the acts of love expressed by individual Christians. An unbelieving world or a world radically without religion can be helped to perceive the nature of the Gospel by the quality of the love which Christians exemplify in daily living.

If Christian action in society is really to show forth the love of Christ 'till he come,' it must take the form of imaginative action in relation to the particular needs of society in a given time and place. Furthermore love is not a sentimentalism. In human affairs it has the dimension of justice as well as social service. It may range from the giving of the cup of cold water to support of programmes for world economic co-operation.

Christian service derives from and seeks to continue the work of Christ the Servant. This service will often be misunderstood and for this the Christian must be prepared, even when this means a crucifixion. Above all, this servantship is unself-conscious. It is worked out primarily in the world where irrespective of what men may think the Christian knows that Jesus Christ is Lord.

The very fact of the existence of the Church is a form of diakonia, because it is a community which exists to serve society. But in addition, it has its specific services, the most familiar forms of which are the acts of mercy which the Church performs through its good works and benevolences. Although social needs change, the Church must continually show its concern for the poor, the naked, the imprisoned, and all those to whom the scriptures command us to show the love of Christ. Today, for example, in its work for refugees, the Church demonstrates to the world something of the character of God; but it too often neglects care for the underprivileged and the poor. The dimensions of Christian diakonia have to be re-examined in every epoch and brought up to date, otherwise outmoded forms of service can actually bring the Gospel into disrepute. This is especially true in the welfare society. If Christian energy is directed only toward the benevolent amelioration of bad conditions, it falls short. It must also help to insure that the structure of society is changed so that injustice is overcome. The Christian must act in reference to the total life of society, not only as the leaven in the lump, but also as salt which conserves what is best in the world of men."

This love and justice must find expression also through the individual Christian in his secular calling and through action in society in which Christians and the Church as a whole must often collaborate with non-Christians in the achieving of social goals.

Those most involved in the more daring experiments to communicate the gospel in our time witness to the truth of this. Here we see part of the Church's necessary repentance of its isolation and of its present self-centred life. When it becomes deeply and sacrificially concerned about the political and social framework of man's life and constantly gives its people the means of talking through and becoming actively involved in all these matters, another of the insulating walls between Chri⅛t and the world will be broken down. Merely "to 'hitch on' political concern would be a wrong method of approach. Political concern should grow inevitably from the very nature of the Gospel preached and the Bible intrepreted."[1]

The same document warns that concern for men must be an ultimate motive, not merely a means to some other goal:—

"Love of the brethren can never be a means to some ulterior purpose. It is self authenticating. It has its own validity and it should not be judged in terms of the conversions to Jesus Christ it may or may not

[1] G. F. Macleod: "Only One Way Left," page 140. Canon Southcott says the same kind of thing in "The Parish Comes Alive," Chapter XI.

produce. But it can often be that the right to speak, even the invitation to speak, may be given to those who have proved their love of the world through the sharing of suffering."

It is widely recognized throughout the Christian world that the Church, although possessing in some areas unprecedented prosperity and rapidly increasing material resources commonly fails to evangelise in any profound and lasting sense. This is the sharpest point of the vast problem of loss of communication between the Church and the world. A living, effective evangelism waits on the recovery of this communication, in which the Church and its gospel becomes of saving power and relevance to a desperately needy world.

This great recovery will not necessarily be quickly made. A patient grappling with the complex problem could begin in the following ways in our Australian Church:

A congregation gradually awakening to its evangelistic and missionary task finds itself at the same time confused and doubtful about its nature and mission. This is inevitable in our situation in which adult church members have had no consistent Bible study and consequently little or no strenuous facing of basic questions. Some such questions are "What is the Church?" "What is its purpose in the world?" "How does this concern me as a church member?" This therefore is the place to begin. These deeper questions must be raised and to some degree answered, if the proclamation and witness of this congregation in its corporate life and worship, its education, its stewardship, its evangelistic visitation of lapsed members and non-members is to have any degree of depth and meaning.

Without depreciating the proclamation of the word in the context of public worship, recent research and experiment in adult Christian education reveals that traditional methods (sermon, lecture, etc.) are emphatically not enough. In order that adults may appropriate at some depth the profounder meanings of the Christian faith, their learning procedures must allow for a far greater degree of discovery for themselves of the relevance and power of Christian truth. To an extent far greater than we have yet realised, our present methods with Christian adults are not penetrating very far beyond a verbal description of the Christian faith. Such a description can never become meaningful and relevant until the person concerned has actually encountered the power of the gospel in living experience and applied it to his own situation. Simply to tell our people in words what the Church is, what the gospel is, what they ought to believe, leaves them politely interested, but basically unmoved and unillumined. Through a process of self-discovery they must learn to encounter the gospel for themselves and make the application to their own lives and the life of their Church. The role of the minister in such a situation is not less but more significant. He becomes the indispensable counsellor-leader, guiding his people in a process of mutual discovery of the unsearchable riches of Christ. As interest and hunger for knowledge increases in his congregation he will be called upon to use all the resources of his training and insight to meet these deeper needs which his people are now discovering in themselves.

No instrument has proved more searching as a beginning point for the Church's essential self-examination than the week-end residential conference for adults known as the Parish Life Conference, Originally conceived and organized by the Protestant Episcopal Church in the U.S.A., it is still, after more than ten years, proving a powerful means of creating a "concerned core" of laymen and women who see the congregation as a redemptive fellowship and are prepared to face the deepest issues of its life and mission in a new spirit of commitment.

The Protestant Episcopal Church has stated its purpose in the Parish Life Conference as follows:—

"One purpose of the Parish Life Conference is to enable the members to experience some measure of the human predicament (the demand upon every man's life to love perfectly and his inability, through sin, to obey the demand), as well as to confront them with verbal descriptions of it. Any description, ancient or modern, of the human predicament will remain meaningless for a person until he has encountered the predicament at some depth in his own life and has begun to articulate his awareness of the encounter and the nature of the predicament.

Another purpose of the Parish Life Conference is to enable the members to have an experience of the Gospel, as well as to confront them with verbal descriptions of it. Any description of the Gospel remains senseless until a person has an experience in which the tension of the predicament is, in some sense, transcended. When he experiences a

power which enables him to live creatively or joyously or triumphantly in the midst of the tension, he can begin to articulate his awareness of the power and the nature of the Gospel. The Parish Life Conference allows a person to experience the human predicament and the Gospel and to become articulate about both in his own terms.

A third purpose of the conference is to supply the members with a new awareness of the ancient themes, forms and terms with which the Church has so accurately articulated the predicament and the Gospel, supplying them in the hope that the members may comprehend with new insight these ancient symbols of power and meaning."

This kind of experience goes to the very roots of the problem of communication. It is obvious, of course, that this experience and this tension must go far beyond the Conference and become embodied in the congregation and its relations to the whole community life in which its responsibility lies.

The Parish Life Conference was introduced to the Presbyterian Church of Australia in 1956 by the Victorian Department of Christian Education and has been demonstrated to Departments of Christian Education in the other States. As it is a highly specialized type of adult training requiring experienced leadership, inquiries should be directed to these Departments.

The Parish Life Conference has an upper limit of 40 participants, including any observers who may present. In order therefore to give any large proportion of the adult membership of a congregation the opportunity of attending, a period of time must be allowed in which a number of such conferences can be held. This period, in which an increasing, number of members are returning from the Parish Life Conference experience, is. the critically important time of appraisal and evaluation of the congregation's life and work. People will continue the process of eager seeking which they experienced at the Conference together, and with the full co-operation and guidance of minister and session will endeavour to see the essential **redemptive** tasks now confronting them as a congregation.

It is out of this eager, more deeply committed **searching** for God's will that a profound reconstruction of the congregation's life may emerge. It will gradually become blearer to Church members that the various plans for organized evangelism which may now begin to flow from their new, deeper awareness of the imperatives of the gospel, are inseparable from such a reconstruction, bringing the congregation into line with God's redemptive purpose for this people and parish.

Along the way towards the Parish meeting referred to below, an immediate tool by which a congregation can begin to face up to the task of examination and reconstruction is the **Parish Workshop.** The workshop is, ideally, the follow-up and outcome of the Parish Life Conference, and the nucleus of its membership is made up of those who have experienced the Parish Life Conference. When these delegates return to their parishes they are eager to face the basic problems of parish life and to direct their energies towards constructive action. In consultation with minister and session, and under their authority, the Parish Workshop may then be set up, comprising all the Conference delegates and any members of session who desire to join. An open invitation may also be extended to members of the congregation. It is a mistake, however, to attempt to persuade anybody to join the Workshop. It is not another organization to be "built up," but a core of concerned people engaged together in thought, work, and action and will have specific tasks to perform. Only those whose genuine commitment makes their Christian concern deep and real enough will have anything to give to this project.

Detailed guidance on the Workshop should be sought in "A Parish Workshop in Christian Education" (Ed. Crawford) published by the General Board of Religious Education on behalf of the seven denominations represented in the Australian Council of Christian Education. This publication carries the express commendation of the responsible departments of these seven denominations (Anglican, Presbyterian, Methodist, Congregational, Churches of Christ, Baptist, Salvation Army). The following excerpt is to indicate the general lines of the Workshop's procedure (adapted):—

In essence, the term workshop implies a group PROBLEM-SOLVING PROCESS in contrast with learning by instruction. The parish workshop is intended to be a group activity, in which out of a deeply felt concern for the life of the parish the group members seek to deal with its religious and educational problems. In this kind of learning experience the group itself does the teaching. Each member of the group assumes responsibility individually for fu⅛ering the total task. To call in an expert to solve the problem for the group would at once disqualify such

a programme from being a workshop. This does not mean that the help of specialists is entirely disdained; but *it does mean that the group* must at all times have the initiative to hammer out its own solutions, rather than depend upon someone else to supply the perfect solutions. To call in an authority to tell the group what to do destroys the fundamental workshop idea.

The point to observe is that the parish workshop is a group effort directed toward attacking a parish need or problem of real and immediate concern to everyone in the group. It is not a new name for a series of round-table sessions ending with a lot of recommendations for other people to put into effect, nor is it a type of lecture forum programme where the group tries to work out some of the practical consequences of what the speaker said with a view to their incorporation in the parish programme. The workshop group must itself:

1. Define the nature of its own task
2. discover what it involves
3. locate the resources for carrying out its task (including the assistance of specialists), and
4. develop plans for putting into effect whatever it decides should be done.

The emphasis on work should distinguish workshop activity from any programme devoted mainly to talk. Three tests may be used to determine the difference between a workshop and any other type of meeting:

1. in a workshop, the group agrees upon its own goals and develops a plan of operation in relation to those goals;
2. working sessions give all the members of the group an opportunity to work on some task connected with the total effort which is of immediate personal significance to them;
3. provision is made for summarising and evaluating the total effort at the close, along with the making of certain specific programme recommendations and suggestions.

Steps in Planning a Parish Workshop:

It will be assumed in what follows that someone the minister, an elder, a worker in one of the organizations, or an individual member of the congregation, sees an urgent need to examine carefully the religious effectiveness of the existing parish programme. Without this awareness of need and sense of personal responsibility on the part of someone, a parish workshop is a highly inadvisable undertaking. From such aroused and interested persons should come the initial impulse to explore parish workshop possibilities.

The first step is to bring together a small group of people including all those in the parish who have attended one of the Parish Life conferences along with others who have a like sense of urgency about making a study of the parish and perhaps have done some reading as background for the task. **Included also** should be people who occupy key positions in the congregation's leadership and have a good knowledge of the scope of the present parish programme. Others whose interest and concern may readily be aroused because of some special training and skills that they possess make valuable additions to the group. This first step in bringing together such a group should only be taken after due consultation with and approval of the minister and session, in the event that they themselves are not the originators of the project. Their active interest and support will be essential throughout if, after a preliminary survey of the situation, it is decided to proceed with the workshop programme.

The agenda of the workshop should be worked out by the committee around such items as those listed after this paragraph. The working schedule should outline the matters it is proposed to deal with in the order of their importance and with a tentative allocation of time for each one. This agenda will probably have to be changed when the work gets under way, but it is inadvisable to start without such a general guide to help the members of the Committee see the nature of the total task. **The following are among the major items likely to present themselves. (In** working on these and related issues, the nature and function of the Christian congregation should become steadily clearer to the group):

1. What is the goal of the present parish programme?
2. What gives parish work a redemptive character, if congregation is understood to mean people meeting each other face to face as together they seek to find meaning in the confusions of their own existence?

3. How is the redemptive task of the congregation related to proclaiming the Christian Gospel? What is this Gospel, and what are its demands upon the congregation?
4. What means is the congregation now using to carry out its redemptive task?
5. What insights, purposes, methods, and tools does Christian Education offer the congregation for moving towards fulfilling its redemptive function?
6. In the light of the redemptive task of the congregation are there other tasks in the parish not now being done that need to be done?
7. What specific recommendations can be made by which the congregation can get some of these tasks done?
8. How may this congregation produce out of its own life young people with the commitment to Christian vocation, especially the ministry and the deaconess service?
9. Has this workshop finished its task, or only begun something that must go on in some form in all future parish planning?

(Much more detailed guidance is available in the publication itself, which, however, has to be adapted to our Presbyterian situation.)

After a thorough survey, the workshop may draw up a report for the session with a view to presenting it to the congregation. In the implementing of such a report the workshop itself may continue, or may merge into a wider permanent programme. It is a tool, however, which can be used whenever needed (say every few years) for purposes of real research and self-examination.

Samples of possible recommendatiohs from the workshop might be:—

Establishment of a full programme of adult group work in the congregation, including types of groups, how related to Sunday worship, the kind of leadership to be sought, necessary training, etc.

The most effective means by which the families of the congregation may fulfil their task of Christian nurture and how the congregation can best assist them.

The taking of a religious census of the parish.

The next step in the stewardship programme.

Detailed recommendations regarding a parish mission. What type? Visitation mission? The organization necessary to carry it out. Training of visitors and reception of new members, etc.

The witness of this congregation and its responsibility within the community, the State, and the world.

It would be an error to attempt to set out in too great detail the kind of changes that should be expected as the congregation, under the guidance of the Holy Spirit, re-thinks its commitment and task. It should be said here that what is envisaged is in actual fact a congregation **discovering together God's will for it.** Not simply the minister and (some of) his session deciding what is best, and implementing it. The session must make the final decisions about implementation but these will never be the whole will of the congregation until patient efforts are made to provide the means through which the congregation as a whole may think and act regarding its total responsibility. As the Anglican Canon Southcott[1] of Halton, Leeds, and the Presbyterian George Macleod[2] of Scotland insist we must establish somehow the "Parish Meeting" in which no segregation of age or sex takes place and in which all can bring their enormously varied contributions to the planning of the common task.

Without going into too great detail, however, we may note some of the major requirements under the inter-related concepts of evangelism, Christian education, and stewardship.

Evangelism, Christian Education, Stewardship[3]

First, regarding the relationship of evangelism and Christian education: Both evangelism and Christian education are concerned about the same thing:—

The communication of the gospel in word and life by the power of the Holy Spirit so that in living encounter with one another men come face

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[1] The Parish Comes Alive (Mowbrays).

[2] Only One Way Left (Iona Community).

[3] This section of the Report is the outcome of discussion of a document received by the Victorian Commission of Assembly (1957) as part of the report of the Church Life and Work Committee.

to face with God in Christ and are brought to total commitment to Him.

There are two aspects of this communication of the gospel with which we are particularly concerned:—

1. To those within the visible fellowship (i.e. Christian education, in the deepest sense, for the total congregation—children, youth and adults).
2. To those without the visible fellowship.

Notes

(a) As soon as outsiders or "fringe" people come into the congregation the Christian education programme should be ready, and of such a quality as to achieve their integration into the life of the fellowship. This programme must be capable of adaptation in the light of experience.

(b) Evangelism and Christian education are never really separable. The parish visitor, as well as being an evangelist, is beginning the work of Christian education; the Christian educator is all the time aware of his evangelistic task. Both are attempting, by God's grace a communication of the Gospel.

Basic Assumptions

1. Every congregation requires a continual programme of Christian education for the whole congregation, designed to meet the needs of children, young people and adults. This is the process in the life of the Church leading to encounter with God and commitment to Him, whereby the personal and corporate Christian life is deepened and enriched, and from which the outreach of the congregation should constantly and naturally arise. (The fellowship life of persons of the Church is as fully important in this matter as the study of the faith. Both are essential.)

2. The congregation will engage in some form of congregational mission, not as a rare and special event, but with constant regularity.

3. The Christian concepts underlying Stewardship are related to the foregoing in the closest possible way. Inasmuch as stewardship, rightly understood, implies full Christian commitment of the whole person rather than any temporary expedient to raise money, it confronts us, once again and in its own searching way, with the central challenge of the Church's life and witness.

A Stewardship campaign, therefore, or an every-membet canvass, may well provide the beginning point[1] — the necessary awakening of concern and interest and enthusiasm — from which a new and vigorous programme of Christian education and evangelism may take their rise. It is also stressed that the crucial matter today in "post-stewardship campaign" congregations is the quality and depth of the follow-up programme. Nothing short of the permanent educational structure envisaged in the following paragraph, with its constant lead out into "mission" will be adequate to the real needs of the situation. Evangelism, Christian education and stewardship, are thus inseparable aspects of the Church's proclamation and communication of her living gospel — to those within, enriching, challenging, and deepening their life in Christ, and making the congregation actively aware of itself as the redeeming fellowship within the wider community; and to those without, calling them to hear and to heed God's reconciling Word.

We believe that congregations which lack an adequate programme of Christian education are not fully equipped for the tasks of evangelism, and are unable fully to gather its fruits.

Further, that a programme of Christian education which does not lead out into mission as part of the congregation's regular life and activity is not genuinely Christian education and is lacking in essential vitality in equipping men for the central task of the Church.

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[1] This suggestion might appear to represent a different view of the "beginning point" as set out in the present Report. It must be said, however, that while an every-member canvass may be the first actual "campaign" undertaken by the congregation, such a campaign, if it is to fulfil the true purposes of the Church, must be preceded by the kind of self-examination, the asking of basic questions, already envisaged in the Report. The campaign may then be an early decision, arising out of the congregation's deepened understanding of its real purpose in the community. The experience of congregations which have conducted canvasses without such preparation has been a realization of the necessity of a more thorough self-examination.

Requirements

1. A total Christian education requires:—
   (a) Adult group fellowships of sufficient variety to meet the needs of (a) parents, (b) our present communicant and adherent membership,
   (c) those who will be brought within the fellowship from without.
   (b) An enriched programme of teaching and fellowship for children and youth.
2. Parish mission is the responsibility of every congregation and congregational outreach requires some form of parish mission as a constant activity, the whole planning to be integrated with the programme of Christian education and stewardship. This integration applies particularly to the preparation and training of visitors and the assimilation of new people into the life of the Church. This requires a survey of the whole worship and fellowship of the congregation.

   Guidance in parish mission is available, and should be applied for through the appropriate Committees of the State Assemblies.
3. Stewardship requires that congregations should use all means available to aid their people towards responsible giving, on a basis of Christian stewardship and regular weekly offering, and to keep the claims of each Assembly Enterprise before the families of the parish, before each Church group, and before the congregation as a whole.

   A personal recognition of the privilege and obligation of sharing in the financial commitments of the Church, represented in General Assembly Enterprises, and a personal assessment of one's share in these commitments stem from a well-informed understanding of the nature and function of the Enterprises as a logical expression of the gospel and of the Church's witness and service in the community.

   There is a growing sense that in fulfilment of these requirements a deeper, wider, and more effective communication of the gospel is bound up with a readiness for Christian unity. And this readiness for unity must become manifest in **local church relationships** if it is not to be rootless sentiment. If we would speak a saving word to the world, are we prepared to say with Canon Southcott: "In faith and penitence, we must all humble ourselves before God and each other. We must implore other Christians and other denominations to come and help us. We need you. Without you, the particular truth that God has given us turns to a lie, and becomes a barrier" ("The Parish Comes Alive," page 139). The same writer says: "Canon Oliver Tomkins at the Lund Conference challenged all of us when he said that we must do together everything except those things which we must according to conscience do separately" (ibid, page 125). This statement constitutes a challenge to traditional thinking about evangelism and Christian unity.

SUMMARY

1. In preparing to make an adequate and relevant proclamation of the gospel to men and women and to contemporary society, each congregation must first examine its own life and witness in the light of God's **Word revealed** in the Bible.

   The Parish Life Conference is a proven method for the purpose of confronting the congregation with the reality of the human situation, the power of the gospel and the task of the Church. Other methods may be designed to achieve this purpose but whatever is done the deciding factor must be the progress in growth of understanding of the real nature and mission of the church and commitment to that mission. Therefore, any specific campaign of visitation of whatever kind should be timed 6, 9 or 12 months after such process has begun.
2. Consequent upon this, the process of thought, study, and prayer in the life of the congregation must be continued.

   The initial self-examination in (1) should be continued in various forms of adult group life (see Parish Workshop for example as set out in Report) and, as soon as possible, some such larger gathering as the Parish Meeting, where all may discuss policy. The Parish Meeting, however, is not **a** substitute for the smaller group experience which remains a basic **means** of realising fellowship and creative thought and study.
3. As the congregation begins to understand the "why" of the changes that become necessary, permanent non-segregated[1] adult fellowship groups ought

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[1] It is not sufficient that men and women should meet separately in their own organizations. The total resources of men and women together must be brought to restore a whole Fellowship. Their united wisdom and experience must help to plan the common task.

to be established. This will take varied forms and the organization will need to be adaptable and responsive to growing and changing needs. The basic thing is to establish a real means by which people will meet, and meet regularly and often enough, at a level that unites them with one another and with God in Christ in the common fellowship of the Word. Apart from all other considerations, this deeper fellowship is essential to receive and build up new members in the faith. This group life should be directed outwards in Christian concern—congregational mission, study and participation in social and political issues, etc. The service of the kingdom of God to be kept to the forefront in order to avoid a self-centred congregational life.

4. Urgent thought must be given to the families of the parish for these are the nearest of all "fields of evangelism and education." Weekly family corporate worship and the best means of parent education should be carefully considered.

5. The congregation is now becoming ready for a more adequate implementing of Evangelism Christian Education and Stewardship. It should be noted that matters concerning all three of these aspects of its mission will have entered into the congregation's self-examination from the earliest stages. Now, however, having surveyed their own Church's adequacy in all these, the opportunity is at hand to make necessary changes and extensions, and to establish policy.

6. Part of the policy mentioned in (5) will be the regular engagement in some form of congregational mission (See Report).

GORDON BEATTY,
Convener.

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(The Rev. John Priestley has assembled much relevant material from U.S.A, sources, has tested it widely in his own Stewardship Evangelism campaigns, especially in South Australia, where he has pioneered this type of work in the Australian Church. These notes are obtainable from Mr. Priestley on the payment of---------- to cover printing and postage.

STEWARDSHIP AND EVANGELISM

"Fishers of Men" (N.S.W. Department of Christian Stewardship).

BOARD OF MISSIONS (Min. 106)

1959 may well be called the Centenary year of the Missionary Enterprise of the Presbyterian Church of Australia. Without doubt some of the early ministers and members of the Church were active in seeking to befriend the Aborigines and to bring them the Gospel. One such man was the Rev. William Ridley who came to the colony of New South Wales at the instance of Dr. Lang and was licensed by the Synod of N.S.W. During the fifties he travelled widely, was an earnest and capable student of Aboriginal languages, and entered deeply into the life of the Aborigines. The Moravians and others set apart workers for this special task. So far, however, as the Presbyterian Church is concerned, the earliest recorded official action is that taken by tne first Assembly of the Presbyterian Church of Victoria which in April, 1859, appointed a Missionary Committee and as a first step voted £50 to assist Moravian missionaries at work in the Wimmera. Very soon thereafter the Church had its own missionary.

From that day the Presbyterian Church in Australia has never ceased to challenge men and women and to send them forth. Among the Aborigines, then to the Chinese in our midst, then to the New Hebrides, later to Korea, later still to India, next to China, and very recently to Indonesia. An invitation has now come to the Board to send even a token contingent to Papua. These men and women have formed the "task force" of the Church.

For many evidences of the Grace of God, for a great heritage of faithful witnesses and Gospel triumphs, for many challenging opportunities in this later day we render humble thanks to God and pray for the enabling company of His Holy Spirit as we continue to face the present day challenges, that mistakes may be avoided or not repeated and that the Church may make its greatest possible contribution to the task.

Not long ago we celebrated another Missionary Centenary. On the 5th November, 1858, John G. Paton with his young wife set foot on the unfriendly soil of Tanna. So began a life of service as missionary and missionary advocate which had a profound influence on the Church and on many individuals of his generation. He was not at the beginning associated with the Church in Australia but very soon became well known. A few years later he became a missionary of the Presbyterian Church of Victoria and so continued till his death in 1907. He never ceased to plead for his islanders and for missionaries to serve them.

This is not the place for a biography of John G. Paton. He was not the only missionary of his day for there were other notable men and women who also gave their whole lives in service. It is nevertheless right to remember and be grateful for the spiritual fervour of 100 years ago that he so grandly expressed and for the missionary challenge which down the years has permanently enriched the Church.

Have we lost something of the passion that sent out so many to martyrdom or to a whole life of devoted service? One hundred years ago our forefathers were reminded that untold multitudes who had never heard the Gospel were doomed unless they came to know the Saviour. And when they had received the Word of Salvation men were challenged to live in complete obedience to the revealed will of God. For two generations the emphasis in much Christian thinking has been quite largely on such themes as the Kingdom of God, Love the Law of Life, Reconciliation to God and to man, with a real concern for a right Social Order. All these are healthy and right. And yet somehow there has often developed a kind of humanistic complacency which even the shocking descent of the nations into the abyss of war, and the obvious futility of so much that we are able to do has not shattered. But the plain fact is that the world—not only the world of the savage but the world of the proud civilized science-minded nations, is not safe. Unless the Grace of God brings salvation and God's will which He has revealed in His Son rules our lives we are doomed. The Gospel must therefore be preached and the Gospel must be heeded.

The nature of missionary work is changing. Indeed quite often suggestions are made that we give up the use of the word "Foreign" and further call those whom we commission to go forth not "Missionaries" but "Fraternal Workers" or something which moves away from the idea that we are superior folk who in Christian charity send some from our midst to take the messages and blessings of the Gospel to less fortunate peoples.

This Board is, according to the code, a Board of Missions to the Heathen. Everyone knows that there are still many primitive people in the world. To these the Church in some country or other is under obligation to proclaim the Good News. Nor need we be afraid to offer Christ Jesus to cultured peoples

who have found something of truth but not the fulness of blessing. But the so called Christian nations no longer do this task alone. In ever so many lands the Church has been established. There too are "saints" who are enriching the Christian life of the world with their insight of the wonders of God's grace. Moreover, they have for long been aware of their privileges and responsibilities. As an instance, the "Christian Churches of Central Java" with a baptized membership of more than 30,000 made up largely of former Moslems has recently been received as a member of the World Presbyterian Alliance. This Church owes its being largely to the devoted witnessing of Javanese Christians.

In May, 1959 Kuala I umpur was the scene of a historic gathering. It was the first Assembly of the East Asia Christian Conference.

Australia was represented by four members including the Rev. J. M. Stuckey. One of the notes struck by Asians in this predominantly Asian meeting was: "We do not want missionaries; yet we still invite them." In some cases this expresses a dislike of particular missionaries or is a continuing protest against missionaries in general as a relic of Western colonialism; in others it is a confession that the work ought now to be done by men of the country but they are not yet able to do it all without outside assistance.

Every day sees evidence of the increasing importance of the Churches in Asia and of the continuing zeal of the members in proclaiming the Gospel. There are weaknesses, sometimes as in Korea there is dissension with bitterness, yet evangelistic zeal is meeting the soul hunger of thousands with the result that the Church is growing apace.

Our own missionaries have good relations with the Churches with which they are associated in India, Korea and Indonesia. They are finding plenty of opportunities of service and fellowship. In the Church of the New Hebrides the missionary s'ill has important responsibilities of leadership and counsel; especially is he concerned to see the standard of education raised and competent leaders trained. In the work for Aborigines the missionary in the nature of the case is obliged to keep control of operations on all our Stations, though some progress has been made in training men and women to assume certain responsibilities in Church and life.

The Missionaries:

At the time of writing this report the missionaries of the Church are:—

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"Reliance Captain**

Mr. E. J. Mclnness

Mowanjum, W.A. (formerly Wotjulum)

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Mrs. Collins
Mr. I. Cumming
Mrs. Cumming
Mr. D. B. Godwin B.Agr.Sc.

Ernabella, Central Australia

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Malo
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Mrs. Jamieson
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Sister E. T. Edgar
Sister M. Brister
Sister M. E. Steel
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CHINESE IN AUSTRALIA

Sydney: Rev. D. C. K. Tsai, B.A., B.Th.

The Aborigines:

Evidence of the growing national interest in the welfare of the Aborigines is the number of organisations that seek in one way or another to keep the problem before the people of Australia. Governments too are now more concerned to fulfil their obligations. Thus in the Northern Territory and in Queensland the Federal and State Governments respectively have accepted the responsibility of providing subsidies for Missions that are approved so that they may more adequately carry on projects for the Aborigines. The States of South Australia and Western Australia have from time to time given substantial help and do undertake to provide some rations and sustenance for children, the sick and the aged.

The impact of the "National Aborigines' Day Observance Council" (NADOC) on the public mind has been quite remarkable. By the wide distribution

of the Booklet which the Commonwealth Government has prepared each year, by radio and T.V. programmes, press notices, public meetings, and school lessons, with Church statements for the Sunday following the second Friday in July, much has been done to develop an informed public mind on the objective of assimilation and on other matters that have to do with the right relationships of black and white in Australia. The booklet prepared for 1959 is entitled "Fringe Dwellers". It is a valuable document which should be closely studied.

The work of the Church's Mission Stations in Queensland, Ernabella and Mowanjum has gone on steadily. On the face of it the equipment and varied activities of a Station today seem far removed from the earlier simplicity of preaching the Gospel and giving the people such comfort as was possible. Yet the preaching of the Gospel and instruction in the Word of God, the practice of public worship and the encouragement in godly living form still the only basis on which any community can be built. Thus the Church is geographically and actually at the heart of each Mission Station. The latest example of this is the new Church at Mowanjum now nearing completion. To help in the erection and in other necessary building on the Station a large party from Geraldton led by their minister, the Rev. J. K. Hutchinson made the long journey to the North and gave a period of most valuable voluntary service.

A reprint of the Gospel according to Mark in Pitjantjatjara and a first printing of John are in the hands of the Bible Society. The Hymn Book and Catechism are also in process of being printed for use by the people of Ernabella. Several of the young men have expressed their intention of going out to their fellow tribesmen on cattle stations and elsewhere to work with them and to speak the word of salvation they themselves have come to believe.

Some account of the North Queensland Stations—Aurukun, Mapoon, Weipa and Mornington Island with the Thursday Island post—is given in the report of the Queensland Committee. While this Committee is responsible for the details of administration it has always been in close touch with the Board and has frequently consulted the Secretariat. On matters of major policy and in important consultations with the Queensland Government the Board has always participated.

Ernabella has suffered a further change of Superintendent. It has also had to cope with several dry seasons, as a result of which the flock was seriously depleted. Cash reserves have been drawn on to make a partial replenishment. By further purchase and by breeding, efforts will be made to build the flock in the first place up to 6,000, with a further increase if planned developments become possible. The great drop in the price of wool has resulted in a considerable increase in the charge on the Board's funds to maintain the work of the Station.

The health of the people has been looked after by the Sister in Charge with frequent assistance when needed from the Flying Doctor Service, the Alice Springs Hospital and by the Department in Adelaide. Our own Dr. Duguid has been unremitting in his care of all patients sent to Adelaide as well as in giving advice whenever called on. Particular attention has been given to feeding the children resident on the Station. The Department of Aborigines has continued to supply liberal rations for children and specified needy adults. Serious epidemics have been avoided.

A problem of increasing importance is that of adequate employment for those who are now looking toward a more settled mode of existence. For the women, training in the homes and in school, hospital or kitchen has partly met the need. A large number are employed in the Craftroom which is finding a growing market for its products. For the men there is a limited amount of work round the Station and others are employed in well sinking and maintenance, shepherding and shearing. The urgent need to provide employment is an important reason for planning development of further country to the West.

The responsibility of providing Education is a heavy one; we have to acknowledge that we have not been able to do all we ought to have done. Faced with the need for at least two missionary Teachers we have until recently been unable to send more than one. The Teacher, sometimes with Native Assistants, has to look after far too many children.

For some years the Board has submitted from time to time to the South Australian Department for Aborigines details of a scheme for developing part of the Reserve to the West of the Musgrave Ranges as a Cattle Station and areas in the Tomkinson Ranges for sheep. In this way the hope was that more of the Pitjantjatjara people could be helped along the way to assimilation. Recently a public broadcast intimated that the Department itself intended to establish a Cattle Staion in these Western areas. Representatives of the Board nevertheless had a conference with the responsible

Minister of State and put before him not only part of the original scheme but propositions also for the running of Ernabella itself so that the maximum help could be given to some 720 of the estimated 1,200 Pitjantpatpara people. These efforts must include such developments as will enable men to receive wages that will make it possible for them to live with some measure of security and with a higher standard.

The transfer of Mowajum was completed and the people are well settled. The Board was sorry to lose the Rev. J. B. Hartshorn who did so much in the rebuilding of the Station. The Rev. A. E. C. Collins, a member of the Board, who had previously filled an emergency assignment at Wotjulum, was appointed a year ago. He travelled overland in the microbus which had been provided for taking the children to school and for other transport to Derby. He has worked hard, with deep sympathy especially for the sick and helpless, and now, very regretfully has been obliged to resign for family health reasons.

Mr. Ian Cumming has been engaged on the considerable building plans. The newest addition to the staff is Mr. D. B. Godwin, a qualified and practical agriculturalist, who has not only entered whole-heartedly into the business of developing the property but has most generously made available much of his own valuable equipment. It is too early to predict what the possibilities really are but there is evidence enough to show that the cattle industry will be a sound one providing food for the people and congenial work for numbers of the young men as well as being a source of substantial income.

