

**MINUTES**  
OF  
**PROCEEDINGS**  
OF THE  
**TWENTY-NINTH**  
**GENERAL ASSEMBLY**

OF THE  
**Presbyterian Church of Australia**



**HELD IN MELBOURNE, SEPTEMBER, 1962**

---

**Melbourne:**  
**BROWN, PRIOR, ANDERSON, PTY. LTD., PRESBYTERIAN CHURCH PRINTERS**  
**PRINTCRAFT HOUSE, 430 LITTLE BOURKE STREET, C.I**



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## TABLE OF CONTENTS

	Page
Past Moderators	5
Officers of the Assembly	7
Instructions	8
Standing Committees	9
Special Committees	12
Roll of Assembly	15
Minutes of Assembly	21
Reports	66
Communications	183
Overtures	184
Petitions	198
Reference	200
Financial Statements	201
Detailed Index	229



# MODERATORS

## OF THE

### General Assembly of Australia

---

Rev. John Meiklejohn, D.D.*	.. .. .	1901
Rev. Alexander Hay, D.D.*	.. .. .	1902
Rev. David Bruce, D.D.*	.. .. .	1903
Rev. P. J. Murdock, M.A.*	.. .. .	1905
Rev. T. E. Clouston, D.D.*	.. .. .	1906
Rev. Peter Robertson*	.. .. .	1907
Rev. John Ferguson*	.. .. .	1909
Rev. W. S. Rolland*	.. .. .	1910
Rev. J. Laurence Rentoul, M.A., D.D.*	.. .. .	1912
Rev. George Davidson, M.A., D.D.*	.. .. .	1914
Rev. Ronald G. Macintyre, C.B.E., C.M.G., M.A., D.D.*		1916
Rev. John Walker, D.D.*	.. .. .	1918
Rev. James Gibson, M.A.*	.. .. .	1920
Rev. John Mathew, M.A., D.D.*	.. .. .	1922
Rev. James Crookston*	.. .. .	1924
Rev. R. Scott-West, D.D.*	.. .. .	1926
Rev. Alexander Crow*	.. .. .	1928
Rev. Donald A. Cameron, M.A.*	.. .. .	1930
Rev. G. R. S. Reid, M.A., D.D.	.. .. .	1933
Rev. John Mackenzie, M.A., D.D.*	.. .. .	1936
Rev. John Flynn, O.B.E., D.D.*	.. .. .	1939
Rev. R. Wilson Macaulay, B.A., D.D.*	.. .. .	1942
Rev. Alexander C. Grieve, B.A.	.. .. .	1945
Rev. Julian R. Blanchard, B.A.	.. .. .	1948
Rev. Richard Bardon, B.A.	.. .. .	1951
Rev. Sir Francis W. Rolland, O.B.E., M.C., M.A.	.. .. .	1954
Rev. David J. Flockhart, M.A.	.. .. .	1957
Rev. Alan C. Watson, M.A., D.D.	.. .. .	1959
Rev. Hector Harrison, O.B.E., M.A., B.D.	.. .. .	1962

\* Deceased.





**GENERAL ASSEMBLY**  
OF THE  
**Presbyterian Church of Australia**

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**List of Officers**

**Right Reverend the Moderator:**

Rev. H. HARRISON, O.B.E., M.A., B.D.  
34 Bremer Street, Griffith, A.C.T.

**The Clerk:**

Rev. G. ROSS WILLIAMS

**Second Clerk:**

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

**Communications to:**

THE CLERK, Rev. G. ROSS WILLIAMS  
Assembly Hall  
156 Collins Street, Melbourne, C.1

**Business Convener:**

Rev. L. F. GUNN, M.B.E., E.D., M.A., B.D.  
253 Burke Road, Glen Iris, Victoria

**The Procurator:**

Mr. F. MAXWELL BRADSHAW, M.A., LL.M.  
469 Chancery Lane, Melbourne, C.1

**The Law Agent:**

Mr. J. P. ADAM, M.A., LL.B., Dip. Ed.  
459 Chancery Lane, Melbourne, C.1

**Treasurers:**

THE PRESBYTERIAN CHURCH (N.S.W.) PROPERTY TRUST

Chairman: Mr. J. A. Morrison  
Assembly Hall, Margaret Street, Sydney, N.S.W.  
(Box 100, G.P.O., Sydney, N.S.W.)

## AUTHORIZATIONS, INSTRUCTIONS, RECOMMENDATIONS

(The references are to Minute Numbers)

### Assemblies

All 75 (2), 79 (2), 83 (3b), 122 (2a, c), 163 (3), 180 (3).  
Tasmania 163 (8).  
Victoria 151 (4, 6).

### Presbyteries

All 47 (2), 122 (2a, c).  
Having oversight 46 (2).  
Bathurst 47.

### Sessions

95 (5), 164 (3), 168 (5).

### Ministers

95 (5), 164 (3).

### Congregations

95 (16).

### Federal Committees

Assembly Administration 177  
Audio Visual 163 (9, 10).  
A.I.M. 68 (9, 15, 26, 27, 30).  
Beneficiary 78 (2).  
Christian Education (Board of) 151 (7, 9).  
Christian Unity 60 (4).  
Code 23 (2b), 95 (4), 122 (3, 7).  
College 134 (3).  
Defence Forces' Chaplaincy (Executive) 128 (6).  
Finance 45 (4), 49 (3), 60 (6), 73 (2), 95 (21), 119 (9), 141 (4), 163 (11),  
164 (4, 5), 166 (2), 168 (6).  
Marriage and Divorce 122 (2b), 123 (2).  
Ministers Working Under Boards or Councils 122 (6a, b).  
Missions 95 (3, 9, 18).  
National Journal 141 (3).  
Public Questions 119 (6).  
Public Worship/Aids to Devotion 79 (4), 81 (2, 6), 82 (2).  
Reception of Ministers 42, 134 (2), 169.  
Sacraments 79 (5).  
Service of the Laity 137 (2), 179  
Stewardship and Promotion 143 (5).  
Training of Women Workers 83 (3a).

Executives of Committees 125.

### State Committees

Defence Forces' Chaplaincy 128 (3).  
Maintenance of the Ministry 75 (3b).  
Stewardship 95 (18), 143 (4).  
N.S.W. Social Services 173.  
N.S.W. Home Mission Superintendent 49 (3).  
N.S.W. Home Mission Convener 49 (3).

Moderator 95 (13), 180 (2).

## REMITTS

### Assemblies and Presbyteries

Sacraments—Statement on Doctrine of Baptism of Church of Scotland  
79 (3).  
Marriage and Divorce (for comment) 122 (2a, c)  
Christian Education—Articles of Agreement 151 (8).

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<p><b>New South Wales</b>                  Rev. V. Clark-Duff                  " C. M. Dyster                  Very Rev. A. C. Grieve                  Rev. T. McDougall                  Mr. K. C. Auld                  " P. L. Head                  " E. A. Hunt                  " J. A. Morrison</p> <p><b>Victoria</b>                  Rev. L. F. Gunn                  " Dr. H. Maclean                  " W. D. Marshall                  " G. Ross Williams                  Very Rev. Dr. A. C. Watson                  Mr. J. P. Adam                  " F. M. Bradshaw                  " G. D. McKinnon</p>	<p><b>Queensland</b>                  Rev. R. H. C. Crowe                  " T. C. Watson                  Mr. R. S. Byrnes                  " R. P. Gresham</p> <p><b>Western Australia</b>                  Rev. A. Macliver                  Mr. J. T. H. Bolles</p> <p><b>Tasmania</b>                  Rev. H. L. Dunn                  Mr. E. R. Henry</p> <p><b>South Australia</b>                  Rev. W. L. Collins                  " W. H. Littler</p>
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#### Assembly

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Convener: The Moderator-General

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#### Assembly

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Convener: Rev. L. F. Gunn

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#### Assembly Members

<p>Rev. J. W. Gowdie (N.S.W.)                  " A. C. Grieve (N.S.W.)                  " L. F. Gunn (Vic.)                  " G. Ross Williams (Vic.)</p>	<p>Mr. R. S. Byrnes (Qld.)                  " R. D. Wilson (W.A.)                  Rev. W. H. Littler (S.A.)</p>
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Convener: Rev. E. W. S. Bishop

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" A. C. Eadie (Vic.)	" Dr. H. Maclean (Vic.)
" J. C. Foyster (Vic.)	" R. A. Miller (Vic.)
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" A. Yule (Vic.)	Mr. R. E. C. Clements

Convener: Rev. J. Beatty

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Rev. Prof. R. A. Busch  
" R. H. C. Crowe  
Western Australia  
Rev. I. K. F. Birch

Tasmania  
Rev. H. L. Dunn  
South Australia  
Rev. A. E. Giles

#### Assembly

Rev. A. A. Dougan (N.S.W.)      Rev. S. E. Yarnold (Vic.)  
" Dr. T. E. Pollard (N.S.W.)      " J. M. Young (Vic.)  
" J. P. Groenewegen (N.S.W.)      " Dr. I. Gillman (Qld.)  
" G. F. G. Kerry (Vic.)

Convener: Rev. Dr. W. Cumming Thom

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Mr. K. C. Auld  
" G. Robertson  
Victoria  
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Mr. H. Croll  
" S. K. Williams

Queensland  
Mr. R. S. Byrnes  
" R. W. Ralph  
Western Australia  
Mr. W. T. Jamieson  
Tasmania  
Mr. W. C. Morris  
South Australia  
Mr. J. McLellan

#### Assembly

Rev. A. E. Price (N.S.W.)      Mr. J. J. McDougall (Vic.)  
" H. J. Hillman (N.S.W.)      Rev. W. L. Collins (S.A.)  
Mr. J. A. Morrison (N.S.W.)      Mr. G. S. Davidson (S.A.)  
Rev. R. J. Scrimgeour (Vic.)

Convener: Rev. V. Clark-Duff

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" R. A. MacArthur  
" N. Monsen  
Mr. K. C. Auld  
Victoria  
Rev. W. A. Alston  
" E. C. Day  
" J. C. Foyster  
" J. M. Young

Queensland  
Mr. D. M. Allan  
" R. S. Byrnes  
Western Australia  
Mr. W. T. Jamieson  
Tasmania  
Rev. E. B. Robinson  
South Australia  
Mr. J. McLellan

#### Assembly

Rev. H. J. Hillman (N.S.W.)      Mr. W. S. Noble (Vic.)  
" C. J. V. McKeown (N.S.W.)      " S. K. Williams (Vic.)  
" D. M. Jones (Vic.)      " R. Ramsay (Qld.)  
" W. M. Rolland (Vic.)

Convener: Rev. W. A. Alston

## SPECIAL COMMITTEES

### Assembly Administration (Min. 176)

Rev. N. Faichney (Convener), L. F. Gunn, Very Rev. Dr. A. C. Watson, Messrs. F. M. Bradshaw, J. McCahon, R. L. Scotford; ex officio—The Moderator-General (Rt. Rev. H. Harrison), The Clerk (Rev. G. Ross Williams).

### Audio Visual (Min. 163)

The Combined State Committees on Audio Visual Matters; Executive: the N.S.W. Audio Visual Committee with the addition of Rev. C. T. F. Goy, H. Aiken, K. A. Fox and State Conveners; Convener: The Convener of the N.S.W. Audio Visual Committee.

### Australian Inland Mission (Min. 68(33))

Convener: Rev. L. G. K. Blanchard.  
Vice-Convener: Rev. J. G. Bucknall.  
New South Wales: Rev. C. G. Dane, H. J. Hillman, V. McKeown, W. S. McPheat, J. A. Richardson, A. W. E. Seal, Messrs. E. F. Byers, C. J. Grant, D. G. Wyles, Dr. J. McF. Rossell.  
Victoria: Rev. A. T. Cottrell, C. T. F. Goy, P. J. Thomas, Mr. H. M. Rolland.  
Queensland: Rev. J. C. Allan, R. M. Park.  
South Australia: Rev. W. H. Littler, Mr. G. S. Davidson.  
Western Australia: Rev. H. D. McAndrew, Mr. F. H. Dorney.  
Tasmania: Rev. A. C. Stubs.

### Beneficiary (Min. 75(4))

Convener: Mr. B. Armstrong.  
New South Wales: Rev. S. Russell Scott, Messrs. B. Armstrong, J. Morrison, and Secretary and Treasurer.  
Victoria: Rev. F. H. Camp, A. M. Clark, Mr. W. M. Hodges, and the Financial Secretary.  
Queensland: Rev. A. Duff, Mr. R. W. Ralph, and Secretary and Treasurer.  
South Australia: Rev. W. H. Littler, Mr. H. M. Claire.  
Western Australia: Rev. J. G. Thrum, Mr. R. G. Mitchell.

### Business (Min. 11(6))

The Business Committee of the State within which the General Assembly is appointed to meet, the Clerks, and Business Convener of the General Assembly of Australia (Convener).

Executive during meeting of the Assembly: The members of the State Committee who are members of the Assembly with the Clerks, Business Convener and Law Officers of the G.A. of A.

### Christian Unity (Min. 60(7))

The State Committees on Christian Unity, with the New South Wales committee as executive, and the Rev. Dr. Cumming Thom as convener.

### Defence Forces Chaplaincy (Min. 128(7))

The State Defence Forces Chaplaincy Committees.  
Convener: Principal Air Chaplain R. C. Russell; Executive: The Victorian Defence Forces Chaplaincy Committee; and the State Chaplaincy Committees.

### Ecumenical (Min. 164)

See World Council of Churches.

### Immigration (Min. 168(7))

Rev. J. P. Chaliner (Convener), A. G. Harrison, J. G. Bucknall, G. Fairservice, F. Sadler, R. R. Martin, W. B. Gentle, James Jones, P. J. Thomas, R. G. Butler, G. F. G. Kerry, Hector Harrison, S. Russell Scott, H. MacN. Saunders, W. Purves, R. S. C. Blance, J. W. van de Meene, A. Duff, P. H. R. Lockett; Messrs. R. S. Byrnes, J. F. Callahan, A. S. Tannihill.

### Marriage and Divorce (Min. 176)

Rev. J. M. Owen (Convener), D. Cole, K. McC. Dowding, J. C. S. Fischer, M. W. J. Geursen, L. O. C. White, Mrs. J. D. McCaughey.

### Ministers working under Boards or Committees (Min. 122(6))

Rev. E. W. S. Bishop, R. Swanton, G. Ross Williams, G. A. Wood and Dr. A. Watson (Convener).

### National Journal (Min. 141(5))

Convener: Rev. R. A. MacArthur; W. H. Littler, Dr. F. W. R. Nichol, J. B. Groenewegen, G. Fairservice, E. B. Robinson; Messrs. W. S. Noble, Alan Ramsay, C. Homer Fraser, E. Compton; Executive: The Convener and four Victorian members.

### Public Questions (Min. 119(8))

The Church Life and Work Committee of the N.S.W. Assembly, with power to co-opt six members. Convener: the Convener for the time being of the N.S.W. Committee.

### Public Worship and Aids to Devotion (Min. 81(5))

Rev. L. O. C. White (Convener), Very Rev. Dr. A. C. Watson, A. C. Grieve, Rev. W. A. Alston, II, Cunningham, D. G. Cole, K. McC. Dowding, A. A. Dougan, H. L. Dunn, C. Egan, Dr. I. Gillman, J. H. Gowdie, G. F. G. Kerry, W. D. Marshall, J. F. McKay, J. F. Peter, N. Pfeiffer, A. A. Richardson, J. Roodenburg, H. Wardlaw, S. E. Yarnold, Professor J. D. McCaughey, Crawford Miller, Messrs. G. Davidson, R. S. Byrnes.

### Relations with other Presbyterian Churches (Min. 166(4))

Victoria: Rev. G. T. Renfrey, J. Beatty, D. M. Jones, B. W. Adams, R. Swanton, N. Pfeiffer, Dr. A. C. Watson, Messrs. F. M. Bradshaw, R. B. Pearson, Principal D. S. Hopkirk (Convener).

New South Wales: Rev. H. MacNeil Saunders, V. W. Coombs, C. J. V. McKeown, T. McDougall, Dr. W. Cumming Thom, Messrs. H. E. H. Atkinson, J. D. Walker.

Queensland: Rev. Prof. R. A. Anderson, J. A. F. Whyte, J. W. van de Meene, P. W. Gillies.

Western Australia: Rev. Dr. F. W. R. Nichol.

South Australia: Rev. W. L. Collins.

Tasmania: Rev. H. L. Dunn.

Board of Missions: Rev. E. W. New.

Executive: The Victorian Members.

### Sacraments (Min. 79)

Rev. Prof. G. Yule (Convener), J. C. Alexander, W. A. Alston, M. Geursen, Prof. D. S. Hopkirk, Prof. J. D. McCaughey, F. P. Strickland, G. Ross Williams, Prof. J. F. Peter, Prof. Crawford Miller.

### Service of the Laity in Church and Community (Min. 176)

Rev. A. A. Dougan (Convener), R. Campbell, C. M. Dyster, M. O. Fox, Prof. Crawford Miller, W. S. McPheat, Sir William Durrant, Mr. H. I. M. Macfarlane, Mrs. J. F. McKay.

### Stewardship and Promotion (Min. 143)

The executives, conveners and directors of State Stewardship and Promotion Committees; Executive: three representatives from N.S.W., three from Victoria, two from Queensland; Convener: Rev. G. F. G. Kerry.

### Sunday Observance (Min. 160)

New South Wales: Rev. Prof. Crawford Miller, H. MacNeil Saunders, Prof. J. L. H. Brown, J. Masters, J. B. Groenewegen (Convener), N. MacLeod, R. Campbell, Messrs. H. E. H. Atkinson, E. A. Hunt, P. L. Head.

Victoria: Rev. Prof. J. D. McCaughey, Mr. F. M. Bradshaw.

Queensland: Rev. Prof. R. A. Rush, Dr. Ian Gillman.

### Training of Women Workers (Min. 83)

Rev. A. C. Eadie, J. C. Foyster, Dr. H. Maclean, R. A. Miller, J. G. Bucknall, E. H. Vines, Dr. W. Cumming Thom, Dr. F. W. R. Nichol, H. D. McAndrew, N. E. Key, J. S. Petric, J. Calder Allan, J. F. Forrest, E. B. Robinson, H. L. Dunn; Deaconess C. Ritchie, K. Browning; Mesdames G. Fairservice, L. M. Williams.

Convener: Rev. J. C. Foyster; Executive: The Victorian Members.

## REPRESENTATIVES ON OTHER BODIES

### Joint Commission on Christian Unity (Presbyterian Members) (Min. 60(5))

Rev. Prof. J. D. McCaughey (Convener), J. C. Alexander, Dr. W. Cumming Thom, Principal A. A. Dougan, J. F. Peter, Dr. A. C. Watson, Mr. J. P. Adam.

Alternates: Rev. G. R. Williams, D. M. Hodges, Prof. R. Busch, C. M. Dyster.

### World Council of Churches (Min. 164) (Representatives to the Australian Council)

Very Rev. Dr. A. C. Watson, Rev. J. F. Peters, J. M. Stuckey, W. Cumming Thom, N. Faichney, L. O. C. White, G. A. Wood, Messrs. R. S. Byrnes, G. S. Davidson.

Alternates: Rev. W. A. Alston, J. C. Alexander, Prof. J. D. McCaughey, L. F. Gunn, V. McKeown, C. M. Dyster, A. W. Grant, D. M. Hodges, M. O. Fox, J. P. Chaliner, Mr. H. E. H. Atkinson.

(The above are the members of the Ecumenical Committee with the Rev. N. Faichney as convener and the Victorian members as the executive.)



PRESBYTERIAN CHURCH OF AUSTRALIA

ROLL

of

MEMBERS ELECTED TO THE GENERAL ASSEMBLY

SEPTEMBER, 1962

The Right Reverend the Moderator:  
The Rev. Hector Harrison, O.B.E., M.A., B.D.

NEW SOUTH WALES  
(Elected by the State Assembly)

Ministers

Elders

Rt. Rev. A. A. Adam . . . . .	Mr. W. B. Armstrong
Rev. R. A. Blackwood . . . . .	" H. E. H. Atkinson
" V. Clark-Duff . . . . .	" K. C. Auld
" D. G. Cole . . . . .	" D. R. Brierley
" A. A. Dougan . . . . .	" R. L. Burgess
" C. M. Dyster . . . . .	" N. Chivas
Very Rev. A. C. Grieve . . . . .	Sir William Durrant
Rev. A. L. Hewitt . . . . .	Mr. J. Haldane
" H. J. Hillman . . . . .	" E. A. Hunt
" M. A. McAlpine . . . . .	" H. I. M. MacFarlane
" R. A. MacArthur . . . . .	" J. A. Morrison
" J. F. McKay . . . . .	" D. K. Robertson
" C. J. V. McKeown . . . . .	" Hugh Ross
" N. Monsen . . . . .	" John Ross
" Dr. W. Cumming Thom . . . . .	" S. B. Smith

BATHURST

Rev. R. F. Mackay . . . . .	Mr. A. J. Cargill
" Lewis Romney . . . . .	" J. T. Prior

CANBERRA

Rev. H. Harrison . . . . .	Mr. T. Holmes
" W. H. Ives . . . . .	" G. J. Johnston
" A. C. Maclean . . . . .	" C. R. Martin

DUBBO

Rev. J. H. Gowdie . . . . .	Mr. G. Byrne
" . . . . .	" W. Ross

THE HASTINGS

Rev. D. Campbell . . . . .	Mr. T. Fenton
" A. Meldrum . . . . .	" S. Ussher

THE HAWKESBURY

Rev. A. W. Grant . . . . .	Mr. E. R. Acland
" B. G. Logan . . . . .	" J. S. Murray
" J. D. Penman . . . . .	" H. A. Penman

THE HUNTER

Rev. H. V. Barratt . . . . .	Mr. R. Clark
" G. F. Buckley . . . . .	" R. M. Wilson
" R. A. Caldwell . . . . .	" D. C. Millar

ILLAWARRA

Rev. Dr. I. Gillman . . . . .	Mr. R. Chester
" M. D. Macleod . . . . .	" J. McDonald
" R. T. C. Williamson . . . . .	" G. Wood

MOREE

Rev. James Goudie . . . . . Mr. T. R. Cameron  
" C. A. Swart . . . . . " M. Southam

THE MURRUMBIDGEE

Rev. P. E. Boase . . . . . Mr. O. H. Beattie  
" J. F. Boyall . . . . . " G. McCormick  
" J. H. Morrison . . . . . " G. E. Millard

NEW ENGLAND

Rev. T. M. McBurnie . . . . . Mr. J. A. Ramsay  
" R. E. McLeod . . . . . " A. K. Warner

THE NORTHERN RIVERS

Rev. J. Mathers . . . . . Mr. S. H. Cullen  
" J. Perkins . . . . . " M. Kunkler  
" G. L. Stewart . . . . . " W. M. Webb

NORTH SYDNEY

Rev. L. G. K. Blanchard . . . . . Mr. S. G. Edenborough  
" H. Cunningham . . . . . " T. Ferrier  
" H. G. Durbin . . . . . " N. C. Gorton  
" W. S. McPheat . . . . . " J. McE. King  
" J. Richardson . . . . . " J. B. Rae  
" S. R. Scott . . . . . " A. W. Smart  
" J. R. Thorburn . . . . . " A. Spalding

ORANGE

Rev. H. M. Coutts . . . . . Mr. M. W. Clemens  
" K. C. McAlpine . . . . . " W. Stewart

SCONE

Rev. H. McDonald . . . . .

SYDNEY

Rev. C. G. Dane . . . . . Mr. D. R. Beaumont  
" Dr. T. E. Pollard . . . . . " E. L. Crawley  
" A. W. E. Seal . . . . . " S. Flint  
" Prof. Crawford Miller . . . . .

SYDNEY SOUTH

Rev. H. A. Harris . . . . . Mr. W. H. Buttsworth  
" A. G. Kerr . . . . . " A. Morgan  
" T. Luckett . . . . . " V. Smith  
" N. MacLeod . . . . . " P. Wybenga

SYDNEY WEST

Rev. G. N. Bensley . . . . . Mr. A. G. Macdonald  
" A. Brown . . . . . " R. McEwan  
" J. Mullan . . . . . " J. D. Walker  
" J. M. Stuckey . . . . . " J. H. G. Wilson

WAGGA WAGGA

Rev. R. A. Engel . . . . . Mr. P. W. Murphy  
" J. W. Miller . . . . .  
" R. E. Williamson . . . . . " A. A. Theobald

YOUNG

Rev. W. H. Howatson . . . . . Mr. E. Penfold  
" R. J. Taggart . . . . . " R. Vickers

QUEENSLAND

(Elected by the State Assembly)

Rev. J. C. Allan . . . . .  
" Prof. R. S. Anderson . . . . . Mr. D. W. Burnett  
" R. H. C. Crowe . . . . . " R. S. Byrnes  
" J. Fairlie Forrest . . . . . " D. L. McCullough  
" R. T. Joughin . . . . . " F. W. T. Main  
" M. W. Roberts . . . . . " J. M. D. Stevens  
Rt. Rev. A. R. Wilson . . . . . " J. S. R. Wyllie

BRISBANE

- Rev. N. T. Barker . . . . . Mr. E. W. Caitens
- „ Prof. R. A. Busch . . . . .
- „ R. J. E. Martin . . . . . „ R. P. Gresham
- „ W. McPheat . . . . . „ A. A. Porter
- „ R. M. Park . . . . . „ R. W. Ralph
- „ T. C. Watson . . . . .

CARPENTARIA

- Rev. E. F. Farquharson . . . . . Mr. A. G. Barrie

MACKAY

- Rev. J. Kinniburgh . . . . . Mr. B. Hayward

MARYBOROUGH

- Rev. J. M. Davison . . . . . Mr. E. L. Barret
- „ I. McD. Mitchell . . . . . „ R. T. Ireland

MOWBRAY

- Rev. P. W. Gillies . . . . . Mr. A. R. Bailey
- „ G. A. Reid . . . . . „ J. J. Beeston
- „ A. A. Richardson . . . . . „ P. R. Gordon
- „ J. R. Sweet . . . . . „ C. E. R. Huth

ROCKHAMPTON

- Rev. A. G. McLaren . . . . . Mr. A. C. Shepherdson
- „ R. A. Paterson . . . . . „ K. J. Shepherdson

TOOWOOMBA

- Rev. F. G. Miller . . . . . Mr. R. Mercer
- „ R. Price . . . . . „ S. J. McMillan
- „ W. A. Walker . . . . . „ D. W. Savage
- „ J. A. F. Whyte . . . . . „ D. F. L. Skerman

TOWNSVILLE

- Rev. R. Painton . . . . . Mr. J. W. Chamberlain
- „ K. C. Stevens . . . . .

WARWICK

- Rev. J. R. Cooper . . . . . „ W. G. Withnall
- „ D. I. Munro . . . . .

SOUTH AUSTRALIA

(Elected by the State Assembly)

- Rt. Rev. J. D. Bentley . . . . . Mr. G. S. Davidson
- Rev. K. A. Fox . . . . . „ H. Snow

ADELAIDE

- Rev. D. M. Hodges . . . . . Mr. F. T. Grove
- „ W. H. Littler . . . . . „ D. O. Haslam
- „ J. S. Petrie . . . . .
- „ W. Purves . . . . .

BELALIE

- Rev. I. M. Ogilvy . . . . .

ONKAPARINGA

- Rev. P. H. R. Lockett . . . . . Mr. S. W. Burns

PENOLA

- Rev. W. L. Collins . . . . . Mr. J. B. Clezy
- „ R. Waters . . . . . „ A. B. Scott

TASMANIA

(Elected by the State Assembly)

- Rev. E. B. Robinson . . . . . Mr. C. N. Hope
- „ H. L. Dunn . . . . . „ E. R. Henry

## TASMANIA

Rev. A. Christie-Johnston . . . . .	Mr. R. E. Fisher
" F. Sadler . . . . .	" M. T. C. Gray
" A. C. Stubs . . . . .	" W. I. Playsted
" B. Walsh . . . . .	

## VICTORIA

(Elected by the State Assembly)

Rev. J. C. Alexander . . . . .	Mr. J. P. Adam
" G. A. Beatty . . . . .	" W. J. Baker
" J. Beatty . . . . .	" F. M. Bradshaw
" E. W. S. Bishop . . . . .	" J. F. Callahan
" J. G. Bucknall . . . . .	" J. H. Cameron
" J. P. Chalinor . . . . .	Sir Arthur Coles
" A. M. Clark . . . . .	Mr. C. Fleming
" E. C. Day . . . . .	" C. H. Fraser
" L. F. F. Gunn . . . . .	" W. M. Hodges
" W. B. Hastie . . . . .	" W. Laught
" J. D. McCaughey . . . . .	" J. J. McDougall
" R. C. Russell . . . . .	" G. D. McKinnon
" R. Swanton . . . . .	" D. K. P. Miller
" A. C. Watson . . . . .	" G. U. Nathan
" L. O. C. White . . . . .	" W. S. Noble
" G. R. Williams . . . . .	Dr. A. S. Scholes
" G. A. Wood . . . . .	Mr. S. K. Williams

## BENDIGO

Rev. F. Belcher . . . . .	Mr. D. J. Fraser
" J. Jamieson . . . . .	" A. McDonald
" N. Scott . . . . .	" K. Thomson

## BALLARAT

Rev. G. W. Brown . . . . .	Mr. R. A. H. Bradshaw
" L. G. McBain . . . . .	" W. S. Cameron
" H. A. Prenter . . . . .	" D. L. Hole
" J. H. Roberts . . . . .	" D. G. Walton

## FLINDERS

Rev. C. W. Auldist . . . . .	Mr. J. S. Esler
" P. W. R. Baker . . . . .	" J. F. Orr
" S. L. Chant . . . . .	" H. P. Herman
" M. J. L. Griffiths . . . . .	" L. S. Osborne
" H. L. Hallett . . . . .	" A. J. Spencer

## GEELONG

Rev. D. W. Mathews . . . . .	Mr. E. C. Anderson
" V. J. Murrell . . . . .	" W. J. Higgins
" J. M. Owen . . . . .	" J. A. Ramage
" I. R. Steer . . . . .	" H. Stephens

## GIPPSLAND

Rev. J. B. Allison . . . . .	Dr. R. E. Fraser
" A. D. Hope . . . . .	Mr. A. L. Maguire

## GOULBURN VALLEY

Rev. D. C. Harper . . . . .	Mr. H. Evans
" A. C. Milne . . . . .	" A. S. Henry
" A. J. Ridgway . . . . .	" A. McRorie

## HAMILTON

Rev. W. R. Matters . . . . .	Mr. K. S. Anderson
" D. C. Robertson . . . . .	" A. E. Menzel

## LATROBE VALLEY

Rev. J. J. den Houting . . . . .	Mr. S. M. Allan
" W. E. Haddrick . . . . .	" T. H. Sides
" D. W. D. Howard . . . . .	" J. D. Dunbar
" A. J. S. Mathews . . . . .	" G. van Swol

MALLEE DOWNS

Rev. B. A. Ball . . . . . Mr. A. Anderson  
" R. K. Heriot . . . . . " P. Hosking  
" A. H. Leitch . . . . . " J. White

MELBOURNE EAST

Rev. A. Roag . . . . . Mr. R. S. Belcher  
" F. Boucher . . . . . " D. M. Bradshaw  
" J. C. Foyster . . . . . " A. A. Cartwright  
" W. B. Gentle . . . . . " F. B. Kemp  
" C. T. F. Goy . . . . . " A. Kilgour  
" G. F. G. Kerry . . . . . " A. A. Morton  
" A. H. Mitchell . . . . . " D. K. Nicolson  
" J. A. Murray . . . . . " J. C. Paul  
" J. S. Tanner . . . . . " K. R. Wilson

MELBOURNE NORTH

Rev. W. A. Alston . . . . . Mr. J. S. Beere  
" A. T. Cottrell . . . . . " J. T. Coutts  
" J. W. P. Gillan . . . . . " A. Froebel  
" D. M. Jones . . . . . " M. W. Karnaghan  
" W. A. Loftus . . . . . " W. D. Kekwick  
" S. W. Ray . . . . . " I. Prowse  
" R. I. Scott . . . . . " J. H. Ritchie  
" F. P. Strickland . . . . . " E. F. Smithers

MELBOURNE WEST

Rev. A. I. Absalom . . . . . Mr. R. Corbett  
" A. M. Dickie . . . . . " E. D. Eastham  
" A. T. P. North . . . . . " C. Granger  
" J. McPhail . . . . . " D. Irvine  
" N. W. Paul . . . . . " C. Kennedy  
" J. E. Smith . . . . . " H. R. Paul

MORTLAKE

Rev. A. E. Grylls . . . . . Mr. L. J. Collins  
" J. E. Owen . . . . . " W. Fluck  
" W. H. D. Wallace . . . . . " S. Trigg

NORTH EAST

Rev. C. A. Harrison . . . . . Mr. A. E. Amery  
" M. C. Williams . . . . .