The experience of conducting a Mission Station so near to a centre of population is a new one to the Board. Many of the men find work in Derby and thus are able to raise their standard of living. Work on the building of houses, sanitary and ablution blocks and other necessary structures is almost completed. The building of the new church has gone forward till now little remains to be done.

When the establishing of Mowanjum was being planned, thought was given tc the provision of cottages for old indigent Aborigines. The Board confidently expected, after consultations with the Commonwealth Department of Social Services, that a grant in aid would be given toward the cost of the quarters; the Board also expected that if the State Government of W.A. classed certain old people as "exempt" they would be eligible for old age pensions. Unfortunately neither of these hopes has been realised. As a result the Board has had to meet the full cost of the Old People's Homes and the Superintendent is trying to do something toward feeding nearly 40 people whose only income is an allowance from the State- Government of 26/- weekly.

The unhappy condition of the old and sick Aborgiines at Derby raised the whole question of responsibility for such people. The Board with other members of the National Missionary Council has been strongly of the opinion that there should be no difference between the eligibility of black or white to receive Social Benefits if they are needed. If the people of Australia, whether the original stock or the descendants of those who dispossessed them, are in need through age or infirmity, benefits should be available to them as a right whether or not they have the status of citizens. The Board therefore had decided to ask the General Assembly to give its support to an approach to the Commonwealth Government for action that would mean real help to men and women who sorely need our sympathy.

Now as this Report is being written comes the news that the Commonwealth Government has decided to introduce legislation that will lift most restrictions and enable all Aborigines other than nomads to receive the full benefit of pensions and maternity bonuses in addition to the child endowment payments which have been made for some time. This is good news. Details will be worked out so that as soon as they become available eligible people at Mowanjum, on the Queensland Stations and perhaps a few at Ernabella will receive their benefits.

From time to time there are indications that State Governments wish to take over the education of the native children. Indeed there have been propositions that the Governments should take the whole management of the Stations, making provision for the Church to appoint Chaplains and have opportunity to care for the spiritual welfare of all the Aborigines in the vicinity. These matters have been carefully considered in consultation with other Mission Boards. They have also been considered by the National Missionary Council. In the case of Mission Stations close to settlement there is something to be said for Government control. Since Mowanjum is close to Derby in Western Australia the children are taken daily to the Public School where they mingle freely with the other scholars. The Public Hospital

and the District Protector of Aborigines are readily available for help. But in the case of Stations in remote areas, as all our Stations have been until recently, there is agreement among most Mission Boards that control by people with a sense of Mission is necessary, by men and women who are prepared to study the native language and to enter into the thinking of the people, who can in short relate all that is done to the Gospel as the only foundation for life. Every missionary knows how important is a knowledge of the language for a real understanding of those whom we wish to lead. For this reason for a long time instruction will begin in the native language. English also has to be learnt if the native is to have any real hope of progressing; it is therefore taught at an early stage and in the higher grades is used for most of the instruction. A Government Departmental Teacher would expect all the teaching to be done in English. Language is not the only factor. The business of leading children of a primitive people is a delicate and difficult one; it demands not only methods of teaching but spiritual understanding and the sympathy of Christian love.

There is general agreement in the National Missionary Council that Governments should be challenged to do still more for the welfare and advancement of the Aborigines. In the Northern Territory and in Queensland Governments have given very considerable sums in subsidies. In South Australia and Western Australia real if limited help to missions has been given. This Board is grateful for a grant of £18,000 to facilitate the transfer of the Station to Mowanjum and is assured of consideration for further requests which have been submitted to make developments possible.

The Mission Boards' agreed policy is that all Governments in Australia should be asked to subsidise as a regular system the national work which Missions are doing. As an illustration of the system desired we may take the case of Queensland. Each year a carefully compiled budget of costs with expected revenue, including the contribution from the Church, is submitted to the Government with the request that the Government contribute the balance. It is sought to have this system operative in all the States. The Boards feel that the approach is entirely reasonable since the welfare of the Aborigines is the concern not only of one or more Missionary Society but of all the people of Australia.

An important matter has been emphasised by the state of affairs in Queensland. Extensive tracts of country which had long ago been gazetted as Aboriginal Reserves were found to be rich in bauxite and other minerals. The State Government which had gazetted them could also revoke the previous order. By Act of Parliament leases were granted to mining interests which gave them complete control of all the land needed for prospecting and mining. As a consequence the Queensland Committee was obliged to approach the Mining Company with a request for permissive occupancy of land on which to continue its Mission work. It must be acknowledged that the Company has allowed a fair extent of ground for the Mapoon Mission Station and has granted grazing rights over 100 square miles of country. At Weipa where the removal of the village is necessary the Company has undertaken to build new houses at an estimated cost of £100,000.

Even allowing for all the consideration shown the solemn fact remains that an Aboriginal has no tenure of land anywhere, and in most cases has no citizen status that will enable him to secure a title of any description. The problem of working out a policy that will give some tenure and some security to Aborigines has been broached with the Queensland Government; there have been other conversations elsewhere. The Board in consultation with other Mission Boards is studying this difficult situation.

CHINESE IN AUSTRALIA:

In **Melbourne** a joint congregation of Methodists and Presoyterians has been functioning quietly and effectively even without a minister of its own. Devoted laymen, with guidance from Mission Secretaries and help from voluntary workers, have maintained a real witness. The congregation has given spiritual help to numbers of students from South-east Asia.

The **Sydney** congregation is now quite at home in the renovated Fullerton Memorial Church. When receiving control of this wonderful property the congregation relinquished all claim to the Campbell Street property. This church has been sold to the Armenian Church in Australia. The Trustees agreed to make the proceeds available as a contribution to the cost of the new church at Vila, New Hebridies. Following on the termination of the Rev. P. S. Mo's years of service steps were taken to call a minister from China. The Rev. David C. K. Tsai who had come out from mainland China to Hong Kong accepted a call. Mr. Tsai had for ll years ministered to the

Association of Swatow Christian Churches in Kowloon. The Reception of Ministers Committee by the authority given by the G.A. of A. (A.B.B. 1957 M.115: 26) gave approval for him to be received into the Presbyterian Church of Australia as a minister. Mr. Tsai with his family arrived in Sydney on 24th June and was inducted on 4th July by the Presbytery of Sydney in the presence of a very large congregation. This is the first time in 37 years that the congregation has had an inducted minister.

During recent months the parish has been ably supplied by the Rev. Dr. **C.** Leland Wang who has now left on his travels to further the work of the Chinese Missionary Fellowship.

The congregation is in good heart. A Stewardship Campaign has been carried through and the people are full of hope for the future. Temporary living arrangements have been made for Mr. Tsai and his family. Work will soon begin on the building of a Manse.

NEW HEBRIDES

In this oldest of our overseas Mission Fields the Church established in 1948 has made some further progress and is more and more striving to meet its responsibilities. The process toward self sufficiency is slow but it is nevertheless real. In Aneityum, in Malekula, in Paama and in other places the Native Evangelist, Pastor, and Teacher have taken a very worthy share in the Gospel Campaign.

The policy of strengthening the system of Education and improving standards has been continued. Most of the Stations now have Educational missionaries engaged either in teaching or training Teachers in Village Schools or in the District Schools. The High School at Onesua has continued its valuable contribution.

All realise the importance of the Tangoa Training Institute both for preparing Teachers for their work but very specially for the training of Pastors. Until such time as the Administration undertakes much more responsibility for the Education of the Island's people this college is of vital importance for the general standard. It must always remain the centre of Theological study and the training of men for the Ministry. In consultation with the New Zealand Committee and with the Mission Council and the Church of the New Hebrides, efforts are being made to strengthen Tangoa so that the maximum contribution may be made. Following on the retirement of the Rev. R. W. Kirby the Rev. E. G. Jansen, a New Zealander with wide experience of Mission work in China, was appointed Principal. The plans for development call for building programmes and, to be really effective, for some additions to the staff.

In the normal course of events this Theological Hall will be controlled and carried on by the Church itself. There are indeed some who advocate placing it under the Presbyterian Church of the New Hebrides without delay. It is no sense of vested interests or holding on to something that missionaries have managed for more than 60 years which determines the present policy of missionary control.

The Church is not yet in a position to supply means and staff for such a College, but yet fully realises how essential it is for the future ministry of the Church. By consultation, by contributions, and now by co-operation through full member representation on the Tangoa Training Institute Committee the Church is coming more and more into the picture. Perhaps more important still is the presence of Titus Path on the teaching staff. This is an indication of a unanimous desire for real participation by the Native Church; it is also evidence that such participation is possible.

At the present time clerical Missionaries and those who are Elders are, by the Constitution, received as members of the Church Courts in the Presbyterian Church of the New Hebrides. Discussions are taking place on the question of lessening what might be called these privileges. It is not that either Church or Sending Committees desire to end the fellowship or that missionaries are no longer of any assistance, but in order that the Ministers and Elders of this sovereign Church may more and more rule their own courts. The discussion is, indeed, part of the world-wide sentiment that Churches of a particular country must be acknowledged to be, and really become, Churches that truly bear their proper responsibilities.

It is worthy of note that negotiations are in process to establish by "Queen's Regulation" a Presbyterian Church of the New Hebrides **Trust Association** which shall be registered in Vila under which the Native Church will control its own properties. In due course properties now held in the name of Missionary bodies will be transferred to the Church.

The John G. Paton Fund Committee still maintains a vital interest in all the work of the Evangel in the New Hebrides. While not able to recruit missionaries a contribution of nearly £7,000 per annum is sent toward the cost of the Stations which have been traditionally associated with the Fund. These are now Lenakel, White Sands, Hog Harbour and Paama, with an interest in the Tangoa Training Institute.

The relationship between the Board and the Overseas Missions Committee of the Presbyterian Church of New Zealand has become increasingly close. By correspondence, by conference at committee level, by decisions for joint action and in many ways of mutual helpfulness the Sending Committees are now much more a unity. The missionaries on the field of course meet in the Mission Council and in the Assembly. It is expected that each year a delegate from one Committee but representing both will participate in the meetings of the Mission Council.

Our Missionaries have had some contacts with the French Protestant Mission in New Caledonia and with the Missionaries sent to Malekula from that Church. Unfortunately at the moment the Mission has 'domestic' trouble of its own and its work has been affected. Our prayers are with our brethren for a solution of their problems.

The divided political control of the Group as always introduces problems. One unhappy reminder of the claims of Government is the imposition of Customs duties and other charges even on items imported for the welfare of the people. As an instance when the new launch "Envoy" was delivered the Mission was presented with a bill for more than £600 duty. Repeated representations failed to secure a rebate or remission and finally the amount was paid under protest.

Under discussion at the moment is the regulation that all land transfers must produce an ad valorem fee. The demand is made even on land purchased decades ago for the use of natives for which the titles bear the names of bodies no longer engaged in missionary work in the New Hebrides. When to all this are added, the very high rates for sea or air passages, freights and handling charges the cost of merely putting missionaries on the Field in such an area is very high. The bill for launch, car and property maintenance is sometimes a strain on resources. In all the circumstances the Board is obliged to indicate that the present high budget for the New Hebrides Field must be regarded as the ceiling.

Care has been given to this matter of maintenance and some provision for launch and car replacements. Marlin tele-radios have been installed so that normally no Station is out of air communication. »

While concerned about the problems of the Condominium and its need of money acknowledgement is made of subsidies by the Administration to the Medical and Educational work.

The Medical Services have been much under consideration. The Paton Memorial Hospital has continued its valuable work of healing and training. Dr. Jamieson has now returned for his fifth term of service. The Finance Committee has done valuable work in caring for so many of the business details. At Lenakel much work was done to make the Hospital an efficient plant; something is still to be done.

During the furloughs of the Medical Superintendents and some of the Nursing staffs the matter of responsibility came under discussion with missionaries and with the British Resident Commissioner. The British Medical Officer in Vila gave invaluable assistance at the Paton Memorial Hospital while a Native Medical Practitioner sent by the Administration to Lenakel in addition to Native Nurses was gladly welcomed.

In discussions as to future staffing following on Dr. Reid's retirement from Lenakel the Board is of the opinion that a Medical Missionary Doctor Memorial Hospital and that a Woman Doctor with a Native Medical Prac- Memorial Hospital and that a woman doctor with a Native Medical Practitioner appointed by the Administration, and not more than two Missionary Nurses should be regarded as a proper staffing at Lenakel. This has been represented to the British Resident Commissioned with a request for continued and increased support for capital and running expenses.

The Board hopes that the process of training Nurses, Dressers and Practitioners can be speeded up so that increasingly responsibility can be given to the Island trainees. It is aware of the problems and appreciates the progress that has been made.

The building of places of worship is a responsibility of the Native Church. And there are some very good examples of buildings in Native style as well as the fine Church in Western style built at Pango. In view of the

special needs and circumstances of Vila an exception has been made of the new church near the Margaret Whitecross Paton Memorial Church. Mr. Owen has been obliged to use this old building for all sorts of activities and has long felt that in the administrative centre of the New Hebrides, 'the front door to the Group,' there should be a worthy edifice to indicate the presence of the Presbyterian Church which has been for so long the leader in Christian work. There the Missionary ministers to the few Western residents, to visitors, and to the many natives from different islands who come periodically to Vila to work. In the nature of the case the local people could not be expected to make very large contributions; still they have done something. As the result of Mr. Owen's appeals when on furlough with £2,000 from the Board of Missions and £1,000 from the New Zealand Missions Committee a considerable amount was in hand. In addition the Trustees of the Church in New South Wales made available the proceeds of the sale of the former Chinese Church in Sydney. The result is that now a sum in excess of £8,000 is at the disposal of the Vila Committee for the purpose of building a new church. Plans have been approved and soon the work of erection should begin.

We need missionaries to replace those who are going out, and means to support them. We would end this section of the report with an appreciation of the fact that a former Missionary, the Rev. W. F. Paton, gained high academic distinction when he was awarded the degree of Doctor of Letters by the University of Melbourne on submission of a thesis on researches into the language of Ambrym.

KOREA

Methodist and Presbyterian Missionaries from the U.S.A, first landed in Korea in 1884. Our own pioneer from Australia, the Rev. J. H. Davies, arrived late in 1889. The Assembly of the Presbyterian Church of Korea desires to commemorate the events of 75 years ago and is arranging special celebrations for the next Session of the Assembly in September, 1959. It would surely be fitting that our Church in Australia should send an affectionate greeting to a Sister Church with which we have had such precious fellowship.

And as we think of the wonderful Church in Korea (still wonderful in spite of many blemishes) we would surely lack imagination if we did not remember the disaster of the 38th parallel which has not only sundered a small nation but has cut off from the Christian Church of the world an area where the word of the Gospel had gone forth with power for six decades. Koreans pray most earnestly for their land and people to be re-united. The failure of great nations to achieve this unifying of Korea is a measure of Korea's state of insecurity. And if Korea is not safe, neither is East Asia and the whole world. Our immediate concern is for the Christians that remain in the North. Little authentic news comes through. We must not withhold our service of prayer for our brethren.

As if the cruel separation from the North were not enough the post-war Church—and we confess, most of all the Presbyterian Church, is still in the throes of post-war, post-persecution neurosis and has far too many competing and warring factions. Factors that have contributed to the dividing of the Presbyterian Church into three Assemblies are: Personal bitterness, resentment against collaborators, lack of forgiveness on the one hand, and on the other lack of real repentance over war time attitudes, ambition, jealousy and spiritual pride all have had and still have a part. To these must be added suspicions of those who seem to be straying from the traditional orthodoxy into what is called Modernism or even Heresy. It must be added still further that the influence of some missionaries has not helped toward fellowship, for suspicions which have ¾ad quite serious effects have been sown of the supposed dangers · of the World Council of Churches and the International Missionary Council.

Thank God that is not the whole story. Much of the intense feeling springs out of a passionate, even if sometimes bigotted, zeal for the Gosoel and the purity of the Faith. In spite of so much dissension the Proclamation goes on and additions to the Church are very great. A Korean opinion has been expressed that all the 'breakaway' groups, when reconciliation comes as it must come, will be so many more spearheads for further spiritual conquests.

For some time missionaries, including younger men of several Missions who perhaps see the situation more objectively than others who have been in the strife, are meeting together, praying and thinking together, to find a way

of reconciliation. And Korean men also are of the same mind. The Methodist Church has found a way; it is not impossible for the Presbyterian Church. A perfectly serious utterance of a Korean minister is worth noting. He said words to this effect: "Let us be done with law suits and the payment of enormous fees to lawyers for civil fights that take us nowhere. If we must have a settlement about property let us take it to the Court, simply state each side and leave it there. But let us refuse to hate and let us go on with our work."

The questionings about the World Council of Churches and Ecumenical Movements have been partly because of alleged sympathies with Communism and partly because of fear of losing Presbyterian identity in "one Big Church" which would have little regard for traditional standards. Informed Koreans have constantly explained the true situation and visits to such gatherings as Evanston and the recent East Asia Christian Conference at Kuala Lumpur have greatly helped. The Presbyterian Church of Korea is still a worthy member of World Presbyterianism and a real part of the World Church.

The Presbyterian Church of Korea has always had a sense of Mission. For 40 years it maintained missionaries in Shantung. For some years Korean missionaries have been working in Thailand.

In Korea as in every major 'Mission Field' the process of integration with the Church of the land is going forward. For many years our Board and Mission have not merely admitted the sovereign rights of the Church in the land, we have welcomed every development that would add to the dignity and effective functioning of the Church. Immediately on our return to Korea in 1946 we made known our intention that property which could be used by the Church or the Christian community would be transferred to them. Thus several valuable School properties and others have been handed over to the Presbytery of South Kyung Sang and work is being carried on by the Presbytery. The buildings and land of the Girls' Farm School at Tongnae, together with a substantial legacy which had been designated for that purpose was contributed to the National Y.W.C.A. of Korea for use in the training of girls.

Co-ordinating Committees of Church leaders and Missionaries have had a certain value though their effeitiveness has not always been as great as could be wished. They do, however, provide a means of real consultation and a place where misunderstandings can be resolved.

We are well aware of the desire of the Christian Church in Korea to control all Christian activities. So far as our Mission is concerned we want to see real control, by the Church, of all Christian work, and by this we mean not only ecclesiastical affairs but all Christian social and educational work as well. In point of fact this is very largely so already, on the ecclesiastical and educational side. Relief funds are still administered by Missionaries though there is much consultation and co-operation and in many instances such as Korean Church World Service local participation is very real. In the case of Leper Work the Christian community has made no significant official contribution to its support though much private help has been given and the State has helped to some extent. The ll Sin Hospital which began with a Board largely composed of Koreans and with the desire to be a Korean institution was obliged for legal and practical reasons at the time of building operations to become a Mission enterprise. It is still under Mission control though there is good Korean representation on the Board. And it is no part of our policy to seek to retain the Hospital indefinitely as a Mission institution.

Our relations with the Korean Church are cordial. From time to time there are problems which require patience and wisdom to solve. Since our team is composed largely of young missionaries there have been times when they have been perplexed and troubled. Because of certain misunderstandings and because of many matters on which they needed advice the Board sent out two of its members the Rev. J. M. Stuckey and Miss C. I. Ritchie to confer with missionaries and Church. The visit helped greatly. The delegates also brought valuable information and opinions to the Board.

As a result of the visit it became clear that a stay of some time by a missionary of experience would be of real value and would be welcomed in Korea. It became clear further than Mr. Stuckey, then Foreign Mission Secretary in Victoria was the man to go. All concerned, especially his own family and Committee, co-operated with the result that Mr. Stuckey left in July, 1958, for a limited period of service. As will appear later in this report a further complication occurred which might have prevented his going. He did go and events have fully justified the decision to send him.

Part of the work that Mr. Stuckey has done in consultation with his colleagues has been to make a Survey of the Property and Personnel needs and to draft a plan of operations for the forseeable future. Included in this are the

arrangements for developing the Masan Station and for a re-opening of the Chinju Station which has had no resident missionary since 1941. The Survey will be the basis of our planning for the next few years.

The objective of having a Staff of seven men and seven single women workers has been implemented in part. At the present time there are: six men and four women. A few months ago Miss E. W. Dunn, who went to Korea in 1923 and served continuously apart from the war years, retired from the Field. Her devoted service was suitably recognised. We also mourned the loss of a well known ex-missionary Dr. C. I. McLaren who died in Melbourne.

Relief still makes claims upon us. Some money from the Remembrance Bowl appeal of the World Council of Churches has been placed at the disposal of our Missionaries in South Korea. A proportion of patients at the ll Sin Women's Hospital are treated without charge. The nature of Relief given is now more along the lines of assisting individuals or groups to become self-supporting. Thus Korean Church World Service uses large sums of money from abroad to assist Koreans in productive projects. Our Mr. Turvey has had Association with these workers in Rural projects which do not plan to spend large sums of money continually but to set going Village enterprises and farming on a basis which can at an early stage continue without subsidies.

The ll Sin Hospital has maintained its early popularity and has done work of immense value not only in helping mothers and children but in rehabilitating many lives and in securing good homes for children who otherwise would have fared very badly. Perhaps its greatest service has been to train thoroughly women doctors and Christian nurses who have not only theoretical and practical equipment but have a sense of Christian vocation.

The Board's contribution, in addition to the support of the missionaries on the staff, is £750 per annum. With this grant, with local revenue, and with many gifts that come to it the Hospital is able to maintain itself and has even been able to set aside a moderate sum for building an urgently needed block for Nurses' Quarters.

Considerable thought was given to the drafting of a Constitution for the working of the Field Committee. The sole object was to set out lines of procedure that would facilitate the work of Missionaries and Board.

INDIA.

The Church of South India is 10 years old. The Board receives copies of the minutes of various committees in the Diocese of Madras. It also has correspondence with Bishop David Chellappa. Little imagination is needed to call up the picture of a new Church grappling with an enormous task of very great complexity. A little more study reveals a story of fervent evangelistic zeal, concern for people's living, and much real sacrifice. And the records reveal the Church's intention to be truly Indian, not primarily because India wants to assert herself and be free from any suggestion of Western domination, but much more because Indian Christians know that the responsibility of Evangelism and of Christian witness is on them.

The General Assembly has already authorised the Board to transfer property rights to the Indian Church. Money spent in a Mission Field is never regarded as an asset that may be realised when desired; it is contributed to the work and there it stays. In the process of giving sovereignty to the Church of South India we, with other Boards and Churches, have agreed that all property should be vested in that Church. Legal processes are complicated, but steps are being taken to hand over Indian property rights to the Indian branch of the Christian Church.

The Church has an even more fundamental 'right' to which we have agreed with6ut question. In other words we have agreed to the principle that the Church and not a Foreign Mission Board shall say where missionaries ought to work. Recently the Bangalore United Theological College asked that Miss Walpole be released for one year to teach Hebrew and Old Testament. The local Personnel Committee would have released her for this important assignment had a substitute for her been available. Increasingly all missionaries will naturally take their marching orders from the appropriate Committee of the Church.

Our staff remains small. Indeed there is no likelihood that it will ever be large though the leaders of the Church of South India would like to have a successor to the Rev. K. V. Coombes who unfortunately was unable, for family health reasons, to return after furlough.

Two honoured missionaries have retired after long and devoted service. Miss Go[1]die and Miss McCredie. Their places in a very different India have been taken by Miss Beth Walpole from Victoria and Miss Elizabeth Wilson from West Australia. Both have entered on the study of the language and in addition have taken up responsibilities in the work.

The practice of paying only 9/10ths of the previous grant as a subsidy has been continued. In accordance with a decision made when the arrangement began the 'saving' of 1/10th has been put into a fund which could be available for new outreaches of the Church into new avenues of Christian witness. We have begun to make payments to help in the development of Welfare Centres which are calculated not only to give Relief but to make a real impact on new communities.

The Rev. Colin and Mrs. Kay will soon be due for their second furlough. They will spend part of the time in Canada and part in Australia.

From time to time we receive invitations from the Church of South India to secure workers with specialists' qualifications. These are advertised through the Church's periodicals.

There is every reason to expect that the second decade of the life of the Church of South India will see a still stronger Church and still greater triumphs of the Gospel in this nation whose influence on Asia and the World is so vitally important.

INDONESIA.

The last Report to the General Assembly spoke of the beginnings of our work in association with the Synod of Timor. At the end of 1959 our two missionaries,' the Rev. N. C. Crowe and Miss E. M. D. Boulter should be with us on furlough and be able to tell of their experiences in more detail than is possible in letters. They have been faithful in their assignments in So'e, Mr. Crowe in the Bible School and Pastor Training, Miss Boulter in the Maternity Hospital and Clinic.

There have been shortages, frustrations and uncertainties. The work nevertheless has gone on and they have made many friends. For a time it seemed that Mr. Crowe would be moved to a distant town for a Teaching assignment, but the transfer was not made and it would seem that he will remain in So'e till the end of the year. Their fellowship has been, naturally, largely with Indonesian Christians. They have however been closely associated with the Rev. Gordon Dicker of the Methodist Church and then with his colleague Mr. Rollins. Not far away are Dr. Peter Graham and his wife who are under engagement with the Indonesian Government. Missionaries' conditions are nol luxurious; they approximate to those of the Christian leaders with whom they work.

In the problems and uncertainties of a new nation struggling to co-ordinate the multitude of differing interests of the inhabitants of a huge archipelago the Christian Church has gone on its way. Shortage of resources of money, shortage of trained teachers and pastors hamper its progress. Nevertheless progress there is and the Christian Gospel is a force in Indonesian society. An indication of its voice is the negotiation with Government authorities on the matter of a head tax which was to be made on all foreigners. Exemption has been granted to missionaries on the representations of the Indonesian Church.

An indication of a progressive spirit is the willingness to ordain women to the Ministry. Not long ago Mrs. Abineno became the Minister of the congregation in So'e.

The Indonesian Church is not a mendicant. It nevertheless is willing to receive gifts from Christians abroad to help it in the almost insuperable tasks before it. One of the greatest needs is for adequately trained workers. To send students away to the Teacher Training College at Salatiga or to the Theological College at Djakarta costs more than the Church is able to find. Due to the generosity of-the congregation of St. Stephen's, Sydney, and to other gifts the Board of Missions has a sum of money at its disposal which it is using to open the way for young people to secure the maximum training available.

We may not understand all that it implied in recent political crises in Indonesia nor what exactly the President means by 'guided democracy'; what we are concerned to see is the Church's responsibility. The leaders of the Church have no desire to escape their tasks; on the contrary they assent that the Church must have a word from God to say to the nation in the historic situation of today. With all its shortages and shortcomings it is trying to do that.

PAPUA.

The Presbyterian Church has never had a Mission to the people of New Guinea or of the Mandated Territories. The Board is not asking that a Mission be established. We have, however, received from the London Missionary Society an invitation to share, even to a small extent, in the work of the area to which they have sent many missionaries. In that area the many congregations and the London Missionary Society have come to the decision to establish the "Ekalesia". The Constitution of this new Church has been framed after a study of Churches

in similar circumstances, including the Constitution of the Presbyterian Church of the New Hebrides.

The particular request is for a missionary to work among the people from many tribes who come to Port Moresby and work there for shorter or longer periods. They are often quite sophisticated and sometimes quite difficult, and they sorely need the Gospel.

If the Presbyterian Church decides to send a man he will not go under the Board's direction but will be a servant of the London Missionary Society and the Church of Papua. A house would probably be available so that the main responsibility of the Australian Presbyterian Board of Missions would be the salary and allowances of one missionary.

The Board has not yet had time to consider all the details and implications. It is an evidence of the real fellowship in the National Missionary Council of Australia that such conversations as we have had are possible between two Missionary Boards.

THE STATE COMMITTEES.

The Board of Missions is always greatly helped by the Committees in each State. Many of their members are also members of the Board. Effective work in the States is absolutely necessary if means are to be found to support all the enterprises which the Board is charged to administer. Without alert hard working Committees the supply of candidates must diminish. And always the State Committees, Women's Unions, and the Fellowships have the vital task of keeping the membership of the Church fully informed of what is being done on the Fields. The following reports give some account of what each State has done. All is part of the cqjnmon Missionary Task.

STATE REPORTS

TASMANIAN FOREIGN MISSION REPORT
1957-1959

The two years since our last report to the General Assembly of Australia have been quiet but steady in work and progress.

Increasingly conscious of the oneness of the far-flung field and becoming more knowledgeable of the varied overseas enterprises and the work among the Australian Aborigines, the Tasmanian Church maintains a special place for its first love, the New Hebrides; and expresses thanks for new recruits, the Rev. Allan and Mrs. (Beth) Dyall of Ambrym, through whom Tasmania is given new close links with the islands. Our own Sister Brister, on her second furlough from the New Hebrides, although much restricted in Tasmanian deputation, work by the operations on her feet, brought her cheerful personality to many Parishes and we trust she will be able to return fit and well to her chosen comer of the great vinyard where she is so needed and so loved.

The Korean Relief Appeal was well responded to in Tasmania, a special £315/-/- being raised for this purpose; the Second Mile Fund (an emergency fund made up of annual subscriptions of £1, over and above ordinary Foreign Mission giving), also begins to show a helpful balance approaching £300; the Legacy's Fifth Fund of just over £300 stands untouched as yet; the Tasmanian quota to the Australian Presbyterian Board of Missions has met the annual increase with steady effort, rising in 10 years from some £800 to over £2,000.

In Tasmania the Centenary of the landing of the Rev. John G. Paton on Tanna in 1858 was observed by a series of special rallies throughout the State at which our guest speaker was the Rev. W. F. Paton, D.Lit., our own much loved former missionary to Ambrym and a grandson of the illustrious pioneer.

The idea of these rallies was suggested and in great measure, carried out by Mr. E. R. Henry (whose term of 19 years on our Foreign Mission Committee had been exceeded only by Mrs. Colin Macandrew). The deep sympathy of the Church is extended to Mr. Henry in the passing of his beloved wife, who through all these years has been the steadfast encourager and sharer in his richly constructive and varied Foreign Mission activities and generosity.

History has been made in the period covered by this report by the appointment of Mrs. A. B. Stirling as Tasmania's first woman representative to the Australian Presbyterian Board of Missions. The Tasmanian members to the Australian Presbyterian Board of Missions for the ensuing two years are, the nominee of the Tasmanian Presbyterian Women's Missionary Union and the Convener of the Foreign Missions Committee, the Rev. A. Christie-Johnston.

The report closes with the recommendation of the Committee to the

Tasmanian Assembly that 1959 be a year of special approach to the Parishes and Home Mission stations by the Convener in furtherance of Foreign Mission concern and support. But let us send more than our "staff with Gehazi" let us in the mystery of the Spirit try to be more with our missionaries in prayer and in deed, and like Paul of old, let us "thank God and take courage."

Rev. A. CHRISTIE -JOHNSTON,
Convener.

REPORT OF NEW SOUTH WALES FOREIGN MISSIONS COMMITTEE

During the time since the General Assembly of Australia last met **in 1957** the committee has wholeheartedly supported the work of the Board of Missions. Increasing costs on all fields have meant increasing demands on State Committees and it is pleasing to record that this Committee has appreciated need and challenge and has responded with a will.

The Chinese Church. The Chinese congregation has consolidated and advanced its work. The congregation meets for worship in the Fullerton Memorial Church which was re-opened in August, 1957, after extensive renovations inside and out. Now known as the Chinese Presbyterian Church it is a beautiful building in a prominent position, one of which the congregation is rightly proud.

Pastor Mo concluded a happy and successful ministry there on 31st August, 1958. In the interim Dr. Leland Wang, Director of the Chinese Foreign Missionary Union, Java, is acting as supply minister. The Rev. D. C. K. Tsai, **B.A., of** Kowloon, Hongkong, has accepted a call to the Chinese Church and expects to be inducted in June -1959.

The Chinese Congregation is most grateful for the work and advice of the Interim Moderator, the Rev. T. McDougall. The Session in its report for 1958 notes that the church is becoming a centre of worship not only for the Chinese but for other Asian Christians also. There is much for which to praise God in the life and activity of this virile congregation.

Missionary Home. The Flats for Missionaries on furlough have not yet been completed. Plans have been submitted, discussed and rejected by the Committee a number of times. Finality was reached at the March Standing Committee and authority to build was given. Accommodation will consist of two flats built on land adjoining the Ashfield Manse purchased by the Committee in 1958.

Missionary Organisations. The Committee is very conscious of the contribution being made by Presbyterian Women's Missionary Union, Girls' Auxiliary, Young People's Mission Bands, Presbyterian Fellowship Union, Women's Guilds and Sunday Schools and greatly appreciates all they are doing. It is pleased indeed to have them sharing so actively in the work of world evangelisation.

Publicity. Much has been done to publicise the work of the Board **of** Missions by deputation, films, slides, film strips and the distribution of literature. Much more must be done to overcome the all too prevalent inertia resulting from lack of conviction that world evangelisation is God's will, an absolute essential for the Church, and from lack of knowledge of what has been done, is being and what remains to be done. It may be that in the Theological Hall stress should be laid on the fact that ministers are the key points in convincing the congregations that World Mission is God's will and in the dissemination of information from the fields.

Since the last General Assembly of Australia 10 Missionaries from New South Wales have been appointed by the Board, and five have resigned. One candidate for Missionary Service is doing a medical course at the University of Sydney. A large number of enquiries have been made concerning missionary service and advice and encouragement given when it was deemed wise to do so.

Financial Statement.

This is summarised as follows:—

	£25,676	£26,961	£23,291	------ £1,285
; 1958	£34,151	£37,588	£28,598	------ £3,436

T. McDOUGALL,
Convener.

ABORIGINAL AND FOREIGN MISSIONS COMMITTEE
QUEENSLAND

The most significant factor in Queensland since last Assembly has been the passing of the Bill by the Queensland Parliament granting a Mining Lease of large areas of the former Mapoon and Weipa reserves to COMALCO for the mining of bauxite. The Committee has always consulted the Board of Missions on all matters of policy and here records appreciation for the co-operation and

counsel given. As the Comalco Bill is of National significance, the details of negotiations with the Queensland Government and the Company and their subsequent results will be found in the Board's report.

Co-operation with the Board. The Queensland Committee continues to pursue its objective of assisting the Board of Missions in the enlistment of missionaries and in contributing a greater Budget Quota for all fields. There are now thirty-one missionaries recruited in Queensland serving on all fields except India. The nett Budget Quota to the Board has been increased:—£800 in 1957; £2,604 in 1958; £4,000 in 1959; and an estimated £4,500 for 1960. For assistance rendered by the Board in recruiting missionaries for our Gulf Stations, we are deeply gratefql.

Church's Ministry to the Gulf Stations. On all Gulf Stations the days of dramatic change from primitive heathenism to peaceful community life have gone. Now, generally speaking, the Church's ministry in evangelical outreach and Christian nurture is growing similar to that of any white pastorate. True there are still primitive people to be won, but they are an aged minority. The majority to be won are the "teenagers" of the third generation.

In some instances the missionary is confronted with cases of adult aborigines hardened to the Gospel who, throwing moral restrain to the winds, must know the discipline of native councillors until they find the inner freedom of Christ's bonds. Regular instruction continues through the daily chapel services, Sunday worship, communicants' classes, Bible Study groups and at Mornington Island, Fellowship meetings. The communicant membership and number of elders in relation to the total population can be seen hereunder:—

	Population	Elders or Councillors	Communicants
Mapoon	250	3	91
Mornington Island	418	10	153
Weipa	174	nil	77
Aurukun	538	5	105

The primitive people at Kendall River outstation are cared for constantly by the nation missionary woman, Archiewald, whilst regular visits are made by Rev. W. F. and Mrs. MacKenzie. Gospel recordings have been found helpful. All children of school age of these people now live at Aurukun receiving religious and secular education.

Staff. The staff situation, though not filled to its ideal minimum complement^ has been better than for many years. The urgent longstanding vacancies are for missionary teachers. Staff personnel will be found in the Board report.

Education. It is now imperative that the Church of Australia provide the Gulf Stations with adequate teaching staff. Government bursaries for secondary education are available for promising aborigines who have attained to Scholarship standard. Trained teachers are needed to take children from Grade V standard to Grade VIII (Scholarship). At the time of writing this report, the staff position in relation to trained teachers is as follows:—

	Children	Present Teachers	Teachers Needed
Weipa	40	nil	1
Aurukun	130	1	3
Mornington Island	110	1	2
Mapoon	60	nil	2

Urgently required, four trained teachers.

Thursday Island Agency. Our Mission Agent has continued to serve the congregation of white and coloured people. Aborigines having to stay at the Island for medical and dental treatment are cared for in our Agency cottages until the return of M.V. "Reliance" from the Peninsula Stations.

Mapoon. This is a difficult Station. Over half the natives are coloured folk and therefore very sophisticated. Morale is low because, as they see it, there are no definite plans by Government, Committee and Mining Companies for their future welfare on a new site to be chosen. The Mission houses, the historic Church hallowed by memories of Rev. N. Hey, James Gibson Ward, and J. B. Love, and the Station store buildings, are in disrepair; so with native houses. The more progressive natives are eager to do something but share, with our missionaries there, the frustration of tiresome waiting.

Weipa. There is a lull here in mining developments with a decrease of white men working for the Company. It is anticipated that this year work will commence on the new model village which the Company is committed to build under the terms of the Comalco Bill. The erection of native houses underlines for the Superintendent and staff the difficulties ahead in the progressive movement of people (hitherto sheltered from white contact) towards assimilation. A new

ration and trading store is a priority project on the Station, whilst the need for a Church worthy of our witness may become imperative if and when a white township develops there. Such a Church would be a memorial church commemorating the missionary pioneers of that field.

Aurukun. This Station, the centre of much building activity, has seen the completion of the following new buildings—a girls', dormitory., an hospital-dispensary, a residence for the head stockman, ablution and toilet blocks for **the girls' dormitory, whilst the third missionary residence should bs completed** by the end of this year. The sawmill formerly erected at Weipa has now been shifted by the Mining Company and re-erected at Aurukun.

The head stockman continues to do excellent work with his native team, developing the cattle work. Whilst providing beef for the Station, this industry provided a turn off of 346 bullocks in 1957 and 141 in 1958, and thus made a contribution of £6,020/8/2 to the Cattle Fund for community needs and further development.

Mornington Island. The ambitious plans for the erection of a new village on a new site with water reticulation and a salt-water septic system have been temporarily, if not permanently, abandoned. Water is now reticulated to tap stands through the village from a tank filled from the village well by a 12 ft. windmill. A third missionary residence has been completed and quarters provided for our Missionary Teacher and Nurse. The cattle industry provides over 100 killers per annum for local consumption; as on other Stations, making a fine contribution to the development of the north. Hookworm constitutes this Station's greatest problem. In spite of more rigid hygiene, the provision of family toilets, and regular treatment, the infestation at a high rate remains, maintaining a level of serious anaemia in many cases. It is hoped that there will be a serious attempt made at high Government level to eradicate this threat to health and life at Mornington.

Finance. Assistance from the Queensland Government in Annual Subsidy and Loan Grants has been as follows:—

	Annual Subsidy	Loan Grants
30/6/57	£39.500	£3,000
30/6/58	41,200	nil
30/6/59	42,200	3,000

Bookkeeping. The new system of bookkeeping on each Station is now working more smoothly and efficiently; as Superintendents know their financial position each month so they can learn to live within the financial resources available to them from Government and Church funds which are just sufficient under a tight Budget for each Station.

The Committee acknowledges the goodness of God in the missionary outreach of our Northern State; records its appreciation for the assistance given by the Board and particularly Rev. G. Anderson and Rev. V. M. Coombes in all problems associated with the Gulf fields, and pledges the support of the Queensland Church within its power to assist our Sister States through the Board in our common missionary task "into all the world".

FOREIGN MISSION COMMITTEE OF SOUTH AUSTRALIA

The principal work of this Committee is the promotion of interest in the work of the Australian Presbyterian Board of Missions.

Foreign Mission nights at State Assembly have been very well attended and much new enthusiasm for our work has ensued. We record our gratitude for all the help and encouragement which the Victorian Office and the Rev. J. M. Stuckey have given.

More missionaries have carried out successful itineraries during the period under review than in any previous term, and with the coming of returned missionaries to charges in the State, the whole Church is becoming better informed on the work in the various fields.

Financially we have kept pace with the steady annual increase of quota. £1,975 for 1957, £2 198 for 1958. There have been increased donations and special gifts from Sunday Schools.

The Presbyterian Women's Missionary Union and Presbyterian Fellowship of Australia have assisted greatly in this steady improvement. Miss J. Trudinger is maintained as South Australia's own missionary, hnd the best response to mission gift boxes was made in June when seven tea chests were packed for Korea.

A special project in which the whole Church in South Australia shares was the Ernabella Emergency Food Fund. Over £400 was raised in a very short time through contributions from Church Boards, Presbyterian Women's Missionary Union, Presbyterian Fellowship of Australia and other groups. This enabled a regular monthly supply of powdered milk and other sources of protein to be sent, and has contributed greatly towards the improved health of the people.

G. T. McGREGOR, Convener.

MISSIONARY COUNCIL OF WESTERN AUSTRALIA

For the two years ending 28th February, 1959.

Throughout these two years there has been a number of items in the work of the Missionary Council indicative of an increasing awareness on the part of our people of the work and worth of our Church's Missions. These indications are slight compared with what they might be, but their potential is unlimited.

Two very interesting films were shown to most of our churches, and these stimulated an appetite for more. Through the generosity of one of our Council members, we have been able to procure a set of slides, "Water and Bread," from Melbourne, which were used during Assembly 1958 and thereafter were available to Churches, forming the foundation of a library of missionary slides and information for the use of the churches through this Council. We were indebted to the Rev. J. Hartshorn for the use of his slides of the transition from Wotjulum to Mowanjum, for several months.

In 1958 the "Missionary Box" system for individual missionary giving was introduced, with the hope of closing the considerable gap between income and expenditure which gives us considerable concern, the 1957-58 quota to the Australian Presbyterian Board of Missions being met only at the last moment and by using up most of the scanty reserve funds.

Undoubtedly the most stirring event was the Service of Setting Apart of one of our young women, Miss Elizabeth Wilson, in August, 1958, prior to her departure for our South Indian Field where she is now serving as a Nurse Evangelist within the Church of South India. The Church as a whole showed its appreciation of the occasion by attending in gratifying numbers, and the contributions of various sections of the Church in the service itself was a further expression to the new missionary that she was being sent forth not only by the Board of Missions but by the Church. Official and personal letters from Miss Wilson have shown how fully she is entering into the work in her new field.

The Council and its friends have been cheered and enlightened by the presence and words of several missionaries passing through Perth. Mr. and Mrs. I. Macdonald and family, the technical missionary of Mowanjum; Rev. and Mrs. J. B. Hartshorn and family, who had just been succeeded by the Rev. A. E. C. and Mrs. Collins as Superintendent of Mowanjum; and Mrs. Love, a valued and loved missionary of earlier years, were met and entertained.

Late in the year, Sister Mary Brister, of the New Hebrides field, spent a month on deputation work, and being the first missionary to come to us from that field was received with much interest.

The Church is indebted to the then Moderator, Rt. Rev. J. G. Thrum, for his initiative in making a personal visit to Mowanjum, carrying the blessing of the Church to the staff and people of that Station, and enriching us since with his keen appraisal of the situation there. The Moderator was accompanied by the Rev. J. Hutchinson of Geraldton, who since his return has worked on a self-conceived project of taking a team of men to Mowanjum to assist in urgent building extensions. This was to take place in April, 1959, and has aroused much interest both here and in the Eastern States.

The Rev. A. C. Eadie's acceptance of a Call to Sandringham, Victoria, meant the loss of Mrs. Eadie as a Presbyterian Women's Missionary Union Representative on both the Western Australian Council and the Board of Missions, and the Council records its appreciation of the consistent attendance and experienced counsel of Mrs. Eadie in all its affairs. Mrs. Burtenshaw has been welcomed as Presbyterian Women's Missionary Union Representative on the Board of Missions and we await the nomination to the Western Australian Council with interest.

The Council was not able to meet in full its accepted quota of £1,500 to the Australian Psesbyterian Board of Missions this year. £1,150 was forwarded by the end of the Board's financial year. The Council has been asked to

accept a quota of £1,920 this year, and it is expected that most of this will be raised.

By invitation, several churches and church groups have been visited by the Chairman and members of the Council, and use made of the slides and maps to illustrate something of our Church's mission work. It is felt that much more use could be made by our congregations of the manpower and materials of the missionary council, and we look forward to an increase in such invitations this year.

ARTHUR E. BURTENSHAW,
Convener.

WESTERN AUSTRALIA MISSIONARY COUNCIL

Statement of Income and Expenditure for Two Years ended 28/2/59

EXPENDITURE	£	s.	d.
To Board of Missions	2,372	5	0
Travelling Expenses	167	9	0
Literature & Stationery	28	16	0
Cartons & Labels ..	8	12	4
Humicrib (contra) ..	132	0	0
Office Charges	155	0	0
Transparencies and Mounts	21	19	5
Tapes (contra)	27	3	0
	£2 913	4	9

INCOME				£	s.	d.
By Donations Indian Missions:						
P.W.M.U.	280	10	0			
P.F.A.	25	0	0			
Parishes	679	3	1			
Sundry ...	50	9	3			
				1,035	2	4
Donations Aborigines Mission.						
P.W.M.U.	150	0	0			
Parishes ..	159	4	4			
Christian Cheer ..	15	0	0			
Sundry ..	23	12	0			
				347	16	4
Donations Korea						
Parishes ..	31	0	0			
P.F.A.	25	0	0			
Sundry ...	20	0	0			
				76	0	0
Donations —						
Sholinghur				2	10	0
Indonesia				2	0	0
P.W.M.U. A/c. Miss Mackenzie				35	10	0
A/c. Slides ..				20	0	0
P.F.A. A/c. Mowanjum Furniture				25	0	0
Travelling Expenses				12	1	0
Humicrib				132	10	0
Refund Tapes				27	3	0
Assembly Budget ..				726	18	5
Assembly Collection				27	17	0
Special Collection: Miss Wilson, Setting Apart				32	1	0
				2,502	9	1
Excess Expenditure				410	15	8
				£2,913	4	9

GENERAL ACCOUNT

Cash at Bank	127	11	3	As at 1/3/57	538	6 11
				Less: Excess Expenditure	410	15 8
	£127	11	3		£127	11 3

And almost without other exception, (insofar as payments to the A.P.B.M. are concerned, these figures would be unchanged within the Board's financial year ending 31st December, 1958.)

ARTHUR E. BURTENSHAW,
Chairman.

FOREIGN MISSION COMMITTEE OF VICTORIA

Report to General Assembly of Australia through Australian Presbyterian Board of Missions

Work of two year period since the General Assembly of 1957.

1. While the Foreign Mission Committee in Victoria has no direct control of any missionaries, it is gratifying to know that since the General Assembly of Australia last met in 1957 twelve missionaries have gone out from Victoria as a contribution to the World Enterprise of the Church. These are;

Miss M. E. Heard to the New Hebrides
Miss M. S. Steele to the New Hebrides
Miss M. E. Walpole to India
Miss L. G. Walker to the New Hebrides
Mr. Ian Cumming to Mowanjum
Mr. D. B. Godwin to Mowanjum
Mr. N. E. Brisbane to the New Hebrides
The Rev. A. E. C. Collins to Mowanjum
The Rev. A. R. Peerman to the New Hebrides
The Rev. W. H. Edwards to Ernabella
The Rev. A. F. Stuart to Korea
The Rev. J. M. Stuckey to Korea

One honoured missionary, Miss E. W. Dunn, completed her missionary service following her retirement from Korea, to which Field she was sent by the P.W.M.U. of Victoria in 1923.

2. **Fellow Workers**

i. **The P.W.M.U.** Associated with the Committee and with the Board of Missions has been the P.W.M.U., an organisation of more than 10,000 women meeting regularly, some in isolated groups, some in larger town and city groups, all bound together by a common aim—working, sacrificially giving and praying constantly for the work of the Kingdom of God in our midst and in other lands.

Some 500 branches meeting in the afternoons or evenings in many places throughout the State represent a great reservoir of spiritual force and of material assistance.

In the last two years, the P.W.M.U., in addition to its many other commitments, has contributed £10,000 each year to the Missionary quota grant for which Victoria is responsible to the Board of Missions.

ii. The **Mission Bands** have continued their work of missionary education and have made substantial money contributions.

iii. The **Fellowships,** including P.B.A. and **P.G.A.,** have given increasing support. From this reservoir of strong young life we have already received missionaries and look forward to receiving them in still greater numbers.

3. **Finance**

The Committee has borne the comparatively small charge for maintenance of the work among Chinese in Melbourne. The cost of administration has been lightened for the last twelve months by the fact that nd salary has been needed for a Foreign Mission Secretary. The main item of expenditure has been the quota grant to the A.P.B.M. This amounted to £43 440 in 1957 and to £48,492 in 1958. For 1959 the figure accepted was £51,022. The Committee appreciates the efforts of the Board of Missions to keep the Budget from too rapid expansion in these days of spiralling costs.

To meet its commitments the Committee has always submitted to the Stewardship and Promotion Department carefully compiled estimates. These nevertheless have been always cut, sometimes by very substantial amounts. In effect this has meant that the Committee has budgeted for a deficit on each year's working. As an instance, the Budget for 1958 was reduced so that the maximum amount payable under the formula could not ensure a balancing of accounts. Actually the full amount allowable under the formula was paid because of a wonderfully good response by the congregations to the Budget Appeal. The very nature of the Foreign Mission Enterprise does not allow rapid and drastic curtailment of planned expenditure. The Committee is very loth even to suggest that the quota grant asked for by the Board of Missions be reduced; it has therefore goule forward each year and several times has incurred a considerable deficit on the year's working. The Committee has followed the policy of drawing on Reserves instead of accumulating a deficit. Fortunately these have been sufficient for the purpose so that the Committee's accounts are not in debit.

4. The Board of Missions

A number of members of the Foreign Mission Committee are members of the Australian Presbyterian Board of Missions and take their full share of the discussions in Board and Executive meetings which determine the policy and activities of the whole Missionary Enterprise of the Presbyterian Church of Australia.

The Secretary, the Rev. J. M. Stuckey, took two important special assignments from the Board of Missions. These involved a visit to Ernabella and another journey and a stay of some weeks in Korea in the course of which, he, with Miss C. I. Ritchie, Foreign Secretary of the P.W.M.U., engaged in very important discussions and planning with Missionaries and with leaders of the Korean Presbyterian Church. As a result of his experiences and following urgent requests from the Field Mr. Stuckey offered himself for a limited period of service in Korea. The Board of Missions appointed him to Korea and this with other developments necessitated his resignation as Foreign Mission Secretary for Victoria.

During 1958 the Rev. V. W. Coombes was obliged to resign his office as General Secretary of the Board of Missions. The Rev. J. M. Stuckey has been appointed General Secretary, with the understanding that he will take office at the beginning of 1960 following his return from Korea at the beginning of November, 1959.

In the emergency, the Rev. G. Anderson, who was appointed Acting Secretary of the Victorian Foreign Mission Committee, was appointed Acting General Secretary of the Board of Missions with the understanding that he would also give as much time as possible to the work of the Foreign Mission Committee in Victoria. His salary has been a charge on Board of Mission funds.

5. **Office of Foreign Mission Secretary**

Prior to his resignation, Mr. Stuckey carried out a full programme of organising throughout the State. Successful metropolitan and provincial Rallies have been held and much interest stimulated.

Following the calling of nominations from Presbyteries, the Rev. E. W. New was appointed to the office of Foreign Mission Secretary and was inducted by the Presbytery of Melbourne North on 6th August.

6. **Missionary Homes**

"Fernside" Missionary Home has been fully used. The Committee now has pleasure in recording that the two additional flats planned many years ago have now been completed and have been a wonderful help in providing accommodation for missionaries on furlough.

At Lorne the splendid property donated by Miss Dennis and controlled by the Presbytery of Geelong is for the use of missionaries if needed and then for the use of ministers who may require accommodation.

The Committee is glad to be able to make so much accommodation available and hopes that still more may be done in the future.

7. **Aboriginal Auxiliary**

This body of women have worked faithfully to make very substantial contributions to work for the Aborigines. As a result of a campaign to provide a Microbus for use between Mowanjum Aborigines Station and Derby, an amount of £1,200 was handed to the Board of Missions. £100 was contributed toward the cost of a Dispensary for Mornington Island.

8. **The Convener**

The Rev. J. Beatty completed seven years' service as Convener of the Committee. The Assembly agreed that he continue for one year more. The Committee greatly appreciates his whole-hearted efforts to keep before the Church the vital importance of our Missionary Task.

RELATIONS WITH OTHER CHURCHES AND WITH INTERNATIONAL MISSIONARY BODIES

The Board has continued in the rich fellowship of the **National Missionary Council.** Mutual consultation and prayer have been of the greatest assistance to Boards on many occasions. From time to time on an important issue concerning the welfare of native peoples the National Missionary Council has been able to speak a word of authority.

One result of joint missionary activity is the **Pacific Christian Literature Society** which is havivng an increasing influence in many island communities. Another is a considered **Statement on Aborigines** as a guide to Mission Board policies and, it is hoped, of value to other societies and to Governments.

While not the responsibility of the National Missionary Council the **National Aborigines Day Observance Committee** had its origin in National Missionary Council thought and has the Council's whole-hearted support. The second Friday in July and the following Sunday have already come to be regarded by very many throughout Australia as a season when all Australian citizens should check up on their own attitudes to the dark skinned Australians and how they may best be enabled to enter into citizenship and live worthily in security and dignity.

The new Chairman of the National Missionary Council is the Rev. V. W. Coombes who, with others of our Presbyterian Church in all States, has made invaluable contributions to the thinking and activities of the Council.

The National Missionary Council is of course a component of the **International Missionary Council.** Following on discussions at world level on a felt need to bring into a much closer union the International Missionary Council and the World Council of Churches the theme has been much in the minds of all members of the National Missionary Council. As the result of several conferences nearly all Boards have given approval to the proposal to merge the two bodies with the Missionary Councils acting as the Departments of Mission in the Council of Churches. There are now many sovereign Churches in what are still called "Mission Fields." While enriching the fellowship between those who form the World Church the sense of Mission, of sending forth the Word of the Gospel must never be lost.

From consideration of these things the whole question arises of the relation of the Board to the Churches and peoples of the lands where our missionaries serve. At any time our functions and methods of work may have to be adjusted. Changes have already taken place; for instance our missionaries to Indonesia went out as Fraternal Workers. The Board therefore asks Of the Assembly authority to consider the changing phases of ecumenical movement and to bring any necessary adjustments to the attention of the Church.

The **East Asia Christian Conference** was foreshadowed in the last Report to the General Assembly. Following on the decision made at Prapat in Sumatra in March, 1957, to recommend to the Churches that an East Asia Christian Conference be formed to function as an ongoing regional body within the framework of the World Council of Churches and the International Missionary Council the first Assembly of the Conference met in May ⅛1959, at Kuala Lumpur. We stand now with Christian Asia, a fact of extraordinary importance. Four delegates from Australia attended including the Rev. J. M. Stuckey who went from Korea. The Secretariat has been set up with the appropriate continuing Committees. The General Secretary is an Indian (D. T. Niles) and the Secretary for Inter-church Aid, a New Zealander (Alan Brasch).

A United Course of Missionary Training is among the most important matters to be brought to this Assembly. In September, 1957, the Assembly gave authority to the Board of Missions to go forward to the establishment of a **Missionary Training College** where all our missionaries would be expected to attend for a prescribed period before going forth to their appointed Fields. The Board addressed itself to the task and then discovered that there was a possibility of doing something in co-operation with others.

The Methodist Church has a well established Missionary Training School known as the Geo. Brown Missionary Training College. Conversations with the Methodist Overseas Missions Board and the London Missionary Society led on to concrete proposals for a **Joint Course of Missionary Training.** The present College functions in a very fine building in Haberfield. With some further accommodation there will be room for the number of students to be expected in the near future. The agreement reached is that the extra property should be acquired by the Presbyterian Board with some assistance from the London Missionary Society. The cost of purchasing this asset is estimated at £9,000. Careful preliminary arrangements have been made with the expectation that the Course may begin early in 1960.

The Methodist Overseas Mission Board has been most cordial and helpful.

Following on the work of Sub-committees on Curriculum and on Finance a fully representative conference agreed unanimously to the plan submitted. The plan includes the following:

Course of Studies

1. General Course.
   (a) The Bible.
   (b) Theology.
   (c) Area studies—history, culture, contemporary conditions.

(d) Social anthropology and linguistics.

(e) Mission and ecumenical studies: principles and practices of missions, modem ecumenical setting and form of missions, the development of the younger Churches and the changed relationships of Churches.

(f) Supplementary professional subjects and technical subjects such as adult literacy education, tropical medicine and hygiene, audio-visual aids, simple bookkeeping, missionary journalism.

2. For students whose theological or other training has covered elements in the general course the relevant subjects shall be replaced by University or other courses as desired by their Boards.

3. Opportunity will be provided for specific denominational instruction on such matters as the organization and government of the Churches and the regulations under which missionaries are appointed and serve.

Finance

It was agreed:—

(a) That the College accounts be maintained under two separate heads, viz.: Administration and Training Account, and House Account, and that separate budgets be provided accordingly.

(b) That each Board pay a College Fee for each student at the rate of £170 for the standard training course and that an appropriate scale of charges be prepared for any other courses provided.

(c) That students in residence each pay direct to the House Account, an Accommodation and Board Fee at the rate of £5/10/- per week and that missionaries and other resident visitors pay £6/10/- each per week. An appropriate scale of charges will be prepared to cover charges for any children in residence.

(d) That as a compensating adjustment for the disparity in the capital value of the properties made available to the College by the three Boards, interest be credited at 5 per cent, per annum on valuations at agreed figures, and that such interest be a charge against the Administration and Training Account.

If the proposals are approved by the co-operating bodies a Council will be appointed and the Course will go into operation. The Board knows that such pre-service training is greatly needed and is confident that our future missionaries and our work will receive much help.

Home Organisation

The **Secretariat** is responsible to the Board for implementing its decisions. It also is the link between the Field staffs, Board, and the Church. The work is not to be thought of as mainly routine and correspondence. Actually the General Secretary and his colleagues are in a real sense Field Officers for from time to time visits must be made to the 'front line' for discussions on the spot, for personal contacts, giving advice and encouragement, and making decisions. The task of preparing for Board consideration the many problems that constantly arise is a heavy one.

Part of the 'machinery' required is seen in the Regulations under which missionaries work, the constitutions of Station Committees and Fields such as Korea and the New Hebrides. These are not meant to be anything other than lines of procedure that make for smooth and efficient working of the missionary programme. The Constitution for the Korea Field Committee has been completed and accepted. That for the New Hebrides Mission Council has been completed in most details but requires some further discussions between the Sending Committees and the Missionaries.

In the nature of the case there is a very extensive and varied correspondence. The financial aspect alone now means a major assignment.

The work has developed to such an extent that more office space is required. At times the alternative of finding quarters away from the Assembly Hall has been considered. The New South Wales Trustees have now some hopes of making available a little more accommodation, which will somewhat relieve the situation.

Publications.

Publications are important for bringing forward the Missionary Task in a vital way. **"Encounter,"** the quarterly magazine has been published regularly. Its circulation is now about 1,700. We need many more subscribers.

The Annual Booklets ("Unafraid" in 1959 and "The Highest Way" in 1958) have brought to the ministers and people of the Church something of the work done on the different fields and have given some vision of the Task.

"The Record" with an improved format has been published regularly by the Board of Religious Education. The Board of Missions nas each year

contributed to the deficit but it is now hoped that there will be increased circulation with a balanced budget.

Bibles, Hymnbooks, and other publications for the New Hebrides and for Ernabella. Scripture publication—done in collaboration with the British and Foreign Bible Society. In most cases of New Hebrides translations the books are purchased by the people, a substantial refund of the cost of publication.

"Doctor in Korea" by the Rev. E. W. New is a life of the late Dr. C. I. McLaren which has had a good reception in all States, especially in New South Wales and Victoria.

Missionary Rest Homes have been in the news. The Board has no property of its own to use as furlough accommodation for missionaries, It provides certain allowances and is grateful to State Committees for the great assistance given. Victoria has added two new flats to the two already available at "Fernside." Queensland P.W.M.U. has secured "Wairuna" and is able to offer accommodation for three families. New South Wales has approved plans for two flats at Ashfield.

The Rev. V. W. Coombes had a great deal to do with the re-organisation of the Board of Missions. When operations under the new agreement began on 1st July, 1946, he was its first General Secretary. Members of the Board know something, but only part, of the attention to detail, planning for the whole enterprise, organisation of finance, recruiting of candidates, visits to all the Fields as well as consultations with other Boards and with public authorities He acted as Treasurer as well as General Secretary.

From time to time there was concern about the strain of so many duties and personal relationships. Some relief was given by the appointment of an Assistant General Secretary and it must be said that Mr. McDonald's help has been invaluable. Mr. Coombes accepted re-appointment from the General Assembly of Australia in 1957 but early in 1958 it became apparent that he could not continue. As a result the Board accepted his resignation with very great regret and agreed to relieve him as from 31st May, 1958.

It was obvious that the two offices of General Secretary and Treasurer must be separated. Fortunately Mr. Coombes, with his special qualifications in Accountancy, was willing to carry the duties of the financial side of the Board's business. The Board therefore requested him to continue as Treasurer with an adjustment of conditions. He remains a member of the Board and has also been able to take a full share of inter-Church and ecumenical activities.

Appointment of General Secretary. The business of appointing a successor became quite complicated. In the absence of any General Assembly of Australia regulations for filling such an office the Board published a notice of the vacancy in the Church papers of all States and also notified every Presbytery in Australia with a request for nominations. A considerable number of replies were received with a very definite large majority nominating the Rev. J. M. Stuckey. Prior to receiving the replies from Presbyteries the Board had made a decision that Mr. Stuckey should go to Korea for a period of perhaps 18 months in order to help the missionaries with problems that had arisen. Arrangements had been made for carrying on his work as Foreign Mission Secretary in Victoria during his absence.

The Board was faced with the need to make a difficult decision when it became clear that the call of the Church was for Mr. Stuckey as General Secretary. Not only were the requests for his presence in Korea urgent but in addition the Board had an obligation to make the position clear to the Victorian Foreign Missions Committee which in the event of Mr. Stuckey's appointment as General Secretary would desire to take the initial steps at the session of the Victorian Assembly in October for making a new appointment. The Board decided to recommend Mr. Stuckey's appointment at the Commission of the General Assembly of Australia which was to have met in Melbourne during September, 1958. The Board further decided that if at all possible Mr. Stuckey, who left in July, 1958, should remain in Korea till the end of 1959 and that the Rev. G. Anderson take office as Acting General Secretary during the period of Mr. Stuckey's absence. Mr. Anderson took up his duties in July, 1958.

The Commission of Assembly did not meet. It was nevertheless necessary for the reasons given above to make a decision about the appointment. After consultation with General Assembly of Australia officials and knowing that the General Assembly of Australia has declared that in certain conditions the Board of Missions has Assembly powers in its own sphere the Board intimated to Mr. Stuckey that he had been appointed General Secretary. Mr. Stuckey signified his acceptance. The terms of appointment have been made known to him. The Board now asks the General Assembly to confirm the appointment.

The present arrangement is that Mr. Stuckey will leave Korea early in November and take up the duties of his office on 1st January, 1960.

The Deliverance also asks for the reappointment of the Rev. H. F. McDonald as Assistant General Secretary and the Rev. V. W. Coombes as Treasurer on the present terms.

TREASURER'S REPORT

A summary of the Board's financial transactions during the two year period, and of the fluid position at 31st December, 1958, is set out in the audited statements published with this report.

As always, the Balance Sheet does not record the capital values of fixed and movable property controlled by the Board on the several fields. These are donated by the Australian Church (often largely subsidised from non-Church resources here and overseas) for the capital development and establishment of the ongoing church among other peoples. In due course those churches mature and our assets become integrated with their local resources, to be held in trust under national titles which will ensure as far as may be, their continuing ownership and use by our daughter churches. Thus are the overseas churches built up for survival amidst present and future political changes. Also the Australian Church's gifts in property are secured for the indigenous churches by being registered in their own local trust associations. Failing this, such property could be liable to confiscation as "alien" in the event of withdrawal of the Mission for any reason.

As in previous years, the main income of the Board came as Quota Grants from the State Committees and from the John G. Paton Fund Committee. This amounted to £182,273/10/3 for the two financial years under review. With the exercise of unabating watchfulness and carefully calculated management, and with the pursuit of every possible concession (everywhere), the work was maintained and promoted within the resources available. Thus the surplus on the two years was only £86/11/5 on total Australian transactions of £276,908/18/3.

The Board is very grateful to the State Committees and Organisations and to the State Assemblies for their consistent support through the Quota Grants, also for their willingness to increase grants as expanding success in mission and the depreciating pound value, made it necessary.

This factor of consistency is of highest importance. It is not a small thing for the Australian Church to accept commitments and enter contracts with individuals, churches and civil authorities in other lands. Yet such must be done if the work is to be established and developed as the heritage for the new-born churches. Such commitments involve actual or moral obligations which the Board of Missions must honour. Continuity in service and in finance to support that service, is therefore indispensable. When the time comes that circumstances will warrant curtailment of such commitments, withdrawal must in most cases be gradual and with long term notice from the Australian Church.

For the raising of missionary finance, the State Churches are more and more dependent on the budget system. Failure of congregations to fill their budget quotas places a strain on the State Foreign Mission Committees. In every case, knowing the seriousness of financial failure in our overseas and Aborigines operations, State Committees have chosen to meet the accepted quota grant to the Board of Missions, even though they themselves have thereby been obliged to incur a deficit.

On the whole Exchange Control regulations have been applied sympathetically to the Board's applications for foreign currency for overseas remittances. Losses by exchange have been very slight. Nevertheless the instability and deterioration of certain local national currencies has embarrassed our work and has called for special representations to authorities and to alleviating measures by the Board of Missions.

In all fields as the Church grows, the indigenous church members are accepting increased financial responsibility, often to an extent of self-sacrifice rarely met with in Australia. The Board has encouraged this trend within reason. In India it has been possible to reduce by annual progression, the grant from Australia towards the support of the many-sided institutional work of the Indian Church. The savings thus effected through growing Indian self-support, are being made available to the Church of South India for new evangelistic outreach. Thus the Australian contribution remains the same, but because of greater sacrifice and effort by Indian church members, it is being made to serve an even wider evangelistic endeavour.

The national economy of South Korea is precarious, being steadily bolstered by injections of foreign aid. Bifurcation of the land at or near the 38th Parallel prevents restoration of local financial stability. As a consequence there are many unreal situations which greatly trouble the Korean people and the fast-growing Korean Church. Nevertheless Korean Christians press forward with evangelistic zeal and readily carry a heavy load in the support of their Church and its widespread activities. For this reason the Board of Missions has been able to re-establish a very worthwhile co-operation with the Church in Korea without calling unduly on Australian resources. Nevertheless, some extra costs will need to be incurred if we are to reach and maintain the goal of missionary assistance authorised at previous sessions of the G.A. of A.

Funds for necessary capital development, which are not provided under the budget system, have been in short supply. Some legacies have been most helpful, as also have been some substantial earmarked donations. In some cases the Board's capital expenditure has been heavily subsidised by Government grants in aid both in Australia and overseas. It is hoped that more capital funds will be provided under stewardship re-organisation within the Home Church.

CONCLUSION AND CALL TO THE CHURCH

There is an Addendum which deals in detail with consideration given to the matter of missionaries' salaries. The Clauses of its suggested Deliverance are included in the main Deliverance which can therefore be taken as a whole

The task is very great. Although the problems are serious the possibilities are without limit. Mission is a word much used in Stewardship campaigns and in any consideration of the World Church. Our Church's responsibility is to make its greatest possible contribution in prayer, in personnel and in supplies. Therefore the call is to every member of the Church for complete committal.

JAS. BEATTY,
Acting Convener.
GEO. ANDERSON,
Acting General Secretary.