SEYMOUR

Rev. D. Forbes . . . . . Mr. J. A. W. Drysdale  
" I. F. Smith . . . . . " J. H. Roberts

WIMMERA

Rev. K. C. W. Beckett . . . . . Mr. A. S. Bleakley  
" R. Corr . . . . . " T. J. Elsom

WESTERN AUSTRALIA

(Elected by the State Assembly)

Rt. Rev. K. McC. Dowding . . . . . Mr. J. T. H. Bolles  
Rev. H. D. McAndrew . . . . . " D. W. Moore

FREMANTLE

Rev. W. Scott . . . . . Mr. A. H. Bracks  
" S. J. Shearn . . . . . " H. Tebbit

PERTH

Rev. J. Reid . . . . . Dr. Alan A. Barr  
" J. G. Thrum . . . . . Mr. G. Dick

PERTH NORTH

Rev. I. K. F. Birch . . . . . Mr. P. J. Barbiatt  
" F. J. Zuiderduyn . . . . . " W. T. Jamieson



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

**SESSION TWENTY-NINE**

**FIRST SEDERUNT**

*At Melbourne, and within the Assembly Hall, 156 Collins Street, Melbourne, on Wednesday, the twelfth day of September, 1962, 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. A. C. Watson, M.A., D.D. 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 Rev. V. Clark-Duff, Mr. P. J. Barblett and Mr. S. Burns and moved that they be sustained. Apologies

The motion was seconded and approved.

4. The Clerk intimated that he had received from the Clerk of the Presbyterian Church in Ireland a commission in favour of the Rev. Samuel McVicker, B.A., senior minister of Carlisle Road, Londonderry, and he moved: Commission  
Rev. S.  
McVicker  
associated

“That the Assembly—

“Associate the Rev. Samuel McVicker and that opportunity be given at a later sederunt to receive greetings from him.”

The motion was seconded and approved.

5. The Clerk moved:

“That the Assembly—

“1. Recognize the presence in the House of the following Australian Inland Mission Padres: Rev. A. L. McKay, I. W. G. Thomson, R. B. Sparks, R. McL. Thomas, C. R. Ford, G. W. Mann, J. W. Stewart Lang. A.I.M. Padres  
welcomed

“2. Extend to them a welcome on the occasion of the Jubilee of the Australian Inland Mission.

“3. Extend to them the privilege of being heard when the Report of the Australian Inland Mission Board is before the House.”

The motion was seconded and approved.

6. The Clerk laid on the table communications addressed to the Assembly and acknowledgements to letters forwarded in the name of the Assembly. Communi-  
cations

7. The Clerk intimated that greetings had been received from the Congregational Union of Australia and the Baptist Union of Australia, and he moved: Greetings

“That the Assembly—

“Receive the greetings and request the Clerk to convey the greetings of the Assembly to the two bodies concerned.”

The motion was seconded and approved.

8. The Clerk intimated that the Board of Nominators had unanimously agreed to nominate to the House the Rev. Hector Harrison, O.B.E., M.A., B.D., as Moderator of this Assembly. Election of  
Moderator

The Clerk moved that the Assembly accept the nomination and elect the Rev. Hector Harrison, O.B.E., M.A., B.D., as Moderator of this Assembly.

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

9. The Rev. Hector Harrison was conducted to the Chair, welcomed and inducted by prayer by the retiring Moderator. Thereafter he delivered a suitable address on the subject “Lift Up Your Heads”. Induction

10. The Business Convener moved:

“That the Assembly—

“Request the Rt. Rev. the Moderator-General to transmit through the appropriate channel the following address to Her Majesty Queen Elizabeth II. Loyal Address

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.

Since last we met in 1959 we have had occasion not only to mourn the loss of Viscount Dunrossil, Governor-General of this Dominion, a worthy friend and servant of Church and State alike, but also to rejoice in the appointment of his successor, Viscount De L'Isle on whose administration we invoke the blessing of Almighty God.

In an age when we are witnessing the transition from Empire to Commonwealth we give thanks for the ways in which your realm of Great Britain is helping and guiding colonies to self-determination and independence in the new Commonwealth—an evolution in which we are encouraged by Your Majesty's obvious and immediate interest.

The ecclesiastical event of greatest moment since our last Assembly was the quater-centenary celebrations of the Scottish Reformation of 1560. Deeply grateful are we for Your Majesty's presence at the specially called General Assembly of the Church of Scotland held in Edinburgh to mark the commemoration. Grateful, too, are we for your memorable words on the occasion. 'Holy writ was liberated to the people and as a result the word of God was revealed again as a force to be reckoned with in the affairs of both public and private life. The Gospel, which had long been revered as a record handed down from primitive Christianity, was once more seen to be also a living light by which men ought to direct their lives, and, perhaps, remould their institutions.'

We rejoice in the forthcoming visit of Your Majesty, together with His Royal Highness, Prince Philip, Duke of Edinburgh, to this our land, a visit which will afford our citizens a welcome opportunity to express their deep affection for Your Majesty and Your Majesty's family.

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

Signed in our name and in our presence and at our appointment by  
H. HARRISON,  
Moderator."

The motion was seconded and approved.

The Assembly sang the National Anthem.

Business

11. The Rev. C. M. Dyster submitted the report of the Business Committee and moved the Deliverance:

"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: 12.55 p.m. to 2 p.m.

Evening Sederunt: 7 p.m. to 9.30 p.m.

"3. Declare speeches to be limited as follows:

Conveners presenting reports—15 minutes.

A.I.M. Superintendent, Board of Missions Secretary, Christian Education Director; 20 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. Appoint the Rev. C. M. Dyster second Clerk of the Assembly.

"5. Appoint the Rev. L. F. Gunn Business Convener.

"6. Appoint the Business Committee as follows: The Business Committee of the State within which the General Assembly is appointed to meet, the Clerks, the Business Convener of the General Assembly of Australia (Convener); the Executive to act during the Assembly to be the Convener, the Clerks, the Law Officers and members of the State Business Committee who are members of the Assembly.

"7. Determine that all Notices of Motion must be submitted in duplicate.

"8. Approve the Order of Business for Thursday, 13th September, 1962, and approve generally the proposed Order of Business for other days, as follows:"

SECOND SEDERUNT—Thursday, 13th September.

9.30 a.m.: Communion Service—The Scots' Church.

Report of Retiring Moderator.

Overture 7.

Finance.

Appoint-  
ments;  
Second Clerk  
Business  
Convener



Reception of Ministers.  
Overture 3.  
College.  
Petitions 1 and 2.  
Canberra—Australian Capital Territory.  
Australian Capital Territory—Appeal for Extension.  
Audio-Visual.  
Fire Insurance.

THIRD SEDERUNT—Thursday, 13th September.

Reception P.W.A. Representatives.

7.00 p.m.: Christian Unity.  
Communication 1.  
Ecumenical.  
Relations with other Presbyterian Churches.  
Immigration.

FOURTH SEDERUNT—Friday, 14th September.

9.30 a.m.: Beneficiary.  
Overture 9.  
Sacraments.  
Overture 6.  
Aids to Devotions.  
Training of Women Workers.  
Overture 1.  
Australian Inland Mission.

8.00 p.m.: Australian Inland Mission Demonstration.

FIFTH SEDERUNT—Monday, 17th September.

9.30 a.m.: Code.  
Nature and Function of the Ministry.  
Overtures 2 and 4.  
Remit—Women and Eldership.  
Board of Missions.  
Overture 8.  
Stewardship and Promotion.

7.30 p.m.: Board of Missions Demonstration.

SIXTH SEDERUNT—Tuesday, 18th September.

9.30 a.m.: Public Questions.  
Defence Forces Chaplaincy.  
Year Book.  
Statistics.  
Asian-Australian Relations.  
Reference.  
Overture 5.

SEVENTH SEDERUNT—Tuesday, 18th September.

7.00 p.m.: Christian Education.  
Sunday Observance.

EIGHTH SEDERUNT—Wednesday, 19th September.

9.30 a.m.: Remanets.

The motion was seconded and approved.

12. Communication 2 was laid on the table and received.

Communi-  
cation 2

Rev. James Beatty moved:

“That the Assembly—

“1. Hear with pleasure of the Jubilee of the Foundation of the Pres-  
byterian Church of Korea, and commission the Rev. Colin M. Dyster,  
M.A., B.D., S.T.M., to convey to the General Assembly of the Korean  
Church and to our Missionaries in Korea the felicitations and greeting  
of this Assembly. Commission

“2. Express pleasure that the Rev. K. McC. Dowding of Western  
Australia, Rev. R. Lawton of South Australia, Miss D. James of Vic-  
toria, Mr. W. Chapman of New South Wales and the General Secretary  
of the Board of Missions have been included in the Australian Council  
of Churches team to visit Indonesia, commission them through the Rev.  
J. M. Stuckey to convey to the Council of Churches in Indonesia and  
also the regional churches which they visit the greetings of this  
Assembly.”

The motion was seconded and approved.

13. The Business Convener moved:

Appoint-  
ment:  
Assistant  
Business  
Convener

“That the Assembly—

“Appoint the Rev. W. B. Hastie Assistant Business Convener for this

Assembly.”

The motion was seconded and approved.

14. Rev. C. M. Dyster moved:

“That the Assembly—

Selection  
Committee

“Appoint the Selection Committee as nominated by the Clerks of State Assemblies: Rev. A. M. Clark (Convener), W. B. Hastie, E. W. S. Bishop, R. H. MacArthur, N. Monson, K. McC. Dowding, R. H. C. Crowe, J. C. Allan, H. L. Dunn, W. L. Collins, Messrs. C. Homer Fraser and H. E. H. Atkinson.”

The motion was seconded and approved.

15. The Rev. C. M. Dyster moved:

“That the Assembly—

Ballot  
Committee

“Appoint the Ballot Committee as nominated by the Clerks of State Assemblies: Rev. J. R. Thorburn (Convener), G. F. G. Kerry, K. A. Fox, W. A. Walker, F. Sadler, Messrs. K. C. Auld, S. K. Williams and R. S. Byrnes.”

The motion was seconded and approved.

16. The Rev. C. M. Dyster moved:

“That the Assembly—

Committee to  
Scrutinize the  
Minutes

“Appoint the following a Committee to scrutinize the Minutes: Rev. A. M. Dickie (Convener), R. H. C. Crowe, W. H. Littler.”

The motion was seconded and approved.

17. Notices of Motion Nos. 4-18 were laid on the table.

Adjournment

18. The House adjourned to meet on Thursday, 13th September, 1962, at 9.30 a.m. at the 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.

G. ROSS WILLIAMS,

L. F. GUNN,

Clerks.

## SECOND SEDERUNT

*At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Thursday, the 13th day of September, 1962, at 9.30 a.m.*

19. The Assembly met pursuant to adjournment in the Scots Church for the celebration of the Sacrament of the Lord's Supper in which the Moderator was assisted by Rev. D. M. Jones. The Lord's Supper
- The Assembly proceeded to the business sederunt which was opened with prayer. Constitution
20. The Clerk intimated that there were no additional changes to the Roll and moved that this Roll be declared the Roll of this Assembly. Roll
- The motion was seconded and approved.
21. The Very Reverend Dr. A. C. Watson submitted the Report of the Moderator-General. Moderator-General
22. The Business Convener moved:
- "That the Assembly—
- "1. Receive the Report.
- "2. Give thanks to God for the life and ministry of Alan C. Watson, D.D., and particularly for the past three years of service as Moderator-General. Thanks to Moderator-General
- "3. Thank Dr. Watson for his able handling of the business of the Assembly; his statesman-like utterances; his vision of the world church; the able manner in which he has represented his church in the councils of the church abroad; and his gracious friendliness to all in his Australia-wide journeyings, including the inland.
- "4. Thank Mrs. Watson for her generous hospitality and her sharing in her husband's responsibilities, and pray God's continued blessing upon them both."
- The motion was seconded and approved.
- The Moderator conveyed the thanks of the Assembly to the retiring Moderator.
23. Overture 7 from the Code Committee (anent Standing Orders) was laid on the table and received. Overture 7
- Rev. E. W. S. Bishop and the Clerk stated the Overture.
- Questions were called for.
- The Rev. E. W. S. Bishop moved:
- "That the Assembly—
- "1. Sustain the Overture.
- "2. (a) Enact the Standing Orders as set out in the body of the Overture to replace those printed in Constitution and Procedure and Practice to be operative forthwith.
- (b) Authorize the Committee to continue its revision of the Standing Orders in the light of suggestions, and to present to the next General Assembly a final form with a view to their enactment."
- The motion was seconded and approved.
24. Mr. J. A. Morrison submitted the report of the Finance Committee and moved the Deliverance. Finance Committee
- By leave of the House the Convener fell from clauses 3, 4 and 5, and the remaining clauses were renumbered 3-8.
- Clauses 1-6 were approved.
25. The debate was adjourned (Min. 72). Finance adjourned
26. The House resolved to sit in private. Private
27. 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.
28. The Rev. J. Perkins moved:
- "That the Assembly—
- "1. Grant the prayer of the Petition of the Rev. J. Beard. Petition
- "2. Require of him to complete satisfactorily the Reading Course, prior to December 31, 1962." Rev. J. Beard
- The motion was seconded and approved.
29. The Rev. Dr. W. Cumming Thom moved:
- "That the Assembly—
- "Resolve that the prayer of the Petition of the Rev. R. L. Maddigan be not granted." Petition
- The motion was seconded and disapproved. Rev. R. L. Maddigan

30. The Rev. Dr. Gillman moved:

"That the Assembly—

"1. Grant the prayer of the Petition of the Rev. R. L. Maddigan.

"2. Require of him two years in a Theological Hall to the satisfaction of the Faculty, meanwhile fulfilling Home Mission requirements."

The motion was seconded and approved.

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

"That the Assembly—

"1. Grant the prayer of the Petition of the Rev. J. Arthur Lewis, B.A.

"2. Require of him to complete satisfactorily a thesis on Church Ministry and Sacraments."

The motion was seconded and approved.

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

"That the Assembly—

"1. Grant the prayer of the Petition of the Rev. Wesley Bligh.

"2. Require of him to satisfy the Senatus under Rule 197(c) with one year in the Theological Hall and essays on Theology and Church History, meanwhile fulfilling Home Mission requirements."

The motion was seconded and approved.

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

"That the Assembly—

"1. Grant the prayer of the Petition of the Rev. I. A. Pollard.

"2. Require of him to satisfy the Senatus under Rule 197(e) with one year in the Theological Hall, meanwhile fulfilling Home Mission requirements."

The motion was seconded and approved.

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

"That the Assembly—

"1. Grant the prayer of the Petition of the Rev. R. M. Williams under Rule 197(e).

"2. Require of him to present a thesis on Church History to the satisfaction of the Faculty, meanwhile fulfilling Home Mission requirements."

The motion was seconded and approved.

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

"That the Assembly—

"1. Grant the prayer of the Petition of the Rev. W. M. Thomson under Rule 197(e).

"2. Require of him a Reading Course of at least one year, with essays in Theology and Church History and the passing of an examination in Polity to the satisfaction of the Faculty, meanwhile fulfilling Home Mission requirements."

The motion was seconded.

The Rev. J. C. Alexander moved the omission of the words "Reading Course of at least one year, with essays in Theology and Church History" with a view to inserting the words "year in a Theological Hall".

The amendment was seconded and disapproved.

The motion was approved.

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

"That the Assembly—

"1. Grant the prayer of the Petition of the Rev. T. C. Arnold under Rule 197(e).

"2. Require of him to take two years in the Theological Hall to the satisfaction of the Faculty, meanwhile fulfilling Home Mission requirements."

The motion was seconded.

Rev. J. C. Allan moved the omission of the words "two years" in clause 2 with a view to inserting other words, namely "one year".

The amendment was seconded and approved and the words omitted.

Rev. J. C. Allan moved the insertion of the words "one year".

The motion was seconded and approved and the words inserted.

The motion as amended was approved.

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

"That the Assembly—

"1. Grant the prayer of the Petition of the Rev. H. T. Seaton, B.A.

"2. Require of him attendance at a Theological Hall for one more year under Rule 197(e) to the satisfaction of the Faculty, meanwhile fulfilling Home Mission requirements."

The motion was seconded.

Rev. J. C. Allan moved the omission of the word "more" in clause 2.

The amendment was seconded and approved and the word omitted.

Petition  
Rev. J. A.  
Lewis

Petition  
Rev. W. Bligh

Petition  
Rev. I. A.  
Pollard

Petition  
Rev. R. M.  
Williams

Petition  
Rev. W. M.  
Thomson

Petition  
Rev. T. C.  
Arnold

Petition  
Rev. H. T.  
Seaton

The motion as amended was approved.

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

"That the Assembly—

"1. Grant the prayer of the Petition of the Rev. H. White, L.Th.,  
under Rule 197(e). Petition  
Rev. H. White

"2. Require of him to take two years in a Theological Hall to the satisfaction of the Faculty, meanwhile fulfilling Home Mission requirements."

The motion was seconded.

Rev. J. C. Allan moved the omission of the words "two years" in clause 2 with a view to inserting other words, namely "one year".

The amendment was seconded and approved and the words omitted.

Rev. J. C. Allan moved the insertion of the words "one year".

The motion was seconded and approved and the words inserted.

The motion as amended was approved.

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

"That the Assembly—

"Authorize the Executive of the Committee on the Reception of Ministers to deal with and finalize the Petition of the Rev. W. R. Llewellyn, when his resignation from the Methodist Church is accepted." Petition  
Rev. W. R.  
Llewellyn

The motion was seconded.

40. The Moderator ruled the motion not competent.

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

"That the Assembly—

"1. Grant the prayer of the Petition of the Rev. C. T. Jones. Petition  
Rev. C. T.  
Jones

"2. Require of him one year Reading Course followed by one year in the Theological Hall under Rule 197(e) to the satisfaction of the Faculty, meanwhile fulfilling Home Mission requirements."

The motion was seconded.

The Rev. K. McAlpine moved the omission of the words "one year Reading Course followed by".

The amendment was seconded and approved and the words omitted.

The motion as amended was approved.

42. Rev. A. Dougan moved:

"That the Assembly—

"Instruct the Reception of Ministers Committee to have printed and circulated all future petitions of ministers praying to be admitted as ministers of the Presbyterian Church, as required in terms of Rule 104."

The motion was seconded and approved.

43. The House resumed in public.

44. Overture 3 from the N.S.W. General Assembly (anent Amendment Rule 195) was laid on the table and received. Public  
resumed  
Overture 3

The Rev. H. J. Hillman and C. M. Dyster stated the Overture.

Questions were called for.

The Rev. H. J. Hillman moved:

"That the Assembly—

"1. Sustain the Overture.

"2. Amend Regulation 195 by adding after 'Netherlands Reformed Church' the words 'the Hungarian Reformed Church'."

The motion was seconded and approved.

45. The Rev. J. C. Alexander submitted the report of the College Committee and moved the Deliverance: College  
Committee

"That the Assembly—

"1. Receive the Report.

"2. Amend the Regulations as follows:—

In 1 (c) the omission in line 2 of '20' and the insertion of '23'.

In 8 the omission in lines 3 and 4 of "The Preliminary Year shall include Hebrew", and the insertion of, "At least one Biblical language shall be included in the Preliminary Year. The Course shall include at least one year in Hebrew . . ."

In 16 the omission in line 2 of "fifth and/or sixth years" and the insertion of "sixth year (although they may be prepared in the fourth, fifth or sixth years)".

"3. Re-enact the Regulations for the Training of Candidates over Forty Years of Age, with the following amendment:—

In 1 the omission in line 4 of 'three' and the insertion of 'two'.

"4. Instruct the Finance Committee to pay to the Theological Hall, W.A., a sum of £500 per annum till the next General Assembly.

The motion was seconded and approved.

46. The Rev. W. R. Matters and D. C. Robertson submitted Petition 1 from James H. Treloar re Trials for Licence which was received. Petition 1  
J. H. Treloar

Questions were called for.

The Rev. W. R. Matters moved:

"That the Assembly—

"1. Grant the prayer of the Petition.

"2. Authorize the Presbytery having oversight to appoint trials for licence for Mr. J. H. Treloar upon receiving notification from the Senatus of the Theological Hall, Ormond College, that he has attended the Theological Hall for one year and has completed studies to its satisfaction."

The motion was seconded and approved.

Petition 2  
Mr. T. H.  
Colling

47. The Rev. R. F. Mackay and L. Romney submitted Petition 2 from Mr. T. H. Colling re Trials for Licence which was received.

Questions were called for.

The Rev. R. F. Mackay moved:

"That the Assembly—

"1. Grant the prayer of the Petition.

"2. Authorize the Presbytery of Bathurst to appoint trials licence for Mr. T. H. Colling."

The motion was seconded.

The Rev. J. C. Alexander moved the following addition to clause 2: "upon receiving notification of the Faculty of St. Andrew's College, Sydney; that he has attended the Theological Hall for one year and has completed studies to its satisfaction".

The amendment was seconded and approved and the words added.

The motion as amended was approved.

Presbytery of  
Canberra

48. The Rev. W. H. Ives submitted the report of the Presbytery of Canberra and moved the Deliverance:

"That the Assembly—

"Receive the report."

The motion was seconded and approved.

Australian  
Capital  
Territory  
Commission

49. The Rev. W. H. Ives submitted the report of the Commission on Appeal for Extension in Australian Capital Territory and moved the Deliverance as follows:

"That the Assembly—

"1. Receive the Report.

"2. Thank the N.S.W. Corporate Trustees for guaranteeing loans for buildings in new areas of the A.C.T.

"3. Appoint the General Assembly of Australia Finance Committee and the New South Wales Home Mission Superintendent and Convener a committee to advise the Presbytery of Canberra on financial matters in connection with extension work in the Australian Capital Territory.

"4. Thank and discharge the Committee."

The motion was seconded and approved.

Minutes

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

Notices of  
Motion

51. Notices of Motion Nos. 19-28 were laid on the table.

Nominations  
close

52. The Business Convener intimated that nominations for Standing Committees close at 5.30 p.m. tomorrow, Friday 14th, and that the ballot will be taken, if necessary, on Monday 17th at 12.45 p.m.

Adjournment

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

G. ROSS WILLIAMS,  
L. F. GUNN,

Clerks.

### THIRD SEDERUNT

*At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Thursday, the 13th day of September, 1962, at 7 p.m.*

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

55. The Clerk intimated the corrections to the Minutes of the first sederunt and moved that they be confirmed. Minutes confirmed

The motion was seconded and approved.

56. The Business Convener presented the report of the Business Committee which was received. Business Committee

57. The newly elected President, Secretary and Treasurer of the Presbyterian Women's Association of Australia, Mrs. A. Christie-Johnston, Mrs. A. C. Thompson and Mrs. A. Long, were presented to the Moderator who welcomed them. P.W.A. Representatives

Mrs. A. Christie-Johnston briefly addressed the House.

58. The Rev. Samuel McVicker, B.A., senior minister of Carlisle Road, Londonderry, was welcomed by the Moderator and conveyed a greeting from the General Assembly of the Presbyterian Church in Ireland. Greeting

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

The motion was seconded.

Clause 1 was approved.

Clause 2 was approved.

Clause 3 was approved.

Clause 4 was moved and seconded as follows:

"4. Direct the Christian Unity Committee to consider and submit to the next General Assembly when it meets (in 1964 if possible) the report of the Joint Commission concerning 'The Church—Its Nature, Function and Ordering' and the proposed Basis of Union."

Mr. G. U. Nathan moved the omission of all words in clause 4 with a view to inserting the following:

"Direct the Christian Unity Committee to remit simpliciter the report of the Joint Commission concerning 'The Church—Its Nature, Function and Ordering' and the proposed Basis of Union as soon as these documents are available, to state assemblies and presbyteries and invite comment on the latter to be forwarded to the Federal Convener before 31st December, 1963, for submission to the Joint Commission."

The motion was seconded.

Mr. C. Homer Fraser moved the omission of all words after "presbyteries".

The amendment was seconded and disapproved.

Mr. G. U. Nathan's amendment was disapproved.

Clause 4 was approved.

Clause 5 was approved.

Clause 6 was moved and seconded as follows:

"Authorize the Finance Committee to pay the necessary share of the administrative expenses of the Joint Commission to an amount not exceeding £30 per annum and the travel and accommodation expenses of the Presbyterian members to an amount not exceeding £140 per annum."

The Rev. Alan Dougan moved the addition of the following words in clause 6, after "Presbyterian members": "and consultants whom the Commission may invite from time to time".

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

Clause 7 was moved and seconded as follows:

"Reappoint the committee as follows: the State committees on Christian Unity, with the New South Wales committee as executive, and the Rev. Dr. Cumming Thom as convener."

Rev. J. E. Owen moved the omission of all words in clause 7 with a view to inserting the following:

"Direct the Selection Committee to consult with the members of the State Christian Unity Committees who are members of the House and nominate an executive and a convener to a later sederunt."

The motion was seconded and disapproved.

Clause 7 was approved.

Mr. Hector MacFarlane moved an additional clause, to be numbered 8.

"That the Assembly—

"Request the Presbyterian members of the Joint Commission on

Church Union at this juncture of negotiations on the proposed Structure of the Church, to ensure that in the Basis of Union no reference be made to episcopacy in any form."

The motion was seconded and disapproved.

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

"That the Assembly—

"1. Receive the report.

"2. Receive the interim report of the Joint Commission on Church Union.

"3. Express appreciation of the work which the Joint Commission has put into its task; express regret that the Commission has not yet been able to present a revised statement on Part II of 'The Faith of the Church' and a completed document on the Structure of the Church along with a Draft Basis of Union.

"4. Direct the Christian Unity Committee to consider and submit to the next General Assembly when it meets (in 1964 if possible) the report of the Joint Commission concerning 'The Church—Its Nature, Function and Ordering' and the proposed Basis of Union.

"5. Appoint the Presbyterian members of the Joint Commission as set out in the Interim Report, namely: Mr. J. P. Adam, Rev. J. C. Alexander, Dr. W. Cumming Thom, Principal A. A. Dougan, J. F. Peter, Dr. A. C. Watson and the Rev. Prof. J. D. McCaughey (Convener); and the following alternates: Rev. G. R. Williams, D. M. Hodges, Prof. R. Busch, C. M. Dyster.

"6. Authorize the Finance Committee to pay the necessary share of the administrative expenses of the Joint Commission to an amount not exceeding £30 per annum and the travel and accommodation expenses of the Presbyterian members and the consultants whom the Commission may invite from time to time to an amount not exceeding £140 per annum.

"7. Reappoint the committee as follows: the State committees on Christian Unity, with the New South Wales committee as executive, and the Rev. Dr. Cumming Thom as convener."

61. Notices of Motion numbered 29-39 were laid on the table.

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

G. ROSS WILLIAMS,  
L. F. GUNN,

Clerks.

Notices of  
Motion  
Adjournment

#### FOURTH SEDERUNT

*At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Friday, 14th September, 1962, at 9.30 a.m.*

Constitution

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

64. The Clerk moved:

"That the Assembly—

Association

"Associate Chaplain S. C. Calder full-time Chaplain R.A.A.F., under Standing Order 100."

The motion was seconded and approved.

A.I.M.

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

The motion was seconded.

Rev. J. F.  
McKay  
Superin-  
tendent

The Superintendent, the Rev. J. F. McKay, addressed the House and introduced the padres of the Inland Mission to the Moderator.

The Moderator welcomed and briefly addressed the padres.

Clause 1 was approved.

Manuscript  
Gifted

66. The Rev. W. Scott McPheat handed to the Moderator the completed manuscript of his definitive biography of the late Very Reverend Dr. John Flynn.

The Moderator received the manuscript and congratulated Mr. McPheat on his work.

Mr. McPheat addressed the House.

Mrs. Ross  
Dean  
Presented

67. Mrs. Ross Dean, Matron of the Hall's Creek Hostel, was presented to the Moderator who conveyed the thanks of the Assembly to her for the work she is doing.

Mrs. Dean briefly addressed the House.

Clauses 2 to 33 were approved.



The Rev. K. A. Fox moved an additional clause to be numbered 34:

"(a) Amend Regulation 202 (3(a)) 'Procedure and Practice' by the omission of the words 'nominated by the existing Board and' so that the Regulation will read: 'The Board shall consist of 24 members to be elected by the General Assembly as follows:'.

"(b) Amend Regulation 202 (3(b)) by the omission of the words 'nominating' and 'Board' and their substitution by the words 'electing' and 'Assembly' so that the Regulation will read: '3. (b) In electing members from N.S.W., Queensland and Victoria, the Assembly shall include the Superintendent or Director of Home Missions in the said States.'"

The motion was seconded and approved and the clause added.

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

"That the Assembly—

"1. Receive the Report.

"2. Express profound thanksgiving to God for the effective and historic frontier services of the A.I.M. carried out at the hands of dedicated servants of the Mission for the fifty-year period 1912-1962.

"3. Recommend that 25th November, 1962, be declared "A.I.M. Jubilee Sunday" by State Assemblies so that where practicable local congregations may make appropriate reference to the fiftieth anniversary; instruct the Board to distribute appropriate information where such is requested by ministers.

"4. Restate and declare the objects and functions of the A.I.M. as it enters its second half-century of service to the Church to be as follows:

The Australian Inland Mission is an agency institution or scheme of the Presbyterian Church of Australia, the objects of which are religious, medical, educational and charitable in their nature, and are designed for the benefit of settlers, residents of the inland and northern portions of Australia, and of other sparsely populated portions of Australia and its Dependencies, under such terms and conditions still in force as the General Assembly has heretofore prescribed or as that Assembly shall hereafter by Rule, Regulation or Resolution provide. The Australian Inland Mission was originally a section of the Home Mission work of the Church and was conducted by the Home Mission Committee of the Assembly. It was subsequently, while continuing under the control and direction of the Church organised separately from the Home Mission Committee under the management of the Australian Inland Mission Board which itself later took over the complete work of the Home Mission Committee and which until the General Assembly shall otherwise provide by Rule, Regulation and Resolution of the Assembly, shall be constituted as set out in Rule 202 section IV of the Constitution of Procedure and Practice of the General Assembly of Australia.

"5. Confirm the action of the Board in expending funds on the free distribution of 5,000 New English Bibles to inland people as a Jubilee Year Project.

"6. Express the gratitude of the whole Church to the Reverend William Scott McPheat for his dedicated and proficient work in writing the definitive biography of the late Very Reverend Doctor John Flynn.

"7. Confirm the action taken by the Board in signing a contract with Hodder & Stoughton Pty. Ltd. for the publication and release of the John Flynn Biography in July, 1963, and authorise the Board if necessary to subsidise the purchase price of the completed book.

"8. Express approval of the proposal to present the Flynn documents to the Commonwealth National Library, Canberra, when the biography is published.

"9. Instruct the Board to continue its negotiations in Australia and overseas in connection with the possible production of a film on the life and work of John Flynn.

"10. Express appreciation of the work and witness of the patrol padres at present in the field and congratulate them for their continuing enterprise in adapting their methods of evangelism to meet the changing needs of the inland.

"11. Confirm the action of the Board in appointing a Matron of Nursing Services and commend the A.I.M. Nursing Staff for its distinctive and noteworthy work in inland areas.

"12. Confirm the policy being followed by the Board in extending special hospital care to aboriginal people in needy areas.

"13. Note with satisfaction the development of the Far North Children's Health Scheme, and congratulate the 'Warrawee' Staff and the Adelaide Committees.

"14. Give approval to the Board's approach to the Commonwealth Government for a long-term loan to finance possible extensions to 'Warrawee' Private Hospital and instruct the Board to consult with the Law Agent and the Trustees of the General Assembly regarding the possible implementation of such a loan if and when the whole project is satisfactorily outlined.

"15. Authorise the Board to continue negotiations with the Commonwealth Government, and to take appropriate action, in connection with the future welfare of deaf and dumb children from inland areas at "Warrawee".

"16. Confirm the appointment of a Manager of the Old Timers' Settlement, Alice Springs, as the beginning of a new phase of administration of this total project.

"17. Note the extended services being given at the Rosetta Flynn Home in the Old Timers' Settlement, Alice Springs, and urge the Board to proceed with the erection of a Hospital Wing when practicable.

"18. Congratulate Mrs. Ross Dean on the specially meritorious term of service as Matron of the Hostel for School Children at Hall's Creek.

"19. Note the change of policy in connection with the establishment of an Educational Hostel for Aboriginal Children at Hall's Creek and commend the Government of Western Australia on the action taken.

"20. Express approval of the Board's action in undertaking urgent mission work in the Ord River area, and in establishing a completely equipped Hospital outpost at Kununurra, Western Australia.

"21. Confirm the action taken by the Board in consultation with the Law Agent of substituting the names of Louis George Kenneth Blanchard and James Frederick McKay in place of the name of John Gray Robertson in the Deed of Trust of the United Church in North Australia and the Territories.

"22. Express approval of the continuing successful scheme of co-operative work by the Presbyterian Methodist and Congregational Churches in the Northern Territory and Port Moresby, and authorize the A.I.M. Board to encourage the policy of integrating the United work in Port Moresby-Boroko with the Papua Ekalesia.

"23. Approve the proposal to incorporate the congregation of the United Protestant Church, Woomera, within the co-operative movement of the United Church in North Australia and the Territories, and refer the whole matter to the A.I.M. Board to implement as possible in consultation with other appropriate committees and Government Departments.

"24. Express gratitude to the Very Rev. Dr. Alan Watson for his detailed reports and recommendations to the Board on his return from the Inland.

"25. Receive the summary reports of the State Home Mission Committees and encourage State Committees and Directors in the special efforts being made to meet the urgent needs caused by increased population and settlement.

"26. Instruct the Board to include in its budget a sum not less than £1,200 per annum for Federal Home Mission work.

"27. Urge the Board to give all possible assistance to the Home Mission Council of Western Australia in establishing permanent work in the Green Range-Pallinup area.

"28. Receive and adopt (a) Statement of Revenue and Expenditure Accounts from 1st April, 1959, to 31st December, 1961, and (b) Balance Sheet of the Australian Inland Mission as at 31st December, 1961.

"29. Approve the appointment of Messrs. Carruthers Farram & Co. as Auditors of the A.I.M. from 1st January, 1963, to 31st December, 1965.

"30. Authorise the Board to enter into a co-operative arrangement with the appropriate committees of the Methodist and Congregational Churches for the establishment of a Students' Residential College in Alice Springs, and to negotiate as necessary through the Trustees of the General Assembly and Law Agent in implementing a long-term loan from the Commonwealth Government for such purposes.

"31. Reappoint the Reverend James Frederick McKay as Superintendent of the Australian Inland Mission for a further period of six years from 1st October, 1963.

"32. Express the gratitude of the whole Church to Rev. E. H. McLean Shugg, Rev. A. S. Houston, Rev. A. Duff, Rev. A. M. Stevenson and Mr. E. F. Monk for their service of great distinction to the Board and Mission generally.

"33. Appoint the A.I.M. Board as follows:

Convener: Rev. L. G. K. Blanchard  
Vice-Convener: Rev. J. G. Bucknall  
Members: N.S.W.

Rev. C. G. Dane  
Rev. H. J. Hillman  
Rev. V. McKeown  
Rev. W. S. McPheat  
Rev. J. A. Richardson  
Rev. A. W. E. Seal  
Mr. E. F. Byers  
Mr. C. J. Grant  
Dr. J. McF. Russell  
Mr. D. G. Wyles

Victoria:

Rev. A. T. Cottrell  
Rev. C. T. F. Goy  
Rev. P. J. Thomas  
Mr. H. M. Rolland

Queensland:

Rev. J. C. Allan  
Rev. R. M. Park

South Australia:

Rev. W. H. Littler  
Mr. G. S. Davidson

Western Australia:

Rev. H. D. McAndrew  
Mr. F. H. Dorney

Tasmania:

Rev. A. C. Stubs.

"34. (a) Amend Regulation 202 (3(a)) 'Procedure and Practice' by the omission of the words 'nominated by the existing Board and' so that the Regulation will read: 'The Board shall consist of 24 members to be elected by the General Assembly as follows:'.

(b) Amend Regulation 202 (3(b)) by the omission of the words 'nominating' and 'Board' and their substitution by the words 'electing' and 'Assembly' so that the Regulation will read: '3. (b) In electing members from N.S.W., Queensland and Victoria, the Assembly shall include the Superintendent or Director of Home Missions in the said States.'

69. The Moderator conveyed the thanks of the Assembly to Rev. E. H. McLean Shugg, A. S. Houston, A. Duff, A. M. Stevenson, Mr. E. F. Monk for their long service to the A.I.M., and congratulated the Rev. J. F. McKay upon his reappointment as Superintendent. Thanks

The Rev. J. F. McKay briefly addressed the House.

70. Mr. C. Homer Fraser by leave of the House moved:

"That the Assembly—

"Record their pleasure that the Jubilee of the A.I.M. has been acknowledged by the issue of a special postage stamp of impressive and attractive design to commemorate the occasion publicly and congratulate the A.I.M. upon earning this recognition." Congratulations

The motion was seconded and approved.

71. The Rev. Colin Dyster, appointed Second Clerk, made the Declaration de Fidei. Declaration de Fidei

72. The debate on finance was resumed (Min. 25).

Clause 7 was moved and seconded as follows:

Finance resumed

"Approve the next General Assembly being held in Sydney in September, 1965."

Dr. W. Cumming Thom moved the omission of the figure "1965" with a view to inserting "1964".

The motion was seconded and approved and the figure omitted.

Dr. W. Cumming Thom moved the insertion of the figure "1964".

The motion was seconded and approved and the figure inserted.

Clause 8 was approved.

73. 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 for moderatorial expenses at the rate of £400 per annum.

"4. Approve payment of honoraria as follows: Clerk of Assembly £100; Second Clerk £50; Convener of Business Committee £50.

"5. (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.

"6. Resolve that the 'Federal Assembly Capital Fund' created by the 1951 Assembly be continued: and allocate to the 'Fund' from the Assembly account an annual sum of £1,000.

"7. Approve the next General Assembly being held in Sydney in September, 1964.

"8. 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."

Beneficiary

74. The Rev. A. M. Clark submitted the report of the Beneficiary Committee and moved the Deliverance.

The motion was seconded.

Clause 1 was approved.

Clause 2 was disapproved.

Clause 3 was moved and seconded.

Mr. C. Homer Fraser moved the omission of all words after "Assemblies" in clause 3 with a view to inserting other words, namely:

"the implementation of some plan of extended pulpit supply or leave for ministers after twenty or any other number of years in the ministry, having regard to reciprocation with other States."

The motion was seconded and disapproved.

Clause 3 was approved.

Clause 4 was approved.

Clause 5 was fallen from.

Clause 6 was approved.

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

"That the Assembly—

"1. Receive the Report.

"2. Recommend to all State Assemblies the provision of long service leave for ministers, with basically similar provision in each State, and arrangements for complete reciprocity.

"3. (a) Appoint an ad hoc committee on long service leave consisting of two members of the Maintenance of the Ministry Committees of the States of N.S.W. and Victoria and one from each of the States of Queensland, South Australia, Western Australia and Tasmania, to confer with State Committees on the Maintenance of the Ministry on all matters relative to Long service leave for all eligible ministers, and report to the next General Assembly;

(b) appoint the Rev. A. M. Clark convener and request State committees to appoint their representatives.

"4. Appoint the Beneficiary Committee:

Convener—Mr. B. Armstrong.

New South Wales—Rev. S. Russell Scott, Messrs. B. Armstrong, J. Morrison; and Secretary and Treasurer.

Victoria—Rev. F. H. Camp, A. M. Clark, Messrs. W. M. Hodges and the Financial Secretary.

Queensland—Rev. A. Duff, Mr. R. W. Ralph and Secretary and Treasurer.

South Australia—Rev. W. H. Littler and Mr. H. M. Claire.

Western Australia—Rev. J. G. Thrum and Mr. R. G. Mitchell.

Tasmania—Rev. F. Sadler.”

76. Mr. C. Homer Fraser recorded his dissent on the grounds that the term “long service leave” links the ministry with industrial awards and is thus not a suitable term for use in relation to the ministry. Dissent

77. Rev. J. M. Owen moved:

“That the Assembly—

“Appoint Rev. K. Dowding and Mr. G. U. Nathan to answer the grounds for dissent.” Answers to  
Dissent

The motion was seconded and approved.

78. Overture 9 from the Presbytery of North Sydney (anent the Australian Presbyterian Provident Fund) was laid on the table and received. Overture 9

The Rev. S. Russell-Scott and Mr. Bruce Armstrong stated the Overture. Questions were called for.

The Clerk moved:

“That the Assembly—

“1. Sustain the Overture.

“2. Refer the Overture to the Beneficiary Committee, authorizing it to confer with representatives of the Presbytery of North Sydney and thereafter with State Provident Fund or similar committees with a view to ascertaining the possibility of introducing an Australian Presbyterian Provident Fund, and to report to the next General Assembly.”

The motion was seconded and approved.

79. The Rev. Professor G. Yule submitted the report of the Committee on the Sacraments and moved the Deliverance. Sacraments

The motion was seconded.

Clauses 1-4 were approved.

Clause 5 was fallen from.

Clause 6 was approved.

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

“That the Assembly—

“1. Receive the Report.

“2. Request State Assemblies to initiate necessary action to see that the whole report is studied by Presbyteries and that comments and suggestions with proposed additions or alterations be forwarded to the Convener not later than December 1st, 1963

“3. Remit the section “The Statement on the Doctrine of Baptism of the Church of Scotland” to State Assemblies and through them to Presbyteries for approval or disapproval as a statement of our Church’s understanding of the Sacrament of Baptism; replies to be in the hands of the Convener not later than 1st December, 1963.

“4. Request the Aids to Devotion Committee to take into account the report and its suggestions with a view to revising the baptismal liturgy and report to the next Assembly.

“5. Direct the Committee to examine the doctrine of the Lord’s Supper and report to the next General Assembly.

80. Overture 6 from the General Assembly of Queensland (anent Status of Home Missionaries, etc.) was laid on the table and received. Overture 6

The Rev. Professor R. A. Busch and J. Calder Allan stated the Overture. Questions were called for.

Rev. Professor R. A. Bush moved:

“That the Assembly—

“1. Sustain the Overture.

“2. Refer the Overture to the Committee on the Sacraments for consideration and report to the next Assembly.”

The motion was seconded and approved.

81. The Rev. L. O. C. White submitted the report of the Aids to Devotion Committee and moved the Deliverance. Aids to  
Devotion

The motion was seconded.

Clause 1 was approved.

Clause 2 was fallen from.

Clauses 3-7 were approved.

The Deliverance as a whole was approved as follows:

“That the Assembly:—

“1. Receive the Report.

“2. Request the Committee to keep in touch with the committees on Church music in the various States, and ask that when the evaluation of the Church Hymnary by the Victorian Committee on Church Music is complete that its findings be communicated to the General Assembly of Australia.

“3. Declare that the Committee shall in future be known as ‘The Committee on Public Worship and Aids to Devotion’.

"4. Commend for regular use the manual 'Prayers For the Christian Year' prepared by the Committee on Public Worship and Aids to Devotion of The Church of Scotland.

"5. Appoint the Committee as follows:—Rev. L. O. C. White (Convener), Very Rev. Dr. A. C. Watson, and A. C. Grieve, the Rev. W. A. Alston, H. Cunningham, D. G. Cole, K. McC. Dowding, A. A. Dougan, H. L. Dunn, C. Egan, Dr. I. Gillman, J. H. Gowdie, G. F. G. Kerry, W. D. Marshall, J. F. McKay, Rev. Professors Crawford Miller, J. D. McCaughey, Rev. J. F. Peter, N. Pfeiffer, A. A. Richardson, J. Roodenburg, H. Wardlaw, S. E. Yarnold, Messrs. G. Davidson and R. S. Byrnes."

"6. Authorize the Committee to prepare material for a proposed new Book of Common Order in accordance with the linguistic traditions which will be established by the use of the New English Bible and to publish in pamphlet form drafts of new orders of worship."

Overture 1

82. Overture 1 from the General Assembly of the Presbyterian Church of Victoria (anent Services of Dedication) was laid on the table and received. The Rev. W. A. Alston and W. A. Loftus stated the overture.

Questions were called for.

The Rev. W. A. Alston moved:

"That the Assembly —

"1. Sustain the Overture.

"2. Refer the Overture to the Aids to Devotion Committee with direction to study the issues raised therein, and to report to the next General Assembly."

The motion was seconded and approved.

Training  
Women  
Workers

83. The Rev. J. C. Foyster submitted the report of the Committee on the Training of Women Workers and moved the Deliverance.

The motion was seconded.

Clause 1 was approved.

Clauses 2 and 3 were approved.

The Deliverance was approved as follows:

"That the Assembly—

"1. Receive the Report.

"2. Appoint the committee as follows:—Rev. A. C. Eadie, J. C. Foyster, Dr. H. Maclean, R. A. Miller, J. G. Bucknall, Mrs. G. Fair-service, Deaconess C. Ritchie; Rev. E. H. Vines, Dr. W. Cumming Thom, Mrs. L. M. Williams, Deaconess K. Browning; Rev. Dr. F. W. R. Nichol, H. D. Andrew; Rev. N. E. Key, J. S. Petrie; Rev. J. Calder Allan, J. F. Forrest, E. B. Robinson and H. Dunn, with the Rev. J. C. Foyster as convener, and the Victorian members as the executive.

"3. (a) Instruct the Committee to consult with State Committees on Deaconesses, and examine the whole question of training, appointment and welfare of Deaconesses and report with recommendations to the next General Assembly;

(b) Urge each State Assembly to appoint a suitable committee to assist in the above-mentioned consultation.

"4. Extend appreciation to the Rev. E. H. McLean Shugg on his retirement from the Committee for his services as convener since its inception in 1948."

Fire Insurance

84. The Rev. C. M. Dyster submitted the report of the Fire Insurance Committee and moved the Deliverance.

"That the Assembly —

"1. Receive the Report.

"2. Thank and discharge the Committee."

The motion was seconded and approved.

Committee  
Discharged

85. Communication 1 from the General Assembly of New South Wales (re Centenary of Assembly) was laid on the table and received.

Notices of  
Motion  
Good wishes

86. Notices of motion 40-46 were laid on the table.

87. The Moderator conveyed to the Rev. C. M. Dyster the good wishes of the Assembly on the eve of his departure to represent the General Assembly in Korea.

Minutes

88. The Clerk laid on the table the minutes of the second sederunt.

Adjournment

89. The House adjourned to meet on Monday, the 17th day of September, 1962, at 9.30 a.m., which having been duly intimated the sederunt was closed with the Benediction.

G. ROSS WILLIAMS,  
L. F. GUNN,

Clerks.

## FIFTH SEDERUNT

*At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Monday, 17th September, 1962, at 9.30 a.m.*

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

91. The Clerk intimated the corrections to the minutes of the second sederunt and moved that they be confirmed. Minutes confirmed

The motion was seconded and approved.

92. The Rev. A. M. Clark presented the report of the Selection Committee and moved the Deliverance: Selection

"That the Assembly—

"1. Receive the report.

"2. Appoint Assembly representatives to committees as follows:

College Committee

Rev. J. G. Bucknall, Rev. A. C. Eadie, Rev. J. C. Foyster, Rev. M. W. J. Geursen, Rev. A. D. Hallam, Rev. Dr. H. McLean, Rev. R. A. Miller. Convener: Rev. J. C. Alexander.

Board of Missions

Rev. A. T. Cottrell, Rev. W. F. Paton, Rev. A. Yule, Rev. R. T. C. Williamson, Mr. R. E. C. Clements, Mr. H. M. Rolland, Mr. W. Steele, Dr. Knox Jamieson. Convener: Rev. J. Beatty.

Statistics

Rev. A. E. Brice, Rev. H. J. Hillman, Mr. J. A. Morrison, Rev. W. L. Collins, Mr. G. S. Davidson, Rev. R. J. Scrimgeour, Mr. J. J. McDougall. Convener: Rev. V. Clark-Duff.

Year Book

Rev. H. J. Hillman, Rev. C. J. V. McKcown, Rev. W. M. Rolland, Rev. D. McK. Jones, Mr. S. K. Williams, Mr. W. S. Noble, Mr. R. Ramsay. Convener: Rev. W. A. Alston.

"3. Fix the ballot for convener of Reception of Ministers Committee as an Order of the Day for Tuesday 18th at 12.45 p.m." Ballot

The motion was seconded and approved.

93. The Rev. J. Beatty submitted the report and supplementary report of the Board of Missions and moved the Deliverance. Board of Missions

The motion was seconded.

The Secretary to the Board, the Rev. J. M. Stuckey, addressed the House. Secretary Rev. J. M. Stuckey

94. Rev. D. T. K. Tsai, Pastor of Chinese Church, Sydney, and Pastor Alan Mungulu of Mowanjum were presented to the Moderator, who conveyed to them the Assembly's greetings. Rev. D. T. K. Tsai  
Pastor A. Mungulu

Clause 1 was approved.

Clauses 2-8 were approved.

Clause 9 was moved and seconded as follows:

"(a) Give general approval and interim authority to the regulations for missionaries as printed in the G.A. of A. Blue Book 1948 amended to read as follows:

### AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS

#### Regulations for Missionaries

##### General

1. For the purposes of these regulations the term "missionary" shall refer to any European worker appointed by the Board for missionary service in the mission field. It may be applied to any other worker only by express resolution of the Board. In the case of married workers, while only the husband is appointed and in receipt of salary, the honorary title of "missionary" is applied also to the wife who for purposes affecting mission administration is understood also to be generally subject to such regulations as are applicable.

2. Ordained missionaries (unless under exceptional circumstances and approved by the authorities concerned) have membership in a home presbytery and state assembly as arranged by the Board and are under the jurisdiction of those courts in the matter of their ecclesiastical status but not of their missionary service. In the case of missionaries who by their own request or at the request of the overseas church within which they are serving, desire to transfer to an overseas church, the Board will organise such transfer to the jurisdiction of the courts of that church for the period of their service within it, the matter of the administration of their service and Beneficiary or Provident Fund

membership then being subject for agreement between the Board and the appropriate authorities of that church.

3. If an ordained missionary of the Presbyterian Church of Australia has, with the approval of the Board of Missions entered the courts of another indigenous church overseas as a full member and has become subject to their jurisdiction, he shall upon ceasing to be subject to that jurisdiction be granted by the the Board a certificate of eligibility for appointment to a charge or other office in this church following satisfactory certification by the Board of Missions to his status, record and character.

4. Two copies of an agreement based on these regulations shall be signed by the missionary before proceeding to the mission field—one copy to be retained by the missionary and the other to be left with the Board.

5. Notwithstanding anything contained in these Regulations, the Board shall have power to take special appropriate action when circumstances so require.

#### Training and Appointments

6. Application concerning service on the mission field shall be made in writing to the General Secretary who will provide the authorised forms and for perusal a copy of the regulations together with a list of current salary rates and allowance. The General Secretary will then secure the prescribed references and arrange for the applicant to be interviewed by the local State Candidates Sub-Committee of the Board, forwarding to it the relevant documents and arranging to receive its report.

7. Applicants are required to undergo a medical examination by the Board medical referee in the particular state, or by another doctor agreed to by the Board, using the prescribed forms. The General Secretary has discretion to request this examination and any additional medical tests at appropriate times during the applicants candidature.

8. All relevant documents are then submitted to the Board's Candidates Training and Appointments Committee which will then submit its recommendation to the Board.

9. In the case of a man who is married, or engaged to be married at the time of application, or who subsequently becomes engaged to be married, the wife or fiancée of the applicant shall also be subject to medical examinations, enquiry and interview, in a manner similar to that provided for the applicant. Children also are subject to medical examination.

10. The Candidates Training and Appointments Committee will from time to time in consultation with the field and indigenous church review the missionary training requirements for the several fields, give general guidance to candidates in training, arrange for special courses and refresher courses, and make recommendation to the Board regarding scholarships when available.

11. Missionaries appointed or for appointment by the Board and their wives are required to attend All Saints College in Sydney for a prescribed orientation course of appropriate length. This may in special circumstances be waived by the Board; but a course may be required during the furlough following the first term of service, such furlough period being then adjusted accordingly.

#### Period of Engagement

12. Missionaries are appointed in the first instance for a probationary period of duration as follows:

Aborigines, New Hebrides, Indonesia and Papua: for 3 years

India and Korea: for 5 years.

Prior to the expiry of such periods, the continuation of engagement will be considered by the Board.

13. The normal retiring age of missionaries shall be 65 years for men, and 60 years for women. The Board may in the interests of the work, extend any missionary's period of service.

14. The Board may make special arrangements with any missionary or other worker for a shorter term of service, of such length and on such conditions as may be mutually agreed on.

15. A missionary may resign at any time by giving three months' notice, such notice to date from the time of its receipt by the General Secretary of the Board. If he so resign or cease to serve at the place



of his appointment before the expiration of the particular term of field service in which he is engaged, he shall refund to the Board, or forego his claim for the passage monies and baggage freights and charges due on his account for both the outward and return journeys (for self, wife and family) under deductions of the proportionate amount thereof applicable to each completed half year of service, unless by special arrangement of the Board. In such case no furlough allowance shall be paid except in special circumstances to be determined by the Board. If, however, the cause of resignation or cessation of service be failing health, attested by satisfactory medical certificate, no repayment shall be required and the passages home will be paid by the Board. Furlough or sick-leave allowance, if any, will be determined by the Board. (This Clause, notwithstanding the use of the pronoun "he" shall apply to women missionaries as well as men).

16. Any missionary leaving his or her place of appointment except with prior agreement of the Board or as otherwise expressly provided in these regulations shall be considered automatically to be on "leave of absence without pay" subject to later determination by the Board.

17. The Board may terminate the service of a missionary at any time, by giving three months' notice or, by paying three months' basic salary and also the return passage if the journey is made within three months of the date on which service on the mission station terminated. The Board after having heard the missionary, will be sole judge of the merits of any case coming under this rule. Review of such judgment may be sought only by petition to the General Assembly of Australia.

18. Appointments shall date, and salary commence, from a date to be fixed by the Board in each case. Periods of service shall begin from the date of commencement of the outward journey to the mission field.

#### Nature and Place of Service

19. Missionaries shall concentrate on the work to which they are sent and shall not engage in activities outside the sphere of the mission, without the consent of the Board.

20. While the Board does not encourage private practice on the part of its medical missionaries, it recognises that there are occasions when it is necessary that the medical officer's skill should be availed of by those who can be reasonably expected to pay for the services rendered. In such cases the fees received shall be paid into the funds of the Mission and shall be used as directed by the Board.

Note:—"Private practice" refers to patients who wish to be treated as special cases away from the hospital and who seek attention over and above the service which the doctor and hospital normally render to the community. Patients who come within the ordinary scope of the Mission medical service, are not affected by this rule.

21. In the matter of language study, in the care and preservation of their health, in their relation to the customs of the people, and in their association with officials and the community, missionaries newly arriving on the field shall be guided by the Mission field committee or Superintendent or by the indigenous Church authorities.

22. Since the Board attaches the highest importance to the formation and development in every station, of self-propagating and self-supporting congregations, and the upbuilding of a strong, independent, indigenous church, missionaries shall consistently work toward that end.

23. The Board, in consultation with the Mission field committee or other local field authority, will determine the place at which, and the work in which, the missionary is at any time to be employed. In the fields where this responsibility has been wholly or in part delegated to the indigenous Church, the Board will normally defer to its wishes in such matters.

#### Relationship With Home Organisations

24. No application should be made by any missionary or his relatives or friends to congregations, societies or individuals for funds for any purpose without the consent of the Board; and all contributions in answer to appeals so sanctioned must be subject to the Board's control.

25. Missionaries regularly appointed by the Board and labouring in connection with its missions, but self-supported, or supported either wholly or in part by funds other than those of the Board, must conform

to the same regulations as other missionaries so long as they retain such connection.

26. Each missionary shall correspond with the Board with reasonable frequency. From all mission stations a letter should be sent to the Board at least once every two months by one appointed for the purpose, giving such news of the work as will keep the Board fully informed of its spiritual state and progress. Subject to the foregoing, missionaries are also expected to write informative letters to, and so keep in touch with, missionary organisations of the state from which they come, and interested groups in other states. A copy of all publicity material other than purely personal and family letters, should be sent to the Board for information.

27. Each missionary shall prepare an annual report covering the calendar year, to be despatched so as to reach the Board not later than the end of the following January. A copy of such report shall also be submitted to the Mission field Committee, or council next following, if necessary with an appendix to bring all subjects up to that date, or to the Superintendent or other local authority.

#### Salaries

28. After appointment, home salary at basic rate shall become payable from a date to be fixed by the Board. Salary and allowances at field rates shall commence from the date of arrival at the mission station in the case of the Aborigines, and for overseas work, from the date of arrival in the country where the missionary's field of service is situated.

29. In relation to emolument, missionaries are of two categories, i.e., missionaries on standard scale and technical assistants.

(Normally only those who are adequately trained and qualified academically, professionally and technically, shall be appointed to these respective spheres.)

30. In any exceptional case of workers appointed by the Board for work of a special character or under special circumstances or duration, salaries and allowances, furlough, accommodation, etc., will be determined by the Board.

31. Basic salaries of missionaries of both classes shall be as determined from time to time by the General Assembly of Australia and subject to subsequent interim adjustments made by the Board in terms of that Assembly's instructions.

#### Allowances

32. Additions to basic salaries to meet adverse exchange conditions will be determined by the Board from time to time as required.

33. To enable missionaries to meet excessive costs of living occasioned by serious variations in the purchasing power of money in their field of service, locality allowances may be granted at rates to be determined by the Board from time to time.

34. Further allowances for missionaries while on actual service may be granted as determined from time to time by the Board under authority from the General Assembly of Australia. This clause refers to maternity allowances, children's allowances, educational allowances, field vacation allowances in Asia, alone allowances, etc. Combined children's and education allowances shall not exceed the rate of thirty per cent. of the current annual standard scale basic salary of married missionaries.

35. Where a missionary's work involves occasional or regular transport, itineration provision will be made by the Board to meet the circumstances in each case.

36. Missionaries, their wives and families while on the field are regarded as being under the medical care of the medical missionaries of the Board. Such medical and nursing attention shall be free, but missionaries or members of their families in hospital shall pay board at prescribed rates and also pay for medicines charged for them at cost price.

37. In cases of urgency, or when the services of a medical missionary are not available or when the latter may consider it advisable, another doctor may be called in for consultation or treatment and any reasonable expense connected therewith or for necessary treatment in other than the mission Hospital, may be a matter for consideration by the Board. Dental expenses shall remain the personal responsibility of the missionary.

38. Missionaries and their wives and families, while at home, shall

make their own arrangements, at their own expense, for ordinary medical attendance. In cases of necessary costly medical service, reference may be made to the Board for consideration with a view to a special grant, but where such course is contemplated, the Board should ordinarily be consulted beforehand.

39. Missionaries are expected to join a reputable Medical-Hospital Benefits Fund in Australia to ensure availability of such benefits both when at home and overseas.

40. On first leaving for service in Asia a missionary will receive thirty-five pounds personal and travel equipment allowance. An additional allowance of twenty-five pounds is made if a missionary is married and his wife accompanies him on the field. A missionary subsequently marrying shall then receive the additional twenty-five pounds.

In the case of an Aborigines station the personal and travel equipment allowance shall be twenty-five pounds with an additional fifteen pounds when married; and in the case of New Hebrides, Indonesia and Papua missionaries the amount shall be thirty pounds and twenty pounds respectively.

#### House Accommodation on the Field

41. Missionaries will be provided with free quarters on the field equipped with heavy basic furniture only. Cooking and kitchen utensils, cutlery, napery, curtains, house radios, floor coverings, typewriter, private tools of trade, garden and dairy utensils, and all personal effects are the missionary's responsibility.

#### Passages, Travelling, Freight Expenses, etc.

42. The boat passages of missionaries to and from the field, when travelling with the sanction of the Board, will be paid by the Board.

43. On each occasion when a missionary is entitled to a passage out and home, such will also be provided for his wife. Cost of such passage shall be paid only if actually incurred.

44. The Board will also bear the passage expenses of children under twelve years of age accompanying their parents to or from the field. For children over twelve years of age the expenses actually incurred, of one homeward passage only (except in very special cases otherwise dealt with by the Board) will be paid.

45. The rate of passage money shall be second class or tourist-class on recognised lines such as the P. & O. - Orient; or an approximate equivalent on other lines. All bookings shall be made so as to secure the maximum available rebates.

46. When the Board deems that air travel is necessary or would prove advantageous, the Board will bear the cost thereof as in the case of sea passages.

47. The Board will also bear the cost of other travel expenses necessary to complete the sanctioned journeys including:—

(a) Second class train fares and sleeping berths where required and available: first class train fares and sleeping berths where required and suitable second class travel is not available.

(b) Excess hotel expenses actually incurred for the least period necessary to make connections at junctions or ports. As salary is paid during such travel, missionaries will themselves bear a proportion of such hotel expenses at the rate of 10/- per day for each adult and 5/- per day for each child.

(c) Taxi or other transport cost actually incurred in making such transfers.

48. When travelling to and from the field such land travel expenses will be paid from the place of residence of the missionary, (or such other place as the Board may decide) to the port of embarkation and from the port of arrival to the Mission station on the outward journey, and similarly when returning. Such expenses shall be met for only one journey each way during furlough.

49. The Board will reimburse missionaries when going to and returning from their stations, for the freight, transport insurance, and handling charges on luggage, actually incurred after taking full advantage of the extra free concessions allowed by the railways, airways and shipping companies. Curios, furniture, valuables and other articles of a non-personal nature shall be carried at the expense of the missionary unless the Board rules otherwise in any particular case. The Board's responsibility under this clause shall be limited to charges on not more than 60 cubic feet of luggage for each adult and 30 cubic feet for each child.

50. Customs duties on personal possessions are paid by the missionaries.
51. An account of all travel expenses incurred shall be presented by the missionary to the Board.
52. Should a missionary desire with Board approval to travel by other than a direct route, the Board shall not on that account be put to greater expense. The amount to be allowed for passage money and expenses in such event shall be what the journey would have cost by the shortest route computed as above indicated.

#### Language Study

53. Unless otherwise decided by the Board, missionaries are required to gain a working knowledge of the language of the people among whom they are to work, and to present themselves for appropriate examinations (where such exist) at such times as may be arranged. Where more than one language is locally spoken, the missionary shall be directed in his study by the Board in consultation with the local church within which the missionary will work.
54. Normally during the first year, language and allied studies should be the missionary's main work, and, except under pressure of necessity of which the Board shall judge, nothing should be allowed to interfere with this.
55. For missionaries in Asia the Board will make arrangements for language examinations through the local authorities. It is expected that the second examination should be passed not later than the end of the second year of service. Where there is a third or honours examination it is desirable that missionaries should pass same before taking furlough.
56. If at the end of two years after arrival in the country the missionary has not passed the first examination, or if at the end of three years the second examination has not been passed or reasonable efficiency otherwise demonstrated, the Mission field committee or other local authority, shall forward a special report to the Board. Failure to make satisfactory progress in language study within the period specified may at the discretion of the Board, be held as sufficient cause for terminating the missionary's engagement.
57. The Board will pay the remuneration of a language teacher or the expenses at language school, according to its judgement in the circumstances of the different fields. Where attendance at a language school involves extra living costs, the Board may take this into consideration.

#### Mission Property

58. Real estate shall not be purchased, sold, leased or otherwise dealt with, on account of the Mission, without the express permission of the Board previously obtained, and then only by the duly appointed attorney who shall only act under express resolution of the Board.
59. Except with the Board's expressed authority, all property acquired shall be held in trust for, and in the name of Trustees acting for the Presbyterian Church of Australia. In places where this is not possible, property shall be held in such manner, approved by the Board, as shall secure the Church's rightful possession in accordance with the laws of the country in which the property is situated.
60. No lease shall be surrendered before the time of its expiration without the consent of the Board.
61. A register of all properties held by the Mission shall be kept in the Board Office. A local register for similar purposes shall be kept on the field by each Mission field committee, Superintendent, or other local authority. Missionaries are expected to notify the Board of any alteration required in the register.
62. Mission field committees and missionaries are expected to take charge of, and properly protect and maintain, within the budget approved, all property and equipment provided for the use of the Mission.

#### Budget Accounts and Audits

63. Missionaries in charge of work involving receipt and expenditure of Board funds, shall prepare and submit an annual budget for each succeeding year. Where a missionary handles monies belonging to the local indigenous church, such should not be included in the Mission

budgets and accounts except in the case of grants to or by the Mission. Such budgets shall cover the financial year January to December, and be forwarded so as to reach the Board not later than the 7th May, immediately preceding the commencement of the year concerned.

64. All financial transactions of the Mission shall be properly recorded in suitable account books, and supported by vouchers, receipt butts, cheque butts and other documents carefully filed for audit purposes. Normally, monthly statements of account in the prescribed form, shall be rendered to the Board punctually. Where circumstances suggest other than monthly periods of reckoning, such shall be determined by the Board and missionary concerned.

65. Annual audited statements of account shall also be forwarded to reach the Board as soon after the close of the financial year as possible. Missionaries, either individually or collectively on the field, are under obligation to make recommendations as to local auditors for the Board's appointment. This action should be taken as early as possible in each financial year.

66. Bank accounts shall be used where possible. Where circumstances permit, missionaries shall avoid the retention of Mission and Church funds in their private banking accounts.

#### Furloughs

67. Provided that the state of the work of the Mission allows, and that satisfactory arrangements have been made for carrying on the work during the absence of the missionary, and that the missionary has not been absent on sick or other special leave, furlough will normally be granted to missionaries as follows:—

- (a) In India and Korea each period of continuous service in the field shall be five years followed by twelve months furlough. During such furlough periods a missionary shall be available for deputation work in the homeland for six months.
- (b) In the New Hebrides, Indonesia, Papua and on the Aborigines Stations, field service terms shall be at least three full calendar years from the time of leaving All Saints College or any other place as nominated by the Board, to be followed by three months absence from the field on rest furlough and where the Board so arranges, an additional one or more months of furlough deputation, such additional months to be dependent on the demands of the work both on the field and at home. In the case of missionaries desiring to take furlough during a hot season only the Mission field committee may recommend to the Board the postponement of furlough to the beginning of the next hot season beyond the third year. In the case of missionaries engaged in educational or training institutions where furlough absence during the long vacation is desirable, the Mission field committee may recommend a field service period beyond the three years term and one of less than the three years term alternately.
- (c) In the case of termination of service either at the instance of the Board, or by the missionary's resignation, or in any other way, the Board at its discretion, will determine what period of furlough, if any, will be granted and what remuneration, if any, will be paid.