ADDENDUM

Missionaries' Salaries and Allowances

1. THE PROBLEM

In 1948 the G.A. of A. approved "Regulations for Missionaries" including basic salaries and allowances. These were varied in 1951. From time to time in subsequent years the General Assembly authorised the Board of Missions constantly to review living costs on the several fields and during furloughs, and to adjust appropriate allowances so as to bring the total payments to missionaries annually to a figure suited to all circumstances. This was always to be done within the resources to be available to the Board of Missions.

Accordingly the Board has collected information frequently and has reviewed rates on an average, annually. Factors considered included the following:

1. **Cost of living adjustments in Australia.** From a considerable volume of data it was considered that changes in living costs on all fields presented a general resemblance to variations in Australia as determined by the Commonwealth Statistician. Missionaries' composite salaries comprising fixed basic rates and variable standard cost of living allowances were adjusted accordingly.

2. **Special Conditions in each Field Locality.** The particular circumstances **in** each field of work were constantly observed through several channels. In some cases additional Locality Allowances were added to meet the cost overburden peculiar to each area.

3. **Transport Costs to Isolated Areas.** In the cases of the New Hebrides and the seven Aboriginal stations in remote places in Australia, the Board has met the cost of freight, handling and insurance on Missionaries' requirements indented from Australian capital cities. Where the Board has been able to secure wholesale or other concession purchasing agreements, these facilities have also been extended to individual missionaries.

4. **Local Amenities.** In some areas, more particularly on the Board's Aborigines stations, station primary produce such as milk, meat, vegetables and fuel are available to missionaries without cost. The Board has no obligation to provide these. They are made available almost constantly as local supply permits.

5. Classification of Missionaries. Following time honoured custom as still practised by major mission boards of other denominations as well as most Presbyterian boards across the world, missionaries' salaries have been regarded as an appropriate living grant quite unrelated to earning capacity in normal community life in the homeland. Accordingly single men and single women receive a little more than half the amount paid to a married man. In general these rates apply equally to all missionaries whatever their professional qualification and experience and without distinction based on responsibility carried. A small increment is given after completion of three years field service and again on completion of eight years service.

6. **Children's Allowances.** Missionaries on Australian Aborigines Stations receive child endowment. Those overseas receive a similar grant paid from Board funds. Where children are separated from parents for education purposes, a grant of £96 per annum is made for each child.

7. **Stipends paid to Ministers and Deaconesses at Home.** These vary considerably as between State Assemblies. Missionaries are appointed from all States and join a single fellowship of service without discrimination. The Board of Missions draws its financial resources from all States and all missionaries are equally in the service of the Australian Church and are paid from the Australian Church's missionary funds. The Board has ever respected the judgment of State Assemblies and their respective committees, in fixing grades of stipends for ministers and deaconesses. Because these vary so widely across Australia, the Board has carefully endeavoured to relate missionary stipends to an approximate Australian average.

8. **Relationships with Governments.** Towards the maintenance, training and nurture of Aborigines, State Governments pay to the Board quite large annual subsidies. These are calculated on budgeted costs. In the same field localities, such Governments have their own technical workers employed on neighbouring projects. Salary rates for these are carefully fixed and are subject to arbitration and award. Many of our technical missionaries in qualifications and work are in the same category as these Government employees. Governments have the right to question station budgets submitted for Government grants, when such include missionaries' emoluments above what is paid in Government service in the same area. This is particularly so when the Board provides furnished housing and the cost of maintenance of same is included in the budget.

9. Relationships with other Mission Boards. Periodically the federal executives of Australia's denominational mission boards exchange information and compare missionaries' conditions of service and remuneration. Consistently the Presbyterian Board has maintained the highest overall rates — in some cases, much higher than others.

10. **Relationships with the Younger Churches.** Our missionaries are fraternal workers within the framework of the independent indigenous churches. They work among local nationals who must needs manage with a much less expensive way of living. Indigenous church leaders and ministers are conscious of the existing disparity between their stipends and those of their missionary brother ministers living in the same community and engaged in the same common task. For comparison it is here recorded that the heavily work-burdened Bishop of Madras under whom our Australian fraternal workers function, recently had his salary raised to the equivalent of £400 Australian per annum. The Board of Missions is thus faced with complex policy problems of major importance, which call for comparison of missionaries' salaries not only with ministers and deaconesses in Australia, but also with their counterparts in the younger churches within which they labour. In the common setting of the Gospel imperative applied to peoples in circumstances other than our own this question of comparable emoluments of brother workers is of high significance and has not passed frequent notice and penetrating comment.

11. **The Church's Capacity to Pay.** The General Assembly of Australia has instructed the Board of Missions to undertake and administer certain fields of missionary work. International and inter-racial commitments involve contracts and undertakings into which the Board enters on behalf of the Australian Church. To fulfil these accepted obligations a minimum number of missionaries must be constantly engaged. Failure here can result in serious financial reverses in institutional and station enterprises and leave our friends of other races in desperate plight.

To meet the expense so incurred to support the given number of missionaries, the Board of Missions depends on State Assembly quota grants. The Board may therefore adjust missionaries' salaries and allowances only within the total quota commitments of the State Assemblies.

II.—THE PRESENT POSITION

(a) Concerning Ordained Ministers' stipends, action taken by State Assemblies to 31st May, 1959, would seem to be approximately as follows:

	Qualifying Stipend	Minimum Stipend	Basic Stipend
(Manse also provided)			
Queensland	£900	£1000 to 1100	£1200 to 1300
New South Wales	850 to 890	1050 to 1121	1300
Victoria	913	1013	1261
Western Australia	—	902	1196
Average	863	1031	1222

Mean Average Minimum Stipend and Basic Stipend: £1126.

(b) Concerning Deaconesses' Stipends, similar action approximately reveals:

	Stipend without Accommodation
Queensland	£600
New South Wales (average)	600
Victoria	612
Average	604

(c) Concerning married Home Missionaries under regular employment Assemblies' action indicates approximately:

	Stipend (Manse also provided)
Queensland (average)	£753
New South Wales	846
Victoria	840
	813

(d) Concerning Ordained Missionaries, action taken by the Board of Missions has resulted in the following average position:

(Furnished Manse provided)

	Field Salary	Furlough Salary
Married		
Korea	£1134	£1104
India	1116	1104
New Hebrides	1080	1104
New Hebrides (Vila)	1164	1104
Australian Aborigines	1008	1104

(Note: The above are rates after 8 years service. The figures in new appointment are the above less £48, and after 3 years service, the above less £24.)

Single

(Furnished Home provided on field, rent allowance on furlough)

Korea	750	750
India	750	750
New Hebrides	726	750
Australian Aborigines	702	750
Indonesia	726	750

(Note: The above figures would be less £36 on appointment and less £18 between 3 and 8 years service.)

(e) Concerning Deaconesses, Teachers, Nursing Sisters, Board of Missions rates are:

(Furnished Home provided on field, rent allowance on furlough)

Korea	630	630
India	630	630
New Hebrides	606	630
Australian Aborigines	582	630
Indonesia	606	630

(Note: The above figures would be less £36 on appointment and less £18 between 3 and 8 years service.)

(f) Concerning Technical Assistants with responsibility, Board of Missions rates are:

(Furnished Home provided)

	Field Salary	Furlough Salary
Australian Aborigines	924	1020

It is worthy of note that the total remuneration paid by Government (without accommodation) to responsible Carpenter-builders and responsible Driver-mechanics in the Thursday Island area is £991 and £995 respectively. It is not feasible to expect that Government subsidies to the North Queensland stations will provide for payments to missionary technical assistants above these figures.

Ill—THE PRESENT PROPOSALS

Because of depreciation of the Australian currency and other factors, the basic salary rates fixed by the General Assembly in 1948 and 1951 have become unreal. It is now proposed that new basic rates should be fixed as follows:

Married Missionaries £1008 + £24 (3rd year) 4* £24 (8th year) = £1056.
Single Men Missionaries £690 + £18 (3rd year) + £18 (8th year) = £726.
Single Women Missionaries £570 4- £18 (3rd year) 4- £18 (8th year) = £606.
Married Technical Assistants
(1) With high responsibility £876 4- £24 (3rd year) 4- £24 (8th year) = £924.
(2) With limited responsibility £840 4- £24 (3rd year) 4- £24 (8th year) = £888.
Single Technical Assistants
(1) With high responsibility £636 4- £18 (3rd year) 4- £18 (8th year) = £672.
(2) With limited responsibility £600 4-£18 (3rd year) 4-£18 (8th year) ∑= £636.

In addition to the above all married missionaries should receive £96 p.a. Furlough Allowance during furlough residence in Australia and all single missionaries a similar furlough allowance of £48 ρ.a.

The Board should at its discretion, take local conditions on each field into consideration from time to time and make an adjusting provision as Locality Allowance. In addition where necessary, a Hill Accommodation Allowance may be granted at the rate of £12 p.a. for each adult and £6 ρ.a. for each child.

On the above basis present day total salaries and allowances for missionaries with eight years' service would be:

		Field Furlough
Korea		
Married Missionary (2 children)	£1176	£1152
Single Man Missionary	774	774
Single Woman Missionary	654	654
India		
Married Missionary (2 children)	1164	1152
Single Woman Missionary	642	654
New Hebrides		
Married Missionary (Vila)	1212	1152
Married Missionary	1128	1152
Single Man Missionary	750	774
Single Woman Missionary	630	654
Aborigines		
Married Missionary	1056	1152
Single Man Missionary	726	774
Single Woman Missionary	606	654
Married Technical Assistant (higher)	924	1020
Married Technical Assistant (lower)	888	984
Single Technical Assistant (higher)	672	720
Single Technical Assistant (lower)	636	684
Indonesia		
Single Man Missionary	750	774
Single Woman Missionary	630	654

All of the above workers have basically furnished accommodation provided free on the field and either furnished accommodation or a Rent Allowance during furlough.

Outside Australia, Children's Allowances similar to Australian Child Endowment are paid, and also £96 p.a. Education Allowance for each child living away from home for education purposes.

In the case of New Hebrides and Aborigines Stations, freights, insurance and landing charges on all missionaries' personal living requirements are met by the Board of Missions.

JAS. BEATTY,
Acting Convener.

GEO. ANDERSON,
Acting General Secretary.

NATURE AND FUNCTIONS OF THE MINISTRY (Min. 131)

The General Assembly of 1957 instructed the Committee to bring to the next Assembly a statement on the New Testament and Reformation bases of our conception of the Ministry which are as follows:—

The New Testament

There are two different questions which may be asked:

1. What forms of ministry existed in New Testament times?
2. What is the teaching of the New Testament, in its parts as a whole, about the ministry?

1. The Historical Question

On the first of these questions there is considerable difference of opinion, not only as to the answers to be given, but also as to the value of those answers when found. Some would hold that it is possible to discern a clear pattern of ministry within the Church of New Testament times; and would also assert that the pattern which emerges after the first period of apostolic activity provides a precedent on which to base the subsequent order of the Church's life. For these, to bring the Church's order into conformity with the Word of God means to bring it into line with this New Testament precedent. For them the Presbyterian form of Church government is the closest approximation in our own day to the New Testament pattern.

Others would take the view that no clear pattern of ministry is discernible in the Church of New Testament times; and that modern investigators tend to find what they want to find—episcopal, presbyteral or congregational elements —in the Church of that period. This they would hold is not surprising as the range of time and space covered by the New Testament documents is considerable; and the documents themselves are relatively few in number, and not for the most part designed to answer this question. They would hold that historical scepticism at this point, far from being regrettable, should be driving us to a more adequate way of using the New Testament witness to God's purpose and will for the proper ordering of the Church's life. They believe that it is an essential mark of reformed Churchmanship always to be bringing the whole life of the Church including the Presbyterian form of Church government to the bar of judgment before God's Holy Word as witness is borne to it in Scripture.

It is important not to minimize the difference between these two viewpoints which reflect within the Presbyterian Church a widespread difference also apparent within almost every other Christian denomination. Almost every tradition within at least Western Christendom has those within it who seek to rest their order on 1st century precedents, and those who would say that the Scriptural witness in matters of Church order is not primarily concerned with the details of what happened within that century but sets forth a theological understanding of the relation between gospel, Church and ministry which speaks a word of judgment upon the practice of the Church of all ages.

Having drawn attention to this we should not wish, however to exaggerate the differences which are apparent among us, as elsewhere. All would hold that Jesus Christ in His earthly life chose certain men who were with Him in a special relationship of responsibility to Him, of guardianship of His words, and of authority in Israel as she would be reconstituted by His death and the vindication which would follow. All would agree that from the beginning Israel was reconstituted, as the Christian Church, with institutions—ministry and sacraments—appropriate to the life which she was now to live between the Ascension of her Lord and the final consummation. All would agree that wherever the apostles went they set the Church in order, so that with ministers and/or ministries the gospel might be preached to the end of the earth and the end of time, and the faithful gathered in fellowship around the apostles' teaching and the sacraments of baptism and the Lord's Supper. All agree that the Ascended Lord did not leave Himself without witnesses who would re-present Him as the Word of Life in and through the life of the Church. All agree that the Spirit dwelling in the Church separated men to the preaching of the gospel. On how this was done, and in what variety of ways

there is room for differences in historical judgment: that it was done is a matter of common observation by men of faith.

2. The Significance of the Ministry.

The ministry is then one of the given facts of life in the Church. The New Testament is chiefly concerned not with its forms but with its significance. A fuller grasp on its significance will lead to a reformation of its life. It is not possible here to do more than draw attention to a few points in the full and rich teaching of the New Testament about the ministry.

i. **Jesus Christ the definitive Minister**

Jesus Christ, risen and ascended Lord is the primary minister in the Church. His ministry is definitive; all others are derivative (Mk. x:42-45). The New Testament certainly speaks of certain men as apostles; but Jesus is "the apostle and high priest of our confession" (Heb. iii:l). He is "the good Shepherd" (Johnx:ll) who will bring other sheep into the fold (16); he is "the chief Shepherd" (I Pet. v:4) to whom all earthly ministers are answerable at his appearing (cf. I Cor. iv:l-5); he is "the Shepherd and Bishop of your souls" (I Pet. ii:25).

For the New Testament witness the Church lives between the first and last appearing of Jesus, but in the continual although hidden presence of her risen and living Lord. He is Prophet, Priest and Shepherd-King in and over His Church.

ii. **The Ministry of the Holy Spirit**

The supreme gift of the ascended Christ to His Church is the Holy Spirit (Acts ii:33). Nowhere is this more vividly stated than in the book of Acts, of which it has been well said that "the chief actor is neither Peter nor Paul but the Spirit who increases and strengthens the Church (ix:31), who inspires the resolutions necessary to maintain its unity (xv:28), who. establishes and guides the apostles and evangelists in their missionary enterprises (iv:8; vi:10; vii:54; x:19; xiii:2-4; xx:24), who establishes in the Church necessary ministers (vi:6; xx:28), who issues prophetic warnings (xi:28; xxi:4-ll)" (P. H. Menoud). The teaching of Paul points in the same direction, as the torah did with old Israel; but the difference between the ministry under the Spirit and under the law is radical (II Cor. iii-vi, cf. Gal. iii:2-5). The Spirit enriches the Church with His gifts (I Cor. xii).

There are then two ministerial agencies of which we must take account before we dare to speak of the Church's ministers: the ministry of the glorified Christ, and the ministry of His Spirit in the body, the Church; and these two are ultimately one. No earthly minister creates this ultimate reality; he can only serve it.

iii. **The Twelve**

In view of a tendency to dismiss the Twelve as (historically) a temporary institution in the life of the Church it may be as well to examine afresh the New Testament understanding of the theological significance of the Twelve.

(a) They are described as men of the last days, eschatological men. Jesus, says Mark, "appointed twelve (a) to be with him" (i.e. to be the companions or entourage of the Son of Man); (b) "and to be sent out to preach" (i.e. to announce as heralds the coming Kingdom); (c) "and to have authority to cast out demons" (to take part in the last great conflict between the heavenly angels and the demonic powers)—iii.14. The eschatological significance of the Twelve is vividly expressed in two independent sayings, one distinctive of Matthew (xix:29), the other of Luke (xxii:28-30). It may be that in the earlier days three separable strands of the gospel tradition suggest that their significance derives from their relation to the last hour.

It would be foolish to dismiss this as having no significance for our understanding of the permanent characteristics of the ministry of the Church. The minister in the Church, by means of Word and Sacrament, draws the first and the last hour of the new age into judging, saving relation to Christ's people: here-and-now the Word of judgment and salvation is pronounced.

(b) The Twelve are also presented as original witnesses and custodians of the faith. Special emphasis on this role is to be found in the Luke-Acts; but there is also indirect evidence in the Pauline epistles of the value which the primitive Church attached to this function. According to the author of Acts men could only live safely within the Church as long as they continued in the Apostles' teaching and fellowship and in the Church's eucharistic worship

(ii:42)—and for the author of Acts the apostles (with the exception of the two references in Chapter xiv) always means the Twelve. "They kept the centre secure; but Acts will not permit us to think of their role as static. Their ministry had a centrifugal tendency. 'The Twelve stand at the centre of Israel and radiate towards the Christian world" (J. L. Leuba). The Twelve themselves have not survived down the century till they can be heard in person by the reader of Acts; but their message has, and their emissaries have sealed their message with their blood, and have gone into Judaea, Samaria and to the end of the earth. In the appointment of the Seven, in the gathering of Barnabas and Saul into the work of the Gentile mission, in the establishing of the Churches with orderly oversight in each, Acts sees a succession in the message, in the messenger, and above all and through all a continuing activity of the Holy Spirit. Thanks to this dynamic, successive activity, the believers of a later day have been touched by God's grace.

The Twelve then speak to us not only of an original and temporary office in the life of the Church, but also of a succession which they began. It is not only a succession of ministers, however, because there is a succession of activity by the Holy Spirit and for the purpose of proclaiming the same message. Presbyterian ministers in our day do well to value more highly the succession in which they stand; but they can only do so safely if they are also recalled to a sense of dependence upon the Holy Spirit for the validity of their calling and work, and if they are the more preoccupied with the message which they proclaim that it should be truly and fully apostolic.

(c) We owe to the Gospel according to Matthew a third view of the Twelve, one of peculiar interest in our inquiry; that of the Twelve as a type of the Christian Ministry. Taking the section (ix:35-x:42) in which Matthew sets forth the call of the Twelve and the mission charge we observe:

(1) The appointment of the Twelye is brought about by the need of evangelism. The saying about the harvest (ix:37f) is found in Luke as part of the mission charge itself (in that case to the Seventy, Lk. x:2). In Matthew **it** is transferred to a position which will make clear the essential function of the Twelve as evangelists.

(2) Although the mission charge begins with the words which recall the original occasion (x:5-6), the mission to the lost sheep of the house of Israel, the charge as it proceeds leaves the original occasion behind and envisages the work of Christian missionaries in the Gentile world of the second half of the first century. This is important for our purpose because it suggests that for 'Matthew' writing about A.D. 85-100 the apostolic man was the missionary: not a stationary officer of the Church, but one with a roving commission and primarily evangelistic responsibilities. One might go further and say that Matthew suggests that such a one will have no special honour but will rather be despised and as often as not rejected.

iv. **Paul the Apostle**

(a) Paul an apostle by 'revelation.'

This is the Pauline equivalent of the delineation of the Twelve as 'men of the last days.' Paul speaks in Galatians of how he was taught the gospel "by revelation of Jesus Christ" (i:12), of how it pleased God "to reveal His Son in me" (16), and how he went up to Jerusalem "by revelation" (ii:2). His great argument in defence of his apostolate is that it came not by instruction from man but from God. Of the content and purpose of this call, and of the implications of it he uses the strange word 'revelation.' It seems wise to see in this word the same shade of meaning as is apparent in Paul's other uses of it. It is predominantly (perhaps wholly) an eschatological term: see esp. Rom. xvi:25-27; I Cor. ii:7-10; Phil, iii:15; II Thess. i:7, ii:3,6. The mystery hidden from all ages and to be uncovered at the last day has in *an* anticipatory way been brought to light in the gospel and in Paul's commission to preach that Gospel to the Gentiles. The eschatological reality which has previously been a mystery is the new unity of mankind in Christ. This unity is to be realized anticipatorily in the fellowship of Jew and Gentile in the Church and is made effective by Paul's preaching. Paul himself is indeed a sign of the gospel which he preaches: "It pleased God to reveal His Son in me."

This is perhaps a more dynamic view of what it means to call an apostle an eschatological man than was apparent in the view of the Twelve as eschatological figures. Here we may be touching on something which is permanently true of the apostles' successors, the apostolic ministry. Around the preaching of the apostolic message by the apostolic minister there is gathered the first fruits of a reconciled humanity.

(b) Paul the Apostle, witness to the risen Lord.

There can be no doubt that Paul regarded himself (a) as a witness of the risen Lord; and (b) as a custodian of the Church's tradition. So much has

been made of these points lately that there is no need to repeat it. In I Cor. ix:l he explicitly appeals to this vision as constituting his apostleship alongside that of others: "have I not seen Jesus our Lord?" And in I Cor. xv:8 he associates himself with the witness cited in the primitive message, His preoccupation with what he had received and handed on has been so much stressed that it scarcely needs development.

(c) Paul's apostleship as the type of ministry of the new covenant.

The whole of Paul's dealings with the Church in Corinth are instructive for our purposes. He exerts authority from without, not as an authoritarian **diktat** but as one seeking the obedience of the Christian mind and conscience within the local scene. He loves the Corinthians and labours with them in order to make them subject not to himself but to Christ. When the tension has been resolved and reconciliation effected he writes at some length in II Cor. iii-vi:10 of the ministry of the new covenant. .

Paul's ministry was not one of self-commendation, in spite of all that he had suffered from the Corinthians. Nor is it one that rests on men's commendation: he doesn't travel around with letters of commendation: e.g. they (the Corinthians) are not in a formal relationship to Paul, but are **living** witnesses to the effectiveness of the gospel which he preaches, which is written on their hearts (i.e. is the promised new covenant relationship of Jer. xxxi:33). It is of this new covenant that Paul is a minister.

v. The Pauline Teaching about the Ministry in its relation to the Church

Three passages are of decisive importance here:

(a) I Corinthians xii:4-31. Paul's starting point here is unity. First the unity of the Godhead. There is one Spirit, one Lord, one God (4-6): the. Holy Trinity stands at the centre of our awareness. But there are varieties of charismata, of diakonia, of energising gifts. In particular the one Spirit does not eliminate the variety of manifestation of this activity in different, persons (7,11): then follows (8-10) a number of examples including healing and miraculous powers but fairly heavily stressing articulate, intelligible and intelligent speech. The assumption of the whole passage, as Dr. J. A. T. Robinson has pointed out, is that the many represents the one; the. fellowship of believers, the body, represents Christ. The consequence of its being a body is that different members must have different functions: and difference in function does not mean difference in honour.

It is in this context that Paul makes his assertion that God set in His Church apostles first, second prophets, third teachers, then miracle-working, then charismata of healing, helpful deeds, a capacity for administration. Three things are fairly clear here:

(i) that God gives to the church the people and capacities which are necessary for the proper functioning of the body.

(ii) that Paul is not giving an exhaustive list of necessary persons and qualifications, but is resuming in a more precise way his illustrative list from verses 8-10 above.

(iii) that both persons and gifts are necessary to the proper operation of the divine Body, but they are not equally to be found in every part: these gifts nevertheless are not apart from but in with and for the Church.

(b) Romans xii.4-9 develops a similar argument. Again Paul starts with the assumption of the unity of the body; again what has to. be established. is the diversity of the charismata; and again "to Paul, the Spirit, suggests primarily function and activity, rather than office" (C. K. Barrett). This time Paul draws attention to the necessity and value of sober prophecy, inspired but intelligible speech; to the communication of the gospel by teaching and 'paradosis'; to the service of the needy and works of charity; and to the maintenance of order, "presiding with zeal" (8).

(c) Ephesians iv:7-16; as in the other cases "the recognition of the whole is to St. Paul the starting-point for the consideration of the position Of the individual parts" (J. A. Robinson). As in the case of the verses from I Cor. xi Paul proceeds to the point at which our chief interest lies from the assumption of the unity of the Spirit and the One Body, the one Lord and the one baptism the one God and Father of all. From the triune God the grace falls on each, and does so fully: "the grace according to the measure of the gift of Christ." Every man has received the full grace of Christ. This leads to the central wonder of the ascension of Christ, stressed by a misquotation from the O.T. Whereas Psalm 68:19 presents Yahweh's triumph as marked by receiving gifts from men, this triumph of our Lord is marked by the giving of gifts to men.

These gifts include that of apostles, prophets, evangelists those who are pastors and teachers. The correct interpretation of these terms and of the

phrases which follow them is a matter of some discussion between good exegetes but for our present purpose it is perhaps sufficient to note the stress laid upon the ministry as the gift of the ascended Christ. He gave: the personal pronoun is emphatic. And whether the purpose of these gifts is to equip the saints (i.e. the whole Church) for the work of the ministry, or whether the work of ministry is the function of these persons, the end remains the same: the building up of the new corporate Man in Christ Jesus.

To summarize the Pauline teaching we quote Professor J. M. Barkley:

> "The dominant principle of the ministry in the N.T. is that of the manifold grace of God, and the relation of all these varied ministries to the Body is expressed from two points of view. In I Cor. 12 and Rom. .12, the Church is the recipient of the fulness of the divine gift of the Spirit, and within the organism various members are given particular functions. The ministry may be said to come into being through the Church. In Eph. 4, on the other hand, the ministries are given by the Lord to the Church for the upbuilding of the Body. The stress here is on the gift of the ministry to the Church. The Church may be said to come to her fulness of growth through the ministry. These two views are complementary, not contradictory. The gifts, though special to certain members of the Church, are possessed by the Church as a whole. Thus in the N.T. the ministry of the Word and Sacraments is a divine gift to the Church, and is an integral part of her organic life. It is a ministry within the Church, exercising, in the name and by the authority of the Lord Jesus Christ, the King and Head of the Church, powers and functions which are inherent in the Church as His Body."

It has only been possible to isolate some of the more important strands of N.T. teaching about the ministry. Other parts of the N.T., such as the Pastoral Epistles, contain valuable instruction on how a minister ought to behave. For the light which these epistles and other N.T. writings throw on the significance of ordination we now turn.

Ordination in the New Testament

Prayer with the laying on of hands was the means adopted by the apostles and the Church in New Testament times for the setting apart of men into the ministry of the Church. The number of instances actually recorded in the N.T. is small, and the purposes for which it was done were varied. In Acts vi:6, whilst the traditional interpretation (based on the Western text) attributes the laying on of hands to the Apostles, according to the remainder of the textual evidence the people lay hands on the Seven and set them apart before the Apostles, as the Levites were set apart and offered to God before the tabernacle in the Old Testament (Num. viii:9,10). In Acte xiii:3, Paul and Barnabas were set apart by this means to be a special mission, to. be carried out on the part of the community. II Timothy i:6 suggests that Timothy had been ordained by the laying on of Paul's hands; and that thereby the younger man had received a supernatural gift, which has now to be kindled up, fanned into full flame. To live by this ordination-gift is to live with courage in bearing witness to our Lord, and in not being ashamed of His apostle: in other words ordination is to the setting forth of the apostolic faith in Jesus Christ. I Timothy iv:12-16 stresses again the relation between the ordination-gift and the function of preaching and teaching the people. It may also suggest that the ordination has been a corporate act of the presbyterate (no doubt along with Paul, perhaps with Paul presiding), but this is not quite certain ("the laying on of hands of the presbytery" could mean "the laying on of hands to the presbyterate," i.e. ordination to the eldership). It would appear, from I Timothy, v:22, that Timothy subsequently had the power of laying on hands; but whether that particular verse refers to ordination or to the act of receiving the penitent by the act of blessing, as the context suggests, is difficult to determine.

Sparse though these references are, we can however with confidence make a number of points:

i. The apostles established in the Churches ministers who were to have oversight over the people, and in some sense share the apostolic labours (cf. for instance Acts xiv:23, II Cor. viii:19) and there is no good reason to doubt that they did so by prayer and the laying on of hands.

ii. The means by which men were thus set apart were different from those which had obtained in the case of the apostles themselves. They had been consecrated to their task by their participation in the Last Supper and by the appearance to them of the Risen Christ. For the appropriate way of setting others apart they turned to the Old Testament: the laying on of hands. Thus witness was borne both to the discontinuity between apostle and subsequent minister (the apostle's office is unique to one period in the Church's history),

and to the continuity between apostle and subsequent minister (witness was borne that as God had been with Moses so He would be with Joshua, as He had set apart and been with the apostles so He would be with their successors).

iii. Ordination sets a man in a special relationship of responsibility to proclaim the Word and teach the people.

iv. The Act of ordination conveys a spiritual gift, or better, the gift of the Spirit appropriate for the office now to be performed. It is a supernatural act in which the ordinand is now set forth before God in His power and for His service.

v. In that they are ordained by the laying on of hands of the apostles ministers share in Christ's drawing into Himself in consecration of the Eleven at the Last Supper. Perhaps, as has been suggested, the practice of the early Church of conducting ordinations in the context of eucharistic worship derives from this insight. The ordained man has his life taken up into the sacrificial ministry of Jesus Christ.

Summary of N.T. Teaching

1. The primary minister in the Church is the Risen and Ascended Christ.
2. The supreme gift of the Ascended Christ to His Church is the Holy Spirit, who dwells in andguides the Church, enriching her with His gifts.
3. The Ascended Christ has equipped the Church with ministers: their titles, and even to some extent their functions, may have varied from time to time and place to place; but there are certain marks or norms to which a Biblical understanding of ministry will conform.

   i. It derives from the call of God in Christ, and is rendered authentic by the separating work of the Holy Spirit in the life of the Church. No man lays hold of the ministry by his own choice. "You have not chosen me but I have chosen you." The triune God calls and holds a man in the ministry.

   ii. It has a corporate character; we note the frequency of the plural, the Twelve the apostles, the Seven, Presbyters, governors, healers, teachers, and personal pronouns used are normally plural. No man is a minister of Jesus Christ apart from other men who hold the same ministry.

   iii. The ministry and the Church are interdependent; no ministry apart from the Church and no Church apart from the ministry. Or, to put it positively: "all ministries are functions exercised by the Body of Christ through organs which are organs of the body"; and, the Body is built up by the work of the ministry.

   iv. The ministry, fulfilling its function of setting forth the Word by preaching and Sacrament, bears witness to men of the decisive character of the moment in which they stand: this **is** the hour of judgment and salvation. The ministry points to the Word spoken in the past (to which definitive witness is now borne in Scripture) and to the hour which is yet to be and in doing so brings men face to face with the living Lord with Whom they have to do.

   v. The ministry stands in succession to and in unity with that of the original witness of the apostles. This is an affirmation of faith which can neither be proven nor refuted by historical observation alone, for the continuity and unity is preserved by Christ the Lord of the Church and by the abiding Spirit. The Church bears witness to and preserves this continuity and unity in the laying on of hands in ordination.

   vi. The ministry has a centrifugal tendency: it takes the gospel out from the centre of the Church's life into the world, from Jerusalem to the ends of the earth. Essentially the minister is neither prophet, priest nor ruler, but a minister of the gospel of Jesus Christ, the Prophet, Priest and King; but by God's mercy Jesus Christ may through His ministers plead' with men, Be reconciled to God.

The Reformation

The reformation being essentially a rediscovery of the Gospel of Christ breaking free from extraneous medieval accretions, necessarily resulted in a new conception of the Ministry of that Gospel as the special witness to the Word of God.

1. The Commission

The writings and pronouncements of the sixteenth and seventeenth centuries leave no doubt that in the minds of the Reformed Fathers the Ministry is a gift from the Lord of the Church to His Church. It is not that they

overlooked the fact that a ministry is given the Church in her corporate capacity, but any view that failed to emphasise that the Ministry is a divine ordinance, and not an expedient by which the people sought to fulfil the Church's corporate commission, falls short of the Reformed tradition. The distinction of the Ministerial Order from the Priesthood of believers is expressed as follows in the Second Helvetic Confession: "The Apostles of Christ indeed call all believers in Christ priests, but not by reason of a ministerial office, but because through Christ all who are faithful, having been made kings and priests, are able to offer spiritual sacrifices to God. Accordingly, there is a great difference between priesthood and ministry. For the former is common to all Christians, as we have just said, but the same is not so with the latter. And we have not removed the ministry out of the midst of the Church when we have cast the papistical priesthood out of the Church of Christ." Calvin states that "the ministry of the Word is not a contrivance of man, but an appointment made by the Son of God . . . They who reject or despise this ministry offer insult and rebellion to Christ its author" (Commentary on Ephesians 4:2). After quoting Eph. 4:11 in the Institutes, Calvin goes on: "Whoever, therefore, studies to abolish this order and kind of government of which we speak or disparages it of minor importance, plots the devastation, or rather the ruin and destruction of the Church. For neither are the light and heat of the sun, nor meat and drink, so necessary to sustain and cherish the present life, as is the apostolical and pastoral office to preserve a Church on earth" (IV/3/2). This emphasis is compressed in the Genevan Catechism, when, referring to the Ministers of God, it describes them as "messengers and ambassadors of God, to whom it is required to hearken as to Himself, and we consider their ministry is a commission from God necessary to the Churcn." This high view of the Ministry is embodied in the following century in the Westminster Confession of Faith when it declares: "Unto this catholic, visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto." (xxv:3; cf. the almost identical statement in "The Form of Presbyterial Church Government"). This statement, clearly based on Eph. 4:1 Iff, implies that the Ministry, alongside the Word and Sacraments, is equally given to but not derived from the Church. The Presbyterians maintained that the Ministry is derived from Christ, not through the membership of the Church, as in the view of the Independents, but through the succession of the ordained ministry. The Provincial Assembly of London, in 1654, declared that the functions of the Ministry as a choice legacy of Christ, are exercised "as in the place and person of Christ" (Part 1, p. 76). Such striking statements are made by those who, not overlooking the ministry of the Church herself as she faced the world, realized that the Church is equipped for her great task through the work of the Ministry given by her Lord.