68. Furlough periods shall date from the day the missionary leaves his station in the field and shall include the time spent in travelling from and returning to the mission station.

#### Furlough Salaries and Allowances

69. During furlough periods missionaries shall be paid basic salary rates as provided in regulation 31. Exchange, locality and special field allowances shall cease. A furlough allowance may be provided as decided by the General Assembly of Australia from time to time.

70. A rent allowance will be granted during furlough periods equal to the expense actually incurred, but not exceeding the weekly proportion of the annual rate determined by the General Assembly of Australia. Where a missionary occupies his own house during furlough, actual income from letting so forfeited will be accounted as expense incurred within the purpose of this section.

71. The Board may require residence in one or other of the missionary homes provided for furlough occupation, as a condition for the payment of furlough rent allowance.

72. Missionaries not intending to return to their work are required within one month (in the case of Aborigines, New Hebrides, Indonesia and Papua fields) and within three months (in the case of Asia fields) from the commencement of their furlough to intimate their purpose to the Board. In such case the Board will determine the period for which furlough salary and allowances will be paid.

#### Medical Examinations

73. A medical history folder will be provided for each missionary and missionary's wife. Such folders are to be kept by the persons concerned and produced when a medical adviser is consulted. Should a missionary be invalidated home, the folder must be produced to the Board's medical officer, in addition to the usual medical certificate.

74. Normally missionaries and missionaries' wives shall be medically examined annually while on the field and the fact noted on their history folders by the doctor examining.

75. Any missionary having an illness shall have details entered on the history folder by the doctor or nurse attending. This applies to all missionaries at home or abroad.

76. When missionaries arrive home on furlough they (also wife and family in the case of married missionaries) shall be medically examined as directed by the Board. History folders shall be presented at the time of all such examinations.

77. All missionaries (and families) returning to the field must be examined and passed as fit before travel arrangements may be finally made.

#### Sick Leave

78. Sick leave on medical certificate may be granted at any time by the Mission field committee or other local authority in cases of emergency only; other cases shall first be referred to the Board. Where such sick leave involves travel costs outside the area of the missionary's service, the Board's approval must, wherever possible, be first obtained.

79. The Board will determine how sick leave may affect furlough. It will also decide the length of sick leave, the amount of payment during such leave, and whether it is advisable to continue the missionary's service or terminate the engagement.

#### Retiring Provisions

80. Missionaries are recommended to take out a life insurance policy for a suitable amount.

81. Ordained missionaries shall comply with the regulations of the General Assembly regarding Beneficiary Funds applicable in each case, and the rates shall be deducted from salary. The Board will meet the dues required of it.

82. Missionaries eligible for admission to an existing Superannuation Fund approved by the Board, shall so subscribe and the Board will make appropriate contributions.

83. Missionaries who are not admitted to either a Beneficiary Fund or a Superannuation Fund of the Church, shall become members of the Board's Provident Fund and abide by the Rules of same as existing at the time and as amended by the G.A. of A. from time to time.

84. Beyond the provisions made in Regulations, 83, 84 and 85 above, the Board shall not be under obligation to provide retiring allowances or pensions.

#### Amendments

85. These regulations may be amended by the Board subject to confirmation by the resolution of the General Assembly of Australia, provided always that the existing rights for the current period of field service or furlough of any missionary shall not thereby be affected without such missionary's consent.

"(b) Request the Board to continue consultations with the missionaries on the field with a view to presenting the regulations in a definitive form to the next General Assembly."

Mr. G. U. Nathan moved the omission of all words in clause 9 with a view to inserting other words, namely:

"Refer back to the Board of Missions the proposed amended regulations for missionaries with instructions to redraft and amend after receiving comments from the missionaries in the field and in consultation with the Code Committee, having due regard to—

Amendment  
Mr. G. U.  
Nathan

- (a) the lapse of time and changed circumstances since the regulations were originally enacted;
- (b) modern conditions in the mission fields;
- (c) the sacrifices made by missionaries;

and to submit such redrafted and amended rules through the Code Committee to the next General Assembly."

The motion was seconded and the words omitted.

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

The motion was seconded and approved and the words inserted.

Clauses 10-12 were approved.

Clause 13 was fallen from.

Clauses 14-20 were approved.

Mr. G. U. Nathan moved an additional clause as follows:

"Set up a special commission of seven persons to inquire into—

- (a) the policy of the Board of Missions relating to missionary activities;
- (b) the administration of mission fields by the Board of Missions;
- (c) whether having regard to the funds from time to time available for the purpose and in the interests of efficiency, the missionary activities of the Australian Church under the jurisdiction of the Board of Missions should be restricted to any and, if so, what defined areas and report to next Assembly."

The motion was seconded.

The Rev. J. E. Owen moved the omission of all words in Mr. G. U. Nathan's motion with a view to inserting the following clause:

"(a) Direct the Board of Missions to present to the next meeting of the Assembly a plan for the division of the responsibility of administration among several committees of the Board each to be responsible to the Board for the administration of the area of responsibility allotted to it.

"(b) Give the Board of Missions interim authority to bring the plan into operation as soon as possible and report its experience in implementing such a plan if it can be brought into operation before next Assembly."

The amendment was seconded and disapproved.

Mr. Nathan's motion was disapproved.

The Rev. A. L. Hewitt moved an additional clause as follows:

"Authorize the Board to undertake the investigation into and study of Asian-Australian relations as required by the General Assembly of Australia in 1959 (B.B., Min. 129)."

The motion was seconded and approved and the clause added.

Mr. H. MacFarlane moved an additional clause as follows:

"Request the Finance Committee to provide a sum not exceeding £250 in addition to any amount to be provided by the Board of Missions toward the expenses of its representative (Rev. C. M. Dyster) to the Jubilee meetings of the Presbyterian Church of Korea."

The motion was seconded and approved and the clause added.

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

"That the Assembly—

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

"2. Thank all Missionaries of the Church for their devotion and service and request the Moderator General to extend to them the prayerful greetings of the General Assembly.

"3. Authorise the Board of Missions to consult further with the Ecumenical Committee, the Committee on Relations with Other Presbyterian Churches, the A.I.M. and any other Committee concerned, with a view to bringing definite proposals to the next meeting of the G.A. of A. as to how the work of such Committees and of the Board of Missions may best be co-ordinated or integrated.

"4. Authorise the Code Committee in consultation with the Board of Missions to review the articles of Agreement and Regulations of the Board in the G.A. of A. code to bring them into line with present day thought and practice and report with recommendations to the next G.A. of A.

"5. Commend to all ministers and elders the Board of Missions magazine "Encounter" and urge them to ensure the widest possible circulation of it in their congregations.

"6. With reference to G.A. of A. Minute 107, Clauses 7 and 8, of 1959, record with gratification the advances made in:—

- (a) Securing long term tenure of the Ernabella pastoral lands of 2,000 square miles and also extensive capital development of such lands

towards a stable economic foundation for the Pitjantjatjaras built on the sheep and cattle industries side by side with marketable handicrafts production.

- (b) Securing the Knowsley Leases at Mowanjum thus compacting the Mission holding of above 148,000 acres; and also the current programme of capital improvement of the whole property towards a prosperous cattle enterprise.
- (c) Negotiating towards an effective long term programme for the ongoing economic, social and spiritual well being of Weipa, Aurukun and Mornington Island Aborigines and for re-settling the folk of Mapoon who have now advanced beyond the economic capacity and potential of this long established station.

"7. Record appreciative of the work carried out in terms of G.A. of A. Minute 107, Clause 9 of 1959 and endorse with gratification the action of the Queensland State Assembly, the Queensland Aborigines and Overseas Missions Committee and the Board of Missions in transferring the administration of the North Queensland Aborigines Missions at Mapoon, Weipa, Aurukun, Mornington Island and the Thursday Island Agency back to the direct care of the Board.

"8. Note with appreciation the very successful functioning of the united college for missionary training known as "All Saints College—Australian School for Ecumenical Mission", situated at Haberfield, Sydney, and administered by a Council comprised of representative appointees from the Boards of the Australian Methodist and Presbyterian Missions and the London Missionary Society, and request the Moderator to convey the greetings of the Assembly to the Principal the Rev. F. W. Whyte, the Staff and Students.

"9. Refer back to the Board of Missions the proposed amended regulations for missionaries with instructions to redraft and amend them after receiving comments from missionaries in the field and consultation with the Code Committee, having due regard to—

- (a) the lapse of time and changed circumstances since the regulations were originally enacted;
- (b) modern conditions in the mission fields;
- (c) the sacrifices made by missionaries;

and to submit such redrafted and amended rules through the Code Committee to the next General Assembly.

"10. Subject to the right of either party to terminate the appointment on six months' notice, appoint Mr. S. G. Edenborough, A.A.S.A., A.C.I.S., as Treasurer for the period ending 31st December, 1968, on the following terms and confirm his appointment made by the Board as from the 14th August, 1961, to the present time, viz:—

Salary £1,500 p.a. subject to cost of living adjustments declared by the Commonwealth Court of Conciliation and Arbitration after September, 1959.

House allowance £250 p.a.

Telephone ground rent plus official calls.

Annual leave of one calendar month.

Contribution according to the Board's Provident Fund Rules.

"11. Endorse the action of the Board of Missions in increasing the salary of the General Secretary by £200 per annum with effect from 1st September, 1961, in lieu of a supplementary allowance adjustment in terms of Minute 107, Clause 19 of 1959.

"12. Appoint Mr. H. W. Wiles, F.C.A., auditor of the Board of Missions' Accounts for the term of three years from 1st January, 1963, and confirm the Board's action in appointing Mr. Wiles as auditor for the remainder of the current period, following the sudden death of Mr. A. W. Chapman.

"13. Record its profound gratitude to God for the life and work of the Rev. V. W. Coombes, as Missionary of this Church to India, as General Secretary and Treasurer of the Board of Missions from 1945-1959, as Treasurer from 1959-1961 and for his continued help since his retirement, and request the Moderator to convey to Mr. Coombes the thanks of this Assembly.

"14. Welcome Alan Mungulu of Mowanjum and ask him to convey to the staff and people of the Station the Assembly's warmest greetings and good wishes.

"15. Record the conviction that the mission of the Church to peoples of other races including the Aborigines in remote areas of Australia, is at all times a divinely imposed obligation at least equal in importance, priority and financial commitment, with the Church's responsibility for



the evangelism and Christian nurture of her home community; and call upon our people across Australia through State Courts, Committees and Organisations gladly to accept this imperative as basic in their plans, programmes, allocations and challenges for the normal spiritual health and growth of the Body of Christ.

"16. Call upon our Church members across Australia to study carefully the statements and urgent implications of the Boards' reports and to unite in earnest and informed prayer that our Missionaries will be directed and sustained of God, that more men and women will answer the high calling of missionary service and that the Home Church will readily accept and respond to her privileged obligation to mission to other peoples, as being of the very essence of her spiritual vitality and health.

"17. Approve in principle the proposal for the development of a radio project in connection with EHCC Philippines Radio Project to cover New Guinea and the Solomon Islands.

"18. Authorize the Board of Missions to unite with other interested bodies to raise necessary funds for the four-year plan of development.

"19. Commend to State Stewardship Committees the possibility of an Australia-wide appeal to undertake this venturesome and urgent proposal.

"20. Authorize the Board of Missions to undertake the investigation into and study of Asian-Australian relations as requested by the General Assembly of Australia in 1959 (B.B., Min. 127).

"21. Request the Finance Committee to provide a sum not exceeding £250 in addition to any amount to be provided by the Board of Missions towards the expenses of its representative (Rev. C. M. Dyster) to the Jubilee meeting of the Presbyterian Church of Korea."

96. Miss A. A. McNabb, Dr. T. J. K. Jamieson and Mrs. Jamieson were presented to the Moderator who thanked them for their service rendered to the Church on the mission field. Thanks to Missionaries

97. The Rev. J. Beatty moved:

"That the Assembly—

"Request Rev. J. F. McKay and Mr. M. Jonker to represent this Assembly and the Board of Missions at the Inaugural Assembly of the Papuan Ekalesia and request them to convey to the Assembly the deepest good wishes of this Assembly to the Church in Papua on this happy occasion. Representatives to Papuan Ekalesia

The motion was seconded and approved.

98. The House resolved to sit in private.

99. The Order of the Day was called for and the ballot taken. Private

100. The House resumed in public. O.D. Ballot

101. Overture 8 from the Presbytery of Toowoomba (anent Board of Missions) was laid on the table and received. Public

The Rev. R. W. Price and J. A. F. Whyte stated the Overture. Overture 8

Questions were called for.

The Rev. R. W. Price moved:

"That the Assembly—

"Sustain the Overture."

The motion was seconded and disapproved.

The Business Convener moved:

"That the Assembly—

"Dismiss the Overture."

The motion was seconded and approved.

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

The motion was seconded.

Clause 1 was approved.

Clause 2 was moved and seconded.

The Rev. J. M. Owen moved the following amendments in clause 2:

In 215—the omission of all words after "dissolution of marriage" in order to insert other words, viz.: "Where however a civil court has granted a divorce on other grounds, the Church accepts the marriage as nonetheless dissolved".

In 216—the omission of the words: "on grounds of adultery or wilful desertion".

In 217—the omission of all words with a view to inserting other words, viz.: "If a minister after all proper inquiries and pastoral conversation is satisfied that a person seeking re-marriage was not guilty of causing the break-up of the earlier marriage nor of obtaining its dissolution upon insufficient grounds or that such person shows

sufficient penitence for sin and failure and a firm purpose of and endeavour after Christian marriage, he may according to his own discretion re-marry such person”.

The motion was seconded.

103. On a point of order the Moderator ruled the amendment not competent.

Rev. J. M. Owen moved the adjournment of the debate on clause 2.

Adjournment  
on Clause 2

104. The motion was seconded and approved and the debate on clause 2 was adjourned (Min. 121).

Clauses 3 to 5 were approved.

Rev. A. W. Grant moved as an additional clause:

“Appoint a Special Committee to—

(a) investigate all aspects relating to the induction, setting apart, translation, oversight and/or discipline of ordained ministers when appointed to work with boards or committees of the General Assembly;

(b) consider how these should be regularized so that ministers have their rights and privileges preserved and the Presbyteries their functions properly defined;

the committee to consist of Rev. E. W. S. Bishop, R. Swanton, G. R. Williams, G. A. Wood and Dr. A. Watson (Convener).”

The motion was seconded and approved and the clause added.

Rev. J. S. Petrie moved an additional clause:

“Request the Code Committee to—

(a) investigate what appears to be a widespread use of a badge presuming to be a device of the Presbyterian Church of Australia, but not the correct emblematic device described in ‘Constitution and Procedure and Practice’;

(b) report to the next Assembly with specific directions as to by whom and in what circumstances the badge of the General Assembly of Australia is to be used.”

The motion was seconded and approved and the clause added.

105. The debate was adjourned (Min. 120).

Debate  
adjourned  
Nature and  
Functions of  
Ministry

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

The motion was seconded.

Clause 1 was approved.

Clause 2 was moved and seconded as follows:

“Refer the section of the report on non-theological factors that are influencing the conception of the ministry to the College Committee for its consideration.”

The Rev. J. H. Gowdie moved the omission of all words in clause 2 with a view to inserting a new clause as follows:

“Disapprove the section of the report on the ordination of ministers from other denominations and reject the Committee’s finding concerning the inadequacy of the ordination of Congregational and Baptist ministers as set forth in the concluding paragraph of the section.”

The amendment was seconded.

Adjournment  
of debate

107. Rev. K. Dowding moved the adjournment of the debate. The motion was seconded and approved and the debate was adjourned (Min. 130).

108. The convener of the Ballot Committee intimated the result of the ballot.

Ballot  
declared

109. The Moderator declared the ballot for Assembly representatives to Standing Committees as follows:

#### Code Committee

Mr. R. S. Byrnes  
Rev. J. H. Gowdie  
Rev. A. C. Grieve  
Rev. L. F. F. Gunn

Rev. W. H. Littler  
Rev. G. R. Williams  
Mr. R. D. Wilson  
Convener: Rev. E. W. S. Bishop

### Reception of Ministers

Rev. A. A. Dougan  
Rev. Dr. I. Gillman  
Rev. J. B. Groenewegen  
Rev. G. F. G. Kerry

Rev. Dr. T. E. Pollard  
Rev. S. E. Yarnold  
Rev. J. M. Young  
Convener: Rev. Dr. W. Cumming Thom

### Finance Committee

Mr. N. Chivas  
Rev. R. H. C. Crowe  
Sir Wm. Durrant  
Rev. M. J. L. Griffiths  
Mr. W. M. Hodges  
Rev. W. H. Littler  
Mr. H. I. M. McFarlane  
Mr. H. I. M. MacFarlane  
Convener: Mr. J. A. Morrison

### Board of Christian Education

Rt. Rev. J. D. Bentley  
Rev. L. G. K. Blanchard  
Rev. J. F. Jamieson  
Rev. D. M. Jones  
Rev. C. L. Purdie  
Rev. W. Young  
Convener: Rev. L. F. Gunn

### Judicial Commission

Convener: Rt. Rev. H. Harrison  
Members: Rev. E. W. S. Bishop  
Mr. A. K. Duncan  
Rev. J. H. Gowdie  
Rev. G. F. G. Kerry  
Rev. W. A. Loftus  
Rev. C. J. V. McKeown  
Rev. R. M. Park  
Rt. Rev. E. B. Robinson  
Mr. J. M. D. Stevens  
Mr. R. D. Wilson  
Rev. S. E. Yarnold  
Mr. H. Zelling

110. Rev. J. R. Thorburn moved:

“That the Assembly—

“Express appreciation to Mr. S. K. Williams, Financial Secretary, and Appreciation members of the Victorian Church Office staff for assistance in counting the ballot.”

The motion was seconded and approved.

111. The Clerk laid on the table the minutes of the third and fourth Minutes sederunts.

112. Notices of Motion 40-56 were laid on the table.

113. The House adjourned to meet at 9.30 a.m. tomorrow, which having Notices of Motion Adjournment been duly intimated the sederunt was closed with the Benediction.

G. ROSS WILLIAMS,  
L. F. GUNN,

Clerks.

## SIXTH SEDERUNT

*At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Tuesday, the 18th day of September, 1962, at 9.30 a.m.*

Constitution

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

Minutes confirmed

115. The Clerk intimated the corrections to the minutes of the third and fourth sederunts and moved that they be confirmed.

The motion was seconded and approved.

Notice of Motion Public Questions

116. Notice of Motion 57 was laid on the table.

117. The Rev. Neil Macleod submitted the report of the Public Questions Committee and moved the Deliverance.

The motion was seconded.

Clause 1 was approved.

Clauses 2 and 3 were approved.

Clause 4 was moved as follows:

"Congratulate the Commonwealth Parliament on its enactment of the Uniform Marriage Legislation."

The motion was seconded and disapproved.

Clause 5 was approved.

Clause 6 was moved and seconded as follows:

"(a) Affirm that they oppose financial assistance of denominational schools by Commonwealth and State Governments;

(b) declare that the issues raised by Roman Catholics in their claims for Government assistance of their schools overshadow in importance all other current political issues, and call upon Presbyterians and all other citizens who value the civic and religious liberties now enjoyed by Australians to resist such claims, and, in the event of any Government yielding to Roman Catholic pressure, to take resolute political action to have revoked any and all concessions made in the interests of the Roman Catholic Church;

(c) inform the Commonwealth Government of its disapproval of the financial assistance now being given by the Government to denominational schools in the Australian Capital Territory and request the Government not to grant assistance in respect of the erection of any more buildings for denominational schools in the Territory;

(d) request State Assemblies to watch developments in their own States arising out of the present agitation for State aid to denominational schools and request them to take any necessary action to give effective expression to the decisions of the General Assembly."

The Rev. M. D. Macleod moved the omission of all words in clause 6 with a view to inserting other words, namely:

"Request the Moderator-General to forward the following statement to the appropriate departments of the Commonwealth and State Governments:

The General Assembly of Australia supports the present State educational systems, which offer an education to match a child's ability to every child in the community, and which recognize in their curricula the Christian basis for education, and which provide for religious instruction for all pupils to be given by their own churches.

They believe that non-State schools have a valuable function in providing boarding facilities, and in making possible experimentation and diversity in educational practices.

They believe that these non-State schools should not receive any form of aid from the State on the following educational grounds:

1. The State alone can provide education for all children, and any aid to non-State schools will adversely affect the finances which could be available to departmental schools. The N.S.W. Teachers' Federation has said (13/9/61) 'The Government system of education will be seriously undermined and the standard of education lowered if non-State schools are to be subsidized'.
2. In small towns, and in relation to many secondary schools, aid would lead to fragmentation of schools, with enrolments below the educationally desirable minimum.
3. State aid must bring State control, increasing with the amount of aid, as it has meant for example in the United Kingdom, and whatever virtues non-State schools possess would be eliminated by the necessary controlled uniformity.

4. The sectarian cleavage which divides the school age community would be embittered and made permanent; State schools would be Protestant schools, and therefore it should be expected that all Roman Catholic teachers should be withdrawn.

The General Assembly draws attention to the fact that Roman Catholic school buildings and facilities are used for church worship and other strictly church activities. Aid to Roman Catholic school buildings would therefore be a State subsidy for a denominational church and, as 90 per cent of the teachers in Roman Catholic schools are members of religious orders who receive no personal salary, State aid toward current educational costs in Roman Catholic schools would be a State subsidy for Roman Catholic religious orders.

The Presbyterian General Assembly believes that the claim of the Roman Catholic Church that a Roman Catholic percentage of taxation should be spent on Roman Catholic schools is pernicious and undermines the basis of democratic practices. Taxation is for the good of all and not for the good of individual groups of taxpayers."

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

The Rev. M. D. McLeod moved the insertion of the words.

The motion was seconded.

The Rev. Prof. J. D. McCaughey moved the insertion of other words, namely:

"Instruct the Public Questions Committee to gather from the Public Questions Committees of State Assemblies and from other interested bodies and individuals in the Church, statements concerning State aid (direct and indirect) to denominational, educational institutions, and to bring to the next Assembly a reasoned statement on the issues involved." The amendment was seconded and approved and the words inserted.

Clauses 7-9 were approved.

Clause 10 was moved and seconded as follows:

"Authorize (a) the Executive of the 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."

118. The Moderator ruled clause 10 not competent.

Rev. K. A. Fox moved:

"That the Assembly—

"Disagree with the Moderator's ruling."

The motion was seconded and disapproved.

Moderator's  
ruling  
challenged

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

"That the Assembly—

"1. Receive the Report.

"2. Express disapproval at the resumption of nuclear testing by Great Powers, and grave concern with the stratospheric explosions in the Pacific area.

"3. Press for the summoning of an International Conference to plan for the control and ultimate abolition of both nuclear and conventional armaments.

"4. Request the Commonwealth Government to consider the adoption of Asian orphan children by approved persons in Australia along the lines recently determined by the Government of New Zealand.

"5. Instruct the Public Questions Committee to gather from the Public Questions Committees of State Assemblies and from other interested bodies and individuals in the Church, statements concerning State aid (direct and indirect) to denominational, educational institutions, and to bring to the next Assembly a reasoned statement on the issues involved.

"6. Congratulate the Commonwealth Government on the extension of the franchise to aboriginal Australians, and urge Church members to assist by every means at their disposal in the assimilation of our native people into the Australian Community.

"7. Reappoint the Church Life and Work Committee of the N.S.W. Assembly as the Public Questions Committee of the General Assembly of Australia, with power to co-opt six members. Convener: the Convener for the time being of the N.S.W. Committee.

"8. Request the Finance Committee to make funds not exceeding £50 available to enable the Public Questions Committee to meet twice yearly apart from purely State Assembly business."

120. The debate on the Code was resumed (Min. 105).

Code  
resumed

121. The debate on clause 2 was resumed (Min. 104).

Clause 2 was moved and seconded as follows:

- "2. Repeal existing Regulations 215, 216, 217, and enact the following:
- 215 In accordance with the Subordinate Standard of the Church it recognises only adultery and wilful desertion as valid grounds entitling a person to sue for dissolution of marriage and ministers may not re-marry persons whose marriages have been dissolved on any other grounds.
- 216 Before re-marrying any person whose marriage has been dissolved on grounds of adultery or wilful desertion, a minister shall —
- (a) enquire as to the Church membership of the person seeking re-marriage and, if he ascertains that the minister of the relevant parish has been approached, consult him before deciding to re-marry;
  - (b) decline to re-marry any person during the currency of any case of discipline against such person in any Court of the Church;
  - (c) require production to him of the original or a true copy of the decree nisi and must inspect a Certificate to the effect that such decree has become absolute.
- 217 (a) If a minister after all proper enquiries is satisfied that the marriage of a person seeking re-marriage has been dissolved on grounds of adultery or wilful desertion and that such person has been the successful Petitioner in civil proceedings on one or other of these grounds (a decree absolute having taken effect), he may according to his own discretion re-marry such person.
- (b) If a minister after all proper enquiries is satisfied that the marriage of a person seeking re-marriage has been dissolved on grounds of adultery or wilful desertion and that such person has been the Respondent in civil proceedings on one or other of these grounds (a decree absolute having taken effect), he is bound to refuse to re-marry such person unless personally satisfied beyond all reasonable doubt, after the fullest possible enquiries and after consulting a Law Agent of the Church, that such person was not guilty of the matrimonial offences leading to the dissolution of the marriage."

The Rev. J. M. Owen moved the omission of all words in clause 2 with a view to inserting other words, namely:

- "(a) Refer to State Assemblies and Presbyteries the section of the report of the Code Committee dealing with remarriage of divorced persons with the following statement:

#### Statement

The old regulations and the Code Committee's restatement of their viewpoint require ministers to refuse to remarry—

- (a) those who have been truly guilty of adultery or desertion;
- (b) those whose marriage has been dissolved by a court on any other grounds.

Unfortunately the distinctions attempted here fail to do justice to—

- (i) the complexity of the legal problems involved;
  - (ii) the complexity of the pastoral situations confronting ministers;
  - (iii) the demand of the Gospel and its offer of forgiveness and power as found in the New Testament.
- (b) Appoint a special committee to prepare a report on the Church's understanding of Christian marriage and of divorce and after consultation with the Code Committee to recommend any alteration in the regulations governing marriage and divorce (Ch. IV, Div. L, 213-217), or any revision of the subordinate standard which may appear necessary, to the Assembly in 1964.
- (c) Request all Presbyteries and State Assemblies to forward their comments on the documents referred to them to the special committee as soon as possible, but not later than 31st December, 1963.
- (d) Instruct the Selection Committee to nominate a committee of seven members to a later sederunt."

The motion was seconded and approved and the words omitted.

Rev. J. M. Owen moved the insertion of the words.

The motion was seconded and approved and the words inserted.

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

"1. Receive the report.

"2. (a) Refer to State Assemblies and Presbyteries the section of the report of the Code Committee dealing with remarriage of divorced persons with the following statement:

#### Statement

The old regulations and the Code Committee's restatement of their viewpoint require ministers to refuse to remarry—

- (a) those who have been truly guilty of adultery or desertion;
- (b) those whose marriage has been dissolved by a court on any other grounds.

Unfortunately the distinctions attempted here fail to do justice to—

- (i) the complexity of the legal problems involved;
- (ii) the complexity of the pastoral situations confronting ministers;
- (iii) the demand of the Gospel and its offer of forgiveness and power as found in the New Testament.

(b) Appoint a special committee to prepare a report on the Church's understanding of Christian marriage and of divorce and after consultation with the Code Committee to recommend any alteration in the regulations governing marriage and divorce (Ch. IV, Div. L, 213-217), or any revision of the subordinate standard which may appear necessary, to the Assembly in 1964.

(c) Request all Presbyteries and State Assemblies to forward their comments on the documents referred to them to the special committee as soon as possible, but not later than 31st December, 1963.

(d) Instruct the Selection Committee to nominate a committee of seven members to a later sederunt.

"3. Instruct the Code Committee to—

(a) formulate a proposed basis for a corporate union of the six State Churches;

(b) include within the proposed basis specific powers of change that would enable the General Assembly under specified Barrier Act procedure to—

- (i) amend such basis including the Subordinate Standard and the Declaratory Statement;
- (ii) enter into union with other branches of the Christian Church subject to due and proper safeguards;

(c) report to the next meeting of the General Assembly with a view to having proposals remitted to all State Assemblies."

"4. Enact a new regulation after the words "of the holy ministry" in 221, as follows:—

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 at the ordination or induction of ministers shall be put and the following shall be substituted for Question 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.

"5. Enact the legislation remitted to State Assemblies and through them to presbyteries, as follows.—

#### Board of Missions

(a) Article vii (a) as follows:

'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, seven by Victoria (two of whom shall represent J. G. Paton Fund), five by New South Wales, three by Queensland, two each by South Australia and Western Australia, and one by Tasmania; and eight by the General Assembly itself. Should a State Assembly fail to nominate, the General Assembly shall appoint in its stead.'

#### College Committee

(b) Repeal Rule 152, Article (viii) h.

Omit all words after 'Halls' in line 9 of Rule 153, Article (viii) j.

## Constitution of General Assembly

- (c) Add to Rule 127, Article (iii) the following words:  
'Conveners of General Assembly Committees in presenting their reports, the office-bearers holding General Assembly 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 the General 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.'

### Theological Training

- (d) Rule 150, Article (viii) f. Omit all words after 'have' in line 2 and insert in their stead 'obtained the prerequisites for entrance to a Theological Hall may be admitted'.

Rule 151, Article (viii) g. Omit all words and insert in their stead:  
'The prerequisites for entrance to a Theological Hall shall be such as are approved from time to time by the General Assembly'.

- "6. (a) Appoint a special commission to investigate all aspects relating to the induction, setting apart, translation, oversight and/or discipline of ordained ministers when appointed to work with boards or committees of the General Assembly;  
(b) consider how these should be regularized so that ministers have their rights and privileges preserved and the Presbyteries their functions properly defined;

the committee to consist of Rev. E. W. S. Bishop, R. Swanton, G. R. Williams, G. A. Wood and Dr. A. Watson (Convener).

- "7. (a) Request the Code Committee to investigate what appears to be a widespread use of a badge presuming to be a device of the Presbyterian Church of Australia, but not the correct emblematic device inscribed in 'Constitution and Procedure and Practice';

- (b) report to the next Assembly with specific directions as to by whom and in what circumstances the badge of the General Assembly of Australia is to be used."

Reference

123. The Reference from the Queensland General Assembly was laid on the table and received.

The Reference was stated by Rev. R. H. C. Crowe.

Questions were called for.

Rev. Dr. Ian Gillman moved:

"That the Assembly—

"1. Sustain the Reference.

"2. Refer the matters raised in the Reference to the Committee on Marriage and Divorce."

The motion was seconded and approved.

124. The Rev. C. G. Dane moved:

"That the Assembly—

"1. Appoint a committee of six (6) with the Moderator and Clerk ex officio, to investigate the working of the present committee system of the Assembly with particular reference to established areas of administration, with a view to making recommendations for improved efficiency and for the better presentation of reports to the Assembly, and to report to the next Assembly.

"2. Instruct the Selection Committee to nominate to a later sederunt."

The motion was seconded and approved.

125. Mr. H. E. H. Atkinson moved:

"That the Assembly—

"Instruct the executives of all committees to meet as soon as possible, but not later than six months after appointment to plan the course of their business, and notify the members of committees of their decisions."

The motion was seconded and approved.

Instructions  
to all  
committees

Defence  
Forces  
Chaplaincy

126. The Rev. R. C. Russell submitted the report of the Defence Forces Chaplaincy Committee and moved the Deliverance.

The motion was seconded.

127. The Convener moved:

"That the Assembly—

"Associate Chaplain L. N. Wyer and Chaplain A. J. W. McAllister under Standing Order 100."

Association

The motion was seconded and approved.



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

"That the Assembly—

"1. Receive the Report.

"2. Note with satisfaction the success of the negotiations with the Department of the Navy to have a Presbyterian Chaplain appointed as a member of the Chaplains' Committee of the Royal Australian Navy.

"3. Urge the State Defence Forces' Chaplaincy Committees to make every endeavour to secure a suitable Minister for appointment to the vacant full-time Presbyterian establishment in the R.A.N.

"4. Note with satisfaction the generous grant of £10,000 from the Commonwealth Government for provision of youth and welfare facilities at the Woomera United Protestant Church.

"5. Declare that the retiring age for the Chaplain-General and the Principal Air Chaplain, being on part-time duty, be 65 years or when they relinquish full-time duty in the active Ministry of the Church, whichever is the earlier.