2. The Functions

The Ministry, subject to the Word, as the servant of Christ, exists for the edification of the Church. In contrast to the medieval conception of a sacerdotal priesthood offering the sacrifice of the Mass, the Reformers conceived the primary function of the true Ministry as a preacherhood presenting the Word. Thus arose an emphasis on an educated ministry, for whilst it was not necessary for the medieval priest to be educated, his main duty being the repeating of certain fixed formulae in the offering of the Mass, sacred learning was necessary in some measure for the Reformed Ministry if a man was going to preach worthily. Along with the office of preaching there came authority for engaging in the associated function of administering the Sacraments, as also the other varied functions of the office. In medieval practice, on occasion, upon the grounds of supposed necessity, laymen and women were permitted to administer Baptism. The Reformers, however, rejecting any mechanical doctrine of baptismal regeneration, held that the necessity could never arise for the Sacrament to be dispensed by any but a Minister. Hence, throughout the Reformed Churches, it became a strict rule that Baptism, and also unquestionably the Lord's Supper, were to be administered by Ministers. Since along with the Sacrament must also go the Word, these Ordinances could be rightly dispensed by none other than Ministers who were the only authorised preachers. Calvin, in the Genevan Catechism, puts the matter quite clearly: "The administration both of Baptism and the Lord's Supper is confined to those to whom the office of teaching is committed. For the two things, namely, to feed the Church with the doctrine of piety and administer the Sacraments are united in an indissoluble tie."

The varied and manifold functions of the office of the Ministry are thus comprehensively set forth in "The Presbyterial Form of Church Government": "It belongs to the pastor's office, to pray for and with the flock, by preaching the Word, according to which He is to teach, convince, reprove, exhort, and comfort . . . To administer the Sacraments . . . To bless the people from God . . .And he hath a ruling power over the flock as pastor." This is vividly and concisely put in "Jus Divinum Ministerii" thus "He (i.e. Christ) gave unto his ministers that which he gave to no earthly monarch, the keys of the kingdom; he committed to them the word of reconciliation, he made them stewards of the mysteries of God, and watchmen over the precious souls of his people." (Preface.)

3. **The Order**

The Reformers and their successors came to conceive of the episcopate as being exercised by presbyter-bishops **in solidum** in the Presbytery and thus no longer, as in the medieval Church, gave the episcopate an individualistic expression in a single bishop. The parity of the ministerial order is expressed by Calvin who employed the name bishop, presbyter or pastor indiscriminately and affirmed that he did so "on the authority of the Scripture which uses the words as synonyms" (Institutes IV/3/8). The doctrine of ministerial equality is clearly stated in the Gallic and Belgic Confessions. The Second Helvetic Confession, which was accepted and endorsed by the Church of Scotland in 1566 (the year of its origin) asserts: "There has, moreover, been given to all ministers of the Church a like and equal power or function. Certainly from the beginning, bishops or presbyters have governed the Church in a service shared together; nobody has set himself above another, or has usurped for himself an ampler power or dominion over his fellow bishops." This conception of ministerial parity is assumed in the Second Book of Discipline in 1579 when it identifies "the office of pastor, minister, or bishop," the office of Superintendent established . in the First Book of Discipline (1560) (which bears some resemblance to a modern Methodist superintending minister) appearing somewhat as a temporary expedient until the Church became further organized. The doctrine of ministerial parity is further implied in "The Presbyterial Form of Church Government" (1645) when it declares that ordination is at the hands of "those preaching presbyters to whom it doth belong."

Parochially the Reformed Minister bears some resemblance to the ancient Ignatian bishop for "it is characteristic of the Reformed Church Order," states G.S.M. Walker, "that every Pastor or Minister of the Word, should be treated as a Bishop, and that every local Congregation should be governed by such a Bishop with the assistance of a Session of Elders and a Court of Deacons" (SJT, VIII/3/246). Hence when the Presbyterian ecclesiastical idiom is translated into that of the Episcopalian, "the minister must be called, not a parish priest, but a parish bishop" (ib. p. **238).**

4. **Ordination**

Ordination is the act whereby Christ renews from one generation to another the Ministry given by Him to His Church. It is Christ who calls to the Ministry. It is Christ who ordains, and the Church acts only in obedience to Christ. The "Call" is essential to the Reformed conception of the Ministry. But this "inward and individual Call" must be tested by the "exterior and corporate call" of the Church through the acceptance of the candidate for the Ministry, the training and examination of candidates and by the ultimate call which a particular congregation or the General Assembly extends to him. Thus the Reformed Church never ordains "in general": but only where there is a call to serve in a particular charge or office. The importance of the "Call" in both inward and outward aspects cannot be overemphasised, because it is the conviction of the Reformed Church that the Ministry is Christ's appointment, His gift to the Church and that Ministers receive their call from God in Jesus Christ. Ordination is thus the recognition of the call of God to certain office in the Church, the setting apart of a person to perform certain functions within the Church, to the glory of God⅛ and the giving him his commission and authority in the name of Christ to perform those functions. While the Reformed Church never ordains without a call to a certain charge or office, ordination to the Ministry is never to the ministry of a particular congregation or to a certain task within the Church, but to the ministry of the whole Church of God, though the sphere of authority to administer the Word and Sacraments must be within the discipline of his own communion.

Who Ordains?

Just as it is Christ who calls so it is Christ who ordains to the Ministry through the Presbytery which acts in His name, by His authority and for Him. Though the General Assembly may authorize ordination it does not itself perform the act of ordination but commissions a Presbytery so to do. Ordination is conferred by "those preaching presbyters to whom it doth belong," acting upon the resolution of the court as a whole and orderly associated for such an act. They must have behind them the authority of the whole Church. Bishop Leslie Newbigin puts it this way: "Ordinatioq is thus a point at which the relation between the two dimensions of the Church's existence becomes vividly clear. In it the Church acts in her true character as a society constituted by the union of her members in faith with the ascended Christ. In this faith she sets before Him the man she believes that He has called, and she lays her hands upon him in the act of prayer that Christ may bestow upon him the commission and the grace that are required. And in the faith that He hears and answers, acting as His instrument, she commits to the ordained man the authority to act as minister of Christ to the Church .... Her act is a prayer to Him to act (for He alone can give what is to be given) and her prayer is an act which is thenceforth recognized as an act of the body of Christ in all its consequences (for His will is to be done upon earth). The man so ordained is not merely the representative organ of the Church. He is the representative of Christ to the Church, possessed of the authority to speak and act for Him to His Church" ("The Reunion of the Church," pp. 162, 163).

What is conferred in Ordination?

Because Christ is the Principal Agent in ordination He confers upon the one ordained the commission and authority to act and speak in His Name. He is Christ's Minister to His Church, not merely a minister recognized by the Church. This is recognized by our form of call whereby the calling congregation promises the one called "all due respect, encouragement and obedience in the Lord," a promise that is repeated at every ordination and induction. But because in the process which culminates in ordination the initiative is with God, the act itself is a distinct means of grace whereby Christ enters with the one ordained into what Oman would call "a gracious personal relationship" in a special way so that he is given the strength to perform those functions to which he has been called. And further, because of this same Divine initiative and solemn setting apart, ordination does establish a special and insistent responsibility upon the one ordained to minister for life and places him under the discipline of Christ through His Church, a discipline exercised by Presbytery and the Higher Courts of the Church. A Minister is always under authority.

The Laying on of Hands

Ordination is by. prayer' and the imposition of hands by those already ordained to the ministry of the Word and Sacraments. The reason for this practice appears to be not only that the practice is scriptural; but to ensure that the Ministry is renewed through the ordination of presbyter by presbytery and to emphasise that this ordinance draws its origin from the Apostles and its authority from Christ.

Non-theological Factors and the Functions of the Ministry

The General Assembly of 1957 instructed Presbyteries to give consideration to the present grave situation occasioned through the enroachmerit of administrative, educational and social activities upon the fulfilment of the proper functions of the Ministry of the Word and to report any suggestions for the remedying of this situation to the Committee by 31st December, 1958 (Min. 80/3). Although no suggestions, as indicated, have been forthcoming, the Rev. A. L. Burns and Hector Harrison of Canberra have on behalf of the Committee done considerable preparatory work on some non-theological factors that are influencing the conception of the Ministry in the changed place of the Church in the modern community. It is recommended that the Committee report on the subject to a later session of the General Assembly.

Ministers in Other Occupations

The Committee was instructed by the General Assembly of 1957 to consider the subject of the employment of ministers in other than ecclesiastical work in the light of the standards of the Church. In the later Middle Ages it was common for bishops to become high Officers of state, learned clerks became civil servants and monks in the lower ranks stone masons

and wine-makers. The Reformation, however, with its emphasis on learning, and preaching and pastoral oversight, conceived of the ministerial office as requiring full-time service. The Scottish Assembly of 1565 declared: "we en no wayes think it lawfull that sick as once put their hand to the plough, sali leave that heavenlie vocatioun and returne to the profane world, for indigence or povertie . . . Lawfullie they may never change their vocatioun." In similar strain the French Disciplines of 1571 declared that "those elected to the Ministry must understand that it is for life, unless they are lawfully discharged by the Provincial Assembly." The Standing Orders Committee of the Victorian Assembly in its report of 1949, after careful consideration of the question of ministers entering other vocations came to the conclusion that "it would seem improper to grant leave to a minister to enter another vocation except in very special cases of temporary infirmity and where effective and continuous contact between the minister and the Presbytery which is to maintain discipline over him is assured" (BB. p. 254). This is the traditional position but the changes of the twentieth century may require of the Church a reconsideration of the relationship of the Minister to society. This ought to be considered in relationship to the non-theological factors mentioned above and will thus be dealt with at a later stage.

Ordination of Ministers of Other Denominations

As to the question of the ordination of ministers entering the Presbyterian Church from other denominations (Reference of General Assembly, 1954, Min. 250) further consideration requires to be given to Presbyterian doctrine in relationship to what has been commonly regarded as the Congregationalist-Baptist conception of the minister as an executive of the congregation, and in view of the important article by Professor J. M. Barklay (SJT, June, 1958) of the difference between the 'presbyter' in the Presbyterian Church and the Anglican 'presbyter' as a delegate of the bishop who does not hold the episcopate 'in solidum' with the bishop. These matters both raise the questions of the intention of ordination and who is the ordaining authority. It is recommended that the Committee report on the subject to a later session of the General Assembly.

Ordination of Women

The last General Assembly, arising from an overture from the Presbytery of North Sydney, referred the question of the admission of Women to the Ministry and Eldership to this Committee for investigation and report (Min. 81).

The changed position of women in modern society, large accelerated by two world wars, through their introduction to the industrial, professional, political and other spheres, has generally raised the question of the status of women in the Church with respect to the holding of ecclesiastical office. The question of ordination to the Ministry, in particular, raises important issues which have frequently given place to acute differences of opinion, as indicated for instance in the current controversy in the Church of Sweden. Generally speaking it may be said, that Churches which stress Catholic tradition, such as the Church of England, have never seriously entertained the conception, whilst Churches representing the radical wing of Protestantism, such as the Congregationalist, have widely admitted women to their ministries. The Presbyterian Church, as representing a via media between these two positions, has throughout the world reflected a wide diversity of oipnion on the subject. Thus, whilst the Presbyterian Church, U.S.A. (Northern) legislated in 1957 for the ordination of women to the Ministry, the Church of Scotland (which has twice in recent years declined to admit women to the eldership) has never ecclesiastically considered the proposition. Increasingly it is being recognized that the subject of the ordination of women to the Ministry raises many serious questions, not only of a practical nature, but also with respect to the nature of Biblical authority and exegesis (particularly in relation to the Pauline writings) and bearings on ecumenical relationships and Christian unity. The great complexity of the subject has recently been indicated by the Anglican woman writer, Miss M. E. Thrall, who in coming to an uncertain conclusion, following a study of the Biblical evidence, comments that controversy on the subject has, relatively speaking, only just begun and that "no doubt a great deal more theological discussion would be necessary before the question could be regarded as conclusively settled one way or the other" ("The Ordination of Women to the Priesthood," p. 114). In view of the difficulties and the importance of the matter (indicated by the increasing corpus of literature on the subject), the Committee, which during the last two years has been necessarily preoccupied with more general con-

siderations, recommends that it be directed to bring a comprehensive report on the whole subject to the next session of the General Assembly.

As to the admission of women to the Eldership, this concerns the status of an office which does not come within the direct purview of this Committee. The Committee, therefore, regrets that it has been unable to present a report on the matter but it would recommend that, in view of the renewed interest in the subject since the last rejection of the proposal by Presbyteries in 1948-51, the question be again remitted to State Assemblies and Presbyteries to ascertain if they are in favour or otherwise of the admission of women to the office of the Eldership in the Presbyterian Church of Australia.

The Committee

The General Assembly in 1957 appointed the Rev. Professor J. D. Mccaughey Convener of the Committee but, owing to his being subsequently appointed to another Assembly position entailing heavy responsibilities, he was unable to assume this position, although he has continued to give the Committee very considerable assistance. It is recommended that the Committee be reappointed as in the Deliverance.

R. SWANTON,
Acting Convener.

PUBLIC QUESTIONS (Min. 118)

The Reformed Church in the secular community has consistently witnessed against two dangers—Erastianism and Monasticism. By the former it would be absorbed into the machinery of the State, by the latter it would be withdrawn from the normal life of men. At no point is this witness keener than in determining the extent to which matters of public interest should be the concern of Christian discipline. It is the conviction of this Committee that Public Questions should be directly related to the essential purpose of the Church's mission in the world. Neither intrusion into the legitimate multifarious activities of society, nor retreat into other-worldly seclusion will meet this situation. In so far as any Public Question assumes moral significance, the Church is bound to declare the witness of the Gospel in regard to it. Some public Questions are relevant to the mission and message of the Church, some are purely political and topical, while others are in the nature of public gossip. Wise discernment, based on the guiding principles of the Church's standards, brings into clear relief the relevant issues calling for the Church's testimony. Motions from the floor of the House by notice, while clearly within the rights of members, often involve the Assembly in matters far removed from the Church's true functions.

Matters referred from the Last Assembly. BB 1957, Mm. 119

Instructions to convey to the Government the resolutions of the Assembly on persecution of Protestant minorities in Colombia and Spain, and the Native problem in South Africa were obeyed. The general tenor of the replies was to the effect that the Charter of U.N.O. reserves these matters as domestic concerns of the countries involved. This official verdict leaves unaltered the fact that the oppression continues unabated. In Spain the Reformed faith is still proscribed. In Colombia, since 1948, the roll of persecution reveals 114 Protestant killed, over 200 Protestant missionary schools closed by Government order, 47 Churches and chapels destroyed by fire and dynamite, and 40 others closed, sealed, or confiscated. The contrast with the treatment of the Reformed Church in Hungary is obvious,. and calls for a stern protest from the Assembly on behalf of our brethren.

Careful study of the Native problem in South Africa (which was raised by notice of motion in the last Assembly) has led the Committee to believe that the view therein expressed was ill-advised, and in fairness to both State and Church convictions should be re-drafted.

The Committee gave attention as requested to the "pastoral role of the Minister and Congregation towards the Alcoholic and the drug addict and their families." The term "alcoholic" refers to any person whose health and business suffers through mastery by the craving for alcohol, and generally includes "drug addict," though expert opinion concurs in the view that addiction to the habit-forming drugs is not a major social problem in Australia. There is no doubt that Alcoholism has reached alarming proportions in this country, and hence the burden of this report is directed primarily to it. In many cases the first difficulty is that of the patient's gaining insight—the awareness of their

addiction and of the need of treatment. Creating this awareness can often be a valuable contribution by a Minister to the patient's cure, but calls „for determination, perseverance, and understanding. (Although the word "cure" is used, it is acknowledged that many claim that no permanent cure is ever achieved.)

1. **The Attitude of the Minister and Congregation**

Any suggestion of an attitude of disgust, censure, or "holier-than-thou" expressed or **implied** (even by facial gesture) is fatal. The attitude should be one of sympathy, understanding, and a genuine desire to help. Obviously the first step is the presentation of the Gospel—the effort, through prayer and persuasion, to get the patient to become a penitent by a complete personal surrender to Jesus Christ. Should this be ineffective, the patient should be referred through the local doctor, for' expert attention which will be of various kinds, depending on the type of addiction—it may be A.A., the Alcoholic Foundation, hospitalisation, or psycho-therapy. Determining this question is a matter for an expert.

The importance of pastoral care during the whole period of treatment cannot be too highly stressed and, generally, is much appreciated by the psychiatrist or institution carrying out the treatment. So far as practicable, a close liaison between them and the Minister should be maintained.

2. **The Pastoral Care of the Family**

Action by the Minister and Congregation to relieve any distress, emotional or material, due to the patient's illness, is so obviously necessary that it hardly needs mentioning. It should be stressed that where one or both of the parents is an alcoholic or drug addict, the emotional tension between the parents is bound to be reflected in the behaviour patterns of the children. Generally the curing of emotional problems in young people up to their early teens is effected by the cure of the parents, although severe emotional stresses may need special correctives, e.g. play therapy. Children from their middle teens considered to be sufficiently emotionally unstable to need treatment may require "depth therapy" or its short cut derivatives (always assuming the prior presentation of the Gospel). The Session, and the Sunday School teachers of such children should be made aware of the position, for in most cases these children are problems in both Day and Sunday Schools. A knowledge of their background will always lead to sympathetic handling, rather than censure and unwise punishment. The Minister, Sunday School Teachers, and Church folk can often act as foster parents while parent treatment is proceeding. It is a moot point whether the Minister should advise the public school of the situation, although it is felt wiser to do it. A pastoral attitude of genuine interest and care for these people cannot be too highly recommended, and times out of number proves to be a factor of vital importance in their recovery.

The instruction under Min. 219 (6) must be admitted to be a gigantic assignment, and came into the Deliverance by notice of motion. After strenuous efforts the Committee found it impossible to establish the sub-committee called for in the motion, chiefly because responsible scholars, competent to express considered judgments on the cosmic range of the problem, could not be persuaded to devote the time necessary to their formulation. Nevertheless the Committee has not neglected its duty to study and report.

The key-note of the motion is struck in the term "vast changes," and the Committee began at this point. The Twentieth Century swept down upon mankind in a tidal wave of change from the thought-forms and action-patterns inherited from previous centuries far back into history. To see this process as a whole, while so intimately involved in it, is more a Divine than a human prerogative. Yet one may venture a summary of the main features in the following terms:

1. From Nineteenth Century Individualism to Socialism. *

Scientific advance based as it is on universal principles, must deal with Man rather than with men. The demand, issuing from clamant need, to raise the standard of living throughout the whole of society, had to be met by measures as wide as the need. Hence the re-emergence of the Welfare State as a practical pattern of society, and its acceptance by mankind in many diverse forms indicates that it is here to stay for a long time to come.

2. From Pastoral and Personal skills to Technology.

This is predominantly a Scientific age. The Industrial Revolution replaced handtools and the craftsman with machinery and the engineer. Man's effective mastery over natural resources burst into the realm first of the manufacture

of commodities, and from that point has continued to penetrate into every phase of human life and endeavour. From Man we appear to be moving towards the Robot.

3. From the Moral Responsibility of the Individual Conscience to Mass Concepts of Right and Wrong. The re-writing of the Moral Code, which unsuspected by the average man, goes on apace today, may be called the Moral Revolution of our time. New virtues and crimes inconceivable to our fathers and to some of us, are daily being enunciated.

4. From Religious to Humanitarian Ideals of Conduct and Theory.

The God of Revelation is obscured by Deified Man. The fear of God has yielded place to the fear of consequences. As a strange sop to the rigour of Science, Humanism has found support as the new religion of the age. Pragmatism, the philosophical child of Utilitarianism, is the "mortal god" of the "godless good."

5. From Absolute to Relative Standards in Culture and Art.

"Where there aint no Ten Commandments," there are the ten thousand regulations of arbitrary authorities. The curious^ phenomenon of modern cultural life is not its confusions, its wierd medley of opposing canons —for this is no new thing—but its fanatical belief in confusion. A thing of Beauty is no more a joy forever, it is merely a thing, and its number is Legion.

If this is a reasonably valid summary of the modern world, the international and social relationships of mankind must be deeply penetrated with the combined effects of these "vast changes." To assess the magnitude and ultimate goal of the onward sweeping forces is the task of an Olympian mind not as yet evident anywhere on the human level. Yet despite this incalculable decision, the further task is imposed of discovering its pertinence to fundamental Christian doctrine. Here the whole field of the Church's Standards is brought under review. It would be a deep comfort to know that there is any approximation to agreement as to what is fundamental and Christian in doctrine. But assuming as we must that the received Standards have not suffered change, one is entitled to ask whether the Church is to judge the situation, or be judged by it? If human civilization has gone on the march to regions unknown, must the Church also strike its tents and move out into the wilderness? Are we bound to produce a scientific Church, or a redeemed world? Precisely to what doctrines are the changes to apply? — God? Man? Sin? Salvation? The Church? Immortality? et seq.? Or is it otherwise, i.e. that the Truth which the Church has hitherto believed she holds is to be applied to the changed world?

The Committee came frankly to the view that while a strong case exists for a review of certain aspects of theology, the Church's mission in this age has not changed from that committed to it by its King and Head, i.e. to preach the Gospel to every creature. For it is evident that one change the world needs desperately has not been wrought in it. The material re-organization of the contemporary order has not and never can change its moral life, until it is won to the obedience of the Gospel. God loves the world of the Twentieth century as truly as He loved that of the First. Man is no nearer to God in the glow of an electric bulb than were his ancestors in the flicker of a tallow candle, except the grace of God enter into him. Many terrifying facts point to the ominous possibility that by reason of his pride in his electric bulb, he may be even further away from God. If for no other reason than that the Assembly may have the opportunity to discuss these points, the relevant clause is offered in the Deliverance.

Full details of the Divorce Bill, made available to the Committee by courtesy of Sir Garfield Barwick, were studied in the light of the Church's Standard. It is believed that the proposed legislation will strengthen the bonds of marriage, and retard the granting of "easy" divorce. Uniformity in the matrimonial jurisdiction of the Commonwealth safeguards for the offspring of sundered marriages, and recognition . of Marriage Guidance Councils, together mark the Bill as a reform long needed in this country, and should be welcomed by the Church. It is hoped that the next step will not be long delayed, i.e. the enactment of a uniform Marriage Law as provided in the Constitution. Irritating anomalies between State laws will, it is hoped, be removed in the new Federal enactment.

Other matters considered in the Committee may be mentioned briefly. They include the convening of a Summit Conference and the Nuclear Weapon problem, Pensions and the Means Test, and the need for closer attention to Temperance education, and the preservation of the sanctity of the Lord's

Day. It was resolved to move for the reappointment of the existing Committee with its functions as heretofore, but to request authority to co-opt six members in addition to the State Committee to broaden the scope of the A. of A. Committee.

H. MacNEIL SAUNDERS, Convener.

RECEPTION OF MINISTERS (Min. 47)

The Executive of the Committee met six times in Sydney to receive reports from the College Committee regarding ministers whose petitions were granted by the last Assembly and to consider fresh petitions.

Certificates of Status were granted to the following:
Rev. Wallace Kirkby, M.A., B.Sc., now at Emmanuel College, Brisbane.
Rev. R. H. Bootle, Th.L., now minister at Croydon Park, Sydney.
Rev. D. M. Campbell, B.A., now minister at Coffs Harbour, N.S.W.
Rev. W. Peck, now in Victoria.

Certificates of Status were also granted to the following:
Rev. R. L. Thaden, from the Presbyterian Church of the U.S.A., inducted at Ulverstone, Tasmania.
Rev. J. W. Foster-Anderson, M.A., from the Church of Scotland, inducted to the Western Group Charge, Western Australia.
Rev. H. C. Spijkerboer, from the Netherlands Reformed Church, inducted to Norman Park, Brisbane.
Rev. C. J. P. Mackaay from the Netherlands Reformed Church, inducted at Perth, Western Australia.
Rev. D. C. K. Tsai from China inducted to the Chinese Church, Sydney.
Rev. W. J. Bramley, from the Church of Scotland, inducted at Fingal, Tasmania.
Rev. R. Hume, M.A., from the Presbyterian Church of Ireland, inducted at Berriwillock, Victoria.
Rev. R. I. C. Davidson, from the Church of Scotland, inducted at Wavell Heights, Queensland.

Rev. **D. C. Gray** (Min. 142 B.B. 1957). Reports were received regarding his work and it was agreed that the Executive recommend to the full Committee that the Assembly be asked to make a decision.

Rev. D. E. Pickering (Min. 147 B.B. 1957). Reports were received regarding his work and it was resolved to recommend that the petition be not granted.

Petitions have been received from the following:
1. Rev. J. L. Roncero, Spanish Evangelical Church.
2. Rev. G. S. Sasdy, Greek Orthodox Church.
3. Rev. A. J. Beard, Congregational Union of N.S.W.
4. Rev. S. V. Dodson, L.Th., Anglican Church.
5. Rev. G. A. Csorsz, Hungarian Reformed Church.
6. Rev. C. J. Weston, Baptist Union.
7. Rev. R. L. Maddigan, Anglican Church.
8. Rev. R. M. Robinson, L.Th., Baptist Union.
9. Rev. G. C. Johns Rees, Congregational Union.

1. REV. JOSE LUIS RONCERO VASQUEZ, Diploma in Theology. Age 29. Ordained by Nathem Presbytery, Spanish Evangelical Church. Wife an Australian. (Recommend: that the Executive be empowered to deal with the Petition when documents are completed.)

2. REV. G. S. SASDY, priest in Greek Orthodox Church. Age 45. Well known to Victorian members of Committee. (Recommend, on advice of Victorian members, that the petition be granted, and that he be required to attend for two years at the Theological Hall, Melbourne, pass in fifth and sixth year work and in Polity, meanwhile fulfilling the Home Mission requirements.)

3. REV. ALWYN JOSEPH BEARD. Age 55. Married with son and daughter. Short ministry in Congregational Union. (Recommend: that the Executive be empowered to deal with the Petition after a preliminary year in Home Mission service ending 3Oth September, 1960.)

4. REV. SIDNEY VICTOR DODSON, Licentiate in Theology. Age 51. Married with two children. Church of England in Australia. (Recommend: that the Petition be granted, with two years in a Theological Hall to the satisfaction of the Faculty, meanwhile fulfilling Home Mission requirements.)

5. REV. G. A. CSORSZ. Age 35. Married with two sons. Hungarian Reformed Church. Insufficient knowledge of English. (Recommend: that the Executive be empowered to deal with the Petition when a sufficient command of English has been obtained.)

6. REV. CLIFFORD JOSEPH WESTON. Age 29. His wife an Australian. Born in India. Baptist Union. (Recommend: that the Petition be granted, provided that his present year of study in the Theological Hall satisfies the Faculty, and that he be given a Reading Course in 1960 under the direction of the Faculty, meanwhile fulfilling Home Mission requirements.)

7. REV. REGINALD LESLIE MADDIGAN. Age 31. Anglican Church. Very brief ministry. (Recommend: refer to full Committee after a preliminary test in Home Mission service.)

8. REV. RALPH MACLEOD ROBINSON, Licentiate in Theology. Age 29. Married with three children. Baptist Union. Trained teacher. (Recommend: that the Petition be granted provided that his present year of study in the Theological Hall satisfies the Faculty, and that he be given a Reading Course in 1960 under the direction of the Faculty, meanwhile fulfilling Home Mission requirements.)

9. REV. GARETH CEREDIC JOHNS REES. Age 47. Married, one son. Congregational Union. Bom in Wales. (Recommend: refer to full Committee.)

W. Cumming Thom, Convener.

RELATIONS WITH OTHER PRESBYTERIAN CHURCHES (Min. 36)

1. 18th General Council, Sao Paulo, Brazil. By the time this report is presented to the Assembly the 18th General Council of the World Presbyterian Alliance will have met in Brazil. The attendance was approximately the same as at Princeton 1954. The meeting of the General Council coincided with the 100th anniversary of the establishment of Presbyterianism in Brazil. A considerable amount of preparatory work for the Council has been carried out under the direction of the Reverend Lewis Mudge, the Theological Secretary, who wrote a study book on the theme of the Council entitled "The Servant Lord and His Servant People." This Study Book has been used in most parts of the Presbyterian world during the past few months. An Australian edition was printed and is being widely used by Bible study groups in our congregations. Dr. John Mackay, President of the Alliance, one of the outstanding leaders of the Presbyterian world, has given five years of distinguished service to the Alliance. He has recently retired also from his important office of President of Princeton Seminary, U.S.A. It is understood, however, that he will continue his writing and that a book on the Presbyterian Church will shortly come from his pen. Two delegates, Messrs. N. F. Nelson (Queensland Director of Christian Education) and A. H. Batchelor (Manager Presbyterian Book Shop, Brisbane, Qld.) attended the 18th Council under appointment by this Committee.

2. World Presbyterian Alliance. Dr. Marcel Pradavand has now completed ten years as General Secretary and continues with unabated vigour to maintain and strengthen the links between the more than 70 member churches of the Alliance. Two new appointments to the staff in Geneva were made—the Rev. Lewis Mudge as Theological Secretary, and the Rev. Niall Watson, who is Editor of "Presbyterian World."

New Churches admitted to the Alliance in 1958 were the Presbyterian Church of the Cameroons (Africa); the Korean Church of Japan, Asia; the Cumberland Church of the U.S.A.; and the Evangelical Church of Spain reaffirmed its membership. In 1959 two Churches were admitted—Liberia, West Africa, and the "Christian Churches of Central Java." The latter has a baptised membership of over 30,000, made up mainly of former Moslems. This is of special significance as it is well known that Moslem communities are those in which Christian missions usually make least progress.

"The Reformed and Presbyterian World" now has a circulation of over 11,000.

3. **1959 Celebrations.** 1959 has been a year of emphasis on the Latin origins and the growth of the Reformation in Latin areas, with the 400th anniversary of the establishment of the Academy (now the University) of Geneva; the 400th anniversary of the establishment of the General Synod of the French Reformed Church; and the 400th anniversary of the Definitive Edition of the "Institutes of the Christian Religion" by John Calvin.

These events were celebrated on a large scale in May-June, 1959, and culminated in the recognition of the close connection between the University and the Church, together with the Dedication of the restored Calvin Auditorium in Geneva. The Very Rev. Dr. J. R. Blanchard attended these celebrations as the officially appointed representative of the Australian Church.

A Message to our Fellow Christians after 400 years was prepared by an international group representing many Reformed and Presbyterian Churches throughout the world, appointed by the Alliance. This has already received wide circulation and copies of it have been sent to all the Ministers of our Church in Australia. The work of translation of Calvin's writings continues, some of the most notable being the translation of the Institutes into Portuguese. It is expected that the 600 hitherto unpublished sermons by Calvin will shortly appear in book form. This is being made possible by the enthusiastic leadership of Dr. J. McCord, the newly appointed President of Princeton Seminary.

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4. **The Fourth Centenary of the Reformation in Scotland.** The Church of Scotland is to hold a special meeting of the General Assembly in October, 1960, to celebrate the establishment of the Reformation in Scotland. This event has particular significance for Commonwealth and American Presbyterian Churches, and it is anticipated that our several State Assemblies will take appropriate action.

5. **Colombia and Spain.** Continued concern has been felt throughout the Presbyterian world because of oppressive measures and in some cases actual persecution of our brethren in Colombia and Spain. Religious freedom for evangelicals in Spain has practically ceased to exist. In Colombia, we are glad to report, there has been a considerable improvement in recent months, but the story of these two countries in the last ten years is a painful reminder of the continuing need for vigilance on the part of those who believe not only in religious but every type of human freedom.

Owing to a breakdown in health, Mr. Norman Nelson returned from the U.S.A, before the meeting of the General Council of the World Presbyterian Alliance. Mr. Batchelor also returned. Thus we lost our representation at the General Council meeting.

G. RENFREY, Convener.

THE SACRAMENTS AND SEASONAL OBSERVANCES (Min. 163)

By way of introduction the Committee reminds the Assembly of the following references as background to this report, viz., G.A.B.B. 1954, Overture VII, p. 183, and Minute 249, p. 51; G.A.B.B. 1957, Report p. 164, and Minute 250, p. 61.

A. From a survey of the replies received from presbyteries in answer to the Committee's questionnaire, the Committee finds

(i) that there is substantial evidence of the variety of theory and practice to which Overture VII, 1954, refers, and that on occasion the differences are radical.

(ii) that there is general concern over the whole question of the doctrine and celebration of the sacraments, and to a less degree over "seasonal observances."

(iii) that many differences of practice regarding the sacraments have their origin in differences and confusion over the doctrine of the sacraments.

(iv) that Rule 203 regarding baptism has been unknown to a number of ministers.

In view of the present confused position in the Church in Australia, and bearing in mind the world wide theological concern regarding the doctrine and practice of the sacraments, the Committee believes that before any authoritative statement such as that proposed for the guidance of the church can be adequately prepared it is necessary to establish very much more clearly

what is the doctrine of the sacraments which the Presbyterian Church of Australia holds and teaches. Not until there is much greater clarity and unanimity at this point can there be adequate direction regarding practice.

The Committee is very conscious that many practical considerations, both in replies from presbyteries and in Committee deliberations, lead back inevitably to basic questions of doctrine, not only of the sacraments but also of the church and the ministry, which first require resolution before any real advance can be made.

The Committee believes that this special and important task should receive the attention of the best trained minds of the church in this field, especially of the teachers of the Church, and that therefore the whole matter before this Committee should be referred at this stage to a committee with much greater capacity to deal with the fundamental questions of doctrine involved. The Committee on the Nature and Function of the Ministry naturally suggests itself both because it satisfies this requirement and also because the doctrine of the ministry is inseparable from the doctrine of the sacraments and the doctrine of the church. (Should the Assembly approve this suggestion the Committee on the Ministry might become known as the Committee on the Church, Ministry and Sacraments.)

For the immediate future until further competent study and report can be made this Committee suggests that the Assembly give direction as set out in the deliverance in Clause 3.

B. In replies on "seasonal observances" the questionnaire revealed general definite disapproval of the frequenr occurrence of "special Sundays."

Most ministers recognize the Christian Year, the main seasons of Christmas, Good Friday and Easter being generally observed, while Advent, Epiphany, Lent, Ascensiontide, Pentecost and Trinity Sunday are observed quite widely in greater or less degree. It is clear that, without any desire to carry observance beyond these seasons, many presbyteries and ministers favour greater emphasis on the observance of the Christian Year as a valuable aid towards the more complete and mature knowledge, faith and worship of the church. TΠe suggestion of a Manual for the Christian Year suitable for use in congregations was brought forward, and the Committee suggests that the Committee on Aids to Devotion be asked to consider the possibility of such a manual for approval by the Assembly.

C. In regard to the possible addition to the order of service for infant baptism brought forward at the 1954 Assembly and referred to this Committee (Minute 253), the Committee while in sympathy with the concern behind the suggested addition feels that it would be inappropriate in this form in the order of service. It considers that the main burden of it is best presented in interview with the parents before the baptism, in giving them suitable literature to read and study such as Milligan's "The Sacrament of Baptism" (Church of Scotland booklet), and in the normal course of preaching and teaching on baptism.

D. Observations on the provisions of the Directory for Public Worship for Baptism and the Lord's Supper. (These observations were prepared by the Rev. Prof. D. S. Hopkirk, a member of the Committee.)

In looking for guidance regarding the terms of this overture one naturally turns to the Westminster Assembly Directory for Public Worship. W. Beveridge in his "A Short History of the Westminster Assembly" says that "at the present day worship in Presbyterian churches is conducted to a very large extent on the admirable lines of the Westminster Assembly's Directory." While it may be true that the Act of Parliament recognizing the Directory was annulled at the Restoration and no civil authority in Scotland has acknowledged the work, nevertheless, it has been repeatedly recommended by General Assemblies and continues to be our principal guide.

Taking first, then, **Baptism** as regards

1. Time and place of observance and
2. Preparation and obligations required of participants

these points may be observed.

The Directory recommends that there should be no delay in the administration of the sacrament. It is not to be administered in private places but in the place of public worship and in the face of the congregation. The child is to be presented by the father or, if he be necessarily absent, by a Christian friend. Before the baptism instruction is to be given regarding the institution, nature, use and ends of the sacrament. These are given in detail but it expressly states that the minister has liberty of expression "as the ignorance or errors in the doctrine of baptism and the edification of the people shall require."

Respecting obligations, the relevant statement is—the parent is to be exhorted "to consider the great mercy of God to him and his child; to bring up the child in the knowledge of the grounds of the Christian religion, and in the nurture and admonition of the Lord; and to let him know the danger of God's wrath to himself and child, if he be negligent; requiring his solemn promise for the performance of his duty."

Next, considering **Holy Communion** as regards

1. Preparation and obligations required of participants.
2. Frequency of celebration.
3. Form of invitation to partake.

these points are to be noted—"Something concerning that Ordinance and the due preparation thereunto, and participation thereof" is to be taught.

The Directory, however, says nothing on the subject of catechumens. No form for reception of them is given in the Book of Common Order or in the early editions of other Reformed -Liturgies. The First Book of Discipline declares—"None are to be admitted to this mystery who cannot formally say the Lord's Prayer, the Articles of the Belief, nor declare the sum of the Law."

Henderson describes the Scottish practice thus—"None are admitted to the Lord's Supper but such as, upon examination, are found to have a competent measure of knowledge in the grounds of the Christian religion and the doctrine of the Sacraments, and are able, according to the Apostle's commandment, and profess themselves willing, to examine themselves and to renew their covenant made with God in Baptism; promising to walk as becometh Christians, and to submit themselves to all the ordinances of Christ."

A Scottish Act of 1706 recommends ministers "to take as strict a trial as can be of such as they admit to the Lord's Supper especially before their first admission thereto; and that they diligently instruct them particularly as to the covenant of grace, and the nature and end of that ordinance, as a seal thereof, and charge upon their consciences the obligations they lie under from their baptismal covenant, and seriously exhort them to renew the same."

Next, as regards frequency of celebration the Directory says it should be frequently celebrated but how often may be considered and determined by the ministers and other church governors of each congregation as they shall find most convenient for the comfort and edification of the people committed to their charge.

Finally, as regards the form of invitation the only guidance given by the Directory is that the minister is "to invite and encourage all that labour under the sense of the burden of their sins, and fear of wrath, and desire to reach out unto a greater progress in grace than yet they can attain unto, to come to the Lord's Table."

F. P. STRICKLAND, Convener.

SUPPLEMENTARY REPORT

Since the preparation of the report and the proposed Deliverance for the White Book, intimation of the action proposed in Clause 2 of the deliverance was given to the Committee on the Nature and Function of the Ministry. This Committee, of which the Convener is the Rev. R. Swanton, gave careful and sympathetic consideration to the proposal but in view of the amount of work involved in its present task it finally decided that it was not in a position to undertake this additional assignment.

Our Committee therefore recommends to the Assembly the appointment of a new Committee to be called the Committee on the Sacraments. An approach has been made to the Rev. Prof. George Yule of Ormond College, Melbourne, and he has indicated his readiness to be Convener of such a Committee, should that be the Assembly's wish, provided the Committee is constituted to provide liaison between it and the Joint Commission. This would provide that the Committee's study on the Sacraments would be carried on with full knowledge of the relevant discussions on the Sacraments in the Joint Commission.

F. P. STRICKLAND, Convener.

SELECTION COMMITTEE (Min. 199)

In accordance with Mins. 97 and 127(2) nominations for the Sunday Observance Committee and the Committee on Asian-Australian Relations are submitted.

A. W. CLARK, Convener.

STATISTICS (Min. 188)

Figures are stubborn facts and statistics may be wonderfully illuminating or dangerously misleading. As pointed out in the circular seeking material for this report, returns to be of any real value for comparative purposes must be accurate and up-to-date. Under our varied periods for closing the States' financial years, it is not easy to get a reliable picture of the progress of our Church as a whole. While for instance the ordinary income for the whole of the Australian Church has increased by £581,189 and the value of property shows an increase of £1,879,414, the ministerial strength of the Church does not indicate a corresponding increase—as a matter of fact over the two-year period under review, the total ministerial membership of the Australian Church has only grown from 781 to 810, an increase of 29. The communicants increased by 8,189, the elders by 418 and the managers by 744. The redeeming and hopeful feature of the position as revealed by figures is the development of our youth work.

The question of appointing a Statistics and Year Book Standing Committee should be faced by the Assembly. Much of the material collated is of interest to both Committees and a "Statistics and Year Book Committee" under one Convener would be an all-round advantage.

VICTOR CLARK-DUFF, Convener.

G.A. of A. STATISTICS —? A comparative summary.

Items	Year	N.S.W	Qld.	S.A.	Tas.	Vic.	W.A.	Totals
Parishes or	57	220	87	27	14	249	22	614
Charges	59	225	100	27	16	255	24	647
Home Mission	57	77	45	2	7	54	9	194
Stations	59	73	39	2	7	56	12	189
Ministers	57	177	71	24	13	210	20	515
(Settled)	59	196	85	24	14	231	16	566
Ministers	57	17	10	0	**0**	30	0	57
(w'out Charge)	59	14	**8**	0	**0**	26	1	49
Ministers	57	55	8	3	**1**	73	1	141
(Emeriti)	59	55	**7**	3	**2**	57	1	125
Ministers	57	20	16	1	**2**	26	3	68
(special appnt.)	59	23	18	1	**1**	23	4	70
Total	57	269	105	28	**16**	339	24	781
Ministers	59	288	118	28	17	337	22	810
Communicant	57	35481	17147	3711	2263	48241	2770	109613
Members	59	36314	19341	3711	2506	52123	3407	117402
Elders	57	2399	1038	263	123	2747	173	6743
99	**59**	2393	1118	263	152	3025	210	7161
Managers or	57	3285	1590	365	206	5406	243	11095
Committee	59	3500	1681	365	148	5798	347	11839
Ordinary	57	368521	177558	65854	10722	419100	54208	1036013
Income	59	540548	270181	65854	45366	643653	51600	1677202
Value of	57	2835503	1326334	321000	78460	7.800000	j193937	12555234
Property	59	3311714	1828659	321000	311410	8349000	: I12865	14434648
Sunday	57	494	311	66	37	640	48	1596
Schools	59	536	322	66	41	720	55	1740
Sunday School	57	4430	2468	549	190	5200	320	13157
Teachers	59	4764	2741	549	203	5347	434	14038
Sunday School	57	37191	22431	4309	1900	45000	2400	113231
Scholars	59	39662	24097	4309	1564	47000	3343	119975
Home S.S.	57	1364	1093	40	90	620	148	3355
Scholars	59	964	**1133**	40	**103**	345	159	2744
Fellowship	57	5930	3500	697	250	9000	411	19788
Members	59	6500	4344	697	275	9500	441	21757

NOTE: S.A. figures for 1959 same as 1957. No later returns.

TRAINING OF WOMEN WORKERS (Min. 192)

It is advisable that the General Assembly should realise the increasingly important place of women workers in the Church. This has been developed without any reference to the matters already raised in a different connection of women elders or women preachers.

At one time women's official work was restricted mainly to Social Services, City Missions, and the like. Gradually in a natural course of development trained women have been found exceedingly valuable as Heads of Institutions, Hospital visitation, Probation Officers at Courts, . Assistants to Ministers, Teachers of Religion in Schools, and Home Missionaries. The scope of women's work has thus enlarged itself: and women today are attracted to this wider service of Christ in the Church. Their training has necessarily widened in scope to meet the newer need. Thus have developed the Training Colleges for Women, where skilled Tutors and Teachers lecture to students on a particular curriculum this General Assembly has provided.

Following upon this an Order of Deaconesses has been created in our Church, and your Committee on Training of Women Workers is authorised to issue Exit Certificates to women students who have satisfied examiners on the Course prescribed.

The reports from each of the States of New South Wales and Victoria are interesting and enlightening.

The Superintendent of the Social Service Department in N.S.W. reports as follows:—

Since the last General Assembly of Australia the training of women workers in N.S.W. has been supervised by a Faculty comprising four Ministers as approved by the Assembly. Lectures have been taken at the Theological Hall by arrangement with the State Theological Hall Committee, and extra lectures have been taken in Social Studies and Religious Education in Schools.

A Council has now been set up by the State Assembly to make arrangements for the establishment of a Training College for the Training of Women Workers, and also to take responsibility for the welfare of those who are in training. The effective powers of this Council will begin particularly in regard to the latter responsibility in January, 1960.

The course of training followed has been that laid down by the General Assembly of Australia and three have graduated since our last report. One of these has been appointed to temporary work with the Australian Inland Mission,' one has taken a post with one of our country parishes, and the third has gone abroad to do further work with the Church of Scotland.

At present there is temporary accommodation for all Trainees in the premises at Newtown, formerly the Manse of St. Enoch's. At the moment five Deaconesses are in training, two in First Year, one in Second Year, and two in Third Year. It is felt that recruitment is slow because of the present inadequate facilities for residential training, and it is confidently expected that once the College is established there will be an increase in applications.

Report is to hand also from Victoria, where there are now working 23 Deaconesses; in Tasmania 2; and in South Australia 3.

In Rolland House during 1958 there were 25 resident students, 19 doing the prescribed Course.

In 1959, 21 students in residence, 18 of whom are doing the prescribed course (6 students in each of the 3 years of training). The students attend the Theological Hall, Ormond College, for lectures in Biblical Studies and Church History.

Practical experience is gained in different spheres in Mission centres, and in the Church Extension work of our Church, in new housing areas, in Youth Clubs, and in Kindergartens, and in the Maribyrong and Brooklyn Migrant Camps, where students work in co-operation with the Y.W.C.A.

Students have attended classes at the National Fitness Centre, thus receiving instruction and guidance in Youth activities and leadership.

They have also attended weekly Tuesday evening lectures at Rolland House on an advanced course for Lay Workers set up in conjunction with the Department of Christian Education of the Presbyterian and Methodist Churches. The syllabus has included Biblical Studies, Theology, Church History and Christian Education, including Group procedure and special counselling. The average attendance at these classes has been about 35.

In 1958 there were 6 Exit Students from Rolland House, 1 went to Queensland, 2 to Foreign Missions, 3 to Victoria. In 1959, 6 Exit Students will receive appointments in January, 1960.

Information has been received from the Victorian State Convener of Training of Women Workers of Special Thanksgiving Scholarships for women workers in Victoria, South Australia, and Tasmania, who volunteer to serve

the Church in spheres where higher education and training are necessary. The annual income of this fund exceeds £800.

The Entrance standard is at least matriculation. The main spheres of work intended are:—

1. To provide assistance to Ministers.
2. Educational—Teachers of Christian Education in Church or State Schools, Staff of Christian Education in Presbyteries, leadership in community service or teacher training, Kindergarten Directresses.
3. Literary—Publications and lesson preparation.
4. Home Missions and special service.
5. Foreign Missions.

9

In special cases a Student intending to pursue her studies beyond Matriculation may be helped to matriculation; and Students may be assisted to continue studies in a University or other institution of equal standing.

Applications have been invited in all States. Employment may be found for such Students later in Schools, in Social work, or in Congregations.

E. H. McLEAN SHUGG,
Convener.

THE YEAR BOOK (Min. 159)

The publication of the Year Book, as was anticipated, has continued to incur a loss each year. It is to be regretted that the deficit has increased. The book fulfils an almost essential service and it is to be hoped that ministers and elders will encourage its sale.

The deficit in recentyears is as follows:

1956	£88	14	10
1957	£103	13	ll
1958-59	£133	4	2

Since last Assembly the Rev. R. T. White resigned as Editor and the Rev. Maitland Rolland, who had formerly been Editor, was appointed to succeed him.

The book is now published in mid-year rather than in February as formerly.

W. A. ALSTON,
Convener.

APPEAL

By Eleven Members of the Victorian Assembly against a Decision of that Court (Min. 99)

The Venerable the General Assembly of the Presbyterian Church of y\.ustralia *

The Rev. Professor J. D. Mccaughey, the Rev. Professor G. Yule, Rev. J. M Young, S. E. Yarnold, E. B. Robinson, W. D. Marshall, W. A. Alston, Hamilton Aikin, W. A. Loftus, and Messrs. A. K. Duncan and G. U. Nathan appeal against the decisions of the General Assembly of Victoria at its meeting on the 16th day of October, 1958, embodied in the following minutes:

164. The Rev. A. Crichton Barr moved:—
"That the Assembly —
Sustain the Dissent and Complaint of Mr. Bradshaw and others."
The motion was seconded and the Moderator intimated that in his opinion it was approved.

165. A division was called for.
The Moderator intimated the result of the division as follows: For the motion, 54; against the motion, 48; and declared the motion approved and the Dissent and Complaint sustained.

172. The Business Convener moved that the Assembly remit the matter to the Presbytery of Melbourne North with instructions to restore the ruling of the Moderator and direct the Clerks of the Assembly to furnish the Presbytery with relevant extract minutes.
The motion was seconded and approved.

The grounds for such Appeal are:—

1. That the General Assembly was wrong in upholding the Dissent and Complaint cf Mr. F. M. Bradshaw and ordering the ruling of the Moderator of the Presbytery of Melbourne North to be restored.
2. That the Assembly should have decided that the Moderator's ruling referred to was incorrect.

Extracts from minutes relative to the Appeal of eleven members of the General Assembly of the Presbyterian Church of Victoria against a decision of the Assembly in sustaining a Dissent and Complaint against the Presbytery of Melbourne North.

On 6th August, 1958, the Presbytery of Melbourne North carried the following resolution:

"That the Presbytery, having considered the request of the Session at Croydon, resolves as follows:

1. It is of first importance for the Christian that on the Lord's Day he should share in the corporate worship of the Church and such other activity as he may be fitted to do, which will strengthen the witness and well-being of the Church.
2. Presbytery expresses the opinion that there is nothing wrong in principle with the playing of tennis on Sunday.
3. Presbytery further urges that Sessions should have regard for the well-being of the whole congregation and its peace. 'All things are lawful unto me but all things are not expedient.' It must be left to each Session to determine whether, in the local situation, the opening of Tennis Courts on Sunday, is expedient" (Min. 276).

The Moderator ruled that the motion was incompetent in that it was contrary to the Law of the Church.

The Presbytery carried a motion that the Moderator's ruling be disagreed with.

Mr. F. M. Bradshaw and others Dissented and Complained to the General Assembly of the Presbyterian Church of Victoria on the following grounds:

1. The ruling of the Moderator was correct in that the resolution was contrary to the law of the Church.
2. The ruling of the Moderator was correct in that it is not open to the Presbytery to authorise inferior courts to obey or not to obey the law of the Church at their discretion.

The Assembly in October, 1958, heard the Dissent and Complaint.

At Melbourne, and within the Assembly Hall, 156 Collins Street, on Thursday, 16th October, 1958, the General Assembly of the Presbyterian Church of Victoria met and was constituted with prayer.

Inter alia:

It was moved, seconded and approved that the Assembly:

Sustain the Dissent and Complaint of Mr. Bradshaw and others (Min. 164).

Remit the matter to the Presbytery of Melbourne North with instructions to restore the Moderator's ruling and direct the Clerk of the Assembly to furnish the Presbytery with relevant extract minutes (Min. 172).

Eleven members appealed to the General Assembly of Australia against these decisions on the following grounds:

1. That the General Assembly was wrong in upholding the Dissent and Complaint of Mr. F. M. Bradshaw and ordering the ruling of the Moderator of the Presbytery of Melbourne North to be restored.
2. That the Assembly should have decided that the Moderator's ruling referred to was incorrect.

Signed: J. D. Mccaughey, G. Yule, J. M. Young, S. E. Yarnold, E. B. Robinson, W. D. Marshall, W. A. Alston, Hamilton Aikin, W. A. Loftus A. K. Duncan, G. U. Nathan.

Extracted by me from the minutes of the General Assembly of Victoria.

G. ROSS WILLIAMS, Clerk.

COMMUNICATIONS

I—From the Rev. J. M. Stuckey, re Clerkship of the General Assembly. (Min. 13.)

Dear Mr. Flockhart,

As you are probably aware, I will be returning to Korea for a period of eighteen months as from July of this year and it will therefore be quite impossible for me to carry out the work of the Clerkship of the **G.A. of A.** For various reasons I think I would have had to consider this at next G.A. of A. anyway, so that I am asking that my resignation be accepted rather than that leave of absence be given.

I am sorry to have given such short and unsatisfactory service in this important office but feel sure that the Rev. G. Ross Williams with his considerably greater experience of the Clerk's office in the Victorian Assembly will be able to carry on the work.

I suppose it will be necessary for the Commission in September to arrange for some assistance to Mr. Williams so that an election can take place at the next G.A. of A. in 1959.

Hoping that you yourself are in good health.
9th May, 1958.

Yours sincerely,
J. M. STUCKEY.
Clerk.

II—From His Honour, Mr. Justice Douglas Little: Resigning from the Office of Procurator. (Min. 15.)

Convener,
Finance Committee,
Presbyterian Church of Australia.

Dear Mr. Morrison,

I am writing to advise you that as I have been appointed a Justice of the Supreme Court, I shall no longer be able to act as Procurator of the Presbyterian Church of Australia. I accordingly tender my resignation from that Office.

I regret that this step has become necessary because during the short period I have been Procurator I have derived enjoyment from the exploration of the problems presented to me and I was looking forward to further work of that character.

I apologise for not communicating with you before this date—but to be perfectly frank, I have, in the whirl following my appointment early last month, completely overlooked the matter.

Yours sincerely,
16.3.1959. DOUGLAS LITTLE.

III—From the Australian Student Christian Movement

(Min. 108)

Clerk of Assembly,
General Assembly of the Presbyterian Church of Australia.

Dear Mr. Williams,

The Australian Student Christian Movement already has clear cause to feel very thankful that it has been possible, through the help of Mission Boards, The New Zealand Council of Churches, Inter Church Aid and Student Christian Movements to arrange the appointment of Rev. F. G. Engel as East Asian Secretary of the World Student Christian Federation.

We are happy to report that the response to his initial visits to these East Asian countries has been extremely encouraging. Let me illustrate this by quoting from a recent personal letter;—

> ". . . Amazing warmth of welcome everywhere. Have never spoken to such large crowds—and to crowds with such a high percentage of non-Christians. 400-500 is common. 800-1,200 on several occasions, and 3,000-3,500 on three occasions. 50% and even 80% have been non-Christian. Have also had two good leadership training conferences here in Korea—desperate need for them too . . ."

This record is not in the nature of a report, but we believe that those bodies which have borne with us the cost of. Mr. Engel's appointment would want to share this most encouraging news.»

We thank you for your past support, and for your promise of further support for this appointment.

With all good wishes,

Yours sincerely,

D. R. HOBSON,

27th August, 1959. General Secretary.

IV—From the Presbyterian Women's Association of Australia. (Min. 138.)

The Clerk of the General Assembly of the Presbyterian Church of Australia.

Dear Sir,

re P.W.A. of Australia Constitution. Amendment.

At a duly constituted meeting of the Presbyterian Women's Association of Australia held on Friday, September ll, 1959, it was (inter alia) moved, seconded and agreed that the Clause in the Constitution of the said Association relating to "Office-bearers" be altered to read as follows:—

> "Each State Unit through its Governing Body shall have the power to nominate."

All conditions as set out in the Constitution regarding amendments having been complied with, permission is sought to amend the Constitution accordingly.

On behalf of the Executive,

Yours sincerely,

GRACE E. THOMPSON,

Hon. Secretary.

OVERTURES

I—From the Federal Executive of the Defence Forces Chaplaincy Committee of the General Assembly of Australia: anent Recognition of Full-time Chaplains to the Defence F0rce9 on leave and present at meetings of the General Assembly of Australia (Min. 25).

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

Whereas Full-time Chaplains under appointment by the Defence Forces Chaplaincy Committee of the General Assembly of Australia serve for periods of years overseas or in remote areas of Australia and return to their home Presbyteries only for leave of comparatively short duration, and

Whereas such absences and the uncertainties of travel limit the likelihood of their being appointed by State Assembly or Presbytery as representatives to the General Assembly of Australia, and

Whereas notwithstanding the foregoing, there are occasions when such Full-time Chaplains on leave are able to attend meetings of the Assembly,

Now therefore it is humbly overtured to the General Assembly to take these premises into consideration and declare that:

Full-time Chaplains to the Defence Forces of the Commonwealth, under appointment by the Defence Forces Chaplaincy Committee of the General Assembly of Australia, and being ordained Ministers of the Presbyterian Church of Australia, shall have the privileges of being associated with the General Assembly of Australia if they are not already representatives of State Assembly or Presbytery.

Or decide otherwise as the General Assembly in its wisdom may deem fit.

Principal Air Chaplain R. C. Russell and Rev. W. M. Constable were appointed to state the Overture when it comes before the Assembly.

R. C. RUSSELL, Convener.

II—From the Presbytery of Melbourne East: anent Amendment of College Committee Regulations (Min. 146).

To the Venerable the General Assembly of the Presbyterian Church of Australia:

Whereas the Presbytery has always been the Court responsible for determining the suitability in character and personality of candidates desiring to be admitted to the course of training for the Ministry; and

Whereas the Presbytery has the final responsibility for the oversight of their training and must be satisfied with their progress in a Theological Hall to the point of Licensing them to preach the Gospel and Ordaining them as Ministers of the Word and Sacraments; and

Whereas the regulations of the College Committee state that it may remove a candidate from the course of training after consultation with the State Committee; but the regulations make no specific statement recognising the powers of the Presbytery that recommended and/or has oversight; and

Whereas this regulation as it stands means that the College Committee could of itself exercise disciplinary powers without reference to a Presbytery:

Now therefore the Presbytery of Melbourne East humbly overtures the Venerable the General Assembly of Australia to take these premises into consideration and to

Amend the Regulations of the College Committee at Clause 4, second paragraph, to read as follows:—

> The College Committee may remove a candidate from the Course of Training at any stage of his course, after consultation on the matter with the State Committee; but only after reference to and with the concurrence of the Presbytery having oversight. If the State Committee, after consultation with and the approval of the Presbytery having oversight, determine that a man shall cease to be a candidate for the ministry, they shall notify the College Committee who shall remove his name from the list of those doing the Course,

Or to do otherwise as the General Assembly in its wisdom may deem fit.

The Presbytery appointed the Reverend L. F. F. Gunn and G. Ross Williams to state the overture.

L. FARQUHAR GUNN,

Clerk of Presbytery.

Ill—From the General Assembly of the Presbyterian Church of South Australia: anent Representation in Assembly (Min. 152).

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

1. Whereas Article 126 of the Deed of Union provides that the General Assembly shall endeavour to arrange its business so as to meet only once in two years; and
2. Whereas since 1930 it has become the custom to meet triennially; and
3. Whereas the increasing costs of a triennial Assembly are becoming burdensome to the finances of the smaller States; and
4. Whereas only part of the cost of the Assembly falls on the smaller States because New South Wales and Victoria graciously meet the costs of hospitality; and
5. Whereas Min. 106 B.B. 1957, could be construed as a return to the custom of biennial Assembly; and
6. Whereas the cost of a biennial Assembly with the present representation as set out in Article 127 would entail very great additional cost; and
7. Whereas it could not be expected that New South Wales and Victoria would continue to meet the cost of hospitality for a biennial Assembly, and therefore this additional cost would have to be shared by the smaller States; and would be beyond their financial resources; and
8. Whereas the number of representatives of State Assemblies and Presbyteries is set out in Article 127; and
9. Whereas the reduction of representation by one third would tend to balance the cost of more frequent meetings; and
10. Whereas the work of the Assembly could be discharged at least as effectively and expeditiously with smaller representation;
11. Now therefor the General Assembly of the Presbyterian Church of South Australia respectfully overtures the Venerable the General Assembly to take these premises into consideration, and to amend Article 127:
    (a) by the omission of the word "sixteen" in line 6, and the insertion of "twenty-five" in its stead; and
    (b) by the omission of "five" in line 15, and the insertion of "nine" in its stead;

give the change of Rule interim authority and remit it under the Barrier Act to State Assemblies and Presbyteries for Report through the Code Committee by 30th November, 1960, or to do otherwise as the Venerable the General Assembly in its wisdom may deem fit.

The Rev. J. Priestley and Mr. G. S. Davidson were appointed to state the overture in the General Assembly.

WILFRED L. COLLINS,
Acting Clerk of the South Australian Assembly.

IV—From the General Assembly of Western Australia: anent Liaison between Courts of the Church and the Board of Missions (Min. 109).

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

This Overture humbly sheweth that —

Whereas there is no provision in the Deed of Union, Articles of Agreement, requiring consultation between the Board of Missions and the Courts of the Church; and

Whereas the Board of Missions is able completely to ignore recommendations and advice of the Courts of the Church; and

Whereas disregard of such recommendations of the Courts of the Church has in effect taken place; and

Whereas such disregard has had serious adverse effect upon a number of loyal supporters of' the missionary enterprise of these the highest Courts of the Church; and

Whereas in the interests of economy, efficiency and effectiveness it appears desirable that the greatest use should be made of the resources of the Church in man-power and experience as well as monetary contributions:

It is therefore humbly overtured by the General Assembly in Western Australia to the Venerable the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and to amend Article 142 (vii)e of the Articles of Agreement by the addition after the words in line 3 "State Committees" of the words "and the Courts of the Church" and after the words in line 4 "specially interested" the words "and which missions lie within the bounds of such Courts" so that the clause shall then read:—

"The Board of Missions shall take into consideration the views of the State Committees and Courts of the Church with regard to Missions in which they are specially interested and which Missions lie within the bounds of such Courts and shall give effect to them when it can do so without prejudice to other interests."

Or to do otherwise as the General Assembly in its wisdom may deem fit.

Rev. J. G. Thrum and the Rt. Rev. G. Cameron were appointed to state the Overture before the Assembly.

A. MACLIVER,
Clerk of the Western Australian Assembly.

V—From the General Assembly of the Presbyterian Church of Victoria: re Women in the Eldership (Min. 132).

To the Venerable the General Assembly of Australia—

1. Whereas the General Assembly of the Presbyterian Church of Victoria resolved in October, 1958 (Min. 273-274) "to overture the General Assembly of Australia asking it to declare that women are eligible for the eldership within the Presbyterian Church of Australia," and

2. Whereas in doing this it had given attention to the following considerations (among others) submitted to it by Overture in 1956:

(1) We are a Reformed Church, i.e. a Church not reformed once and for all, but a Church committed to a continuing process of reformation ("ecclesia reformata semper reformanda") and so are under divine constraint to examine our whole pattern of existence in the light of the Truth of God revealed in His Living Word and therefore with reference to our particular historical and socialogical situation.

(2) In seeking to expose ourselves to the Truth, we must ask: "Are not the following theological considerations decisive in this matter?"

(a) **The first creation.** "In the day that God created man, in the likeness of God he made him; male and fe.male created he them; and blessed them and called their name Adam ("man") in the day when they were created" (Gen. 5:1-2). It was man as male and female and not as male alone who is made in the image of God (Gen. 1:27). God set men and women together in the world under His blessing and His order. This "togetherness" implies a basic partnership between men and women and recognizes the incompleteness and unbalance when they are isolated from one another.

(b) **The new creation.** It is both man, as individual, and man in his social relations and supremely in men/women relationship, who is **remade** in the image of God in Christ. It is "man" male/female who is remade. "Togetherness" is just as characteristic of the "new man in Christ" as of the "old man in Adam." "You have put on Christ, there is neither male nor female . . . Ye are all one in Christ Jesus" (Gal. 3:28).

Christ called into being a society which was to be marked by right relations—between man and God and between man and man. Right relations between men and women are therefore at the heart of the life of the Church. The Church is called to **demonstrate** the Gospel by exhibiting **a** pattern **of** right relations within her own life. Her witness is compromised if her fellowship is partial or restrictive.

(3) **The structure of the Church's life**

Full partnership between men and women in the Church is not, then, a matter of the interests or rights of a section of the Church, it belongs to the very nature of the Church and the Gospel. The New Testament use of the metaphor of the Church as the Bride of Christ brings out the force of this.

Moreover, Paul, far from enjoining "submission" ("subordination") on wives only, and not on husbands, exhorts all Christians to "Submit yourselves one to another in the fear of God." Mutual subordination, "preferring one another" is of the essence of the Christian relation of husband and wife.

The very Church which proclaims and rejoices in the power of the grace of Christ to emancipate women has in many of its communions, including our own, failed to emancipate its own women members fully; indeed secular society has given women a fuller scope than has the Presbyterian Church which, by excluding women from having a direct say at any point in her governing courts, is exposing herself to the charge of being repressive.

An examination of the life of the Church reveals that a genuine partnership between men and women characterizes our youth work, while stewardship and lay evangelistic campaigns are increasingly gathering congregations into a more fully integrated fellowship; this same wholeness is missing **in the** policy-making bodies, i.e. the courts of the Church.

The segregation of men's and women's organizations is also very marked in that, e.g. interest in and work for overseas missions is largely confined to the women's organizations, and such bodies as Presbyterian Brotherhoods and P.W.M.U.'s work almost totally independently of one another.

The technological advances of our day have radically changed the pattern of society, so that some 30 to 40 per cent, of women in modem society are fully employed outside the home (often in close collaboration with men). This gives them an independence, economic and general, which makes the need to examine the position of women in the Church urgent.

3. Whereas, then, the life of the Church would be greatly enriched were it to avail itself more fully of the services of women.

Now therefore, the General Assembly of the Presbyterian Church of Victoria humbly overtures the General Assembly of Australia to take these premises into consideration and to declare that women are eligible for the eldership within the Presbyterian Church of Australia.

Or to do otherwise, as in its wisdom, it may deem fit.

The Very Rev. Sir Francis Rolland and the Rev. D. Macrae were appointed to state the Overture in the Assembly.

G. ROSS WILLIAMS,
Clerk of the Victorian Assembly.

Vl—From the Presbytery of Melbourne South: re Remarriage of Divorced Persons (Min. 126):

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

Whereas any enactment of uniform divorce laws for the Commonwealth of Australia would raise problems of interpretation of the law of the Church regarding the remarriage of divorced persons (G.A. of A. Rules and Regulations IV. 215-217); and

Whereas many ministers find difficulty in assessing the question of guilt or innocence as required by the present law of the Church; and

Whereas there appears to be diversity of practice throughout the Church in the application of the Church's law concerning remarriage of divorced persons:—

Now therefore the Presbytery of Melbourne South humbly overtures the Venerable the General Assembly to take these premises into consideration and appoint a Committee to consider the whole question of the Church's teaching and practice concerning the remarriage of divorced persons, with a view to establishing uniformity throughout the Church,

Or to do otherwise as the Assembly in its wisdom may deem fit.

The Rev. G. A. Beatty and P. W. R. Baker were appointed to state the Overture when it comes before the Assembly.

WALTER HARRISON,
Clerk of Presbytery.

VII—From the Presbytery of the Hunter: anent Reduction of the Probationary period required before Home Missionaries can sit for the Examination on the Sacraments. (Min. 130.)

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

Whereas there are thirteen Home Mission Stations in the Presbytery of the Hunter; and

Whereas the Home Missionaries appointed to these stations are at all stages of their training; and

Whereas the Presbytery of the Hunter is informed that five years is the probationary period before its nominees can sit for the examination of the sacraments; and

Whereas the task placed on Interim Moderators is too heavy, because most of the Home Mission Stations have three or more preaching centres; and

Whereas a number of Elders in retirement have volunteered for full-time employment with the Home Mission Committee and have served the Church as Elders in some cases for twenty years;

It is therefore humbly overtured by the Presbytery of the Hunter to the Venerable the General Assembly of Australia to take these premises into consideration and to instruct the College Committee to grant permission to sit the examination on the Sacraments to:

(a) Elders who are now serving the Home Mission Committee on the completion of two years full-time service.

(b) All other Home Missionaries after a period of Three years.

Or to deal otherwise with the overture as the Assembly in its wisdom may deem fit.

The Rev. Charles Keir and the Rev. G. F. Buckley were appointed to state the Overture to the Assembly.

G. F. BUCKLEY,
Clerk of Presbytery.

VIII—From the Presbytery of Brisbane: re Rule 205 — Administration of Sacraments.