"6. Instruct the Federal Executive to continue its negotiations with the A.I.M. Board, the Department of Supply and the Board of Chaplains of the R.A.A.F., with a view to incorporating the congregation of the United Protestant Church, Woomera, within the co-operative movement of the United Church in North Australia and the Territories.

"7. Appoint the State Chaplaincy Committees as the Defence Forces' Chaplaincy Committee, with the Victorian Defence Forces' Chaplaincy Committee as the Federal Executive and with Principal Air Chaplain R. C. Russell as Convener."

129. The Moderator conveyed to the Rev. J. F. Forrest upon his retirement after 31 years chaplaincy service the thanks of the Assembly. Thanks

130. The debate on the Deliverance of the Committee on the Nature and Functions of the Ministry was resumed (Min. 107). Nature and Function of Ministry resumed

Rev. J. H. Gowdie's motion was disapproved.

131. The Rev. J. H. Gowdie raised the question of the competency of clause 2.

132. The Moderator ruled the clause not competent.

133. The Rev. R. Swanton moved that the ruling of the Moderator be disagreed with. Moderator's ruling challenged

The motion was seconded and approved and the Moderator's ruling was departed from.

Clause 2 was approved.

Clauses 3 to 5 were approved.

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

"That the Assembly:—

"1. Receive the Report.

"2. Refer the section of the report on the ordination of ministers from other denominations to the Reception of Ministers' Committee for its guidance.

"3. Refer the section of the report on non-theological factors that are influencing the conception of the ministry to the College Committee for its consideration.

"4. Appoint a new committee to consider the place of men and women and their inter-relation in the service of the Church and community today, and instruct the Selection Committee to appoint appropriate people to constitute the committee.

"5. Discharge the Committee."

135. The Moderator thanked the Convener and the Committee for their services. Thanks

136. The Clerk submitted his report on the Returns to Remit Women in the Eldership and moved the Deliverance: Remit Women in Eldership

"That the Assembly—

"Receive the report."

The motion was seconded and approved.

137. Overture 2 from the General Assembly of the Presbyterian Church of Victoria (anent Women in the Eldership) was laid on the table and received. Overture 2

The Rev. A. T. Cottrell and L. O. C. White stated the Overture.

Questions were called for.

Rev. A. T. Cottrell moved:

"That the Assembly—

"1. Sustain the Overture.

"2. Refer the Overture to the Committee on the Service of the Laity

- in Church and Community for consideration and report to the next Assembly.”
- Overture 4 The motion was seconded and approved.  
 138. Overture 4 from the N.S.W. General Assembly (anent powers of elders elected as Moderators) was laid on the table and received.  
 The Very Rev. A. C. Grieve stated the Overture.
- Year Book 139. The Moderator ruled the Overture not competent.  
 140. The Rev. W. A. Alston submitted the report of the Committee on the Year Book and moved the Deliverance as follows:  
 “That the Assembly—  
 “1. Receive the Report.”
- Overture 5 The motion was seconded and approved.  
 141. Overture 5 from the N.S.W. General Assembly (anent one Australian Presbyterian Journal) was laid on the table and received.  
 The Rev. R. A. MacArthur and A. W. Grant stated the Overture.  
 Questions were called for.  
 Rev. R. A. MacArthur moved:  
 “That the Assembly—  
 “1. Sustain the Overture.  
 “2. Appoint a special committee which shall be called the Committee for a National Journal.  
 “3. Instruct this committee to confer with the appropriate State committees on the desirability and practicability of establishing an Australia-wide journal and report with recommendations to the next Assembly in 1964.  
 “4. Authorize the Finance Committee to allot £130 to cover travel expenses incurred by the committee in its work.  
 “5. Appoint the committee as follows: Rev. W. H. Littler, Dr. F. W. R. Nichol, J. B. Groenewegen, G. Fairservice and E. B. Robinson; Messrs. W. S. Noble, Alan Ramsay, C. Homer Fraser, E. Compton; with the Rev. R. A. MacArthur, convener; the executive to consist of the convener and the four Victorian members.”
- Statistics The motion was seconded and approved.  
 142. The acting Business Convener submitted the report of the Committee on Statistics and moved the Deliverance as follows:  
 “That the Assembly—  
 “Receive the report.”
- Stewardship and Promotion The motion was seconded and approved.  
 143. The Rev. G. F. G. Kerry submitted the report and supplementary report of the Stewardship and Promotion Committee and moved the Deliverance as follows:  
 “That the Assembly:—  
 “1. Receive the Report.  
 “2. Re-appoint the Stewardship and Promotion Committee as follows: the Executive and the Conveners and Directors of State Stewardship and Promotion Committees with the Rev. G. F. G. Kerry as Convener.”  
 “3. Appoint the Executive: three representatives from N.S.W. and three from Victoria and two from Queensland nominated by the respective State Stewardship Committees.  
 “4. Request the respective departments of the State Assemblies of N.S.W., Victoria and Queensland to finance three meetings of the Executive per annum.  
 “5. Approve the Committee investigating the possibility of establishing a properly integrated Stewardship Department at the General Assembly of Australia level.”
- Notices of Motion The motion was seconded and approved.  
 144. Notices of Motion 58-62 were read and laid on the table.
- Minutes 145. The Clerk laid on the table the minutes of the fifth sederunt.
- Adjournment 146. The House adjourned to meet at 7 p.m., which having been duly intimated the sederunt was closed with the Benediction.

G. ROSS WILLIAMS,  
 L. F. GUNN,  
 Clerks.

SEVENTH SEDERUNT

At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Tuesday, the 18th day of September, 1962, at 7 p.m.

147. The Assembly met pursuant to adjournment and was constituted with prayer. Constitution
148. The Clerk intimated the correction to the minutes of the fifth sederunt and moved that they be confirmed. Minutes confirmed  
The motion was seconded and approved.
149. Answers to Dissent (Min. 76-77) were read by the Business Convener who moved that they be received and recorded in the minutes. Answers to Dissent (Min. 77)  
The motion was seconded and approved.
1. The reasons for dissent fail to recognize that in some Assemblies of the Church it is accepted practice that stipends are linked with wages and salaries awarded by industrial courts, or at least, it is recognized that, in fixing stipends, due regard should be paid to prevailing wage and salary standards.
  2. The assertion that the establishment of a link with industrial awards makes a term unsuitable "for use in relation to the ministry" represents a view of the ministry as an altogether unworldly vocation, and this view the Church does not accept.
150. Notices of Motion 60-63 were read and laid on the table. Notices of Motion
151. The Rev. L. F. Gunn submitted the report of the Board of Christian Education and moved the Deliverance as follows: Christian Education  
"That the Assembly—  
"1. Receive the Report.  
"2. Authorize the appointment of a Presbyterian Director of the Joint Board of Graded Lessons of Australia and New Zealand at a salary of £1,700 per annum with the provision of a suitable residence, for a period extending from the date of his appointment to December 31st, 1968, in the first instance, with the same variations as apply from time to time to Assembly appointments of the Presbyterian Church of Victoria, within which state the Director resides, and with six months' notice on either side for prior termination of appointment.  
"3. Appoint the Moderator-General, the Clerks, the Business Convener, the Chairman of the Finance Committee, and the members of the Board of Christian Education, a commission to make the appointment, the Moderator-General, Chairman.  
"4. Request the General Assembly of Victoria to grant the Presbyterian Director of the Joint Board of Graded Lessons of Australia and New Zealand a seat on the Presbytery within whose bounds he resides.  
"5. Appoint the Rev. K. D. Pearson, B.Sc., B.Ed., Acting Director of the Board of Christian Education, upon retirement of the Rev. E. C. Day, to the end of his present term as Assistant Director of the Board.  
"6. Request the General Assembly of the Presbyterian Church of Victoria to continue the seat on Presbytery granted the Rev. K. D. Pearson as Assistant Director of the Board when he becomes Acting Director.  
"7. Authorize the Board to pay to the Director of the Board of Christian Education, the Rev. E. C. Day, six months' stipend upon his retirement from the Board.  
"8. Remit under the Barrier Act to State General Assemblies and through them to Presbyteries the following changes to Articles of Agreement,  
Article of Agreement 128, Article IV,  
Delete "Welfare of Youth",  
Insert "Christian Education".  
Article of Agreement 156, Article IX,  
Delete, line 3, "Welfare of Youth",  
Insert "Christian Education",  
Delete, line 5, "Religious",  
Insert "Christian".  
for reply to the Code Committee by December 31st, 1963.  
"9. Authorize the Board in consultation with the Code Committee to revise the regulations, Articles of Agreement, Article 156 (IX. a-e.), and to report to the next General Assembly.  
"10. Appoint as Presbyterian members of the Joint Board of Graded Lessons the Rev. G. A. Beatty, E. C. Day, L. F. Gunn, D. R. Merritt, D. McK. Jones and K. D. Pearson.

"11. Approve the Amended Constitution of the Joint Board of Graded Lessons of Australia and New Zealand as set out in the report.

"12. Convey to the Rev. E. C. Day, B.A., B.D., upon his forthcoming retirement as Director of the Board of Christian Education and Executive Manager of the Joint Board of Graded Lessons, Assembly's appreciation of his outstanding service to the Church, gratitude for his devotion, wise guidance and sound administration and the prayer that God will bless his years of retirement.

"13. 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.

"14. 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.

Thanks  
Rev. E. C. Day

152. The Moderator conveyed to the Rev. E. C. Day, in view of his approaching retirement as Director, the thanks of the General Assembly for his 11 years of outstanding service to the Church.

Standing  
Order 55  
suspended

153. Rev. K. A. Fox moved the suspension of Standing Order 55 with a view to recommitting as a substantive motion, Notice of Motion E.41 in the name of Rev. M. D. Macleod.

The motion was seconded and approved and Standing Order 55 was suspended.

154. Rev. K. A. Fox moved:

"That the Assembly—

"Request the Moderator-General to forward the following statement to the appropriate departments of the Commonwealth and State Governments:

The General Assembly of Australia:

1. Support the present State educational systems, which offer an education to match a child's ability to every child in the community, and which recognize in their curricula the Christian basis for education, and which provide for religious instruction for all pupils to be given by their own churches.
2. Believe that non-State schools have a valuable function in the community.
3. Believe—
  - (a) the State alone can provide education for all children, and any aid to non-State schools will adversely affect the finances which could be available to departmental schools. (The N.S.W. Teachers' Federation has said (13/9/61): 'The Government system of education will be seriously undermined and the standard of education lowered if non-State schools are to be subsidized.')
  - (b) in small towns, and in relation to many secondary schools, aid would lead to multiplicity of small schools with enrolments below the educationally desirable minimum;
  - (c) State aid must bring State control, increasing with the amount of aid, as it has meant for example in the United Kingdom, and whatever virtues non-State schools possess would be eliminated by the necessary controlled uniformity;
  - (d) the sectarian cleavage which divides the school age community would be embittered and made permanent.
4. Believe that the claim of the Roman Catholic Church that a Roman Catholic percentage of taxation should be spent on Roman Catholic schools is pernicious and undermines the basis of democratic practices. Taxation is for the good of all and not for the good of individual groups of taxpayers."

The motion was seconded.

It was decided to take the motion clause by clause, and clause 3 sub-clause by sub-clause.

Clause 1 was approved.

Clause 2 was moved and seconded.

Previous  
Question

155. The Rev. K. Dowling moved the Previous Question.

The motion was seconded and disapproved.

The Moderator intimated that in his judgment clause 2 had been disapproved.

156. A division was called for.

The Moderator intimated the result of the division as follows:

For the motion—120

Against the motion—122

and declared clause 2 disapproved.

157. The Rev. J. F. McKay moved the Previous Question.

Previous  
Question

The motion was seconded and approved and the Assembly departed from the motion moved by the Rev. K. A. Fox (Min. 154).

Standing  
Order 55  
resumed

158. Standing Order 55 was resumed.

159. The Rev. Professor J. D. McCaughey submitted the report of the Committee on Sunday Observance and moved the Deliverance.

Sunday  
Observance

The motion was seconded.

Clause 1 was approved.

Mr. G. U. Nathan moved an additional clause to be numbered 2:

“Forward to State Assemblies and Presbyteries for their consideration and comment, to assist the Committee in its work, for reply to the Convener of the Committee on or before 31st December, 1963, the following questions:

- (a) With regard to Ch. XXI, Sections VII and VIII of the Confession do you consider the Presbyterian Church of Australia should consider taking the appropriate steps to make it clear that it does not affirm that Sections VII and VIII are in all aspects well founded on Holy Scripture?
- (b) Do you consider that the Presbyterian Church of Australia should take the appropriate steps to affirm—
  - (i) that the Old Testament Sabbath is fulfilled in Christ;
  - (ii) that the observance of the Lord's day as a weekly commemoration of the Resurrection of the Lord in the celebration of the Lord's Supper, in the hearing of the Word of God and in the upbuilding of Christians in their most holy faith is an ancient and laudable custom of the Church sanctioned in the New Testament;
  - (iii) that the manner of the Church's corporate observance of the Lord's day is properly a matter for decision by Courts of the Church always in subjection to Holy Scripture;
  - (iv) that the manner of usage of congregational property on the Lord's day is properly a matter for determination by the local session always in subjection to Holy Scripture;
  - (v) that the manner of observance of the Lord's day by the individual Christian is properly left to his or her conscientious decision in the light of Holy Scripture and always in obedience to the Apostolic command ‘not forsaking the assembly of ourselves together as the custom of some is’?”

The motion was seconded and disapproved.

Clause 2 of the Deliverance was approved.

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

“That the Assembly—

“1. Receive the report.

“2. Reappoint the Committee as follows: Professor Crawford Miller, Rev. H. MacNeil Saunders, Professor J. L. H. Brown, J. Masters, J. B. Groenewegen (Convener), Messrs. H. E. H. Atkinson, E. A. Hunt and P. L. Head (New South Wales); Professor J. D. McCaughey and Mr. F. M. Bradshaw (Victoria); Professor R. A. Bush (Queensland); with the addition of the Rev. Neil MacLeod and Richard Campbell (N.S.W.) and Rev. Dr. Ian Gillman.”

161. The House adjourned to meet at 9.30 a.m. tomorrow, which having been duly intimated the sederunt was closed with the Benediction. Adjournment

G. ROSS WILLIAMS,

L. F. GUNN,

Clerks.

## EIGHTH SEDERUNT

*At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Wednesday, 19th September, 1962, at 9.30 a.m.*

Constitution **162.** The Assembly met pursuant to adjournment and was constituted with prayer.

Audio Visual **163.** The Rev. T. Luckett submitted the report of the Audio Visual Committee and moved the Deliverance as follows:

"That the Assembly—

"1. Receive the report.

"2. Note with satisfaction the formation of the Christian Television Association of Australia.

"3. Commend to all State Churches that full support be given to the work of maintaining and expanding the Church's witness on radio and television.

"4. Commend the Australian Religious Film Society to the continued support of all our people.

"5. Appoint the combined State Committees on Audio-Visual matters as the Audio-Visual Committee of the G.A.A.

"6. Appoint the N.S.W. Audio-Visual Committee as the Executive with the addition of Rev. C. T. F. Goy, Hamilton Aiken, K. A. Fox and State Conveners.

"7. Appoint the Convener of the N.S.W. Audio-Visual Committee as the Convener of the G.A.A. Audio-Visual Committee.

"8. Request the General Assembly of Tasmania to charge a suitable committee with the responsibility for Audio Visual matters in the State.

"9. Authorize the Audio-Visual Committee to represent the Presbyterian Church of Australia in all discussions with the Broadcasting Control Board, Australian Broadcasting Commission and any other similar television, sound broadcasting or Audio Visual education authority.

"10. Authorize the Committee to encourage the use of Audio Visual materials by State Assembly committees and congregations.

"11. Authorize the Finance Committee to meet travelling and living-away expenses of members of the Committee or Executive to an amount not exceeding £75 per annum."

The motion was seconded and approved.

Ecumenical **164.** The Very Rev. Dr. A. C. Watson submitted the report of the Ecumenical Committee and moved the Deliverance as follows:

"1. Receive the report.

"2. Express gratitude for the Third Assembly of the World Council of Churches held at New Delhi, India; express satisfaction with the large increase in membership, and the integration of the International Missionary Council and the W.C.C.

"3. Urge Ministers and Elders to encourage the formation of local inter-Church Councils, and urge congregations and members to support the World Council of Churches Fellowship.

"4. Appoint the following as representatives to the Australian Council of Churches: Rev. Dr. A. C. Watson, J. F. Peters, J. M. Stuckey, W. Cumming Thom, N. Faichney, Mr. G. S. Davidson, Rev. L. O. C. White, G. A. Wood, Mr. R. S. Byrnes; 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, J. C. Alexander, Professor J. D. McCaughey, L. F. Gunn, V. McKeown, C. M. Dyster, A. W. Grant, D. M. Hodges, Mr. H. E. H. Atkinson, Rev. M. O. Fox, J. P. Chaliner, members of the Ecumenical Committee, The Rev. Norman Faichney to be Convener, and the Victorian members to be the executive.

"5. Authorise the Finance Committee—

"(a) to pay an annual contribution of £940 to the World Council of Churches;

"(b) to pay the assessment of £198 together with an annual contribution of £1,680 to the Australian Council of Churches;

"(c) to pay in consultation with the Ecumenical Committee not more than £800 in the years 1962-65 travelling expenses to officially appointed delegates to World Council of Churches Committees."

The motion was seconded and approved.

**165.** The Right Reverend G. A. Wood moved:

"That the Assembly—

Thanks  
Dr. A. C.  
Watson

"Thank the Very Reverend Dr. A. C. Watson for his service to the Ecumenical movement on behalf of the Presbyterian Church of Australia."

The motion was seconded and approved.

The Moderator conveyed the thanks of the Assembly to Dr. Watson.

166. By leave of the House Rev. Principal D. S. Hopkirk submitted the report of the Committee on Relations with other Presbyterian Churches and the Business Convener moved the Deliverance pro forma as follows:

Relations with  
other  
Presbyterian  
Churches

"That the Assembly—

- "1. Receive the Report.
- "2. Authorise the Finance Committee to make available the sum of £250 annually as the contribution of the Presbyterian Church of Australia to the work of the Alliance.
- "3. Commend an extended circulation of the "Reformed and Presbyterian World".

"4. Appoint the committee as follows:—

Victoria—Rev. G. T. Renfrey, J. Beatty, D. M. Jones, B. W. Adams, R. Swanton, N. Pfeiffer, Dr. A. C. Watson, Messrs. F. M. Bradshaw, D. M. Bradshaw, R. B. Pearson, Principal D. S. Hopkirk (Convener);

New South Wales—Rev. H. MacNeil Saunders, V. W. Coombs, C. J. V. McKeown, T. McDougall, Dr. W. Cumming Thom, Messrs. H. E. H. Atkinson, J. D. Walker;

Queensland—Rev. Professor R. A. Anderson, J. A. F. Whyte, J. W. van de Meene, P. W. Gillies;

Western Australia—Rev. Dr. F. W. R. Nichol;

South Australia—Rev. W. L. Collins;

Tasmania—Rev. H. L. Dunn;

Board of Missions—Rev. E. W. New;

Executive to be the Victorian members."

The motion was seconded and approved.

167. The Rev. F. Sadler moved:

Letter of  
Commenda-  
tion

"That the Assembly—

"Give a letter of commendation to Rev. H. L. Dunn (Moderator's Chaplain) who will be in attendance at the General Assembly of the Church of Scotland in 1963."

The motion was seconded and approved.

168. The Rev. J. P. Chaliner submitted the report of the Immigration Committee and moved the Deliverance as follows:

Immigration

"That the Assembly—

- "1. Receive the Report.
- "2. Note with regret that the Government's financial restrictions contributed to a reduced migrant intake.

"3. Express the opinion that, owing to the many complex problems involved, the drawing up of a detailed quota system is a matter for Government experts; and, while recognising the difficulties of the problem, affirm the conviction that the Christian Church can support only such policies and legislation as will foster the spirit of brotherhood among men of different races, colour and tradition, and deprecates any attempt at racial discrimination.

"4. Commend the Government for liberalising its policy in regard to the admission of non-Europeans: express the opinion that the time is opportune for a still further easing of the restrictions; and urge the Government to adopt a policy toward non-Europeans similar to that of the Canadian Government which recognises education, technical skill, and character as the basis of admissibility and recommend that non-Europeans be eligible for naturalization after five years residence in Australia.

"5. Recommend sessions to appoint immigration committees to sponsor, welcome, and provide after-care for Presbyterians from overseas.

"6. Authorise 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/-.

"7. Appoint the Committee as follows: Rev. J. P. Chaliner (Convener), A. G. Harrison, J. G. Bucknall, G. Fairservice, F. Sadler, R. R. Martin, W. B. Gentle, James Jones, P. J. Thomas, R. G. Butler, G. F. G. Kerry, Hector Harrison, S. Russell Scott, H. MacN. Saunders, W. Purves, R. S. C. Blance, J. W. van de Meene, A. Duff, P. H. R. Lockett, and Messrs. R. S. Byrnes, J. F. Callahan, A. S. Tannahill, with power to add.

"8. Appoint the Victorian members of the Committee the Executive, empower them to deal with immediate problems relating to immigration."

The motion was seconded and approved.

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

"That the Assembly—

Reception of  
Ministers

"Instruct the Committee on Reception of Ministers in consultation with the Code Committee to consider the position of ministers of Presbyterian Churches in South Africa, Canada, United States who desire to enter the ministry of the Presbyterian Church of Australia, and report with recommendation to the General Assembly in 1964."

The motion was seconded and approved.

Private

170. The House resolved to sit in private.

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

"That the Assembly—

Petition  
Rev. W. R.  
Llewellyn

"Defer action on the approach of the Rev. W. R. Llewellyn for reception to the ministry of the Presbyterian Church until the next meeting of the Assembly in 1964."

The motion was seconded.

The Rt. Rev. G. A. Wood moved as an amendment:

"That the Assembly—

"Appoint a Commission of the Moderator, Clerks, Business Convener, Procurator and the members of the Reception of Ministers Committee who are members of this Court to deal with any petition which may be presented in proper form by the Rev. W. R. Llewellyn: Moderator as Chairman, quorum three members."

The motion was seconded and approved.

The amendment being put as the motion was approved.

Public

172. The House resumed in public.

173. Rev. J. Perkins moved:

"That the Assembly—

Social Services  
Committee

"Request the Social Services Committee of the New South Wales Assembly to confer with other State Social Services Committees to consider the desirability and possibility of constituting a Social Services Committee at the General Assembly of Australia level and report to the General Assembly in September, 1964."

The motion was seconded and approved.

Minutes

174. The Clerk laid on the table the minutes of the sixth and seventh sederunts.

175. The Rev. Hugh Prenter moved:

"That the Assembly—

Greetings

"Send greetings to the Rev. Dr. G. R. S. Reid, a former Moderator-General, on the attainment of his 92nd year and heartily commend his continued interest in the Foreign Mission work of the Church."

The motion was seconded and approved.

Selection

176. The Business Committee laid on the table the supplementary report of the Selection Committee and moved that it be received.

The motion was seconded and approved.

The Convener, the Rev. A. M. Clark, moved the Deliverance:

"That the Assembly—

"1. Appoint the committees as follows:

(a) Committee on the Service of the Laity in Church and Community: Rev. A. A. Dougan (Convener), R. Campbell, C. M. Dyster, M. O. Fox, Prof. Crawford Miller, W. S. McPheat, Sir William Durrant, Mr. H. I. M. Macfarlane, Mrs. J. F. McKay.

(b) Committee on Assembly Administration: Rev. N. Faichney (Convener), L. F. Gunn, Very Rev. Dr. A. C. Watson, Messrs. F. M. Bradshaw, J. McCahon, R. L. Scotford. Ex officio—The Moderator-General (Rt. Rev. H. Harrison), The Clerk (Rev. G. Ross Williams).

(c) Committee on Marriage and Divorce: Rev. J. M. Owen (Convener), D. Cole, Rt. Rev. K. McC. Dowding, Rev. J. C. S. Fischer, M. W. J. Geursen, L. O. C. White; Mrs J. D. McCaughy.

"2. Thank and discharge the Committee."

The motion was seconded and approved.

177. Rev. J. Reed moved:

"That the Assembly—

Ballot  
Procedure

"Affirm the desirability that at future ballots the Ballot Committee provide in summary form a statement of qualification as to status and experience of each nominee, and refer this matter to the special committee of six on Assembly administration."



The motion was seconded and approved.

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

Appreciation

"That the Assembly—

"Thank the Presbyterian Church of Victoria, the Hospitality Committee, and the Elders' Association for the thorough and efficient way in which they arranged for accommodating, sustaining and entertaining the representatives."

The motion was seconded and approved.

179. The Rev. A. C. Grieve moved:

Elders and Moderatorships

"That the Assembly—

"Refer to the Committee on the Service of the Laity in Church and Community for consideration and report the question of the relationship of the elder to the office of Moderator of Church Courts."

The motion was seconded and approved.

180. The Clerk moved:

Appointment of Commission

"That the Assembly—

"1. Appoint a Commission of the General Assembly which it hereby does appoint, consisting of the Moderator (Chairman), Past Moderators-General, Clerks, Business Convener, 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 General Assembly 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 interest of the Church on every occasion, that the Church does not suffer or sustain any prejudice which it can prevent, as it will be answerable, and to this end the General Assembly empowers 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.

"2. Authorize 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.

"3. Request State Assemblies to elect member as set out in clause 1."

The motion was seconded and approved.

181. The Clerk moved:

Commission to Confirm Minutes

"That the Assembly—

"Appoint the Moderator and the Clerks a Commission to examine and confirm the minutes of the sixth, seventh and eighth sederunts."

The motion was seconded and approved.

182. The Business of the Assembly being now concluded the Moderator briefly addressed the Assembly. Closing

The Assembly joined in singing Psalm 122 after which, the Moderator having intimated that in pursuance of the Assembly's appointment, the General Assembly will convene in the Scots Church, Margaret Street, Sydney, on the second Wednesday of September, 1964, at 7.30 p.m., the Assembly was closed with the Benediction.

G. ROSS WILLIAMS,  
L. F. GUNN,

Clerks.

The Minutes of the sixth, seventh and eighth sederunts having been carefully corrected are confirmed as authorized in Minute 181 thereof.

Signed on behalf of the Assembly,

H. HARRISON,  
Moderator.



# Reports of Committees

AND OTHER PAPERS

presented to

THE GENERAL ASSEMBLY  
OF AUSTRALIA



MELBOURNE, SEPTEMBER, 1962

# REPORTS

## AIDS TO DEVOTION (Min. 81)

Work is proceeding on the republishing of the Book of Common Order and it is anticipated that the book will be available again in 1963. The work of correction of the first edition has taken longer than was at first anticipated, and this has held up negotiations with the publishing house which has been approached in connection with the reprinting. Although some members of the committee would have liked to have seen a considerable revision in some parts of the book the Committee considered that it had from the General Assembly a mandate for correction only before republication, and thus some material which it might be necessary to include in future editions of the book cannot be included in this edition.

Many requests for information and help have been dealt with during the period between the meetings of the General Assembly, and amongst them that for information concerning the attitude of the Committee to the question of the provision of orders of service for the dedication of manses and parish halls. The Committee is mindful that the whole question of the dedication of things is much before the Church in some quarters, notably in Victoria, but in any case it reiterates its previous opinion that there should be no order of service prepared for the dedication of manses, but that there should be an order of service for the opening of parish halls or Christian education centres, and accordingly the Committee asks that the General Assembly authorise it to prepare such an order for submission to the General Assembly at its next meeting.

Regarding the question of the quality of praise in the Church which was referred to the Committee by the Assembly at its last meeting, the Committee wishes to draw the attention of the General Assembly to the existence of Church music committees in various States, established by State Assemblies, which are engaged in the task of evaluating the Church Hymnary. As the Victorian Committee on Church Music is at present engaged in this task, the Committee suggests that the General Assembly request the Committee on Aids to Devotion to keep in close touch with this Committee so as to be informed of its considered judgment of the present position of the praise of the Church, which opinion this Committee would communicate to the General Assembly.

The Committee has considered the reference from the last General Assembly regarding the publication of a manual for the observance of the Christian Year, as suggested by the Committee on Sacraments and Seasonal Observances, and is of the opinion that the publication of such a manual is at the present time impracticable, but would request the General Assembly to commend for regular use the manual of The Church of Scotland, "Prayers for the Christian Year".

The Committee is of the opinion that the present title of this Committee, viz., "The Aids to Devotion Committee", is an inadequate description of its real function and scope, and would suggest to the Assembly that the future title should be "The Committee on Public Worship and Aids to Devotion".

L. O. C. WHITE, Convener.

## AUSTRALIAN INLAND MISSION (Min. 65-68)

### Introduction

The Board of the Australian Inland Mission presents its Jubilee Report with profound thanksgiving to God. Fifty years ago, on 26th September, 1912, the General Assembly of Australia, meeting in the West Melbourne Church, set its seal on a new enterprise of the Presbyterian Church of Australia which, under God's guidance, was to transform the face of the inland. The Reverend John Flynn, as Superintendent of the new work, went forth as a man sent of God, and with the blessing of the fathers and brethren upon him. Fifty years after, the Australian Inland Mission, now in its second phase of superintendency, dedicates itself to the same kind of task, which, in spite of radical changes, is still vigorously related to the movement of pioneering in isolated areas.

### Basic Policies

Owing to the special needs in the context of the inland in 1912, the A.I.M. inevitably became a "sending mission". From the very beginning, however, there was a stern avoidance of the attitude of paternalism in the services which were given. A method of inland evangelism was evolved

which, in practice, meant the down-to-earth identification of mission representatives with the total life and needs of the inlanders. From those early days the A.I.M. has followed the policy of integrating itself into bush communities so that by total involvement in their efforts it has shown its preparedness to lose its own identity. A chain of hospitals founded by the Mission was gradually directed into local control. The Flying Doctor Service was nurtured from its birth until it was ready to be given in marriage by its parents to the Australian public. After solving the communication problem of the inland by the establishment of the original radio network, the A.I.M. handed over this section of its work to a national body. In the movement of the United Church in North Australia the A.I.M. has more recently given leadership in following the same basic plank in its platform of "dying to live"; and in patrol areas, frontier parishes, and growing settlements, as occasion and development warrant, sectors have been excised from specific A.I.M. territory and absorbed into the larger bloodstream of the Church. This policy presents a strange paradox, for as this report will later show the task of the A.I.M. has not diminished but significantly increased to meet other demands connected with changing phases of development in north Australia.

### **Recapitulation of Functions**

Whereas the A.I.M. came into existence at a date subsequent to the signing of the Deed of Union in 1901, and whereas, for this reason the Australian Inland Mission is not specifically mentioned in the Articles of Agreement as formulated and approved at that time, it is desired by the Board, in this fiftieth year of A.I.M. service to the Church, to request the G.A. of A. to recapitulate and redefine the functions of the Australian Inland Mission as follows:

"The Australian Inland Mission is an agency institution or scheme of the Presbyterian Church of Australia, the objects of which are religious, medical, educational and charitable in their nature, and are designed for the benefit of settlers, residents of the inland and northern portions of Australia, and of other sparsely populated portions of Australia and its Dependencies, under such terms and conditions still in force as the General Assembly has heretofore prescribed or as that Assembly shall hereafter by Rule, Regulation or Resolution provide.

"The Australian Inland Mission was originally a section of the Home Mission work of the Church and was conducted by the Home Mission Committee of the Assembly. It was subsequently, while continuing under the control and direction of the Church organised separately from the Home Mission Committee under the management of the Australian Inland Mission Board which itself later took over the complete work of the Home Mission Committee and which until the General Assembly shall otherwise provide by Rule, Regulation and Resolution of the Assembly, shall be constituted as set out in Rule 202 Section IV of the Constitution and Procedure and Practice of the General Assembly of Australia."

### **Definitive Biography of John Flynn**

In accordance with the authority given by last G.A. of A. the Board duly appointed the Reverend William Scott McPheat, M.A., B.D., Th.M. (Patrol Padre at Mt. Isa, Queensland) as writer of the John Flynn Biography. Successful representation was made to the appropriate authorities for a Commonwealth Literary Grant to Mr. McPheat. Mr. McPheat, continuing on the A.I.M. staff, began full-time research in February, 1960. He made a comprehensive survey of the main A.I.M. geographical area, meeting people who had known John Flynn personally and making thorough search of local records of every kind. Subsequently, while residing in Sydney, he undertook the task of studying accumulated documentary material from all known sources. The personal papers of John Flynn and other official records correlated by Justice Sir John Ferguson became important basic material. Archivists and libraries from other parts of the Commonwealth opened up further channels for research. Professor Sir Keith Hancock, National University, Canberra, Professor G. Greenwood, Queensland University, and Mr. Bruce Mansfield, Sydney University, gave assistance by reading manuscripts.

The Board has signed a contract with Hodder and Stoughton Pty. Ltd. for publication of the biography and for concurrent release in England and Australia in July, 1963. The book will be well illustrated with maps and photographs. An appendix of references will also be included, so that due documentation is permanently guaranteed for the completed and definitive work.