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

Whereas the proposed new Rule 205, as set out in Overture Vl B.B. 1954, which has interim authority, makes it impossible for a non-student Home Missionary to sit for the examination defined in Rule 211 until he has completed five years of Home Mission service; and

Whereas this creates difficulty when men are stationed in remote areas before they have completed five years service;

Now therefore the Presbytery of Brisbane humbly overtures the General Assembly to take these premises into consideration and amend Rule 205 as printed in "Constitution and Procedure and Practice," 1950, by omitting all words after the word "have" in line eight up to and including the word "who" in line sixteen, with a view to inserting the following words:—

"completed the first year of the Course of Training for the Ministry, or other such training, as is accepted by the College Committee as equivalent thereto, or have completed one year in the Home Mission or Australian Inland Mission or Aboriginal Mission Service, and have been specially recommended by the Presbytery of the bounds, this recommendation having been specifically confirmed by the Executives of the appropriate State Theological Education Committee and Home Mission Committee or the Australian Inland Mission Board or the Australian Board of Missions or the Queensland Aboriginal and Foreign Missions Committee, as the case may be, and who"

Or to do otherwise as the General Assembly in its wisdom may deem fit.

The Rev. J. C. Allan and D. C. Blake were appointed to support the Overture before the Assembly.

JOHN H. GREGSON,
Deputy Clerk, Presbytery of Brisbane.

IX—From the Presbytery of North East: anent Administration of the Sacrament of Baptism (Min. 164)

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

Whereas the subordinate standard states in the Shorter Catechism "Infants of such as are members of the visible Church are to be baptized" and the Larger Catechism "Infants descending from parents either or both professing faith in Christ are to be baptized" and many parents desiring baptism for their children are ignorant of this requirement of Christian faith, and the meaning and significance of the sacrament of Baptism and the special obligations that are involved; and

Whereas great spiritual truths are symbolised in the ordinance of Baptism and obligations of a special kind with regards to training of children are incurred, by those who present their children for baptism, so that the administration of this Sacrament to the children of such parents as are without Christian faith and do not attend worship degrades the ordinance to a meaningless form and brings parents under responsibilities which they are unable to discharge; and

Whereas misconceptions as to the meaning of Baptism are all too common and widespread, to the extent of believing that all children, if they are to go to heaven must be baptized, even when parents show no evidence of Christian faith and practice.

Now therefore, the Presbytery of North East, humbly overtures the Venerable the General Assembly of Australia to take these premises into

consideration and urge all Sessions and Ministers to take heed to administer the Sacrament of Baptism only to the children of such parents as are one or both, communicants of the Church, or show evidence of Christian faith by attending worship, encouraging them to become communicants and instructing them privately or in classes, using suitable booklets on the meaning and obligations of the Sacrament of Baptism, and that the Moderator be asked to send out a pastoral letter to implement this;

Or to do otherwise as the Assembly in its wisdom deems fit.

Rev. D. I. Munro and the Clerk were appointed to state the Overture.

R. W. PRICE, Clerk.

X—From the Finance Committee: Anent Meetings and Constitutions of Assembly (Min. 152).

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

Whereas by Rule 126, Article (ii) it is provided that the General Assembly should meet once in two years;

And whereas owing to financial considerations due to the depression in the early thirties the General Assembly, between the years 1930 and 1957, met triennially;

And whereas expenses of travel and accommodation have greatly increased in recent years thus causing financial embarrassment to State Assemblies in meeting the Assessments levied by the General Assembly, the Finance Committee considers that to adhere to either biennial or triennial Assemblies it will be necessary while ensuring adequate representation of State Assemblies and Presbyteries, to reduce the numbers of such representatives by approximately one-half.

And whereas in order to give legislative effect to the change it would be necessary to alter Rule 127, Article (iii) in accordance with Rule 162 Article (xv).

Now therefore the Finance Committee respectfully overtures the General Assembly to amend Rule 127 Article (iii) by substituting for the number "sixteen" the number "thirty-two" and by substituting for the number "five" the number "ten."

Or to do otherwise as the General Assembly may in its wisdom deem fit.

Mr. G. D. McKinnon and Mr. J. A. Morrison were appointed to state the Overture before the Assembly.

J. A. MORRISON, Convener.

XI—From the Presbytery of Dubbo: Anent Asian-Australian Relations. (Min. 127)

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

Whereas Australia is geographically within the Asian sphere; and

Whereas Australian national life is influenced by Asian nationalism; and

Whereas the pattern of Australian Church life and thinking will be influenced as a result of Asian nationalism; and

Whereas we have minimised the study of Asian religions within our theological halls; and

Whereas any study of Asian-Australian relations appears to be at a minimum within our Church;

Now therefore the Presbytery of Dubbo humbly overtures the General Assembly to take these Premises into consideration and set up a committee on Asian-Australian relations whereby our Church and nation might be made more aware of the great and serious challenge, opportunity and adventure of our relations with the nations of Asia;

Or do otherwise as the Assembly in its wisdom may deem fit.

The Rev. B. J. Molloy and J. McKinney were appointed to state the Overture before the Assembly.

JOHN A. FORD
Clerk of Presbytery.

XII—From Eleven Members of the Victorian Assembly: anent Sunday Observance (Min. 96).

To the Venerable the General Assembly of the Presbyterian Church of 2 ustralia.

Whereas the General Assembly of the Presbyterian Church of Victoria has received and sustained a Dissent and Complaint against a decision of the Presbytery of Melbourne North to disagree with the ruling of its Moderator that the following motion, viz.,

"That the Presbytery, having considered the request of the Session of Croydon, resolves as follows:

1. It is of first importance for the Christian that on the Lord's Day he should share in the corporate worship of the Church and such other activity as he may be fitted to do, which will strengthen the witness and well-being of the Church.
2. Presbytery expresses the opinion that there is nothing wrong in principle with the playing of tennis on Sunday.
3. Presbytery further urges that Session should have regard for the well-being of the whole congregation and its peace. 'All things are lawful unto me, but all things are not expedient.' It must be left to each Session to determine whether, in the local situation, the opening of tennis courts on Sunday is expedient."

is incompetent, being contrary to the law of the Church.

And whereas such dissent and complaint raised questions which were before the General Assembly of the Presbyterian Church of Victoria on 3Oth May, 1951, which were unable to be finally resolved in that Court on that occasion and were transmitted to the General Assembly of Australia in a Communication containing the originating Overture, which was then referred to the Public Questions Committee for report to the next Assembly.

And whereas the statement proposed by the Committee in the Assembly in 1954 was referred back to the Committee in the following terms, viz.,

"Refer the statement on Sunday observance as set out in the report back to the Committee to be considered in the light of the report from the Hartwell Session as printed in the Blue Book, 1951, and the statement prepared by the Sub-Committee of the New South Wales Church Life and Work Committee and given general approval by the majority of N.S.W. Presbyteries; and making reference to Calvin's distinction between the Jewish Sabbath and the Christian Sunday."

And whereas the Deliverance of the General Assembly in 1957 (Min. 219) makes no specific reference to the requirements of the Standards of the Church in respect to the keeping of Sunday.

And whereas such dissent and complaint also raised a question concerning the relationship between the Supreme and Subordinate Standards.

We the undersigned now humbly overture the Venerable the General Assembly of the Presbyterian Church of Australia to consider whether; the time has arrived for a revision of any of such standards, and

(a) to make a specific declaration concerning the keeping of Sunday;

(b) to determine whether Rule 118 (v) of the Constitution of the General Assembly of Australia refers to Courts of the Church or only to individuals.

Or to do otherwise as the General Assembly may in its wisdom deem fit.

Signed: W. A. Alston, J. M. Young, W. D. Marshall, Hamilton Aikin, S. E. Yarnold, G. Fairservice, J. D. Mccaughey, George Yule, W. A. Loftus, A. K. Duncan, G. U. Nathan.

XIII—From the Presbytery of Sydney South: re entrance to the Extra Mural Course of study for the Ministry (Min. 71)

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

Whereas the phenomenal development of areas of population throughout Australia is making additional demands upon the Church to provide new centres of worship; and

Whereas the urgent demand for ordained ministers makes it necessary that men desiring to enter the Ministry should complete their training with the minimum delay; and

Whereas the present requirements for entrance to the Home Mission or Extra Mural course of training cause unnecessary delay of from one to three years; and

Whereas the present requirements for entrance to the Home Missibn or Extra Mural Course of training for the Ministry have little relevance to the training of Home Mission or Extra Mural students;

It is therefore humbly overtured by the Presbytery of Sydney South to the Venerable the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and enact —

(1) That as an alternative to any present requirements for entrance to the Home Mission or Extra Mural Course of study for the Ministry a candidate, with the approval of the College Committee on the recommendation of the Theological Hall Committee, may elect to take the subjects of the first year of the Home Mission or Extra Mural course of study for the Ministry;

(2) That should he pass in four out of the five subjects, one of which must be English, he shall be deemed to have qualified for entrance to the Home Mission or Extra Mural Course of study;

(3) That on completion of all the subjects of the First Year the candidate shall be deemed to have completed the first year;

(4) That should the candidate gain entrance to the course but fail by one subject to complete the first year it shall be at the discretion of the Theological Hall Committee to determine his status,

Or do otherwise as the General Assembly in its wisdom may deem fit.

The Rev. M. A. McAlpine and R. T. C. Williamson were appointed to support the Overture in the General Assembly.

R. MAIDMENT,
Clerk, Presbytery of Sydney South.

XIV—From the Presbytery of North Sydney: anent Ex-offido members of the General Assembly of the Presbyterian Church of Australia.
(Min. 156).

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

Whereas the Procedure and Practice of the G.A. of A. makes no provision whatever for ex-officio members of the G.A. of A. and the following situations could arise:

(a) The Moderator could not be a member of the Assembly not having been appointed as a representative by either his Assembly or his Presbytery and therefore be unable to act;

(b) The Moderator-Designate could not be a member of the Assembly not having been appointed as a representative by either his Assembly or his Presbytery and therefore not be unable to assume his office;

(c) The Clerks, the Procurator, the Law Agent and the Business Convener being permanent officers of the Assembly could not be members of the Assembly because they had not been appointed to represent either their State Assembly or their Presbytery; and

Whereas the effectiveness of the General Assembly demands that such situations should never arise;

It is therefore humbly overtured the Venerable the General Assembly of Australia to take these premises into consideration and amend Clause 127 Articles of Agreement (iii) by inserting the following words in the first paragraph after the words "within its bounds."

Provided that the Moderator, the Moderator-Designate, the Clerks, the Procurator, the Law Agent and the Business Convener of the General Assembly of Australia shall be ex-officio representatives of the State Assembly under whose jurisdiction they are, and be included in and not in addition to the number of representatives allowed in the immediately preceding sentence of this Article.

Or to do otherwise as the Assembly in its wisdom may deem fit.

The Rev. S. Russell Scott and H. MacN. Saunders were appointed to State the Overture.

S. RUSSELL SCOTT, Clerk.

PETITIONS

1_ From the Presbytery of Townsville: Re Mr. C. D. Sydney (Min. 174).

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

The Petition of the undersigned,

Respectfully sheweth,

(1) Charles Douglas Sydney, a Home Missionary stationed at the present time in Proserpine, Queensland, was born at Merritt's Creek, Queensland, on October 30, 1886. He became a Communicant Member at Forest Hill Congregation in 1901. He conducted his first service in November, 1903. In 1906 he assisted Rev. G. Tulloch, Dalby. He supplied at Murphy's Creek then a vacant sanctioned Charge, from October, 1906, to January, 1908. He continued in Home Mission work through 1910 and 1911; but owing to throat trouble and eye strain, resigned in 1911. He was re-admitted in May, 1912, to Home Missions work, and served at Samsonvale, Many Peaks, in 1913, Charleville in 1914. He enlisted in the A.I.F. in March, 1915; served abroad four years in Egypt, Gallipoli and France; and returned to Queensland in 1918. He was appointed by the Home Missions Committee to Warra, then returned to Charleville. He resigned through continued throat trouble; but supplied in honorary capacity at Tallebudgera-Nerang.

He was accepted for service in the Aboriginal Missions in May, 1925. As accommodation was not then available at Mornington Island, he supplied at Boonah for ten months; where he organised the institution of a Kirk Session.

He was married in April, 1926; and arrived at Mornington Island in May, 1926. He was transferred to Weipa in 1929. On account of Mrs. Sydney's health, he did not return to the Aboriginal Missions after furlough. He was re-appointed at Boonah; and remained there for six and a half years. A cyclone devastated Mornington Island Mission in 1936; and by request Mr. Sydney was sent there. He remained for nearly two years; he repaired the mission house; he designed and built a Church building and a school. He returned to Boonah, and was transferred to Oakey in 1939. He was only four months at Oakey, owing to a state of emergency at Mapoon Mission. He was at Mapoon for about twelve months, when a permanent superintendent was appointed. He was appointed to Thursday Island, to represent the A·I·M., the Aboriginal Missions, and Home Missions; but owing to Mrs. Sydney's death his appointment was cancelled.

In 1941 he went to Cooroy, and stayed there for four years. He was urgently called away to Aurukun Mission in 1945, to relieve Rev. and Mrs. W. F. Mackenzie. He stayed at Aurukun for seven years; and built an Assistant's cottage and other buildings. He designed and carried out the reconstruction of the Mission house.

Since September, 1953, he has worked under instructions from the Home Missions Committee, principally in sanctioned charges—supplying John Knox-St. Peter's, Rockhampton, for three and a half months; Burnet St., Rockhampton, for eight months; St. Andrew's, Rockhampton, for one month, six weeks, and six months; St. Andrew's, Cairns, for six months and one month; Mt. Isa for one month; Hughenden for three months; Tablelands for six months; and Innisfail for eleven months.

He has served in each of the Queensland Presbyteries, his service in each being as follows: Townsville (including Aboriginal Missions), seventeen years; Brisbane (now Mowbray), eight years; Maryborough, six years; Toowoomba, three years; Rockhampton, three years; Brisbane, one year; Warwick, six months; Mackay, two months.

(2) Mr. Sydney has proved most acceptable in the many congregations to which he has ministered in a period of over 40 years; and he is held in the highest esteem of the people.

(3) Mr. Sydney's course of study for the Ministry was interrupted by eye trouble; and finally this forced him to give up his studies.

(4) This Presbytery testifies to Mr. Sydney's gifts for the ministry, as shown by the fine quality of his work over such a long period, and in so many and varied circumstances; such gifts as make him worthy of ordination.

Your Petitioners therefore pray the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and. grant the Presbytery of Townsville the necessary authority to take the. said Charles Douglas Sydney on Trials for licence to preach the Gospel with a view to

the office of the Holy Ministry or to do otherwise as the Venerable the General Assembly of the Presbyterian Church of Australia may in its wisdom see fit.

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

For and on behalf of the Presbytery of Townsville.

ROBERT PAINTON,
Clerk of Presbytery.

The General Assembly of the Presbyterian Church of Queensland transmitted the Petition "with the hearty recommendation that the prayer of the Petition be granted."

2—From Mr. Hector Archibald Robinson to be taken on Trials for Licence. (Min. 175).

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

The Petition of HECTOR ARCHIBALD ROBINSON at present a Home Missionary stationed at Red Cliffs, Victoria, humbly showeth —

Your Petitioner was born at Mooroopna, Victoria, on the 14th December, 1902, and is married with two children, both being Communicant Members of the Presbyterian Church. Owing to the death of his father, he was compelled to leave school at the age of fourteen years, and earn his own living. He became a salesman, and for twenty years lived in various Victorian towns. Whilst living at Chelsea and a Member of the Edithvale Church, under the Ministry of the late Rev. N. M. Jaboor, he was instrumental in forming a Presbyterian Church at Chelsea. Mr. Jaboor suggested to the Secretary of Kilmany Park Boys' Home that the Petitioner be employed to collect for that Home in the Presbytery of Flinders. After several months collecting for Kilmany, the late Rev. Andrew Barber arranged for him to collect at several Charges for the Budget, during which time he was a member of the Presbyterian Lay Preachers' Association.

The Rev. N. Jaboor introduced him to the Home Mission Director, who some time later, appointed him to the Laang Home Mission Station, in the Western Patrol. He served there for four years, first under the Patrol Padre, Rev. D. Macknight Jones, B.A., B.D., and his successor, Rev. Graham Nathan. During the four years, he opened a preaching place at Naringal Where the congregation averaged fifty adults. He also formed a P.F.A. with an attendance of forty-five young people. He started a service in the Taroon State School where later a Church was built. A Sunday School, Ladies' Guild and P.F.A. were also formed.

He was then appointed to Poowong, South Gippsland, where he worked for five years. During this time he commenced a service at Athlone, and formed a Ladies' Guild and P.F.A. Owing to restrictions of material and lack of money, difficulty was found in building a Church, but to overcome this difficulty, a Prisoner of War Hut was purchased, dismantled, and re-erected at Athlone by voluntary labour. He also formed a congregation at a small settlement some miles from Poowong; as a result of this work the Mission was strengthened numerically and financially, and today is a Full Charge.

He was then transferred to the industrial area of Fitzroy (Young Street) where his work consisted of relief work and work among children. He took parties of boys away for camps to seaside and country centres. A very successful Bible Class was a feature of the work, also a Boys' Club of forty members, who attended Woodwork Classes, Gymnasium ana other activities.

He was transferred to Rushworth and had great success at the migrant centre where he established a weekly Church service for new Australians, also three classes of Religious Instruction were given at the migrant centre The Rushworth congregation doubled its numbers and was able to support itself without any aid from the Home Mission Committee.

He was then transferred to Ballarat where his Moderator was the present State Moderator, the Right Rev. S. A. Goddard, M.A., B.D. He was placed in charge of Wendouree (a new cause) and Knox Church, Lydiard Street. Congregations at both places increased to such an extent that, in the case of Wendouree the building was enlarged, and at Knox a Building Fund was created for a similar purpose. The P.F·A. at Knox was reformed and a Choir of fifteen voices formed for Church services. The Ballarat Presbytery placed a building at Wendouree West Housing Commission Estate, no congregation being there, but it was hoped to establish one. This new cause was placed under his care and he formed a Sunday School, Girls* and Boys' Club, and also a Day Kindergarten which was worked on a voluntary basis between his

wife and parents of the children. Later this was taken over by the Church Kindergarten Council with a full-time teacher appointed. A regular Church service was also established.

He was, after four years, appointed to Red Cliffs, where the Charge had reverted back to a Mission Station. Since his appointment all debts have been cleared off, congregations increased and a Stewardship Campaign conducted, with the people pledging £12,000 over a three year period.

During his twenty-one years of continuous service with the Presbyterian Home Mission Committee, he has only failed to preach on one Sunday as a result of sickness.

Your Petitioner has passed the examination set by the College Committee for the Administration of the Sacraments, but due to age, finds he is unable to, undertake difficult studies.

Your Petitioner, therefore, prays your Venerable Court to take these premises into consideration together with the years of satisfactory service rendered to the Church by him, and to excuse him from further examinations, and instruct the College Committee to issue the necessary Certificate to enable him to be taken on trial for Licence, or to do otherwise as the General Assembly in its wisdom may deem fit.

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

HECTOR A. ROBINSON.

Petition supported by the Presbytery of Mallee Downs, the Rev. R. K. Heriot and A; J. McAdam being appointed to support it before the General Assembly. Accompanying testimonials from the Rev. S. A. Goddard, E. H. M. Shugg, L. N·. Bean, G. Nathan, D. M. Jones, R. G. Butler, Messrs. A. G. Buchanan and D. W. Tulloch.

Transmitted by the College Committee with the recommendation that the prayer of the petition be granted subject to the Petitioner being required to attend the Theological Hall for one year and complete studies to the satisfaction of the Senatus.

3—From Mr. L. G. McDonald: anent Trials for Licence (Min. 176).

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

The Petition of the undersigned, Leslie George McDonald, respectfully showeth:

That the Petitioner, who is at present serving as Home Missionary in the Home Mission Station of Uralla in New South Wales, is now in his twelfth year of service under the Home Mission Committee of the Church in New South Wales.

I applied and was accepted for Home Mission service in 1947, and was appointed to the Home Mission Station of Nimbin-Goolmangar, where I served for two years.

I was then transferred to Charlestown-Cardiff-Boolaroo. After this I was chosen , for work in the Far West at Bourke-Brewarrina. The work progressed to such an extent here that when my term was completed an Exit appointment was made.

In September, 1955 I was appointed to Woy Woy and remained there until my present appointment at Uralla in 1958.

In each of the appointments mentioned expressions of appreciation of my service have shown that under God's guidance, I have been able to advance the work.

I was born in Tenterfield, New South Wales, in May, 1896, and was educated at Kangaroo Valley and Glebe Superior Public School. I had to leave school at the age of 14 years owing to my father's breakdown in health.

For many years I worked as a member of the Hurstville Congregation as a Sunday School Teacher and Fellowship Leader. I was for some years Convener of the Lay Preachers' Association of the Fellowship Union of New South Wales and a member of the Executive Council of the P.F.U.

During these years I felt I had a call to the Ministry. I commenced preparatory training with the late Rev. Grant Forsythe but health and home responsibilities led me to consult the late Stanley Wilkinson, Travelling

Secretary or the Fellowship Union. After much thought I felt that the call was not definite. Going away to the country during the depression years with my wife and children I later became a representative for Messrs. Dangar, Gedye and Malloch, Farm Machinery Merchants.

I feel that the eleven years as a salesman gave me such training that has enabled me to make some contribution to the work of a Home Missionary. At the same time I have felt that I missed so much on the academic side. However I have read extensively and endeavoured to equip myself to maintain the traditions of the Presbyterian Church of Australia.

I was ordained and inducted as an elder at Hurstville, New South Wales, at the age of 27, thus having been an elder for 36 years.

After the family was educated and the loss of our son in the war, I felt I had a distinct call to the Home Mission Service.

I feel that it would be difficult for me to do even the short course prescribed by the General Assembly of Australia at my time of life, but am prepared to do what is considered necessary to fit myself for further service.

Mrs. McDonald is a trained nurse and prior to our marriage saw service with the A.I.M.

The Petitioner therefore prays your Venerable Court to consider the above premises and authorise the Presbytery of New England to take me on trials for licence or to do otherwise as the Assembly in its wisdom may deem fit.

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

L. G. McDONALD.

Supported by the Presbytery of New England.

REFERENCE

From the Presbytery of Sydney South: re the Rev. A. W. Grant and the A.I.M. Board (Min. 77).

The Presbytery of Sydney South duly convened and constituted on the 11th day of November, 1958, resolved inter alia to refer to the Venerable the General Assembly of Australia for opinion, advice, decision, direction or judgement on the matter contained in the following extract minute—

> "Refer to the General Assembly of Australia the matter of the relationship of the Rev. A. W. Grant to the Australian Inland Mission Board in respect to the terms of his appointment to Alice Springs."

Extracted by me from the minutes of the Presbytery of South Sydney of the 11th day of November, 1958.

R. MAIDMENT, Clerk.

AGGREGATE BALANCE SHEET AT 30th JUNE, 1959

	£	s.	d.	£	s.	d.
Capital and Accumulated Funds:						
A.I.M.	156,000	0	1			
Board of Christian Education	4,139	13	2			
Board of Missions	1,819	16	6			
Church of St. Andrew, Canberra	59,113	4	6			
				221,072	14	3
Reserve Funds:						
A.I.M.	25,634	17	5			
Board of Christian Education	6,030	0	0			
Board of Missions (Emergency Fund)	1,657	ll	7			
				33,322	9	0
Funds for Specific Purposes:						
A.I.M.	39,685	18	3			
Board of Missions	143,645	19	9			
G.A. of A. Sunday Appeal	1,858	5	9			
				185,190	3	9
Trust Funds:						
A.I.M.	27,198	9	3			
C. D. Lloyd Bequest—Capital	22,274	5	0			
Income	99	ll	9			
John Fraser Foreign Mission Endowment:						
Capital	1,000	0	0			
Income	622	14	10			
Clara Kirkland Bequest—Aborigines' Mission	4,142	9	4			
A. E. McCracken Bequest:						
Capital	4,000	0	0			
Income	300	ll	2			
A. E. White Bequest—General Assembly of Australia	2,917	10	5			
Church of St. Andrew, Canberra:						
Parish Endowment	3,122	15	8			
J. I. Dent Bequest:						
For Building 632 0 0						
For Stipend 541 17 5						
	1,173	17	5			
				66,852	4	10
General Assembly of Australia: Expenses Account				4,276	2	9
Liabilities:						
Presbyterian Church of Victoria:						
John Flynn Memorial Church—A.I.M.	2,500	0	0			
Sundry Creditors						
Due by:						

	£	s.	d.	£ s.	d.
Fixed Assets:					
Properties:					
A.I.M.—Hostels and Nursing Homes, etc.	132,141	7	ll		
Board of Missions—Strathfield Residence	6,094	14	9		
Church of St. Andrew, Canberra	59,113	4	6		
				197,349 7	2
Office Furniture and Equipment:					
A.I.M.	1,221	16	0		
Board of Christian Education	482	7	0		
General Assembly of Australia	4	10	2		
				1,708 13	2
Motor Vehicles:					
A.I.M.				10,377 19	9
Projectors, Wireless Sets, etc.:					
A.I.M.				.4,026 16	4
Investments:					
Commonwealth Loans:					
A.I.M.	37,264	7	6		
Board of Christian Education	5,500	0	0		
Board of Missions	4,870	0	0		
A. E. McCracken Estate	820	0	0		
				48,454 7	6
Stocks, Debentures and Shares:					
A.I.M.	12,974	0	0		
Board of Missions	14,500	16	6		
				27,474 16	6
Current Assets:					
Advances—Board of Christian Education to:					
Joint Board of Graded Lessons	1,520	12	9		
Code Book Committee	305	0	9		
Year Book Committee	134	ll	2		
				1,960 4	8
Funds in Hands of Local Committees:					
A.I.M.	252	2	4		
Board of Missions	7,543	4	9		
				7,795 7	1
Funds in the Hands of:					
Presbyterian Church in New South Wales:					
A.I.M.	28,285	9	0		
Board of Missions	104,983	17	7		
Church of St. Andrew, Canberra	4,296	13	1		
General Assembly of Australia	6,129	18	4		
John Fraser Foreign Missions Endowment	1,000	0	0		

Board of Christian Education	3,107 19 1		
Board of Missions	3,379 12 2		
		8,987 11 3	
			£519,701 5 10

Clara Kirkland Bequest	4,142 9 4		
A. E. McCracken Bequest	3,480 11 2		
A. E. White Bequest	2,917 10 5		
			155,236 8 11
Presbyterian Church in Victoria:			
A.I.M.	14,851 0 6		
Board of Missions	205 3 10		
C. D. Lloyd Bequest	22,373 16 9		
			37,430 1 1
Presbyterian Church in Queensland:			
A.I.M.			855 0 7
Presbyterian Church in South Australia:			
A.I.M.			3,077 9 2
Presbyterian Church in Western Australia:			
A.I.M.			50 0 0
Sundry Debtors:			
Due to			
A.I.M.	1,374 3 2		
Board of Christian Education	720 9 8		
Board of Missions	5,481 11 6		
			7,576 4 4
Stock on Hand:			
Board of Christian Education			2,689 3 9
Cash at Bank:			
A.I.M.	1,747 12 9		
Board of Christian Education	1,807 17 10		
Board of Missions	2,942 5 11		
			6,497 16 6
Cash on Hand:			
A.I.M.	20 0 0		
Board of Missions	4 0 0		
			24 0 0
Payments in Advance:			
Board of Religious Education			117 9 4
Western Australian Dept, of Native Welfare Grant:			
Board of Missions			4,500 0 0
Presbyterian Church of Victoria:			
John Flynn Memorial Church Advance Account: A.I.M.			2,500 0 0
			£519,701 5 10

I report that I have compared the above balance sheet with the books of account of the General Assembly of the Presbyterian Church of Australia, and the audited statements furnished by the Presbyterian Church in other States, and have found same to be in accordance therewith.

Sydney, 16th July, 1959.

A. W. CHAPMAN, F.C.A.
Registered under the Public Accountants Registration Act, 1945, as amended.
Official Auditor to the Presbyterian Church of Australia in the State of New South Wales.

PRESBYTERIAN CHURCH OF AUSTRALIA

EXPENSES ACCOUNT FROM 1st JULY, 1957 TO 30th JUNE, 1959

EXPENDITURE	£	s.	d.	£	s.	d.
College Committee:						
Secretary's Honorarium:						
Rev. R. Swanton	80	0	0			
Examination Fees	63	2	0			
				143	2	0
Loss on Year Book—1957	103	13	11			
1958	133	4	2			
				236	18	1
Honorariums:						
Clerk of Assembly	50	0	0			
Junior Clerk of Assembly	25	0	0			
Convener of Business Committee	25	0	0			
Assistant to Business Convener	20	0	0			
				120	0	0
Moderatorial Expenses:						
Rt. Rev. D. J. Flockhart				800	0	0
Travelling Expenses of Delegates:						
Meetings in Melbourne—September, 1957	2,571	4	6			
Meetings of Advisory and Other Committees 1957/59	771	7	3			
				3,342	11	9
World Council of Churches—Assessments	396	0	0			
World Council of Churches—Assessments Geneva	810	0	0			
				1,206	0	0
World Presbyterian Alliance				188	5	6
Federal Inter-Church Migration Committee				42	0	0
Audit Fee—3 years to 30th June, 1957				42	0	0
Sundry Expenses at Assembly				39	17	9
Printing White and Blue Books				1,215	5	3
Printing, Postages, Telephones, etc.				205	12	2
Depreciation—Office Furniture				1	13	0
4% on Revenue				434	13	10
Balance Carried Forward 30th June, 1959				4,276	2	9
				£12,294	2	1

INCOME	£	s.	d.	£	s.	d.
Balance Brought Forward 1st July, 1957				1,287	2	3
Assessment of Expenses for 1958:						
Victorian Church	2,200	0	0			
New South Wales Church	1,925	0	0			
Queensland Church	770	0	0			
South Australian Church	275	0	0			
Western Australian Church	220	0	0			
Tasmanian Church	110	0	0			
				5,500	0	0
Assessment of Expenses for 1959:						
Victorian Church	2,200	0	0			
New South Wales Church	1,925	0	0			
Queensland Church	770	0	0			
South Australian Church	275	0	0			
Western Australian Church	—					
Tasmanian Church	—					
				5,170	0	0
Assessment for Federal Inter-Church Migration Committee						
For 1958:						
Victorian Church	14	0	0			
New South Wales Church	14	0	0			
Queensland Church	5	12	0			
South Australian Church	2	16	0			
Western Australian Church	2	16	0			
Tasmanian Church	2	16	0			
				42	0	0
For 1959:						
Victorian Church	14	0	0			
New South Wales Church	14	0	0			
Queensland Church	5	12	0			
South Australian Church	2	16	0			
Western Australian Church	—					
Tasmanian Church	—					
				36	8	0
Interest on Current Account				66	5	4
Church Hymnary Royalties				192	6	6
				£12,294	2	1

Sydney, 14th July, 1959.

Examined and found correct: A. W. CHAPMAN, F.C.A.

Registered under the Public Accountants Registration Act, 1945, as amended. Official Auditor to the Presbyterian Church of Australia in the State of N.S.W.

AUSTRALIAN INLAND MISSION

BALANCE SHEET AT 31st MARCH, 1959

	£	s.	d.	£	s.	d.
Accumulated Funds						
General Funds						
Balance at 31/3/57	129,680	4	3			
Additions two years ended 31/3/59	46,907	1	2			
	176,587	5	5			
Less Excess of Expenditure over Revenue for two years ended 31/3/59	20,587	5	4			
	156,000	0	1			
Trust Funds	27,198	9	3			
Funds for Specific Purposes	39*685	18	3			
Reserve Funds	25⅛34	17	5			
				248,519	5	0
Sundry Creditors						
Presbyterian Church—Victoria				2,500	0	0

	£ s. d.	£ s. d.
Fixed Assets		
Properties	132,141 7 ll	
Wireless Sets	764 0 9	
Projectors, Cameras, Screens and Equipment, Film Programmes, etc.	3,262 15 7	
Office Furniture, etc.	1,221 16 0	
Motor Vehicles	10,377 19 9	
		147,768 0 0
Investments		
Shares in Companies		4,305 0 O
Trust Funds		
In cash held by:—		
Presbyterian Church—		
N.S.W.	83 19 8	
Queensland	45 12 6	
South Australia	100 0 0	
Victoria	14,614 9 7	
	14,844 1 9	
Inscribed Stock in S.E.A., Queensland	1,000 0 0	
Commonwealth Government Inscribed Stock	11,354 7 6	
		27,198 9 3
Funds for Specific Purposes		
In cash held by:—		
Presbyterian Church—		
N.S.W.	23,543 5 ll	
Queensland	'442 1 2	
South Australia	695 ll 2	
Victoria	100 0 0	
	24,780 18 3	
Commonwealth Government Inscribed Stock	13,450 0 0	
Electricity Commission, Victoria	1,000 0 0	
Inscribed Stock in S.E.A., Queensland	455 0 0	
		39,685 18 3

Reserve Funds			
(Available in case of emergency for General Purposes)			
In cash held by:—			
Presbyterian Church—			
N.S.W.		4,608 16 10	
Queensland		200 0 0	
South Australia		2,152 0 7	
		6,960 17 5	
Commonwealth Government Inscribed Stock		12,460 0 0	
Broken Hill Pty. Ltd.—Shares		6,214 0 0	
			25,634 17 5
Current Assets			
Cash at Bankers	1,747 12 9		
Cash on Hand	20 0 0		
		1,767 12 9	
Board and Council Cash Balances:—			
New South Wales (Board)	49 6 7		
Queensland	167 6 ll		
South Australia	129 17 5		
Victoria	136 10 ll		
Western Australia	50 0 0		
		533 11Q	
Local Committees' Funds		252 2 4	
Sundry Debtors (including advances to Padres and Nursing Homes)		1,374 3 2	
John Flynn Church Building Advance Account		2,500 0 0	
			6,427 0 1
			£251,019 5 0

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.

A. W. CHAPMAN, F.C.A.
Chartered Accountant.

Sydney, 13th July, 1959.

Registered under the Public Accountants Registration Act, 1945, as amended.