Mr. McPheat has told the fascinating story in a straight narrative, wherein significant misconceptions about Flynn have been clarified and new light has been cast on certain important aspects of his career. Whereas the biography has been purposely restricted within the limits of an easily readable book yet the secret of the lasting greatness of Flynn the man is brought into authentic relief.

The final cost of the production is not known at the time of compilation of this report, but the Board requests the General Assembly for approval to subsidise the purchase price of the first edition if it is considered to be necessary. The Board further recommends that John Flynn's personal papers and related records be presented to the Commonwealth National University, Canberra, after the publication of the book.

The last General Assembly also authorised the Board to investigate the possibilities of the production of a film on John Flynn. This matter is under consideration and will be further investigated when the biography is published.

### **Jubilee Projects**

A public celebration of the A.I.M. Jubilee will be held in Melbourne on the night approved by the G.A. of A. during its 1962 session. The function will take place on Friday, 14th September, at 7.45 p.m., in the Palais Theatre, St. Kilda.

Jubilee Rallies have already been held in Brisbane, Hobart, Sydney and Adelaide during the respective State Assembly meetings. Similar celebrations are scheduled for Victoria and Western Australia.

A 16 mm. Ektachrome Movie Film has been produced as a Jubilee Year film portraying the changed situation of today's field work. A special issue of the former "Inlander" publication will be published in November-December. "The Bushman's Companion" is being re-written and will be published early in 1963. Other channels of publicity are also being utilised. A Commemorative Stamp is being issued by the Postmaster-General's Department. Literary supplements for newspapers, radio scripts, and television sequences have been prepared and used. Two inland trips have already been successfully arranged by the Queensland Council.

A special project of the Jubilee Year has been the distribution of 5,000 copies of the New English Bible (New Testament) to people of the inland. This task was undertaken as a capital project, costing approximately \$3,000. The Bibles were wrapped in cardboard "packsaddle" packages and presented to bush people personally as a planned phase of inland evangelism. The story of this particular project has been stimulating and inspiring; and countless people, formerly reluctant to attempt reading the Authorised Version of the Bible, have found a new understanding of God's Word.

Other practical enterprises connected with the forward movement in the field are also being associated with the Jubilee Year; for instance, the establishment of new outposts at Ord River, Birdsville, the Old Timers' Homes at Alice Springs, and extensions to Coen.

The policy being followed by the Board in celebrating the Jubilee Year is to avoid leaning too heavily on the achievements of the past; but while drawing significant inspiration from the successful exploits of former days to be forward-looking and alertly committed to present and future challenges.

Where practicable to State Assemblies it is recommended that congregations be encouraged to observe A.I.M. Jubilee Sunday on 25th November, 1962.

### **Visit of Moderator General to Inland**

One of the highlights of the period under review was the visit to the inland by the Moderator General, the Right Reverend Doctor Alan Watson, and Mrs. Watson, during the months of June-July, 1961. The itinerary for the Moderator General was planned so that he was not bound by a detailed schedule but could meet people and see conditions as he desired. From Alice Springs he flew to Gordon Downs, and on a typical cattle station saw the everyday activities of the people, including the community life of the very considerable aboriginal population working and living in that kind of setting. From that point the Moderator General and Mrs. Watson travelled by station truck northwards into the Kimberley area. At Hall's Creek A.I.M. representatives met them. Hospital, Hostel, and Patrol Work was seen at first hand, with no rehearsed formalities. Meetings and church services were conducted. Schools where aboriginal children were in high preponderance were seen in operation. Several more cattle stations and

Mowanjum Presbyterian Mission were visited. Then a complete coverage was made of the main centres of the Northern Territory—Darwin, Adelaide River, Batchelor River, Pine Creek, Katherine, Tennant Creek, and Alice Springs—where the Moderator General came into direct contact with the work and people of the United Church in North Australia. Dr. Watson accompanied Rev. Stewart Lang on a patrol north of Katherine which ended memorably with their truck becoming bogged in a creek. The whole experience enabled the Moderator General to make informed assessments concerning the witness of the Church in the inland, and these he shared with the Board on his return with a challenging emphasis on the need for the A.I.M. to continue to be the mobile frontier force of the Australian Church.

#### Board Meetings

Meetings of the full Board have been on the following dates:

3rd and 4th November, 1959.  
22nd and 23rd March, 1960.  
19th July, 1960.  
1st and 2nd November, 1960.  
21st and 22nd March, 1961.  
18th and 19th July, 1961.  
7th and 8th November, 1961.  
20th and 21st March, 1962.  
10th and 11th July, 1962.

and Executive Meetings have been held on a regular monthly basis. Various subcommittees appointed to attend to specialised aspects of the work have met from time to time. Padres from the field have also attended Board Meetings as occasion demanded.

#### A.I.M. Centres and Staff (including United Church Centres)

##### Patrols and Special Parishes:

Kennedy (Cape York Peninsula):

Rev. I. W. G. Thomson, 1960-

Burke and Wills (West Queensland):

Rev. R. R. Maitland, 1957-1962.

Rev. A. L. McKay, B.A., B.D., 1962-

Sturt (Far West New South Wales):

Rev. G. W. Mann, 1959-

McDouall Stuart (North of South Australia):

Vacant (worked during 1959-1962 by special assignments).

East Kimberley (Western Australia):

Rev. R. B. Sparks, B.A., 1962-

Uranium Fields (Northern Territory), United Church in North Australia:

Rev. J. W. S. Lang, 1956-1961 (Presbyterian).

Rev. T. C. Verrier, 1962-1965 (Methodist).

Tennant Creek (Northern Territory), United Church in North Australia:

Rev. W. J. Bates, 1954-1960 (Presbyterian).

Rev. R. Cosier, 1960-1963 (Methodist).

Alice Springs (Northern Territory), United Church in North Australia:

Rev. C. R. Ford, B.Sc., 1958-1963 (Presbyterian).

Rev. L. E. Shirley, 1962-1963 (Methodist).

Darwin (Northern Territory), United Church in North Australia:

Rev. N. C. Pearce, B.A., 1956-1961 (Methodist).

Rev. R. McL. Thomas, B.A., B.D., 1962-1965 (Presbyterian).

Mr. K. S. Hill, 1962 (Presbyterian).

Mt. Isa (Queensland):

Rev. W. S. McPheat, M.A., B.D., Th.M., 1957-1960 (Parish now transferred to Queensland Assembly).

Commissioner (Western Australia):

Rev. H. D. McAndrew, B.A., B.D., 1950-  
(Also total Home Mission administration, Western Australia, as  
Director of Home Missions.)

Carnarvon (Western Australia):

Home Missioner, Mr. J. T. Berridge.

Kalgoorlie (Western Australia), United Congregation:

Rev. L. G. Maley (Presbyterian).

Boulder (Western Australia):

Home Missioner, Mr. J. Wood.

Special Duties

Historical Work:

Rev. W. S. McPheat, M.A., B.D., Th.M., 1960-1962.

Missionary Caretaker of John Flynn Memorial Church:

Mr. G. Somerville.

Hospitals and Hostels (Present Staff)

Matron of Australian Inland Mission Nursing Services:

Sister Brenda Divine.

Coen, Cape York Peninsula, Queensland:

Sisters L. Carter and I. Aitken, and two other members of staff.

Mary Kathleen, Queensland:

Sisters M. Parson, I. Bauer and A. Wilson.

Birdsville, Queensland:

Sisters B. Struck and B. Preston.

Oodnadatta, South Australia:

Sisters J. Armour and H. Robinson.

Fitzroy Crossing, Western Australia:

Sisters B. Cook and J. Hendy.

Hall's Creek, Western Australia:

Sisters J. Midgley and J. Clarkson.

Warrawee Private Hospital (Far North Children's Health Scheme),  
South Australia:

Matron D. Forbes, Sister M. Gannon, Sister M. Baker and five  
other members of staff.

A.I.M. Old Timers' Homes, Alice Springs:

Mr. John Blakeman, Manager, 1962.

Rosetta Flynn Home:

Matron B. Moore, Nurse P. Morris, plus domestic staff.

Hall's Creek Children's Hostel:

Matron A. J. Price, Miss M. Wood and Miss C. Hill.

Patrolling Ministry

Rev. R. R. E. Maitland completed his five years of patrol ministry in the Burke & Wills area of Western Queensland in February, 1962, when he accepted a call to Park congregation, South Brisbane. A noticeable feature of Mr. Maitland's work has been the infinite care he took in establishing spiritual contacts with individual people. Records of Family Services, Sunday School gatherings, Baptismal Services, Services of admission of new members, and Services of Holy Communion have indicated the value of a purposeful itinerant ministry. It is most gratifying to the Board that this patrol has been so consistently served by effective ministries for many years, and that Rev. Les McKay has offered his services again after previous experience in the area. The importance of the Birdsville corner is being emphasised by recent developments, and this imposes a



bigger responsibility on the patrol padre. The erection of the Old Timers' Cottage as an adjunct to our Hospital work has also meant a re-direction of time and labour. The McKinlay Rally during the last three years has continued to hold its place in the life of that sector of the patrol. Discussions are proceeding with the Queensland Home Mission Department regarding the future of certain areas in the northern part of the patrol area. In the district of Quilpie-Eromanga in the south an excision of territory was made in 1960 so that the Home Mission Department could extend its permanent coverage with the appointment of a home missionary in Quilpie. The success of this policy, implemented largely by Rev. J. C. Allan, Director of Home Missions in Queensland, is already apparent.

Rev. I. W. G. Thomson is beginning to consolidate his ministry in the Cape York Peninsula area. A Land Rover, completely equipped for this patrol, was presented by the P.F.A. of N.S.W. Mr. Thomson has been spending the entire year on the road, continually moving in and out among the people. This area is a mixture of rugged settlement in the Cape and old established settlement in the Gulf and south. Mr. Thomson's work is giving promising results on the personal and pastoral side, but the whole area will call for a faithful itinerant ministry for many years to come. Apart from Weipa there is no immediate prospect of concentrated settlement in any part. Mr. Thomson is frequently thrown into the kind of environment which is just as adventurous as that of fifty years ago in the Centre, and some of his experiences with the personal distribution of the New English Bible indicate the unique role of a roadside missionary. As yet no communicants' roll has been established for this area, but Mr. Thomson is now consulting with the Presbytery of Carpentaria regarding the appointment of an interim session to receive members.

Rev. G. W. Mann has carried out a most effective three years' work in the area of Far Western New South Wales, and over the border into South Australia. Since last General Assembly of Australia discussions have proceeded with the Presbytery of the Murrumbidgee, the Home Mission Committee of N.S.W., and the Far West Committee of N.S.W. As a result of these conferences the areas north of Mildura-Wentworth and between Ivanhoe-Menindee have been raised to the status of Special Charges with regularised ministries. This now enables Mr. Mann to concentrate more definitely on true patrol work. However, the area under his care calls for more specialised attention than would be demanded in other patrol territories. There is a deep pastoral responsibility in certain townships and a great need for attention to Christian education in the station homes. Mr. Mann has given himself to this difficult task with originality and a sense of stewardship. A major task in his programme has been the oversight of our Hospital at Radium Hill, where he undertook the complete removal of equipment when uranium mining operations ceased. Mr. Mann has extended his coverage into the unstaffed McDouall Stuart patrol as occasion has allowed, with visits to the Belalie Presbytery, to Andamooka, Coober Pedy, Oodnadatta, Marree, Blinman, the Flinders area, and all stations west of the N.S.W. border fence. New English Bibles have been distributed by Mr. Mann to all people in these parts. Family Services and Baptisms are regular activities. The problems of one needy isolated family were totally transformed by Mr. Mann's enterprise in arranging for the transfer of the children to the Burnside Homes, and this is typical of the pastoral care given in the total widespread patrol.

Rev. J. W. S. Lang has carried out a systematic patrol ministry in the central sector of the Northern Territory over the last six years. Based on Katherine, and operating within the framework of the United Church in North Australia, he has conducted regular church services in Batchelor and other settlements along the bitumen. Patrol visitation has been carried out beyond the Northern Territory border into the East Kimberleys, and administrative responsibilities undertaken at our institutions in that area. Mr. Lang made a comprehensive report to the Board in 1960 in connection with developments on the Ord River. The Queensland Assembly honoured Mr. Lang in electing him to the office of Moderator in 1960. This appointment necessitated a short absence from the Northern Territory, but Mr. Lang was able to attend to all urgent pastoral duties in his area as well as fulfilling an extensive programme of moderatorial duties in Queensland. The circulation of his moderatorial address throughout the inland was a particular feature of the same year, and its influence on certain trends of thought about the future of the north caused considerable comment. Mr. Lang demitted his patrol area on December 31st, 1961. He then visited the United Kingdom and the Continent, representing the A.I.M. officially

at the General Assembly of the Church of Scotland. Mr. Lang is now undertaking duties as Assistant to the Superintendent until the end of 1963.

The John Eyre patrol was discontinued in 1961 when Rev. H. W. Hovenden was called to Whittlesea in Victoria. Following on the recommendations by Mr. Hovenden, Rev. H. D. McAndrew has done concentrated work in the part of the Land Settlement area where present substantial developments are going forward. The Board has budgeted an amount to the Home Mission Council to permit the appointment of a patrol minister to the Green Range-Pallinup area in 1963. Mr. Hovenden's work in the John Eyre patrol set a solid foundation for the more concentrated and selective approach which is now being undertaken.

Rev. W. J. Bates completed his appointment in the Tennant Creek patrol with a splendid record of service to his credit in 1960. This area is worked as part of the United Church, and Mr. Bates performed the combined task of patrol and town services in a way that showed much pastoral skill. Mr. Bates accepted a call to naval chaplaincy in 1961. Rev. R. Cosier (Methodist) has undertaken the supervision of the Tennant Creek work during the next three-year period.

Rev. C. R. Ford has carried out the combined task of the town and country work in the Alice Springs area from 1959-61. With the extraordinary development in Alice Springs itself it was necessary at the end of Mr. Ford's three-year appointment to provide an Assistant. During the current year Mr. Ford has made vigorous efforts to carry out patrol work, with considerable success, and his general pattern of approach is to integrate the country area into the parish of Alice Springs, which will be referred to in this report when the United Church in North Australia is under review.

The Kimberley patrol has been re-established. Rev. R. B. Sparks, B.A., has accepted appointment to the East Kimberley area with a base at Kununurra on the Ord River. A completely equipped vehicle was presented by Mr. and Mrs. Alister Ross and family of Cookardinia. According to a zoned agreement with the Methodist Church, the West Kimberley area is being served by a Methodist minister based on Broome.

#### Inland Hospitals

In March, 1961, Miss B. Divine was appointed as Matron of A.I.M. Nursing Services with general oversight of the total nursing work of the Mission. Matron Divine has already made a valuable contribution in assisting with the staffing, equipment, and professional problems.

Eight hospitals, comprising (i) seven inland hospital outposts and (ii) Warrawee Private Hospital, Adelaide, have been maintained with complete staff during the three-year period.

The Inland Hospital centres are Oodnadatta, Hall's Creek, Birdsville, Fitzroy Crossing, Radium Hill, Mary Kathleen and Coen. Nursing statistics as recorded for Government Departments show a consistently maintained average of treatments of both in-patients and out-patients, with no marked variations from the last report to the Assembly.

The following are the official figures for the seven inland hospitals for each twelve-month period (1st January - 31st December).

	1959	1960	1961
In-Patients . . . . .	958	985	956
Days in Hospital . . . . .	5,410	5,426	4,810
Out-Patients . . . . .	7,390	6,836	7,207
Out-Patient Treatments . . . . .	15,924	15,021	14,935
Births . . . . .	73	76	77
Deaths . . . . .	24	17	17

In assessing the value and nature of nursing work carried out in our inland hospitals the following observations are made:

- (a) Aboriginal patients are treated on the same basis as any others, with a silent practical witness to the attitude of the Christian Church on these matters.
- (b) A total number of 3,421 aboriginal out-patients were treated in the above period.
- (c) A total number of 1,402 aboriginals were treated as regular in-patients during the same period.
- (d) Most of the deaths as recorded above are of aboriginal people, many from neo-natal causes, and chest and intestinal infections in epidemic proportions, which fact in itself shows the type of service which the A.I.M. is being called upon to perform.
- (e) An important feature is the increased number of immunisations

given in our inland hospitals. In spite of the obvious difficulties encountered in completing courses for aboriginal children with nomadic instincts, hundreds of immunisations have been carried out in consultation with the Royal Flying Doctor Service, not only with infants' and children's Triple Antigen but also with Salk Vaccine.

- (f) It is estimated that over 5,000 aboriginal people depend on A.I.M. Hospitals for nursing care. Free treatment is given to all aboriginal in- and out-patients in Birdsville, Coen and Oodnadatta. All aboriginal out-patients at Fitzroy Crossing and Hall's Creek are treated freely, but aboriginal in-patients in these two outposts are paid for by the W.A. Welfare Department.
- (g) At Mary Kathleen and Radium Hill the hospital treatments are to a typical white community with no aboriginal fringe dwellers. At Mary Kathleen no record is kept of out-patient treatments as these are recorded by the local doctor.
- (h) At every outpost vigilant advantage is taken of Medical-Hospital Benefit Funds, Pharmaceutical Benefits and gifts from estates.
- (i) A road clinical service to certain cattle stations in the Oodnadatta area is being carried out as a free service to aboriginals in camps and in employment. This experimental service is being given at the request of the Aborigines Department of South Australia, and with the co-operation of the Police Department.

#### Warrawee Private Hospital, Adelaide

This 20-bed Hospital situated at Tennyson is the base of operations for the A.I.M. Far North Children's Health Scheme, with a staff of three trained sisters, two nursing aides, and three domestics.

The following statistics will indicate the important work done during the past three years.

	1959	1960	1961
Number of Patients .. ..	177	184	252
Days in Hospital .. .. .	4,460	3,640	5,759
Admissions .. .. .	40	55	69
Discharges .. .. .	31	68	68

From these figures it will be seen that the actual intake of children has greatly increased in 1961, and all of these were specific medical or welfare cases. In the previous two years, 1959-1960, two seaside health-camps were conducted and in the records above such children have been included as patients. In 1961 this policy of seaside camps had to be temporarily abandoned.

One of the distinctive features which has evolved as time has gone on, and this is largely due to the professional capabilities of Matron D. M. Forbes, has been the confidence established between the institution and Adelaide doctors, almoners and welfare officers. Difficult cases, e.g. post-polio complications and cardiac diseases, are directed to Warrawee by Hospital almoners; and the convalescent or out-patient treatment of such cases often calls for strenuous day and night work. This kind of activity in a place like Warrawee which was not planned initially for such nursing is leading the Board to consider long-range plans of extension if necessary funds can be found, and to provide particularly for better laundry facilities and staff quarters. An approach to the Federal Government has been made for a loan of £20,000 to meet this proposed capital outlay, which if approved will need to be negotiated through the Trustees of the General Assembly.

During the current half year not covered in the above statistics the predominance of aboriginal children is noteworthy, with some cases from Ernabella Presbyterian Mission, Hermannsburg Lutheran Mission, and others.

A further problem has presented itself in connection with Deaf and Dumb children. At the end of 1961 six such cases were in the complete care of our Scheme, boarded out at Townsend House (School for Deaf, Dumb and Blind) during school term. Three other children under our care are at the Spastic Centre. Two others are in other institutions. All these children have to be housed during holidays; and furthermore the whole policy as to what procedure to follow in the case of Deaf and Dumb children for whom we are acting in loco parentis once their primary schooling is completed is a problem which we are discussing with the Federal Government and which in the end may be resolved only on a basis where we are prepared to co-operate in providing further residential space. This whole position is complicated by various factors and it will be evident

to the Assembly that administrative care will be necessary in not departing too far from the basic A.I.M. charter in a city context.

### Old Timers' Homes

The Rosetta Flynn Home, Alice Springs, was opened and dedicated on 10th September, 1960, by the Convener, Rev. Louis Blanchard. Matron B. Moore and Nurse P. Morris have established the new service of nursing care of aged people in this Home with an evident sense of vocation. The Manager's Residence was completed this year. This capital outlay was made possible by the proceeds of the Donald Mackay Estate. Mr. John Blakeman has been appointed as Manager of the whole settlement. There is now accommodation for 28 aged people. Although a deficit has to be faced in the effective management of this enterprise, the service given is one of the finest witnesses of the Church in the Northern Territory. One of the problems to be faced is that of hospitalisation of aged people, and it is recommended by the Commonwealth Health Department that we give urgent consideration to the erection of a Hospital Wing or Annexe. No subsidy is allowable on such capital outlay, but the Board recognises that no institution for aged people can hope to fulfil its comprehensive function and take advantage of increased income from hospital insurance schemes until hospital facilities are included. This matter will be pursued with due regard to other commitments.

Following on urgent representations from the Birdsville area in Queensland, negotiations were opened with the Commonwealth Social Service Department regarding the establishment of an Old Timers' Cottage in the township of Birdsville, on land already held by the A.I.M. The people of the district gave such substantial assistance, under the guidance of Rev. R. R. E. Maitland and Mr. Eric Sammon, that it has been possible to open free of debt the "Francis Cottage" and the "Richards Cottage" situated next to our hospital in the main street of Birdsville. This new aged persons' outpost was officially dedicated on 25th July, 1962.

### Hostels

The provision of hostel facilities for children coming to towns for schooling has been a continuing activity of the A.I.M. during the last three-year period, although the needs in certain areas are changing as other related developments take place. Mrs. Ross Dean, as Matron of the Hall's Creek Hostel for School Children for three strenuous years, performed a service of incalculable worth not only to the Church but to the family life of the East Kimberley area. Matron Dean completed her outstanding term of service in January, 1962, and merits deep gratitude for her sacrificial application to this specialised task. Mrs. A. Price has succeeded Mrs. R. Dean at Hall's Creek and is carrying forward the same kind of honourable service. An average enrolment of 18-20 children has been maintained over the last three-year period, but in the current year there are significant indications that this field of service may be reduced in the future owing to policies being pursued by another denomination in the area.

In reporting further on the establishment of an Aboriginal Children's Hostel in the same area, which suggested plan originated from discussions with the W.A. Government by the A.I.M., it transpired last year that in view of other denominational interests a more effective common agreement would be for the government authorities themselves to conduct such a hostel. This policy has now been implemented and a Government Hostel for 60 Aboriginal Children is now in operation in Hall's Creek.

The Hostel annexe at the Coen Hospital is now too small to cater for the increased number of children coming to this town to attend school. Extensions are now being made to the Hospital so that the southern wing can be entirely devoted to the accommodation of children. This significant development shows the increase of family life in the Cape York area.

Other children's hostel work will be referred to when the United Church in North Australia is under consideration.

### Ord River Developments

Since last Assembly the scheme for the opening up of agricultural land on the Ord River, near Wyndham, has been sponsored by the Commonwealth as well as the Western Australian Government. The first phase of a long-range plan will be in operation at the end of 1962 with the completed construction of the dam at Bandicoot Bar. A new township has been established at Kununurra, near the irrigated agricultural area of 20,000 acres. At the time of writing of this report there are twenty-two families

already established in Kununurra, and 450 people working in construction gangs.

The Board, after an intensive appraisal of the needs of the new community and the prospective development of the whole area, accepted the Superintendent's recommendation that the A.I.M. should extend its operations into Kununurra immediately.

The prospective proceeds from the Donald Mackay Estate made it possible to consider an urgent capital outlay on a Manse and Assembly Hall. This total unit was prefabricated in Sydney and overlanded to Kununurra in July of this year. An announcement will be made to the General Assembly about the date of opening and dedication of this new outpost.

Rev. R. B. Sparks, B.A., Minister of Canning Bridge, W.A., accepted the call to this new work. Mr. and Mrs. Sparks are now on duty in the area, patrolling in a vehicle presented by the Alister Ross family, with their Manse and headquarters at Kununurra.

The necessity for this new outpost and for this extended outreach by the Mission is typical of the day to day challenges which our whole church has to be prepared to meet in this era. The implementation of this particular project called for the exercise of faith at all points, but the Board gratefully reports that the response and the prayers of so many people have helped to work another miracle.

### **Kununurra Hospital**

Following on the decision to establish a church outpost on the Ord River the Board was next faced with an urgent request regarding hospital services in the same area.

This matter was discussed with the Government of Western Australia who agreed to subsidise the capital outlay on a £ for £ basis for a frontier hospital erected on A.I.M. property.

This further project was undertaken, and all plans and specifications were completed urgently so that for the sake of economy the same contractors building the Manse and Hall could be engaged. The date of opening and dedication of the new Hospital at Kununurra will be announced to the Assembly. Hospital equipment as used at Radium Hill, and donated to the A.I.M. by the South Australian Government, will be overlanded to the Ord River for installation in the new Hospital. The capital outlay, approximately £15,000, for this project will be made possible with help from the women of the N.S.W. Church and from other sources.

### **United Church in North Australia and the Territories**

#### **(a) General**

The co-operative plan of church work which originated in Darwin in 1940 has now reached a significant stage of development. In 1956 the scheme was extended to cover the whole area of the Northern Territory, and in 1959 Port Moresby was included. The movement has grown around a sense of mutual trust and an appreciation of the urgency of a typical frontier situation. There is a clear conviction of spiritual obedience to the one King and Head of the Church, but constitutionally the movement cannot be claimed to be more than a functional agreement between the three denominations concerned. However, the pattern of the whole work has been so effectively related to the real needs of the area that the resultant blessing of God has been a confirming seal to the hopes and prayers of earlier planners. The stage has now been reached where the three denominations (Presbyterian, Methodist and Congregational) are cemented together in a satisfactory scheme of missionary work based on the originally adopted Principles of Co-operation, and substantial property (estimated value £75,000) is held in terms of a Trust Deed in the names of the denominations. An earlier Assembly gave due authority for the formulation of such Trust Deed and it is now requested that the action of the Board be confirmed in naming Louis George Kenneth Blanchard and James Frederick McKay within the Trust Deed as representing the Australian Inland Mission, replacing the name of John Gray Robertson, as from 8th December, 1960.

#### **(b) Darwin.**

A new specially designed tropical Church costing £42,000 was opened and dedicated on the 23rd July, 1960. The Right Reverend D. Flockhart as Moderator General took part in the official ceremony of laying the foundation stone in 1958. The Reverend C. T. F. Goy was appointed to

represent the Presbyterian Church at the opening ceremony. The building is centrally placed in the new city of Darwin, and is itself a worthy symbol of the faith of the co-operating denominations. Rev. N. C. Pearce, B.A. (Methodist) and Rev. L. E. Shirley (Methodist) completed their term of ministry in Darwin in 1961. The A.I.M. extended a special call to the Rev. Ronal McLaren Thomas, B.A., B.D., Minister of Parkes, N.S.W., to undertake oversight of the Darwin United parish on behalf of the Presbyterian Church for the next period. Mr. and Mrs. Thomas and family took up residence in Darwin on 1st April, 1962. The Board is grateful and proud that a minister of such experience and capacities has accepted this challenge. The Home Mission Department of Queensland also showed an alert appreciation of the needs in Darwin by releasing one of their most successful student missionaries, Mr. Kenneth Hill, to serve as Assistant to Mr. Thomas for one year. Two Stewardship Campaigns have been conducted in Darwin. At present there is a concentration on Lay Evangelism. The congregation is in good heart but carries a substantial building debt. All organisations are robust and flourishing, and the large Sunday Schools are a noteworthy feature.

(c) Nightcliff

The extension of Darwin's suburban building programme into this area has presented our Church with fresh responsibilities. A second parish is forecast, but for the time being it is being worked as an integral part of the Darwin charge. A new church hall is in course of erection, costing £12,500.

(d) Uranium Fields.

Rev. J. W. S. Lang completed his ministry in this area on 31st December, 1961. Rev. T. C. Verrier (Methodist) has now taken up appointment.

(e) Tennant Creek.

Rev. W. J. Bates completed his ministry in this area on 31st December, 1960. Rev. R. Cosier (Methodist) has taken up appointment.

(f) Alice Springs.

Rev. C. R. Ford, B.Sc., has been minister of the United Congregation worshipping in the John Flynn Memorial Church since 1959. At the conclusion of a most successful three-year period, a further two-year appointment of Rev. C. R. Ford was made, and a Methodist Assistant Minister, Rev. L. E. Shirley, was also appointed. A Stewardship Campaign was conducted in 1961, followed by a Lay Evangelism campaign in 1962. The attention of the Assembly is particularly drawn to the fact that in 1964 a change of ministry will need to be effected in Alice Springs which will probably result in the recommendation by the United Church Board that a Methodist or Congregational Minister be appointed as Minister in Charge for the period 1964-7. As this is a special case where the John Flynn Memorial Church will be involved it is reported at this early stage so that the Assembly will have before it the complete information on this probable eventuality, and be ready as necessary to give its confirming seal to the action which the Board in its own responsible assessment of the whole position will be called upon to make.

(g) Port Moresby.

Rev. Paul Parkin, B.A. (Congregational) has been minister of the united congregation of Port Moresby-Boroko since January, 1958. A stewardship campaign has been conducted. A new manse was opened in 1959. A new church at Boroko was dedicated in 1961. Committees and congregation are well established. The question being faced in the context of other Papua-New Guinea problems is as to whether the United Church should pursue its Congregational-Methodist-Presbyterian course or consider its absorption into the Papua Ekalesia. This whole matter is being considered with care.

(h) Woomera

A request from the Woomera United Protestant congregation has been received in connection with possible integration within the United Church movement. A detailed survey of the area has been carried out. Rev. S. C. Calder, R.A.A.F. Chaplain, Woomera, attended Board meetings in Sydney in July of this year and discussed the proposal. The A.I.M. Board supported the request from the Woomera congregation and made the appropriate recommendation to the United Church Board. Before finality

is reached in any of the negotiations this whole matter has to be referred to the appropriate Government Departments and the Chaplains' Board which have association with the property and appointment of chaplains at Woomera. The matter will be further reported on to the Assembly by Principal Air Chaplain R. C. Russell, with the observations and recommendations of his Committee. The A.I.M. Board requests the Assembly to give approval to the proposal on behalf of the Presbyterian Church of Australia and refer the whole matter to the Board to implement as possible in consultation with other appropriate Committees and Government departments.

#### **Federal Home Mission Work**

In exercising its function as federal home mission committee, the Board has retained close touch with all State Committees and Directors. In Western Australia, continued oversight and help have been given, and the Assembly's attention is drawn to the summary report from that State. It was most gratifying to the Board to receive from the Queensland Church during the past year the sum of £1,024/11/- as their final allocation to the Western Australian Emergency Fund, making the total Queensland contribution of £2,093/13/5. The distribution of C. D. Lloyd funds has also been made so that Western Australia has received the major benefit. A special sub-committee has been approved by the Board to supervise the planned distribution of C. D. Lloyd Bequest funds so that co-ordination of effort and outlay are effectively guaranteed in the whole field of federal home mission work. The Board also requests the approval of the Assembly to budget for an amount of not less than £1,200 per year out of its normal funds for this special work.

The co-operative work with the Congregational Church at Kalgoorlie continues to progress under the ministry of Rev. L. G. Maley.

#### **Education in the Inland**

In accordance with Min. 22 G.A.A. 1959 the Board has carried out the instruction to investigate the whole question of the suitability of the education being received by inland children not attending State or Private Schools, and reports as follows:

- (a) The correspondence school lessons of the various State Education Departments are very satisfactory in fulfilling the need of home education; but it is found in practice that, even though specialist visual aids are often provided, the whole success of home education by correspondence lessons depends on the guidance and encouragement given by parents; and in cases where no governess or home teacher is employed the difficulties are such that children are placed at a tremendous disadvantage in getting a good basic primary education. This problem is a very real one in all areas which are removed from townships and settlements.
- (b) The School of the Air system is becoming a valuable adjunct to Home Correspondence Lessons, but its value depends a great deal on local factors. For instance, in the far west of N.S.W. and Central Australia, the system works very satisfactorily, but in the Kimberleys it is proving difficult to maintain all-round interest. However, the system is a well-planned attempt to supplement the correspondence lessons and where families have outpost radios it is now a regularised feature of the daily home education programme. One of the difficulties is the shortage of radio time on the Flying Doctor network; and this restricts the period of transmission of school lessons to an average of two hours per day.
- (c) There are still several "pockets" of the inland where aboriginal children receive no education whatsoever. For instance, there are 1,647 aboriginal children in one sector of the inland in this current year where no schooling facilities of any kind are available, and on station properties in the Kimberleys and Queensland there are similar instances of aboriginal children growing up with no schooling. This situation presents a difficult problem, but Welfare Departments are well aware of the situation and their defined schooling policies are being gradually implemented.
- (d) The most effective way that Churches and similar organisations can give long range assistance to the educational problem in the inland appears to be the buttressing of State systems of education and providing hostels or "residential colleges" for children, regard-

less of class, colour and creed, who can be attracted to come to an appropriate centre for schooling. This is already being done in several areas by the A.I.M. as shown in other parts of this report; but our best efforts are comparatively small in relation to the real need.

As a realistic approach to this problem the A.I.M. has given detailed consideration to a proposal to erect a Residential for Students in Alice Springs. The Church of England is establishing a similar institution in Darwin, and by a joint approach to the whole question of providing first class facilities for primary and secondary children of both sexes who have to leave home for their schooling, it is envisaged that an Anglican "Residential College" in Darwin and a United Church "Residential College" in Alice Springs will meet the urgent needs in an area of Australia where no adequate provisions are yet made.

Discussions have taken place with the Minister for Territories and the Northern Territory Administration. The whole matter has also been referred to the United Church Board. It is recommended to the Assembly that the A.I.M. Board be authorised to proceed toward the final implementation of such a plan on a co-operative basis with the Methodist and Congregational Churches and to approach the Commonwealth Government on the same co-operative basis for a long-term loan for capital outlay of up to £125,000 for the establishment of such a "Residential College" in Alice Springs.

#### **Board Membership**

Since the last General Assembly of Australia and acting in accordance with the constitution, vacancies on the Board were filled as necessary by the appointment of the following: Rev. Dr. A. M. Stevenson, Mr. E. F. Byers, Rev. A. W. E. Seal, Rev. C. G. Dane and Rev. R. M. Park.

The Board also desires to draw the attention of the Assembly to the retirement from Board nomination of well-beloved members who have served the Mission with great distinction throughout many years: Rev. E. H. McLean Shugg, Rev. A. S. Houston, Rev. A. Duff, Rev. Dr. A. M. Stevenson and Mr. E. F. Monk.

#### **Superintendent**

Rev. Fred McKay will complete his twelfth year of superintendency on 30th September, 1963. As the G.A. of A. will not meet again before that date, it is recommended that Mr. McKay be warmly congratulated for the leadership given during a period of significant expansion of the Mission and that he be reappointed as Superintendent for a further period of six years as from 1st October, 1963.

#### **Financial**

The Revenue Account has been significantly affected in the past three year period by the following non-recurring factors:

- (a) Economies effected by group insurance;
- (b) Payments of large arrears in hospital benefits and subsidies;
- (c) Unforeseen special gifts; and
- (d) Income from hospital insurance scheme.

It will also be noted that a change of dates in the financial year was effected in 1960.

In the Balance Sheet the variations in Accumulated Funds during the three year period are caused by appropriations of specific funds to general funds; in addition to (a) a transfer of £10,000 from reserve funds and (b) an entry of £15,355 to record a property erected by the Western Australian Government on A.I.M. land.

#### **Auditors**

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

LOUIS BLANCHARD, Convener.

### **Superintendent's Report**

#### **General**

The report of the Board will indicate to the Assembly the general scope of activities and responsibilities which have devolved upon the executive officers of the Mission during the last three year period. Nothing



else need be said. I should like, however, to state that behind the scenes of what is an intensely active organisation, arduous and highly proficient work has been carried out by the office staff, and in a particular way by the Secretary of the Board. Another most encouraging feature of the three year period has been the cordial good-will and team-spirit which have bound our widespread field staff together. Distances between outposts are so great that it would be understandable if padres, nursing sisters, hostel matrons and the score of others became segregated into geographical groups — which weakness we have not always found easy to escape in the past; but my conviction while moving in and out of the various areas during the last three years has been the striking sense of oneness in a very widely scattered field of operation. This has been created not only by inter-area movement of padres and sisters, but by a common spirit of dedication to an inspiring cause. In the Jubilee Year, therefore, I feel the real thing that gives us cause for rejoicing is the hearty, down-to-earth service which still goes adventurously on at the hands of people who so obviously have a sense of high calling.

#### Diaries and Statistics

During the three years 61,944 air miles and 25,600 road miles have been travelled on superintendency duties. This represents the highest official travel figures yet recorded for a three year period, but truck travel was related in part to the production of the film "Australia's Land of Tomorrow". Distribution of time in the same period was: Head Office work 88 weeks; Field and Interstate work 58 weeks. Field centres were visited as follows: Alice Springs (7), Coen (3), Darwin (4), Fitzroy Crossing (4), Hall's Creek (4), Katherine (3), Mary Kathleen (3), Mount Isa (3), Oodnadatta (4), Ord River (3), Port Moresby (1), Tennant Creek (3), Radium Hill (2), Warrawee (8) and Weipa (3). Deputation services and meetings have been conducted regularly. Various negotiations have been carried out with Government authorities, organisations, kindred committees, and industrial firms in capital cities. Federal meetings of the Royal Flying Doctor Service have been attended. A special flight was made to Melbourne to take part in the funeral service of Dr. George Simpson, who had been so closely associated with John Flynn in aerial medical work.

FRED McKAY, Superintendent.

#### Addendum

#### Summary Reports on State Home Missions

##### (a) Victoria

Home Mission work under the direction of the Victorian Committee includes also South Australia and Tasmania. While there is considerable self-help in both these States, the demands of a growing Church are greater than the relatively limited resources.

In recent years there has been considerable progress in South Australia due in part to population increase but, primarily through the vigour of the S.A. Church Extension programme. This was due in a large measure to the outstanding leadership given by the Rev. John Priestly during his six years as Commissioner. Mr. Priestly was compelled to retire through ill-health, and the Rev. W. H. Littler has been appointed in his stead. In Victoria the pattern of Home Mission work may be summarised under three major headings —

##### 1. Areas of the Church's declining influence

These areas are not only inner suburban but include some of the great new industrial suburbs such as Broadmeadows. In co-operation with the Presbyteries concerned, Inner Councils have been formed consisting of Ministers and lay representatives working in the inner areas, that the problem might be studied at first hand through something approaching a team ministry. To meet the challenge of the new outer industrial areas, the Home Mission Committee has created a Task Force which, when it comes to full strength will consist of several ordained Ministers and trained lay workers. These men will be not only specially trained for their task, but will train others to do similar work. This Task Force will be the connection between the Presbyterian Church and the newly formed Australian Trade and Industrial Mission, which is to provide both finance and training for chaplains in industry on an ecumenical basis.

## 2. Normal Church Extension

As opposed to the area listed above, there are many great new suburbs where there is a warmer spiritual climate, and the establishment of new congregations is relatively easy, apart from inadequate finance. The Victorian Church has set itself the task of establishing seven new congregations a year to cope with the needs of this rapidly growing state. The inability to reach this target is due almost entirely to inadequate finance—both capital for buildings, and budget money to subsidise stipends. Our hope is in loans through the New Capital Fund.

From the point of view of staff we now have more applicants for Home Mission work than appointments available.

## 3. Country and Outback Areas

The third major field is in the more stable country and outback areas where small numbers only permit small congregations. These are areas that have been traditionally Home Mission Stations. However, through the development of Closer Settlements, improved transport and a much higher standard of giving on the part of country people, many former Home Mission Stations have now become full charges.

In these three areas of Home Mission responsibility the Victorian Committee has 82 men on its staff, 60 of whom are married men who are candidates, or prospective candidates, for the ministry. The Victorian Committee in 1961 spent £24,225 in subsidising the work of Home Mission and Church Extension in that State. In addition, we spent over £3,000 in South Australia and Tasmania. The Committee has this year adopted two new practices of inestimable value to the members of its staff. By an extension of the provisions of the Home Mission Provident Fund, every married man with dependent children is now covered with a form of insurance entitling his widow to at least £1,000 in cash in the event of his death. In addition, the Committee pays the Hospital Benefits contribution of every one of these married men with dependent children. The total annual cost is in the vicinity of £1,000.

### (b) New South Wales

The Home Mission Enterprise in New South Wales has continued the policy of expansion and development which has followed the pattern revealed in Commonwealth and State activities since the war.

This policy has been manifest in several ways and endeavours have been made—

1. To give continuity of ministrations to Congregations under its jurisdiction, especially "frontier charges".
2. To establish, maintain and develop new Congregations in Extension areas in city and country. 106 new Congregations have been established.
4. To fulfil the task of raising Home Mission Stations to Sanctioned Status and 53 Congregations have attained such status.
4. To sponsor and assist financially the work among Dutch and Hungarian Migrants through Dutch and Hungarian Ministers.
5. To arrange Pulpit Supply by Ministers and Lay Preachers throughout the State.

It is gratifying to note that continuity of Ministry in the field has been maintained during the last three years in spite of a shortage of Ministers.

The extension work of the Department has continued and the prospects in the future indicate the expansion policy will demand even greater attention than in the past. The number of Home Mission Stations continues to increase in spite of the fact that fifteen were raised to Sanctioned Status in the last three years.

The number of Home Mission Stations established since last General Assembly is 9. One feature which has been evident during the period has been the increase in the number of assistantships, viz., eleven, mainly in country charges.

Twenty-five exit students received their first appointments and retirements and death accounted for thirteen of the staff; the number of applicants who have taken up appointments reached a total of 54.

Building activity has been maintained—forty buildings—Churches, Halls and Manses being erected or acquired. The Department is facing a serious problem because of a lack of Manses in the extension areas in the metropolis.

Arrangements have been finalised with a firm of builders and with the assistance of the Trustees, which will enable the Committee in co-operation

with congregations to find £1,000 deposit and pay the balance over a lengthy period. It is expected that five such buildings will be completed within the next four months.

The growing demands of Theological Hall education and the most exacting demands of parish activity are accentuating the old problem confronting students of resolving the relationship of a student to his studies and to the parish. The issue is receiving the close attention of this Committee and of other authorities concerned.

In addition to maintaining the chaplaincy in the Snowy Mountains area new appointments have been made to areas in the far west of the State. The Committee, in consultation with the Maintenance of the Ministry Committee is planning to appoint a Chaplain with a team comprising a student and a deaconess to concentrate on strategic areas with a view to a more rapid development to sanctioned status.

Consideration is also being given to the appointment of a Home Mission team to undertake work in establishing new areas.

Although the accumulated deficit of the Department has increased to £15,000, the outstanding debts on Capital commitments in relationship to sites and buildings have been reduced to approximately £120,000.

The impact of Stewardship and the Church Advance Programme, the generous support of St. Stephen's Macquarie Street and a growing number of other parishes are making the financial outlook brighter.

With valuable assistance from the Church Trustees and the Lloyd Request the Department has co-operated with the Canberra Presbytery to give considerable help in promoting extension in the Australian Capital Territory. Since the last meeting of the General Assembly of Australia, the parish of St. Aidan's Narrabundah-Red Hill has been formed and the Rev. J. Alblas inducted. Church Halls costing more than £10,000 each have been completed at St. Ninian's Lyneham and St. Aidan's Red Hill. Sites have been selected in Watson-Hackett area, and in the new satellite town of Woden.

The appointment of a Colleague and Successor Rev. N. Monsen, to the Superintendent, who retires in June next year has enabled a greater measure of development to become possible. A growing awakening to a sense of the Mission of the Church, an increasing response in men and money and the manifest interest in the Home Mission Enterprise are encouraging in an era when demands and opportunities represent a challenge to the Church of Jesus Christ.

### (c) Queensland

The work of the Committee has progressed steadily. At the present time we have thirty-five Home Mission Charges. Two of these are not staffed, but ministered to from Sanctioned Charges. The Committee has a field staff of fifty-five men. Twenty of the men are engaged in supplying vacant Sanctioned Charges and two in Chaplaincy work within the metropolitan area.

During the period under review ten new areas have been opened up and staffed by the Home Mission Committee. Six Home Mission Charges have been raised to sanctioned status.

At the present time there are thirteen vacancies in sanctioned charges in Queensland. The Home Missions Committee is concerned with two factors in this relationship (a) the necessity to use Home Missionaries in sanctioned charges, and (b) the insufficient number of men coming through the Theological Hall to fill the vacancies. Assuming that the number of vacancies remains static, it will be three years before the required number of men will graduate from the Hall. With these problems in mind the Committee is planning to assist all Home Missionaries to undertake studies to matriculation standard, and is placing before the Church the challenge to find and train sufficient men not only to fill the existing vacancies, but to replace all Home Missionaries in the field. This we feel must be our ultimate aim.

The Committee works in close co-operation with the A.I.M. particularly in the far west and north of the State. We have shown great progress beyond the Charleville area—in Quilpie. Here the A.I.M. Padre is virtually the Moderator of a Home Mission Station. We expect the same relationship to develop in the north-west when a resident Home Missionary is appointed to Julia Creek. One of the Student Ministers, Mr. K. Hill, was appointed as assistant to the Minister at Darwin.

Rev. R. I. C. Davidson came from Scotland, but only stayed a short time in Queensland.

One Minister has been nominated from Holland, Rev. D. Morreau.

He has been called to the Queensland congregation of Bowen. Two men have been nominated under the Colonial and Commonwealth Scheme of the Presbyterian Church of Ireland. The Rev. Richard Diffin arrived in Queensland in May and has been appointed. Rev. A. A. Sleith expects to arrive towards the end of the year.

The State Assembly instructed the Home Missions Committee to confer with the Methodist and Congregational Churches and where possible, arrange for co-operative work to be undertaken. A Joint Advisory Committee reports that one area has been declared an area of co-operation. The Basis of Co-operation has been approved — a Church Hall opened and the congregation under the care of a Presbyterian Home Missionary, is now active. Six other areas are under consideration. No progress has been made in joint ownership of land or property.

For the past three years the Queensland Committee has waived any claim to the C. D. Lloyd Bequest and in each year has requested that Western Australia receive the benefit. It is expected that next year we will be seeking assistance from this fund.

The Committee assures the Assembly that it has the faith and courage to face the new developments within the State. We will strive to know our Lord's will and seek His strength to have the courage to do it.

#### (e) Western Australia

The Home Missions Council has followed a defined programme with the major emphasis on extension work, together with the development of home mission stations into sanctioned charges. In only a few instances is assistance being given to static congregations unable to sustain the status of a full charge.

Services have been commenced and congregations formed at Coorow, Green Range, South Pallinup-South Gairdner, Boddington (country) and Mt. Yokin-Nollamara and High Wycombe (suburban), whilst preparatory work, including census taking, has been done and is proceeding in a number of suburbs and country districts.

Six congregations have been elevated to full status and sanctioned charges.

The support given by the wider Church to the development of Western Australia through the Emergency Fund (1955-60), the A.I.M., and the Lloyd Bequest is assisting the Church in the West to feel its place as part of the Australian Presbyterian Church. The following statistics indicate in some measure the response made in W.A. to the programme of development, which could not have been implemented without such aid:—

Year	Charges	H.M. Stations	Ministers in Charge	Communicants
1954	16	2	16	2,289
1957	22	9	20	2,770
1959	23	12	18	3,407
1962	27	10	24	3,735

The West Australian Assembly is also straining its resources to face the opportunities before it. Of a budget target this year of approximately £3/2/6 per communicant more than one quarter is for home missions.

A Committee on Survey and Statistics has been appointed to make an objective study of the Church in its community, including collection and interpretation of data on community growth and change, with a view to alerting the Church to opportunities for extension, helping it generally to assess the effectiveness of its mission, and reducing the element of guess-work in planning.

New centres of population are being created by housing schemes and private enterprise building, whilst the opening up of increasing areas of farming country is attracting many young men from other States. The recent opening up of iron ore deposits and the first signs of decentralised industry is certain to effect a further shift in population and intensify the challenge to the Church.

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#### AUDIO VISUAL (Min. 163)

During the past three years, Audio visual work has continued in the various States, under the respective State Committees. Of necessity, there has been little opportunity for this G.A.A. Committee to function except in the field of television, where it has been possible for the Convener to keep in touch with the States through the Annual Conferences of the Christian

Television Association.

Summaries of the work in the various States are as follows:—

#### New South Wales

Regular Presbyterian sessions have been maintained over Radio 2CH, and a very active part has been taken in the work of the Christian Television Association. In country areas, many ministers broadcast regularly over local radio stations, and in several centres television programmes have been enthusiastically undertaken. A new development is a proposal for the establishment of a Department of Information, which would combine with the existing radio, television and visual education work the supervision of general church publicity and public relations. This proposal is at present only in the planning stage.

#### Queensland

The radio ministry is mainly from 4BK-AK, with a Presbyterian Witness session every Sunday morning and ten half hour services per annum. Other broadcasts are made on 4QG. This Committee is responsible for 14 half hour sessions and six epilogues annually on television channels 7 and 9. Association is maintained with the Christian Television Association. (Rev. R. E. Pashen, Convener.)

#### Victoria

Radio and television work comes under the Department of Stewardship and Promotion. 10 Presbyterian Church services are broadcast annually over 3LO and 6 over 3AK. A devotional session is broadcast weekly over 3KZ, while country stations broadcast a variety of religious programmes. In television, membership has been maintained in the Christian Television Association, which presents regular programmes over HSV7 and GTV9. (Rev. M. J. L. Griffiths, Convener.)

#### South Australia

Audio Visual work is maintained through the various Church departments. "Presbyterian Corner" is broadcast each Sunday over radio network 5KA-AV-RM, and the Assembly broadcast over 5AD-PI-MU-SE (these programmes have continued for 8 and 10 years respectively). The Presbyterian Church has been associated and identified with a major television programme each Sunday on ADS7 and NWS9, through membership in the Christian Television Association. Through the Christian Education Department a wide variety of films, tape recordings and film strips have been used. (Mr. G. Davidson, Convener.)

#### Western Australian

Regular broadcasts of church services, devotionals and meditations have been maintained, over National and commercial stations. In Geraldton, Kalgoorlie and Albany, Presbyterian services are broadcast over local stations. In television, Presbyterian ministers are co-operating to provide a 5 minute "Epilogue" each night on Channel 7. The formation of a Christian Television Association has been discussed. A Radio and Television Committee has been appointed by the Assembly to deal with all Audio-Visual work. (Rev. E. H. Thorpe, Convener.)

#### Tasmania

No report to hand.

From the foregoing, it will be apparent that advantage is being taken in each State of the opportunity offered in Television of presenting the Christian message to large numbers of people who might otherwise be out of reach of the Church. Through the activity of the Christian Television Associations in the various States, and through the work of the Christian Television Association of Australia, a very real effort has been made to present programmes of consistently high standard. It is imperative that the Church as a whole should be alive to the opportunity presented to it, and that this work should not be hindered by lack of interest or lack of finance.

The N.S.W. move towards the establishment of a Department of Information may be of interest to other States, and it is suggested for serious consideration that the integration of all kinds of Public Relations activities under one Department may be a desirable objective.

Tribute should be paid to the service that continues to be given in the visual education field by the Australian Religious Film Society, and its

facilities are again commended to congregations throughout the Commonwealth.

Finally, it should be emphasised that the various kinds of work undertaken by the several audio-visual committees are all means of communicating the Gospel. While films and film-strips perform an essential function in the education of church members and Sunday School children, the mass media of radio and television stretch out far beyond the walls of the church, and go right into the homes of many thousands of people who have no association with the Church, and thus provide a means of communication previously unparalleled in the Church's history. Here is a missionary enterprise that should have the full support of the whole Church.

This Committee, acting pursuant to the instructions of the Assembly, in sponsoring the establishment of the Christian Television Association in each of the States and as a Federal body, now feels that the time has come for this Assembly to extend the terms of reference, with regard to television, sound broadcasting and audio visual activities in all fields.

It is hoped that the terms of reference will be extended in the following ways:

1. That authority will be given to the Committee to represent the Presbyterian Church of Australia in discussion with the Broadcasting Control Board, Australian Broadcasting Commission and any other similar television, sound broadcasting or audio visual education authority.
2. In order that the Committee may adequately exercise its functions and responsibilities, that the Assembly will authorize the Finance Committee to meet the travelling expenses of members for a maximum of one meeting per annum of the Committee or its Executive.

KEITH W. BURTON, Convener.

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#### AUSTRALIAN CAPITAL TERRITORY, Appeal for Extension in (Min. 49)

The Commission, consisting of the Presbytery of Canberra and the N.S.W. Home Mission Superintendent, was appointed in 1959 to make an appeal through State Assemblies for Church Extension in the Australian Capital Territory.

As the Commission commenced its work it became obvious that a good response to an appeal for funds could not be expected since all states had their own extension problems. This clearly meant that the Church in Canberra should take the view that it would pay for its own buildings. This still meant that large sums of money were needed to begin work in new areas.

An approach was made to the N.S.W. Corporate Trustees and the Victorian Board of Finance through the G.A. of A. Finance Committee to set up a fund from which Canberra Churches could borrow at interest rates. The Victorian Board was unable to make money available for such a fund since the A.C.T. appeared to be outside its ambit.

Meanwhile the Trustees in N.S.W. guaranteed a bank loan of £6,000 for St. Ninian's Church and later on did the same for St. Aidan's. Both of these churches were strong enough to have some money in hand and to be able to undertake loan payments. It is expected that future parishes will have less to start with and will require bigger loans.

The Commission believes that the basic needs of the Church for buildings in the A.C.T. will be met provided loans can be secured from banks under the guarantee of the Presbyterian Church.

The Commission therefore suggests that the G.A.A. Finance Committee be asked to assist A.C.T. congregations to secure loans for initial buildings.

W. H. IVES, Clerk on Canberra Presbytery.

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#### BENEFICIARY (Min. 74)

The particular needs for improved provision has been met by some action by the several States, whose funds are as to their existence and action, entirely independent of each other. While commendable action has been taken in the stronger States, the problems of lack of reciprocity remain and the weaker States are not assisted as they could be by an Australian Fund.

The inability to get the acceptance by all State Assemblies of the

Regulations for a G.A. of A. Fund calls for a new survey with a view to overcoming the barriers to acceptance by all States. Conference of representatives of State Committees to deal with co-operative action and to assist in progress to an Australian Fund is needed. It is a fundamental weakness of the G.A.A. that it is unable except in a very limited field, to originate matters which are in the interest of the whole Church. The Convener met with the General Secretary and the convener of the Congregational Church Committee which has made some progress in forming an Australian Fund. This is of much interest to us and the cordial exchange of information is appreciated.

A matter related to Beneficiary provision i.e. Long Service Leave has been raised in three State Assemblies, it would be advisable to recommend to all States the adoption of Long Service Leave with basically similar provisions and reciprocity between them from the inception of a scheme. Some Church workers other than ministers are not provided for or are not adequately provided for, some consideration could be given to the formation of an Australian Provident Fund for Church workers other than ministers.

A. M. CLARK, Convener.

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### BUSINESS

The Business Committee considered the questions of the sitting time of the Assembly, the limitations of speeches, the ordering of the business and the submission of Notices of Motion and makes consequent recommendations in the proposed deliverance.

In accordance with the implied intention of the 1959 General Assembly (B.B. 1959. Min. 13(3)), the Committee, believing it to be its business, submits for appointment as the second Clerk of the Assembly the full-time Clerk of the N.S.W. Assembly, the Rev. Colin M. Dyster, the present Convener of the G.A.A. Business Committee. Should this nomination meet with the approval of the House it will be necessary to fill the office of Business Convener. The Committee nominates the Rev. L. Farquhar Gunn, the present Acting Junior Clerk, to fill this office.

A change in the structure of the Business Committee for the better functioning of the Committee and, therefore, of the Assembly is also recommended. The present Committee feels that the Business Committee of the State within which the General Assembly is appointed to meet, under the convenership of the Business Convener appointed by the General Assembly, is the most appropriate Committee for this purpose.

The Business Committee seeks leave to meet at the rising of the House from the morning sederunts on Thursday, Monday and Tuesday.

COLIN M. DYSTER,  
Convener.

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### CANBERRA

#### AUSTRALIAN CAPITAL TERRITORY (Min. 48)

The Presbytery of Canberra is able to report splendid progress in the work and witness of our Church within the Australian Capital Territory.

There are now four parishes in the city area which minister in a population of 52,000 people of which 5,383 set themselves down as Presbyterians in the 1961 census. 44% of the population are under 21 years of age. In view of this fact the communicant membership of the four parishes, about 1,000, seems to prove that good work has been done.

Within nine years the population of Canberra will be doubled so that by 1970 there will be 100,000 people in the city, half of them in a satellite city which is being developed now. The Home Mission Department of N.S.W. is alive to the challenge of those nine years ahead and have already, on the advice of Presbytery, selected one site with a provisional request for two more.

A splendid area has also been reserved in the Cotter Valley, ten miles from the city, for a Fellowship conference centre.

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

The War Memorial Hall of the National Church has now been completed at a cost of £29,000 and the pipe organ has been thoroughly renovated and a new console added at a cost of £1,900. Assistance has been given to two of the recently-established parishes.

The question of the completion of the National Church came before the Presbytery this year but members decided that no action should be taken in view of the clamant demands of Church extension both in Canberra and throughout the Commonwealth.

On 10th May, 1960, the Rev. Hector Harrison completed twenty years of service as minister of the Church of St. Andrew. In view of this the congregation gave him six months' leave of absence which enabled him to visit Palestine at Easter, the United Kingdom and Europe.

#### **St. Columba's. (Rev. Brian K. Burton, B.A.)**

This congregation carried through a successful Stewardship Programme in 1959, which allowed the planning of a new Church.

In 1961, the new Church was completed and opened, and the congregation started to use a new spiritual home after 35 years spent worshipping in the original hall. The new Church, which cost £15,000 is a contemporary attempt to interpret Presbyterian worship.

The development of the congregation has continued at a constant pace, with Stewardship, Lay Evangelism and Parish Life Conferences.

After pioneering the development work in new areas of the north side of Canberra, this Parish has now been confined to settled areas and is already an established suburban parish.

#### **St. Ninian's. (Rev. William H. Ives B.A.)**

This parish came into existence in 1959 and now over 300 families are associated with the work. There are 100 Communicant Members, and 250 children attend the two Sunday Schools.

The Church of St. Andrew assisted the parish in its first two years of existence by providing a manse and £300 p.a. Subsidies from the N.S.W. Home Mission Department and Maintenance of the Ministry Committee reached £860 p.a. (£430 from each) but by systematic reductions the parish expects to be self-supporting during 1963. This possibility exists because of Stewardship promises amounting to £10,000 over a three year period.

The historic Church of St. Ninian (1873) is still used for worship. Its stonework was repaired recently and further renovations will be carried out soon. A new hall was erected at a cost of £11,300 and was opened on July 1st, 1961. This building is used for senior Sunday School, evening worship, and other activities. It is still necessary to rent Government Schools for other Sunday School work.

St. Ninian's had the privilege of piloting the work of the new parish of St. Aidan's, Narrabundah-Red Hill from September, 1959 to April, 1961 when St. Aidan's became a Special Charge.

#### **St. Aidan's. (Rev. Jan Alblas.)**

St. Aidan's Church, serving the suburbs of Narrabundah and Red Hill, was declared a Special Charge on 1st April, 1961. Prior to this the parish was part of St. Ninian's Charge and services were commenced in September, 1959. Attached to St. Aidan's parish also are the developing suburbs of Watson and Hackett in North Canberra forming a Church Extension Area. The first full time minister of St. Aidan's was ordained and inducted on 12th October, 1961, and services and Sunday School are held regularly in the Red Hill School Hall.

The parish has shown a very rapid growth and has now already nearly 150 families connected with the congregation and 70 communicant members. A Stewardship Programme in March, 1962, was a great success, the amount of £9,350 having been pledged over the next three years. The first building, a new Church Hall costing £10,000 was completed in July and gives the parish its first permanent home.

St. Aidan's Church gratefully acknowledges the financial assistance of the N.S.W. Home Mission Department and N.S.W. Maintenance of the Ministry Committee towards the stipend; the contribution of St. Andrew's Church, Canberra, towards the Manse rent; and gifts from St. Stephen's Church, Sydney, and the Lloyd Bequest towards the Church Hall building.

In conclusion we might say that the work of St. Ninian's and St. Aidan's particularly has been strengthened by the transfer of people from all States and Territories of the Commonwealth.

The foresight of the Church in providing from its resources for a ministry to the new areas has meant that the Church in the A.C.T. has been able to keep abreast of development. Presbytery desires to express its appreciation to all who have assisted in the growth and development of our Church in the National Capital.

WILLIAM H. IVES, Clerk of Presbytery.



## CHRISTIAN EDUCATION (Min. 151)

In presenting this report the members of the Board express their deep gratitude to Almighty God for the guidance given over the past three years.

### 1. Personnel

The Rev. D. M. Macrae resigned from the Board when distance prevented his regular attendance at the executive meetings on his moving to Sale; his place was taken by the Rev. H. Perkins of Gardenvale East. The Rev. J. M. Young finding that his duties at the Theological Hall prevented him from attending the executive meetings resigned and the Rev. Dr. D. R. Merritt was appointed in his place. When the Rev. K. D. Pearson was appointed Assistant Director he resigned his membership of the Board, but the New South Wales Assembly made no nomination to the Board, so his place remained vacant. The Rev. E. H. Vines who had been one of the most faithful and loyal members of the Board since its inception in 1926 was not re-elected at the last Assembly. The members of the Board recorded their appreciation of his services.

### 2. The Directorship

The present Director occupies a dual position. He is the Director of the Board of Christian Education and the Presbyterian Editor and Manager of the Joint Board of Graded Lessons of Australia and New Zealand. For ten years he has been the Executive Manager of the Joint Board.

In 1951 the Assembly followed up the recommendation made to the Assembly in 1945 that the two positions should be separated. The Rev. E. C. Day was appointed Associate Director and his priority was the work of the Joint Board. The Assembly then instructed its Board to appoint a Federal Director whose priority would be the work of the Presbyterian Board.

Applications were called for the latter position, but before the appointment was made it was found that the financial position of the Board was such that two salaries could not be paid without running further into debt. The Rev. E. C. Day undertook the work of two Boards getting what assistance was practical. So in 1954 the Assembly terminated the office of Associate Director and that of Federal Director and appointed Mr. Day as "a Director of the Board of Religious Education". By 1958 it was evident that the growth of the work of the Joint Board with its increasing circulation and new publications necessitated some change in the directorship. The Board feeling that it would be interpreting aright the mind of the Assembly sought to restore the plan of 1951 and called for applications for a Federal Director. There was no suitable applicant and so it approached the 1959 Assembly and asked for an Assistant Director. The Board approached the Rev. K. D. Pearson of Ballina, N.S.W., himself a member of the Board, who after some time agreed to accept the appointment. He commenced his duties on November 1st, 1960. This has been a most fortunate appointment. It had been expected that Mr. Pearson would give almost his whole time to the Presbyterian Board work, but again a very large increase of the Joint Board work assigned to the Presbyterian Church meant that he had to give much time to the Joint Board editing of material.

The Board therefore recommends that the Assembly should grant it leave to appoint a Presbyterian Director of the Joint Board of Graded Lessons. The Methodist General Conference will appoint a Methodist Director of the Joint Board, and the two will be Co-Directors carrying out the work assigned by the Joint Board to the Presbyterian and Methodist Churches respectively. It also recommends that on the retirement of the present Director next year that the present Assistant Director should become Acting Director of the Board of Christian Education until the termination of his appointment in 1965, and that the Board should call for applications for the position of Federal Director in time to have a name to place before the Assembly at its meeting in 1965.

It is recommended that the salary of the Director of the Joint Board and the Acting Director of the Board of Christian Education be £1,700 per annum with provision made for a suitable residence; the appointment of the Joint Board Director terminates in the first instance on December 31st, 1968.

### 3. Finance

The amounts distributed by the Board to the Departments of Christian Education in Australia and New Zealand were £10,454 (1959), £10,566 (1960), £11,585 (1961). The latter amount was distributed as follows:—New Zealand £3,829, Queensland £1,370, New South Wales £2,475, Victoria

£3,396, South Australia £288, Western Australia £227. Tasmania receives its share through Victoria. The amount invested in the Joint Board at June 30th, 1962, is £11,833. The House Reserve stands at £6,500. In 1959 and 1960 the Board made grants to the Western Australian Council for Christian Education (the equivalent of the Committee on Christian Education in other States) of £450 each year.

The terms of settlement for the Assistant Director included a house allowance of £300 per annum. It was decided that the Board should help the Assistant to get his own house and certain arrangements were entered into which were for the advantage of both the Board and the Assistant. In granting a loan, the Board is well covered by a Decreasing Temporary Assurance taken out by the Assistant on his life.

#### 4. The Overseas Study Fund

Two grants of £200 each have been granted to applicants. The Rev. D. Erickson carried out studies at Princeton; the Rev. A. L. Hewitt undertook studies at Union, New York.

#### 5. Staff Research Fund

While provision had been made for grants for ministers studying overseas in the subject of Christian Education, no provision had been made for the Board's own officers to study and observe overseas. To remedy this the Board established a Fund and in 1960 set aside £700; to this was added a grant received from the estate of the late W. G. Alexander of £250 to enable the Assistant to attend some special conferences in U.S.A., and then in 1961 the further sum of £800 was added. This probably will cover the expenses of the Assistant Director whilst overseas.

#### 6. The Assistant Director

It was considered advisable for the Assistant Director to proceed overseas to Europe and the U.S.A. while the present Director is still in office. He will observe specially the publication work being carried on by the Presbyterian Boards and also make contacts that will be helpful in the future. Mr. Pearson left Melbourne on May 5th, 1962, and amongst many other appointments will attend conferences at "Agape", the Youth Centre of the Waldensian Church, at Bossey, Geneva, and especially the Theological Education Seminar and the Institute being conducted by the World Council of Christian Education and Sunday School Association at Belfast from June 30th to July 21st. He then crosses to Canada and the U.S.A. where he takes part in many conferences. He returns to Melbourne on November 5th.