AUSTRALIAN INLAND MISSION

REVENUE ACCOUNT FOR YEARS ENDED 31st MARCH, 1958 AND 1959

EXPENDITURE

	12 months to 31/3/58 £ s. d.	12 months to 31/3/59 £ s. d.	Total £ s. d.
To Advertising and Publicity	2,919 14 8	3,796 9 4	6,716 4 0
„ Beneficiary and Superannuation	229 0 9	240 14 5	469 15 2
„ Bank Charges	81 12 9	73 16 0	155 8 9
„ Freight and Cartage	600 12 2	1,128 5 7	1,728 17 9
„ Fuel, Light and Power	991 4 0	1,702 15 3	2,693 19 3
„ Grants and Subsidies	1,772 10 0	801 13 4	2374 3 4
„ General Expenses	970 1 8	1,424 7 3	2,394 8 ll
„ Hospital Supplies	2,414 510	3,192 5 3	5,606 ll 1
„ Household Expenses	6,014 18 6	7370 8 2	13385 6 8
„ Insurance	1,080 14 0	1,233 ll 10	2,314 5 10
„ Printing and Stationery	886 ll 1	479 12 5	1,366 3 6
„ Rates, Rents and Church Office Charges	2,387 19 6	2,628 5 5	5,016 4 ll
„ Repairs and Maintenance	2,060 1 5	3345 17 5	5,405 18 10
„ Salaries and Allowances	30,170 15 5	30,920 5 7	61,091 1 0
„ Stamps, Telegrams and Telephones	1,395 8 ll	1,281 2 8	2,676 ll 7
„ Travelling Expenses	8,228 2 ll	7,478 19 4	15,707 2 3
	62,203 13 7	67,698 9 3	129,902 2 10
„ Depreciation on Buildings, etc., Motor Vehicles, Wireless and Projectors	7,972 16 8	8,073 9 5	16,046 6 1
	£70,176 10 3	£75,771 18 8	£145,948 8 ll

REVENUE

	12 months to 31/3/58 £ s. d.	12 months to 31/3/59 £ s. d.	Total £ s. d.
By Donations, Special Efforts etc.....	27,538 14 4	28,161 18 9	55,700 13 1
„ Dividends	874 7 7	761 19 0	1,636 6 7
„ Fees and Rents	7,797 9 8	9,302 12 5	17,100 2 1
„ Interest	3,520 10 7	3,157 17 2	6,678 7 9
„ Subsidies and Grants	5,176 13 2	7,522 18 0	12,699 ll 2
„ Transfer from Specific Funds	1,114 14 6	1,686 16 4	2,801 10 10
„ Transfer from Reserve Funds	11,000 0 0	16,200 0 0	27,200 0 0
	57,022 9 10	66,794 1 8	123,816 ll 6
„ Balance carried down	13,154 0 5	8,977 17 0	22,131 17 5
	£70,176 10 3	£75,771 18 8	£145,948 8 ll

To Balance brought down	13,154 0 5	8,977 17 0	22,131 17 5	By Sale of Rights Broken Hill Pty. Ltd. .	1,071 17 6							
				„ Profit on Sale Scotts Ltd. Shares	312 10 0							
								1,384 7 6				1,384 7 6
				„ Sale of Christmas Cards Net	119 8 1							
				„ Profit Sale of Land Rover	40 16 6					160 4 7		160 4 7
				„ Transfer to Accumulated Funds—Excess of Expenditure over Revenue				11,769 12 11		8,817 12 5		20,587 5 4
	£13,154 0 5	£8,977 17 0	£22,131 17 5					£13,154 0 5		£8,977 17 0	£22,131 17 5	

ALEXANDER EARLE McCRACKEN BEQUEST ACCOUNT
FROM 1st JULY, 1957 TO 30th JUNE, 1959

	Income £ s. d.	Capital £ s. d.		Income £ s. d.	Capital £ s. d.
Payments as authorised by A.I.M. Board:			Balance Brought Forward 1st July, 1957	410 4 8	4,000 0 0
Elizabeth, South Australia	160 0 0		Interest received from:		
Carnarvon, Western Australia	200 0 0		Current and Capital Accounts	249 2 6	
Emu Heights, Tasmania	40 0 0		Commonwealth Loans	53 6 0	
	400 0 0				
4% on Revenue	12 2 0				
Balance Carried Forward 30th June, 1959	300 11 2	4,000 0 0			
	£712 13 2	£4,000 0 0		£712 13 2	£4,000 0 0

Sydney, 14th July, 1959.

Examined and found correct,

A. W. CHAPMAN, F.C.A.,
Registered under the Public Accountants Registration Act, 1945, as amended.
Official Auditor to the Presbyterian Church of Australia in the State of New South Wales.

PRESBYTERIAN CHURCH OF AUSTRALIA
BOARD OF CHRISTIAN EDUCATION
BALANCE SHEET AS AT 31st DECEMBER, 1958

Current Liabilities		£ s. d.	£ s. d.
Youth Departments		3,057 8 7	
Balance re Book of Common Order		50 10 6	
			3,107 19 1
Reserves			
House Reserve Account		5,500 0 0	
Overseas Study Fund Reserve		530 0 0	
Joint Board of Graded Lessons Reserve	£8,000		
Less Invested in Joint Board	8,000	—	6,030 0 0
			6,030 0 0
Accumulated Fund			
Balance 1/1/1957		4,643 19 5	
Add Net Profit for period (2 years) ended 31/12/58		22,060 1 5	
		26,704 0 10	
Less Distributed to Youth Depts, for period of (2 years)	£17,364 7 8		
Less Tsfr. Jt. Bd. Capital Reserve	2,000 0 0		
Less Tsfr. House Reserve	2,500 0 0		
Less Tsfr. O/seas Study Fund	700 0 0		
		22,564 7 8	
			4,139 13 2
			£13,277 12 3

Current Assets	£ s. d.	£ s. d.
Commercial Banking Co. of Aust. Ltd.	1,307 17 10	
Commercial Banking Co. of Aust. Ltd. Fixed Deposits	500 0 0	
Commonwealth Treasury Bonds	5,500 0 0	
Sundry Debtors—General	720 9 8	
—Joint Board	1,520 12 9	
Stock on Hand	2,689 3 9	
Year Book Committee, 1958	134 11 2	
Advance re Code Book Committee	305 0 9	
		12,677 15 11
Fixed Assets		
Furniture and Fittings—at cost less Depreciation	315 12 0	
Office Machines—at cost less Depreciation	166 15 0	
		482 7 0
Prepayments		117 9 4
		£13,277 12 3

We certify that we have audited the books and accounts of the Board of Christian Education for the two years ended 31st December, 1958 and that the Balance Sheet and Trading and Profit and Loss Account are correct and in accordance therewith.

MORTON, WATSON & YOUNG,
Chartered Accountants (Aust.).

PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION

TRADING AND PROFIT AND LOSS ACCOUNT FOR TWO YEARS ENDED 31st DECEMBER, 1958

Year Ended	31/12/57 £	s.	d.	31/12/58 £	s.	d.	Total £	s.	d.
To Stock on Hand	1,589	8	5	1,790	7	0	1,589	8	5
m Purchases	2,555	15	1	3,065	12	ll	5,621	8	0
„ Writers, Artists, etc.	67	9	0	70	7	0	137	16	0
„ Gross Profit	1,401	7	0	1,259	15	7	2,661	2	7
	£5,613	19	6	£6,186	2	6	£10,009	15	0
To Salaries	1,625	15	6	1,733	6	5	3,359	1	ll
„ Outside Editorial	252	10	0	206	15	0	459	5	0
„ House Rent	332	6	8	287	10	0	619	16	8
K> „ Office Rent	354	17	0	415	0	5	769	17	5
e=⅛ „ Telephone	89	8	1	138	10	8	227	18	9
„ Postages	91	5	ll	123	2	ll	214	8	10
„ Printing and Stationery	41	4	4	28	18	ll	70	3	3
„ Books and Periodicals	5	19	4	4	7	8	10	7	0
„ Advertising	32	19	0	8	3	2	41	2	2
„ Travelling Expenses	50	7	7	21	16	0	72	3	7
„ Insurance	5	3	1	4	15	0	9	18	1
„ Auditing Expenses	14	14	0	15	15	0	30	9	0
„ Depreciation	76	6	0	83	9	0	159	15	0
„ General Expenses	76	16	1	44	16	2	121	12	3
„ Full Board Meeting Exp.	309	16	6	244	13	6	554	10	0
„ Youth Sunday O. of S.	348	15	6	104	13	9	453	9	3
„ W.A. Youth Dept.	200	0	0	175	0	0	375	0	0
„ Australian C.Y.C.	70	13	4	40	0	0	110	13	4
„ N.Z. Delegates L.S. Conf.	44	3	2	—			44	3	2
„ Loss on "Record"	307	13	3	365	8	4	673	1	7
„ Net Profit for year	10,275	19	4	11,784	2	1	22,060	1	5
	£14,606	13	8	£15,830	4	0	£30,436	17	8

Year Ended	31/12/57 £	s.	d.	31/12/58 £	s.	d.	Total £	s.	d.
By Sales	3,823	12	6	3,496	18	9	7,320	ll	3
„ Stock on Hand 31/12/58	1,790	7	0	2,689	3	9	2,689	3	9
	£5,613	19	6	£6,186	2	6	£10,009	15	0
By Gross Profit	1,401	7	0	1,259	15	7	2,661	2	7
„ Interest Received	124	2	6	251	16	7	375	19	1
„ Record Subsidy A.B.M.	130	0	0	150	0	0	280	0	0
„ Joint Board of Graded Lessons									
(a) Graded Allocation	10,465	4	7	11,561	12	7	22,026	17	2
Editorial and Mangemt.	2,000	0	0	2,000	0	0	4,000	0	0
Highway Editing	—			200	0	0	200	0	0
(b) Non-Graded	485	19	7	406	19	3	892	18	10
	£14,606	13	8	£15,830	4	0	£30,436	17	8

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS

BALANCE SHEET AT 31st DECEMBER, 1958

LIABILITIES

	£ s. d.	£ s. d.
Home Base:		
General Capital::		
Balance at 1st January, 1957	1,733 5 1	
Add Surplus for two years	86 11 5	
		1,819 16 6
Provident Fund Trust	2,496 19 0	
Training Scholarships Funds	1,904 14 9	
Bequest Funds	27,324 12 10	
Emergency Fund	1,657 11 7	
Special Construction Fund	4,821 3 5	
New Work Funds	4,986 0 10	
Mrs. M. W. Ward Memorial Fund	30 11 11	
Office Furniture Depreciation Fund	40 0 0	
Chinese Mission Fund	465 12 4	
		43,727 6 8
Ernabella:		
Child Endowment Fund Trust	3,254 3 3	
Trucks and Utility Depreciation Fund	2,678 4 9	
Scripture Fund	19 17 11	
Development Fund	1,190 10 8	
Drought Fund	7,910 18 7	
Sheep Purchases (Re-stocking) Fund	1,750 0 0	
Bequest Funds	11,088 0 5	
		27,891 15 7
Mowanjum:		
Trucks and Plant Depreciation Fund	5,494 7 6	
Development Fund	3,038 18 6	
Station Current Account	936 11 8	
Bequest Funds	458 11 8	
		9,928 9 4
New Hebrides:		
Launches Insurance and Depreciation Funds	8,171 17 9	
Motor Vehicles Depreciation Fund	1,525 18 8	
Properties Insurance and Depreciation Fund	4,310 13 2	
Literature and Language Publications Trust	1,065 2 0	
Bequest Funds	81 1 7	
Deposit Trusts	5,143 15 6	

ASSETS

	£ s. d.	£ s. d.
The Forestry Pulp & Paper Co. of Australia Ltd.—Stock		70 0 0
Strathfield Residence (At Cost Less Depreciation)		6,094 14 9
Sydney Trustees Investments:		
On Account of:		
C. Kirkland Bequest	4,142 9 4	
A. McCaul Bequest	4,369 0 0	
M. Symonds Bequest	791 2 0	
New Hebrides M.M.S. Board	2,000 0 0	
A. S. Fregon Bequest	1,550 0 0	
Board of Missions General	9,991 15 0	
		22,844 6 4
Sundry Debtors		5,481 11 6
W.A. Department of Native Welfare		4,500 0 0
Paama Church Trust Investments		598 19 6
Sundry Current Accounts:		
S.A. Foreign Missions Committee	223 0 0	
W.A. Missionary Council	6 5 0	
Tasmania Foreign Missions Committee	510 0 0	
Paton Memorial Hospital Working Advance	1,000 0 0	
Mowanjum Working Advance	1,500. 0 0	
Ernabella Working Advance	2,250 0 0	
Adelaide Agency Advance	50 0 0	
India Working Advance	600 0 0	
Korea Working Advance	1,100 0 0	
New Zealand Overseas Missions Committee	153 3 9	
New Hebrides M.M.S. Board — Petty Cash Advance	15 0 0	
Tangoa Training Institute Current Account	135 16 0	
		7,543 4 9
Melbourne Holding Treasurers	205 3 10	
Sydney Holding Treasurers	104,983 17 7	
		105,189 1 5
Petty Cash		4 0 0
Bank of New South Wales:		
Sydney	542 1 5	
Melbourne	1,223 17 5	

New Hebrides Emergency Fund	1,642	11 9	
Hurricane Appeal Fund	964	17 6	
New Hebrides Mission Maritime Service Fund	2,144	6 11	
North Malekula Medical Fund	180	8 5	
			25,230 13 3
New Hebrides "John G. Paton Fund":			
Paama Church and School Trust	686	18 8	
Motor Vehicles Depreciation Fund	656	0 0	
Launches Insurance and Depreciation Funds	2,482	10 0	
Properties Insurance and Depreciation Fund	900	0 0	
Native Teachers' Fund Trust	1,558	5 9	
Language Publications Trusts	1,420	12 6	
			7,704 6 11
India:			
Motor Vehicles Depreciation Fund	2,072	2 8	
Building and Equipment Fund Trust	2,209	17 9	
Evangelistic Extension Fund Trust	1,172	14 6	
India Emergency Fund	1,599	19 6	
India Administration Fund	600	0 0	
India Relief Legacy Fund	206	0 0	
			7,860 14 5
Korea:			
Reconstruction Fund	14,666	12 3	
Korea Emergency Fund	3,852	9 11	
Relief Appeal Funds Trust	1,000	19 5	
Motor Vehicles Depreciation Fund	5,092	0 8	
Legacies Fund Trust	510	12 3	
			25,122 14 6
Indonesia:			
Scholarships Funds Trust	1,830	0 0	
Motor Vehicles Depreciation Fund	772	14 10	
			2,602 14 10
Sundry Current Accounts and Creditors			3,379 12 2
			£155,268 4 2

Adelaide	819	5 11	
Perth	357	1 2	
			2,942 5 11
			£155,268 4 2

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, 5th June, 1959.

(Sgd.) V. W. COOMBES, F.A.S.A.,
Treasurer.

A. W. CHAPMAN, F.C.A. (Aust.),
Registered under the Public Accountants Registration Act, 1945, as amended.

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS

COMBINED REVENUE ACCOUNT FOR THE TWO YEARS ENDED 31st DECEMBER, 1958

	EXPENDITURE			
	Year Ended 31/12/57	Year Ended 31/12/58	Totals	2 Years to 31/12/58
Home Base:				
Secretariat Salaries and Manse Allowance	£2,620 0 0	£3,287 10 0	£5,907 10 0	
Strathfield Residence Expenses		346 9 5	346 9 5	
Office Salaries	1,857 17 6	2,023 9 1	3,881 6 7	
Beneficiary Fund Contributions	45 0 0	50 0 0	95 0 0	
Provident Fund Contributions	48 15 0	39 7 6	88 2 6	
Travelling Expenses—Board and Secretariat	1,171 1710	737 18 ll	1,909 16 9	
Office Rent and Charges	456 18 0	506 18 0	963 16 0	
Office Furniture and Equipment	50 18 1	272 1 4	322 19 5	
Printing and Stationery	108 16 1	108 0 0	216 16 1	
Postages, Telegrams and Telephones	185 12 6	219 10 1	405 2 7	
Sundry Expenses	142 8 7	95 18 7	238 7 2	
Publicity Literature	130 0 0	152 0 4	282 0 4	
"Encounter" Deficit	87 1 ll	286 14 7	373 16 6	
Publications for Sale	228 6 6	———	228 6 6	
Bursaries to Women Candidates	200 0 0	———	200 0 0	
Audit Fees	157 10 0	189 0 0	346 10 0	
National Missionary Council	220 0 0	220 0 0	440 0 0	
East Asia Christian Conference W.S.C.F., etc.		470 0 0	470 0 0	
Interest Allocated	2,706 1 ll	3,198 1 10	5,904 3 9	
Transfers to:				
Training Missionaries, Scholarship Fund	200 0 0	———	200 0 0	
Legacies* Fund, General—H. G. Jefferson Est.		1,200 0 0	1,200 0 0	
Strathfield Property Depreciation		150 0 0	150 0 0	
Office Furniture and Fittings Depreciation		40 0 0	40 0 0	
				£24,210 3 7
Aborigines—General:				
Grant to North Queensland Missions	5,680 0 0	5,600 0 0	11,280 0 0	
				£11,280 0 0

Ernabella Mission Account:

Mission Grant	300 0 0	300 0 0	600 0 0	
Missionaries' Salaries	1,126 1 6	1,425 10 0	2,551 11 6	
Benenciary Fund Contributions	16 1 11	40 14 6	56 16 5	
Fares, Freights, Outfit Allowances	131 0 0	235 0 0	366 0 0	
Printing, Postages, etc.	26 17 0	—	26 17 0	
Transfer to Legacies' Fund	—	438 6 3	438 6 3	
				£4,039 11 2
Ernabella Station Account:				
Mission Grant, Wages, Rations, etc.	3,112 16 0	4,207 2 3	7,319 18 3	
Buildings and Equipment	6,423 13 1	2,916 8 2	9,340 1 3	
Missionaries' Salaries	3,641 4 8	4,076 13 4	7,717 18 0	
Provident and Superannuation Contributions	52 10 0	77 10 0	130 0 0	
Fares, Freights, Outfits, etc.	708 9 9	464 12 11	1,173 2 8	
Sundry Expenses, Insurance, etc.	332 5 2	575 19 11	908 5 1	
Language Publications: Hymnal	—	335 0 0	335 0 0	
Handcrafts and Industrial School Subsidies	37 10 0	—	37 10 0	
Sheep Purchases	—	441 4 7	441 4 7	
Shearing Wages, Stores, etc.	678 13 3	453 9 5	1,132 2 8	
Land Rental	27 10 0	28 0 9	55 10 9	
Children's Special Diet and Amenities	1,650 12 0	1,926 7 6	3,576 19 6	
Transfer to:				
Child Endowment Fund	2,340 10 0	2,738 10 0	5,079 0 0	
Trucks and Utility Depreciation Fund	1,000 0 0	750 0 0	1,750 0 0	
Sheep Purchases (Re-Stocking) Fund	—	1,750 0 0	1,750 0 0	
				£40,746 12 9
Mowanjum:				
Mission Grant	720 0 0	720 0 0	1,440 0 0	
Missionaries' Salaries	2,179 0 0	3,083 15 4	5,262 15 4	
Beneficiary and Provident Fund Contributions	32 13 0	33 12 0	66 5 0	
Missionaries' Children's Allowances	—	34 1 3	34 1 3	
Fares, Freights, Outfits, etc.	255 16 11	777 19 4	1,033 16 3	
Sundry Expenses	121 18 9	98 0 2	219 18 11	
Land Lease Rentals	56 2 4	63 7 6	119 9 10	
Buildings and Equipment	7,345 14 8	903 17 3	8,249 11 11	
Reconstruction Expenses	4,519 10 2	1,951 8 10	6,470 19 0	
Purchase of School Bus	—	1,314 8 9	1,314 8 9	
Child Endowment to Station Account	1,166 0 0	1,354 5 11	2,520 5 11	
C/Forward	£54,299 14 1	£52,708 5 7	£26,731 12 2	£80,276 7 6

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS

COMBINED REVENUE ACCOUNT FOR THE TWO YEARS ENDED 31st DECEMBER, 1958

	Year Ended 31/12/57	Year Ended 31/12/58	Totals	2 Years to 31/12/58
B/Forward	£54,299 14 1	£52,708 5 7	£26,731 12 2	£80,276 7 6
Indigent Subsidy to Station Account	2,855 0 0	2,772 13 7	5,627 13 7	
Child Subsidy to Station Account	2,551 0 0	2,779 4 11	5,330 4 11	
Property Purchase Expenses	133 12 7	—	133 12 7	
Transfer to:				
Trucks and Plant Depreciation Fund	—	800 0 0	800 0 0	
Legacies Fund	—	408 11 8	408 11 8	
				39,031 14 11
New Hebrides:				
Station Buildings and Equipment and Launch Replacements	2,599 11 6	5,331 3 7	7,930 15 1	
Missionaries' Salaries	12,993 9 8	15,076 2 8	28,069 12 4	
Missionaries' Children's Allowances	193 10 0	191 10 0	385 0 0	
Beneficiary, Superannuation and Provident Fund	190 4 4	211 10 2	401 14 6	
Passages, Freights, Outfits	2,809 2 9	3,407 15 11	6,216 18 8	
Station Expenses	800 3 10	1,390 15 5	2,190 19 3	
Grant to Paton Memorial Hospital	1,176 8 0	1,176 8 0	2,352 16 0	
Paton Memorial Hospital Reconstruction	457 16 11	—	457 16 11	
Maintenance of Launches	862 14 7	2,195 10 0	3,058 4 7	
Lands and Titles Expenses	46 18 8	52 3 8	99 2 4	
Grants to Tangoa Institute	347 5 0	222 14 6	569 19 6	
Grants to Tangoa Institute—Freights	454 16 9	533 9 10	988 6 7	
Transfer to:				
Launches, Depreciation Funds	2,050 0 0	1,650 0 0	3,700 0 0	
Motor Vehicles Depreciation Funds	150 0 0	500 0 0	650 0 0	
Properties Insurance and Depreciation Fund	700 0 0	700 0 0	1,400 0 0	
				£58,471 5 9
New Hebrides—John G. Paton Fund Stations:				
Station Buildings and Equipment	1,260 17 8	520 8 7	1,781 6 3	
Missionaries' Salaries	6,020 11 6	6,923 3 0	12,943 14 6	
Missionaries' Children's Allowances	181 0 0	274 6 8	455 6 8	
Beneficiary and Provident Fund Contributions	136 12 6	155 5 1	291 17 7	
Passages, Freights, Outfits	1,579 16 4	1,607 12 3	3,187 8 7	
Station Expenses	360 9 5	664 16 3	1,025 5 8	
Sundry Expenses	6 18 1	8 17 2	15 15 3	
Maintenance of Launches	375 5 5	567 0 7	942 6 0	
Transfer to:				
Launches Depreciation Funds	850 0 0	850 0 0	1,700 0 0	
Motor Vehicles Depreciation Funds	150 0 0	300 0 0	450 0 0	
Properties Insurance and Depreciation Funds	—	900 0 0	900 0 0	
				£23,693 0 6

India:				
Grant to Field Work	5,726 0 0	5,554 19 0	£11,280 19 0	
Missionaries' Salaries	3,043 15 0	2,720 13 7	5,764 8 7	
Missionaries' Children's Allowances	35 10 0	32 0 0	67 10 0	
Beneficiary and Superannuation	48 15 0	46 13 4	95 8 4	
Passages, Freights, Outfits	420 7 9	185 1 3	605 9 0	
Car Replacement	677 14 3	——	677 14 3	
Vellore Medical College Contribution	100 0 0	100 0 0	200 0 0	
Transfer to:				
Motor Vehicles Depreciation Fund	300 0 0	300 0 0	600 0 0	
				£19,291 9 2
Korea:				
Grant to Field Work	10,068 0 0	13,120 0 0	23,188 0 0	
Buildings and Equipment	666 15 3	1,200 0 0	1,866 15 3	
Missionaries' Salaries	8,752 18 0	8,336 9 6	17,089 7 6	
Missionaries' Children's Allowances	36 0 0	123 13 6	159 13 6	
Beneficiary and Superannuation	105 8 8	106 14 3	212 2 11	
Passages, Freights, Outfits	2,296 17 7	1,704 10 9	4,001 8 4	
Station Expenses	139 16 0	108 19 9	248 15 9	
Transfer to:				
Donations Allocated Fund	1,000 0 0	——	1,000 0 0	
Motor Vehicles Depreciation Fund	800 0 0	800 0 0	1,600 0 0	
				£49,366 3 3
Indonesia:				
Missionaries' Salaries	1,080 0 0	1,200 0 0	2,280 0 0	
Beneficiary and Provident Fund	26 10 5	27 14 5	54 4 10	
Grant to Field Work	240 17 10	100 0 0	340 17 10	
Passages, Freights	4 19 6	——	4 19 6	
Equipment	43 14 11	——	43 14 11	
Sundry Expenses	44 16 2	10 3 11	55 0 1	
Grants for Scholarships	——	770 0 0	770 0 0	
Transfer to:				
Indonesia Fund	1,000 0 0	——	1,000 0 0	
Scholarships Fund	——	1,600 0 0	1,600 0 0	
Motor Vehicle Depreciation Fund	250 0 0	250 0 0	500 0 0	
				£6,648 17 2
Chinese Churches in Australia:				
Sydney Church Subsidy	65 0 0	65 0 0	130 0 0	
				£130 0 0
Surplus Transferred to Working Capital Account	38 2 6	48 8 11	86 11 5	
				£86 11 5
Totals	£133,604 18 5	£143,390 11 3	——	£276,995 9 8

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS

COMBINED REVENUE ACCOUNT FOR THE TWO YEARS ENDED 31st DECEMBER, 1958

	INCOME			
	Year Ended 31/12/57	Year Ended 31/12/58	Totals	2 Years to 31/12/58
Home Base:				
Quota Grants from:				
Queensland	£6,500 0 0	£8,204 0 0	£14,704 0 0	
New South Wales	24,100 6 8	33,448 0 0	57,548 6 8	
Victoria	43,440 0 0	48,492 0 0	91,932 0 0	
South Australia	1,975 0 0	2,198 0 0	4,173 0 0	
Tasmania	1,896 0 0	2,040 0 0	3,936 0 0	
Western Australia	1,210 15 4	1,672 5 0	2,883 0 4	
John G. Paton Fund	6,900 0 0	6,899 17 6	13,799 17 6	
				£188,976 4 6
Donations, General	302 5 5	72 17 7	375 3 0	
Publications, Net Surplus	—	76 5 1	76 5 1	
Transfer from Literature Fund—"Encounter"	—	111 19 8	111 19 8	
Supply Fees	8 0 0	—	8 0 0	
				£571 7 9
C. Kirkland Estate—Income	68 17 2	130 0 0	198 17 2	
M. Symonds Estate—Income	72 5 5	119 11 3	191 16 8	
Legacies' Fund, General—Income	12 9 0	12 9 0	24 18 0	
A. S. Fregon Estate—Income	—	117 12 2	117 12 2	
H. G. Jefferson Estate—Legacy	—	1,200 0 0	1,200 0 0	
				£1,733 4 0
Interest Received—General	2,551 11 6	2,924 8 9	5,476 0 3	
Investments Income	280 18 6	849 11 5	1,130 9 11	
				£6,606 10 2
Transfer from Training of Candidates Scholarship Fund	200 0 0	—	200 0 0	
				£200 0 0
Aborigines—General:				
Legacies for Aborigines' Fund—Income	37 14 10	37 14 10	75 9 8	
				£75 9 8

	Year Ended 31/12/57	Year Ended 31/12/58	Totals	2 Years to 31/12/58
Ernabella Mission Account:				
Donations, General	65 9 10	179 7 ll	£244 17 9	
Donations, Allocated	161 1 0	90 0 0	251 1 0	
Legacies' Fund—Income	57 7 2	----- -	57 7 2	
Smith of Dunesk Fund—Income	187 1 3	187 1 3	374 2 6	
B. S. Cowan Estate—Income	72 0 0	72 0 0	144 0 0	
A. M. McCaul Estate—Income	252 16 2	242 10 8	495 6 10	
E. Mcθwan Estate—Legacy	—	413 6 3	413 6 3	
J. R. Turton Estate—Legacy	—	25 0 0	25 0 0	
				£2,005 1 6
Ernabella Station Account:				
Sale of Wool Skins, etc.	11,388 15 9	5,047 0 7	16,435 16 4	
Sale of Sheep for Rations, etc.	—	1,599 0 0	1,599 0 0	
Child Endowment Receipts	2,340 10 0	2,738 10 0	5,079 0 0	
S.A. Department of Education Grant	1,135 13 4	548 3 4	1,683 16 8	
Transfer from: Child Endowment Fund	1,950 12 0	2,726 7 6	4,676 19 6	
Truck Depreciation Fund	1,989 ll 2	—	1,989 ll 2	
Sheep Development Fund	—	2,406 8 2	2,406 8 2	
				£33,870 ll 10
Mowanjum:				
Donations, General	—	245 0 0	245 0 0	
Donations, Allocated	50 0 0	1,162 13 6	1,212 13 6	
Legacies* Fund Income	—	12 12 0	12 12 0	
Child Endowment Receipts	1,166 0 0	1,354 5 ll	2,520 5 ll	
W.A. Government Grants:				
Indigent Subsidy	2,681 0 0	2,772 13 7	5,454 2 7	
Child Subsidy	2,551 0 0	2,779 4 ll	5,330 4 ll	
Forestry Pulp & Paper Co.—Dividend	8 0 0	8 0 0	16 0 0	
E. Mcθwan Estate—Legacy	—	408 ll 8	408 ll 8	
Transfer from: Mowanjum Transfer Fund	7,345 14 8	1,839 13 2	9,185 7 10	
Station Current Account	3,000 0 0	1,167 8 2	4,167 8 2	
Home for Aged Natives' Fund	1,252 17 3	-----L-	1,252 17 3	
Cattle and Station Development Fund	1,000 0 0	—	1,000 0 0	
				£30,805 3 10
C/Forward	£128,212 2 5	£136,631 10 10	——	£264,843 13 3

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS

COMBINED REVENUE ACCOUNT FOR THE TWO YEARS ENDED 31st DECEMBER, 1958

	Year Ended 31/12/57	Year Ended 31/12/58	Totals	2 Years to 31/12/58
B/Forward	£128,212 2 5	£136,631 10 10	—	£264,843 13 3
New Hebrides:				
Donations, General	30 0 0	54 3 6	£84 3 6	
Donations, Allocated	33 10 6	657 17 7	691 8 1	
Transfer from: P.M.H. Reconstruction Account	—	64 1 9	64 1 9	
Aulua Launch Insurance and Replacement Fund	1,200 0 0	2,833 13 10	4,033 13 10	
Vila Boat Fund	1,175 0 0	—	1,175 0 0	
				£6,048 7 2
India:				
Donations, Allocated	159 1 0	306 15 0	465 16 0	
Transfer from: New Schools' Fund	—	167 7 9	167 7 9	
Cars Depreciation Fund	677 14 3	—	677 14 3	
				£1,310 18 0
Korea:				
Donations, General	117 10 3	6 1 0	123 ll 3	
Donations, Allocated	1,000 0 0	20 0 0	1,020 0 0	
Transfer from: Reconstruction Fund	—	1,200 0 0	1,200 0 0	
				£2,343 ll 3
Chinese Churches in Australia:				
Transfer from Chinese Mission Fund	—	65 0 0	65 0 0	
				£65 0 0
Indonesia:				
Donations, Allocated	—	14 0 0	14 0 0	
Donations: Special for Indonesian Scholarships	1,000 -0 0	600 0 0	1,600 0 0	
Transfer from: Scholarships' Fund	—	770 0 0	770 0 0	
				£2,384 0 0
Totals	£133,604 18 5	£143,390 ll 3	—	£276,995 9 8

JOHN FRAZER FOREIGN MISSION ENDOWMENT ACCOUNT

FROM 1st JULY, 1957 TO 30th JUNE, 1959

	£ s. d.		£ s. d.
Payments to Australian Presbyterian Board of Missions	72 18 4	Balance Brought Forward 1st July, 1957	1,000 0 0
Balance Carried Forward 30th June, 1959	1,000 0 0	Interest on Capital Account to 30th June, 1959	72 18 4
	£1,072 18 4		£1,072 18 4

Sydney, 14th July, 1959.

Examined and found correct:

A. W. CHAPMAN, F.C.A.

Registered under the Public Accountants Registration Act, 1945, as amended.
Official Auditor to the Presbyterian Church of Australia in the State of New South Wales.

CLARA KIRKLAND BEQUEST ACCOUNT

ABORIGINES' MISSION IN NORTHERN QUEENSLAND AND WESTERN AUSTRALIA

	Income £ s. d.	Capital £ s. d.		Income £ s. d.	Capital £ s. d.
Payments to Australian Presbyterian Board of Missions	292 10 2		Balance Brought Forward 1st July, 1957		4,142 9 4
4% on Revenue	12 3 11		Interest Received from:		
Balance Carried Forward 30th June, 1959		4,142 9 4	Current and Capital Accounts	241 9 1	
			Commonwealth Loans	63 5 0	
	£304 14 1	£4,142 9 4		£304 14 1	£4,142 9 4

Sydney, 14th July, 1959.

Examined and found correct,

A. W. CHAPMAN, F.C.A.,

Registered under the Public Accountants Registration Act, 1945, as amended.
Official Auditor to the Presbyterian Church of Australia in the State of New South Wales.

CHARLES D. LLOYD (AUSTRALIA) BEQUEST

STATEMENT FOR TWO YEARS ENDED 30th JUNE, 1959

RECEIPTS	£	s. d.	PAYMENTS	£	s. d.
Balance Brought Forward 1st July, 1957	22,274	5 0	Balance Carried Forward 30th June, 1959	22,274	5. θ

CHARLES D. LLOYD (AUSTRALIA) REVENUE ACCOUNT

REVENUE ACCOUNT FOR TWO YEARS ENDED 30th JUNE, 1959

RECEIPTS	£ s. d.	PAYMENTS	£ s. d.
Balance Brought Forward 1st June, 1957	725 10 9	Grants—	
Net Interest on Trust Fund	2,064 19 10	Presbyterian Church of Tasmania	540 0 0
		Presbyterian Church of Western Australia	915 0 0
		Presbyterian Church of South Australia	330 0 0
		Presbyterian Church, Canberra	900 0 0
		Printing and Postages, etc.	5 18 10
		Balance Carried Forward 31st May, 1959	99 ll 9
	£2,790 10 7		£2,790 10 7

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