#### 7. Director's Stipend

In 1957 the Rev. E. C. Day was appointed Director of the Board of Religious Education at a stipend of £1,250 with house or house allowance and "with the same variations that apply from time to time to the basic stipend of the Presbyterian Church of Victoria". At that time this was the basis of payment of Assembly appointees of the Victorian Church. Since this date, however, the basis of payment of Assembly appointees of the Victorian Church has been altered and the Board has brought the Director's stipend into line with the alterations, so that the present basis of payment to the Director is £1,650 with house allowance and cost of living adjustments..

#### 8. Change of Title

In 1957 the Assembly approved the change of title of the Board from "Board of Religious Education" to "Board of Christian Education". It has since been discovered that this change of title, which involves alteration to the Articles of Agreement, has not been sent down under the Barrier Act. The Board now asks the Assembly to send the change down under the Barrier Act.

The Board also considers that the time has come to review the regulations governing the Board, Articles of Agreement, Article 156 (IX. a-e), and requests the Assembly for authority to bring these up to date in consultation with the Code Committee.

#### 9. Retirement of Director

The present Director, the Rev. E. C. Day, B.A., B.D., is due to retire from the Board at the end of 1963. Mr. Day, a previous Convener of the Board, was appointed Director in 1951 and has rendered outstanding service. He came to the Board at a time when both the Board and the Joint Board

were going through a very difficult period. Through his utter devotion, his sound business knowledge, his understanding of the work of Christian Education and his far sighted vision, he has been instrumental in completely transforming the work of both the Board and the Joint Board of Graded Lessons. This has been achieved only because of Mr. Day's sacrificial devotion of all his time and talents to the cause of Christian Education in Australia and, in particular, to the work of the Board and the Joint Board. At the time of his appointment the sales of Joint Board materials were £55,000 with a circulation of 3,300,000. Today they are £170,000 and 6,470,000 respectively.

During these years, largely through Mr. Day's efforts, there has been a complete re-organisation in administration, editorial work and despatch, with a distinct improvement in all publications.

The Board considers that a tangible token of appreciation should be given to Mr. Day and asks the Assembly for authority to pay him, upon his retirement, six months' stipend.

#### 10. Publications

##### **"The Meaning of Church Membership"**

This book is to be placed in the hands of those preparing for Church membership. It has been prepared by the Assistant Director and tried out by him in a class arranged for by the Convener. The Board will subsidize it, so that it can be sold for 2/6d. When the Assistant Director returns in November, one task awaiting him is to prepare notes and procedures for those conducting communicant classes.

##### **"The Record"**

The circulation of this magazine after decreasing for a number of years increased a little during 1956 and 1957. During the latter year the number of copies sold each month was on to 7,000. Decline has again set in despite the special efforts put forth by the Secretaries of the Board of Missions, and in 1962 the sales for the month of June were Queensland 1043, New South Wales 791, Victoria 3,060, South Australia 402, Western Australia 370, Sundries 77 = 5,743. The Board is grateful to the Board of Missions in sharing the deficit which for 1961 was £376.

##### **"The Book of Family Worship"**

The sales of the 1962 edition were about 69,500. Presbyterian 61,507, Church of Christ 3,555, Methodist 2,686, Congregational 1,750.

##### **"The Christian Education Sunday"**

The Orders of Service have been provided each year by the Board and find acceptance. The Board found it necessary to make a small charge of 15/- per hundred to help reduce the cost of production. Over 50,000 copies are sold each year.

##### **"The Year Book"**

The appointment of the Rev. H. M. Rolland to the Joint Board of Graded Lessons meant that he was unable to cope with the editing of the "Year Book", so the 1960-61 edition was edited by the Rev. J. C. Foyster. The book continues its usefulness to the whole Church, especially to those engaged in departmental work. The scope of the sales is limited and costs are increasing, so that it becomes necessary to charge 7/6d for the 1962-63 edition.

##### **"The Christian Educator"**

For long the Board has felt the need for a closer contact with ministers, missionaries and deaconesses. It desired to bring before them the new trends in Christian Education, so that they might try them out. It was also concerned that so many are not aware of the Board's publications. It has been decided to issue "The Christian Educator" every six months. The first issue was in February of this year and was well received. It will in future be distributed through the State Departments of Christian Education.

##### **"Basic Documents on Presbyterian Polity"**

At the request of the College Committee the Board agreed to publish a book on polity. It contains the First Book of Discipline, 1560 (abridged), the Second Book of Discipline, 1578, the Barrier Act, 1697, and the Scheme of Union, 1901. But the book has also valuable introduction and notes by the Procurator, Mr. F. Maxwell Bradshaw, M.A., LL.M.

**“The Mission and Message of the Church”**

As requested by the last Assembly the Board published the Report of the Committee on the Mission and Message of the Church which had been presented by the Rev. G. A. Beatty. It has disposed of some 2,500 copies.

**11. Presbyterian Fellowship of Australia**

The Executive of the Commonwealth Council located in Western Australia completed an excellent three years' work when holding the Commonwealth Conference at Point Walter, Perth, at the end of 1959. Under very able leadership a new Constitution for the P.F.A. was drawn up and this was given approval by the Board. For 1960 and 1961 the Executive was located at Launceston and their work proved most effective. It came to an end with the Commonwealth Conference held in Launceston at the end of 1961. It had been decided to reduce the number of years in which the Council functioned in any one State from two to one. The present Executive is located around Canberra. The officers are:— President, Mr. Tom Holmes, Vice-President, Mr. Max Hill, Secretary, Miss Jan Moore, Treasurer, Miss Constance Franks. The next Commonwealth Conference is being planned for the end of 1963 at Canberra, if suitable arrangements can be made.

**Membership**

As each State has its own method of reckoning membership, comparison is not easy—Queensland 4,500, New South Wales 7,000, Victoria 7,000, Tasmania 267, South Australia 700, Western Australia 263. This is an increase of 1,250 since the statistics were presented to the Assembly in 1959.

**12. Ecumenical**

The Board has been represented on, and the representatives have taken an active part in, the work of the Australian Council of Christian Education, the Australian Christian Youth Council and the National Youth Council.

**13. The Joint Board of Graded Lessons of Australia and New Zealand**

The Board consists of 12 members six appointed by the Presbyterian General Assembly and six appointed by the Methodist General Conference. The Presbyterian members are the Rev. G. A. Beatty, E. C. Day, L. F. Gunn, D. McK. Jones, D. R. Merritt and K. D. Pearson, with the Rev. E. C. Day as Presbyterian Editor and Manager. On his removal from Melbourne the Rev. V. F. Hadley resigned and the Rev. D. R. Merritt was appointed by the Presbyterian Board in his place.

**Managership**

Following paragraph 2 of this report relating to the appointment of a Presbyterian Director of the Joint Board, our own Board has been anxious that the detailed management of what has become a large business concern should not be undertaken by future directors. This was recognized by the members of the Joint Board and they have proceeded to appoint a Business Manager. This is Mr. H. D. Morton, A.C.A., who has served the Board so effectively for the past 13 years. An appointment which gives very much pleasure to the Presbyterian members of the Board. This has meant an alteration to titles, and instead of Executive Manager and Editor-in-Chief, the two denominational appointees will be known as Presbyterian Director and Methodist Director, the two being Co-Directors. These two plus the Chairman will now form an Executive of the Board.

**Circulation**

In 1963 there will be 21 graded publications of which 7 are monthly and 14 four-monthly. In 1951 the circulation totalled 3,300,000 and in 1961 6,700,000. The percentage of sales in 1961 was Presbyterian 47.2, Methodist 52.8. In 1958 it was 46.7 and 53.24 respectively.

The percentage of Presbyterian partners retail sales were.—

	1958		1961		Australia only	
	1958	1961	1958	1961	1958	1961
New Zealand . . . . .	31.1	33.3	Qld. . . . .		18.6	17.4
Queensland . . . . .	12.8	11.6	N.S.W. . . . .		31.5	32.1
New South Wales . . . . .	21.7	21.4	Vic-Tas. . . . .		43.8	43.8
Victoria-Tasmania . . . . .	30.2	29.2	S.A. . . . .		2.8	3.7
South Australia . . . . .	1.9	2.5	W.A. . . . .		3.3	3.0
Western Australia . . . . .	2.3	2.0				
	100	100			100	100

## Curriculum Conference, 1961

The most significant event during the past three years was the holding of a Curriculum Conference in Melbourne, May, 1961. This was attended by representatives of the Departments of Christian Education from the various Australian States and the Dominion of New Zealand.

The main recommendations of the Conference accepted by the Joint Board involve:—

- (a) the bringing of a Fixed Syllabus, but the lessons and studies to be re-edited each time they are to be published. The syllabus is to have a three year cycle and is to commence in 1968 in order to give time to prepare a syllabus and to try out in selected schools before actually printing.
- (b) the appointment of a Curriculum Research Officer to arrange for and to co-ordinate the work that needs to be done to produce an effective Curriculum for 1968 onwards.
- (c) the Bible Class literature to be so arranged that it takes in the 13-year-olds — the High School age. This means separate publications for the 13, 14 age group and for the 15, 16, 17 age group. So from next year instead of "Discovery" there will be published three times a year "Venture" for the younger group and "Horizons" for the older group. The Highway series which has also been meeting the needs of those 18 and over will be replaced by the Roadbook series. These will be books consisting of an average of eight studies on one theme and published one each four months. They will be kept in stock.
- (d) that a Parents' Paper be issued four times a year in order to make a closer link between the church, school and home. It will be a four page quarto and priced at 6d. per annum posted. This will enable the schools to obtain quantities at a very reasonable rate.

Unfortunately despite advertising and making approaches the managers have been unable to obtain the services of a Curriculum Research officer.

## The International Bible Reading Association

For long enough the Board has had inquiries for daily scripture readings plus notes to be inserted in the magazines, but there was neither the Board nor the staff to carry out such work. In the end the Board agreed to become the Australian agent for the I.B.R.A. literature. This literature has the commendation of the Presbyterian and Methodist Churches of New Zealand and through them there are very large sales. The agency commenced with the literature for 1962 and the result has been a demand for the literature far beyond the expectations of the Board or of the London Committee.

## The Constitution

It has been necessary to make certain alterations to the Constitution which was approved by the Assembly in 1951, these mainly concerned what would be termed regulations. In the present Constitution these regulations have for the most part been removed as they dealt with the day to day working of the Board. There are no major changes in the Constitution which has the approval of the Joint Board, the Presbyterian and the Methodist Boards, and now comes to the Assembly. The Methodist General Conference does not meet until next May.

### Constitution

#### 1. Name

The title of this partnership between the Presbyterian Church and the Methodist Church shall be "The Joint Board of Graded Lessons of Australia and New Zealand".

#### 2. Objects

The objects of the partnership shall be:—

- (a) To provide Christian Education literature and other teaching aids for the children, youth and adults of the Presbyterian and Methodist Churches of Australia and New Zealand, and for such other Churches as shall desire to use such literature and teaching aids.
- (b) To provide helps for teachers of all grades of the Sunday Schools and Bible Classes and for parents in their homes.
- (c) To issue such other publications in the field of Christian Education as may advance the interests of the Kingdom of God.

All such literature and publications shall be in harmony with the doctrines of the Presbyterian and Methodist Churches, and shall be available for general sale.

### **3. Members**

All matters concerning the preparation, publication and sale of the literature and aids specified in the objects of this partnership shall be directed and controlled by a committee of twelve members; such committee shall hereinafter be called "The Board".

**Appointment.**—(a) Six of the members of the Board shall be appointed by the General Assembly of the Presbyterian Church of Australia, and six by the General Conference of the Methodist Church of Australasia.

**Tenure.**—(b) The members of the Board shall hold office from the date of their appointment until the next regular meeting of the General Assembly or the General Conference. They shall be eligible for re-appointment.

### **4. Chairman**

The Board shall elect from its members a Chairman who shall hold office for six years. He shall have a deliberative as well as a casting vote. He shall be eligible for re-election. In the case of a vacancy, the Board shall elect a new Chairman for the unexpired period of the existing term of office.

### **5. Co-Directors**

The business and editorial arrangements pertaining to all publications of the Board shall be supervised by two Co-Directors, who shall be chosen from members of the Board, one of whom shall be appointed by the General Assembly of the Presbyterian Church of Australia and the other by the General Conference of the Methodist Church of Australasia.

### **6. Executive Committee**

The Chairman and Co-Directors of the Board shall be the Executive Committee of the Board, and direct and supervise its activities between the regular meetings of the Board.

### **7. Finance Committee**

The Board shall appoint a Finance Committee which shall advise the Board on all matters of the Board's finance and shall deal with such other matters as may be referred to it by the Board. The Presbyterian Co-Director shall be Convener and Secretary of the Finance Committee.

### **8. Editorial Panel**

The Board shall appoint an Editorial Panel consisting of the Chairman, the two Co-Directors, and four other members of the Board. The Methodist Co-Director shall be the Convener and Secretary of the Editorial Panel.

### **9. Other Committees**

The Board shall have power to appoint such other Committees as shall be deemed necessary from time to time.

### **10. Departmental Editors**

The Board shall, on the nomination of the Editorial Panel, appoint editors, when necessary, for the editing of departmental literature.

The departmental editors shall be appointed triennially, but their appointments shall be subject to review each year, and they may be removed from office at any time on the recommendation of the Editorial Panel.

They shall be under the supervision of the Presbyterian Co-Director or the Methodist Co-Director, as determined from time to time by the Board.

The departmental editors and contributors to the Board's literature shall, so far as is practicable, be appointed in equal numbers from the Presbyterian and Methodist Churches.

### **11. Officers**

The Board shall have power to appoint a Business Manager and such officers as may be necessary. The duties of such appointees shall be determined by resolutions of the Board.

### **12. Curriculum Conference**

For the purpose of efficiency in drawing up its curriculum for all grades, the Board shall have power to call into conference representatives of the Departments of Christian Education of the partner Churches from

all States of Australia and from the Dominion of New Zealand, each Church to have, as far as practicable, equal representation at such conferences.

### 13. Financial Agreement

All matters dealing with the financial relationship between the partners shall be subject to an Agreement drawn up from time to time as circumstances may require, and approved by the Board, the Presbyterian Board of Christian Education and the Methodist Federal Board of Education, as shall be evidenced by the signatures of the Chairman of the Board, and a duly accredited representative of the Presbyterian and Methodist Boards.

### 14. Accounts

The Board shall cause true accounts to be kept of all money received and expended by the Board and as at November 30th in every year shall have prepared a revenue account and a statement of Assets and Liabilities for submission to, and adoption by, the Board.

### 15. Bankers

The Bankers of the Board shall be the Commercial Bank of Australia Limited at Melbourne, and/or other such Bank as may from time to time be appointed.

### 16. Cheques

All cheques, drafts and bills of exchange received by or drawn upon the Bank Account of the Board shall be made, signed, drawn, accepted, and endorsed or otherwise extended, as the case may be, on behalf of the Board in such a manner as shall from time to time be determined by resolution of the Board.

### 17. Auditor

An Auditor shall be appointed by the Board from time to time to audit the accounts of the Board.

### 18. Trustees

The funds and other assets of the Board shall be vested in Trustees to be appointed by the Board, and the Trustees may operate thereon, as determined by the Board.

### 19. Termination of Partnership

In the case of a Church desiring to terminate this partnership, notice of such intended termination shall be given to the Board not less than three years before the date on which intention to terminate is to be carried into effect by the withdrawing partner.

### 20. Alterations to the Constitution

Any alteration in the clauses of this Constitution shall require a notice of motion at one meeting and the calling of a special meeting of the Board to consider the proposed alteration not less than thirty days later.

Such alteration to become effective must be carried by a two-thirds majority at this special meeting, and must be approved by the Presbyterian Board of Christian Education and the Methodist Federal Board of Education.

L. FARQUHAR GUNN, Convener.

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### CHRISTIAN UNITY (Min. 59)

The only communication from the Joint Commission on Church Union since last Assembly was received on Wednesday, 11th July, 1962, after an urgent request by the convener for a report on the deliberations of the Commission and any available documents. A meeting of the executive had been called for Thursday, 12th July, as the following Monday was the latest date for admission to the White Book. At the meeting, ten out of a possible fourteen members were present, with two apologies.

The following was presented:

#### Interim Report of the Joint Commission on Church Union

To the General Assembly of the Presbyterian Church of Australia

Since the last meeting of the General Assembly of Australia, in September, 1959, the Joint Commission has met on seven occasions, for

periods varying between three and five days on each occasion. Following its work on the Faith of the Church, it sought agreement upon the Worship and Service, the Structure and Order of the Church. The Commission has also received many comments on its first Report and on the first draft of a section of the Basis of Union. The tasks before it have therefore been formidable, especially when it is remembered that the Commission has no full-time or part-time officer, and has been completely dependent on the work and energy of those already heavily committed to other tasks in the life of their Churches.

The Assembly will therefore not be surprised to learn that the Commission has not yet completed its work. It tried hard to have its second Report and a draft of a complete Basis of Union available before the meeting of the General Assembly. This has not proved possible. It is hoped that the Report and Basis of Union will be published at the end of 1962, that they will be available for presentation to the General Conference of the Methodist Church in May, 1963, and for preliminary notice by the Executive Council of the Congregational Union in May, 1963. The Assembly of the Congregational Union will meet in May, 1964. Thus it would be convenient if the General Assembly could devise some means of dealing with the Report and Basis of Union—the simple transmission of it to State Assemblies and Presbyteries for comment—before the next meeting of the G.A.A., which (we understand) would normally take place in September, 1965. It is not for us to do more than express a hope that the period may not be too lengthy between the publication of the documents and their official discussion in Presbyterian circles.

The Commission takes the view that there is, however, no great cause for concern if there is a short time-lag between the publication of the Report and action upon it. The Commission has pursued its task along the lines laid down in its first Report, namely, that the question to be asked throughout is not 'How do we stick these Churches together as they are?' but 'What belongs to the proper life of the Church as she seeks to express her unity more fully in the service of the mission to which she is called?' To that latter question there are no simple answers, and the members of the Commission have found themselves compelled to think afresh about many difficult matters. They believe that responsible members of the Churches from which they come will also wish to have time for reflection, before coming to any conclusion about the proposal to be put before them. We therefore hope that the General Assembly will feel that it is appropriate to suggest to the membership of the Church that prayerful study be made of the documents which the Commission is shortly to issue, so that when the courts of the Church come to declare themselves on the matter they may do so in a context which is prepared for their decision.

We would draw the attention of the Assembly to the present situation with regard to membership of the Commission. In November, 1959, Professor Lloyd Gearing resigned from the Commission, and his place was taken by the Rev. A. A. Dougan, Principal of St. Andrew's College, Sydney. In February, 1961, the Reverend John Priestley retired through ill-health, and his place was taken by the Reverend Dr. W. Cumming Thom, whom the Commission had already invited to attend its meetings as an observer, as he was convener of the G.A.A. Committee on Christian Unity. The Presbyterian members of the Commission are at present, therefore, Mr. J. P. Adam, The Reverend J. C. Alexander, The Reverend Dr. Cumming-Thom, The Rev. Principal A. A. Dougan, The Reverend J. F. Peter, The Reverend Dr. A. C. Watson, The Reverend Professor J. D. McCaughey (convener). The alternates on whom it has not been necessary to call are The Reverend Hector Harrison and Mr. R. S. Byrnes. Without wishing to appear presumptuous, we would suggest that it would be advantageous if most of the members of the Commission could be re-appointed in order to complete the work. The task of the Commission in the next few years will presumably be to receive comments on the Draft Basis of Union so that a final version can be submitted for the decision of the Churches concerned.

J. D. NORTHEY, A. H. WOOD, J. D. McCAUGHEY, Conveners.

The report was received and discussion ensued.

(1) Concern was expressed at the absence of any revised statement on the Faith of the Church, as requested by the 1959 Assembly. (Blue Book 1959, Min. 90, Clause 4.) State Assemblies and Presbyteries had discussed the first statement, and comments sent to the Federal convener had been forwarded to the Joint Commission, and it had been hoped that between



December, 1960, and the present date the Commission would find time to revise the statement in the light of such comments and criticisms.

(2) Concern was also expressed by several members at the absence of a fuller report and a Draft Basis of Union. They indicated a sense of frustration at the three-year silence, and the apparent intention to allow the Assembly to pass without any knowledge of the contents of the two documents at present in the hands of members of the Commission and dealing with the structure of the Church and the Basis of Union. This was considered a slight to the Supreme Court of the Church. It was agreed that the Joint Commission be informed of this feeling, and urged to arrange for these documents, possibly revised at the August meeting of the Commission, to be prepared for submission to the Assembly; or failing such a submission, to forward a supplementary report to be produced as a White Paper and presented to the Assembly.

The executive will arrange another meeting as soon as further information is received from the Joint Commission and will report to the full committee before the Assembly meets.

W. CUMMING THOM, Convener.

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#### CODE COMMITTEE (Min. 102, 120)

##### Definition of Relationship between the Board of Missions, Presbyteries and State Assemblies (B.B. 1959, Overture IV, Min. 109)

The committee has considered the reference in consultation with the Board of Missions, when it was agreed that the relationship between the Board of Missions and Courts of the Church and of ordained missionaries to the Assembly and presbyteries of the States wherein they operate were correctly stated as follows:

"Ministers are ordained and inducted and are thereby granted certain rights, responsibilities and privileges. In the case of ministers in pastoral charges which is the normal sphere of a minister, such rights, responsibilities and privileges are exercised and enjoyed under the jurisdiction of the presbytery and the Assembly. Such jurisdiction is direct both in respect to ecclesiastical status and to ministerial service.

"In the case of ministers serving in Church institutions within the 'bounds' of the Australian Church—such as colleges, theological halls, departmental executive offices, chaplaincies, etc., the status remains directly under the presbytery, but the service is in some measure controlled by the governing bodies of the institutions or committees concerned, in most cases they being answerable direct to the Assembly.

"Missionaries appointed to service outside the 'bounds' of the Australian Church are in a category somewhat similar to those serving in the Church's institutions, but with important additional variations from the normal pastoral pattern.

"Recognising this, the framers of the Constitution of the Presbyterian Church of Australia provided for the creation of a Board of Missions and expressly declared that such Board would act for the whole Church with full responsibility for the control, management and administration of 'missions to the heathen', such phrase being generally interpreted to mean missions to groups and peoples outside the 'bounds' of the Australian Church. This position was re-affirmed by the G.A. of A. in 1945 and 1948 and subsequently also by resolutions of all State Assemblies.

"In effect, the constitution of the Australian Church and the legislative actions of its Federal and State Assemblies, clearly lay down that the appointment of missionaries and the control of their service is the express responsibility of the Board of Missions.

"Their ecclesiastical status remains a matter under the jurisdiction of their related home presbytery and Assembly.

"When under the leading of the Holy Spirit, a Licensed Ordinand or an Ordained Minister agrees with the Board of Missions to engage in the Church's missionary service among the Aborigines or overseas, the Board, acting as the appointed and authorised agent of the Australian Church, makes an appointment in the name of the Church subject to the approved regulations and under the ongoing direction of the Board. Such appointment has always been regarded as acceptable to presbyteries in lieu of a Call for ordination or induction purposes.

"On the request of the Board of Missions and under formal intimation to the presbytery of the appointment of a missionary, the presbytery has

accepted the Board's written advice as a document equivalent to a signed Call and has proceeded to ordain and induct, or to induct the appointee as a 'Missionary to the Aborigines' or a 'Missionary to Korea' or a 'Missionary to New Hebrides' or otherwise as the case may be. Such induction has always established for the missionary within the presbytery concerned, the same ecclesiastical status as would have been his had he instead, been inducted to a charge within the bounds of the presbytery. Thereafter the presbytery and Assembly alone have jurisdiction over the ordained and inducted missionary's ecclesiastical status. (Here the Code Committee would draw attention to the paragraph of its report to the Assembly in B.B. 1959, p. 112: 'Traditionally, ordination giving general status, was not without induction . . . presbytery.')

"The presbytery however, cannot exercise jurisdiction over the missionary's service as such must be exercised beyond its 'bounds' and is expressly vested in the Board of Missions by the laws of the Church.

"If then an ordained missionary wishes to appeal against any circumstance which affects his ecclesiastical status he does so through his presbytery, most likely in consultation with and aided by the Board of Missions. If he wishes to appeal against any circumstance which has to do with the nature, scope or conditions of his service, he makes reference through his Field Council or direct to the Board of Missions with right of Petition to the G.A. of A. where provided by the law of the Church, his presbytery or his State Assembly can make an approach or requests to the Board of Missions on matters concerning a missionary's service, or proceed by reference, petition or overture to the G.A. or A., presumably consulting with and informing the Board of Missions on all such purposes.

"In actual practice, because the Courts of the Church and the Board of Missions are all functioning parts of the same Church labouring in a common purpose and with a common objective, the Board of Missions has endeavoured to work fully with presbyteries and State Assemblies in all matters affecting the Church's Missions and her missionaries."

It was agreed that the responsibility and authority were integrally related and could not be separated; that co-operation would be served as it was clearly recognised that within the procedure and practice of the Church there exist two related but distinct spheres:—

- (a) a presbyterial system composed of sanctioned charges in which the rights and privileges and duties of ministers follow from induction "ad vitam aut culpam";
- (b) a system outside the parish-presbytery system operating within defined bounds, in which ministers are "appointed or commissioned" on a contractual basis; the responsibilities and privileges contained in their service being accepted by their agreement at the time of their appointment.

It was also agreed that ecclesiastical status and discipline within both "systems" are not in question, being subject to the presbytery in which ministers and missionaries held their membership and who had set them apart; that difficulty usually arose where questions of status (a presbytery matter) and conditions of service and administration (a Board matter) were confused; that appointments of a contractual nature are not to be confused with a Call followed by induction to a parish and that the limits of rights, privileges and duties were therefore different; that presbyteries, local station and field committees and councils could recommend action and it was only if all these resources failed that a petition or reference to the G.A. of A. need be undertaken.

#### Re-Marriage of Divorced Persons (A.B.B. 1959, Overture VI, Min.126)

The General Assembly in 1959, recognising that Commonwealth legislation regarding divorce would supercede that of the States and raise problems of interpretation of the law of the Church with respect to the re-marriage of divorced persons, instructed the Code Committee to consider the questions on this matter raised by Overture VI from the Presbytery of Melbourne South. The relevant Assembly Regulations are 215-217. Divorce laws, now uniform for the Commonwealth of Australia, require the amendment of these Regulations.

According to the Westminster Confession, which is, subject to slight amendments not here relevant, the Subordinate Standard of the Church, the only grounds for divorce are adultery and wilful desertion.

Relating this to the Federal Act, ministers of the Presbyterian Church of Australia would not be entitled to re-marry persons whose marriages have been dissolved by the Courts on grounds set out in Section 28 (c) (d) (f) (g) (h) (i) (j) (k) (l) (m) (n) of that Act. In fact, the present

Regulation 217 expressly forbids such re-marriages. Ministers are entitled to re-marry "innocent" persons who have obtained divorce by regular procedure on the grounds set out in Section 28 (a) and (b).

The real difficulty remains that of determining who is an "innocent" person obtaining a divorce. Regulation 216 is expressly concerned only with cases of desertion. Furthermore the term "obtained" seems to suggest that ministers are restricted to requests made by a Petitioner or Counter-Petitioner. Only such a person can properly be regarded as having "obtained" a divorce. Clearly if a minister is satisfied that a successful petitioner on the grounds of a respondent's desertion is in fact the "innocent" party, in consenting to re-marry such a person on request, how does he determine the question of innocence?

The courts are, themselves, often inadequately informed, where suits are undefended. These cases are presented ex parte and, if respondents were required to give evidence, it might turn out that the Petitioner was equally guilty or more guilty of causing the break-up of the marriage. The minister will usually be in a worse position than the Court, as he will normally not have seen the affidavits presented to the Court or heard the oral evidence. He could, no doubt request to see a copy of the affidavits and perhaps ought to do so, if he considers that circumstances warrant it. The normal procedure would doubtless be to accept the Court's finding, unless he has any grounds to believe that the Court has been misled — a difficult decision for him to reach.

A resolution of G.A.A. 1957 B.B. Min. 164 requires the minister proposing to re-marry divorced persons (inter alia) to make enquiry about Church membership and to consult the parish minister if the person is a member of another parish. Such consultation might, of course, give him grounds for doubt regarding the innocence of the applicant. In many cases, however, he will not be in possession of such information and in such a case can hardly be held blameworthy in accepting the Decree of the Court as sufficient.

More difficult cases exist where the applicant has been the respondent in the proceedings. Regulation 216, as here interpreted, does not expressly enjoin the minister to remarry a person in such circumstances. How can he be satisfied that the person held by the Court to be guilty of the matrimonial offence is really innocent? There may, of course, be such cases, but a minister with his limited opportunity and perhaps capacity for investigation should be very sure of the facts before he can feel justified in re-marrying. It is suggested that, if he comes to the conclusion that a respondent is, in fact, the innocent party, he is not in fact precluded from re-marrying the applicant. Regulation 216 does not necessarily cover all cases where a minister may re-marry; it is a positive statement that in certain cases he may properly do so.

Where the marriage of the person seeking remarriage has been dissolved on the ground of such person's adultery, the minister would be much wiser normally to accept the Court's findings even in an undefended case. The Court requires strict proof of this ground and, on account of the moral obligations attaching, it is difficult to think any responsible person would allow the case to go by default.

**Constitution of Presbyterian Church of Australia Overture VII (B.B. 1957 p. 183) and the related Minutes (36, 37, 38 B.B. 1957); (B.B. 1959, Min. 128(7))**

The General Assembly in 1959 (Min. 128(7)) instructed the Code Committee to give consideration to Overture VII (B.B. 1957, P.183) and the related Minutes (36, 37, 38 B.B. 1957) and to overture or report to the next meeting of the Assembly.

The committee has endeavoured to carry out this instruction which posed some very difficult constitutional problems. It has come to the decision that it is not in a position to proceed by overture but rather by report with specific recommendations for action by the Assembly in an endeavour to break the impasse.

The committee had before it four prepared documents, as follows:—

- (a) Powers of change in the Constitution of the Presbyterian Church of Australia ( by the Procurator, Mr. F. Maxwell Bradshaw).
- (b) Proposals to amend Articles iv and xii (by the Law Agent, Mr. J. P. Adam).
- (c) Pattern for Constitution of a Presbyterian Church of Australia (by the Clerk, the Rev. G. Ross Williams).
- (d) Power to unite with other Churches (by the Procurator).

It became apparent as the discussions continued that even if there were possible ways of transferring powers of Government to the General Assembly of Australia (and this was not determined) the question of powers within the Basis of Union to enter into union with other Churches was so complicated; fraught with difficulty, and carried within it the possibility of schism within our own Church through many protracted legal issues; that it could not serve the end desired and give honour to the Lord of the Church.

In the discussion it became clearer that the primary course of action was for the State Assemblies in concert with the General Assembly of Australia to seek to put our own house in order quite apart from the issue of Church union, while at the same time clearing the way should ultimately the courts of the Church be called upon to make decision on the issue of union with other churches.

To do this it would be necessary to initiate action at the State Assembly level for Corporate Union of the six State Churches in place of the present Federal type of union, thus forming the Presbyterian Church of Australia, the General Assembly of which would have the supreme functions of such a court with regard to government as well as its existing function with regard to doctrine, worship and discipline, while Synods would replace our present State Assemblies.

The basis of union designed to bring into being a Presbyterian Church of Australia whose General Assembly had such autonomy would of necessity include powers to change the subordinate standard where at present those powers are questioned by some (e.g. the content of the Declaratory Statement) and would also incorporate the power to enter into union with other branches of the Christian Church on an approved basis, subject to due and proper safeguards.

In an addendum to his second paper the Procurator states:

"If it is desired to have a single Presbyterian structure throughout the whole of Australia, or to increase the power of change contained in the constitution of the Church, or both, in my opinion the preferable course would be not to attempt to achieve the desired result through the existing constitution, but to frame an entirely new constitution for which ultimately Parliamentary sanction would be sought: In saying this I am not of course to be taken as expressing a view either way as to the desirability of such action—that is a matter of policy. I merely state what I consider legally expedient should the State Churches desire this step."

This would not be simple to accomplish but it is within the realm of possibility. This is an approach that finds unanimity within the Executive of the Committee and it is believed that it would commend itself to the Church generally.

#### **Overture XIV (B.B. 1959, p 207, Min. 156)**

The committee is of the opinion that to amend 127, Article of Agreement (iii) as proposed by the overtureists, would infringe the rights of the State Assemblies in the election of their representatives and that the hypothetical situations referred to in the premises of the overture could be met by a request to presbyteries to take these into consideration when electing their representatives to the General Assembly of Australia.

#### **Revision of "Procedure and Practice" (B.B. 1959, Min. 128(8)).**

The sections of the code book setting out the procedure and practice of the Church, as revised and issued by the committee in 1950 are in need of complete revision which would entail much labour and expense. The more immediate and urgent need is for such revision and alteration of the Standing Orders of this Assembly as would contribute toward common procedure and practice in all State Assemblies and the General Assembly of Australia. The committee has accordingly revised the Standing Orders and distributed the draft to State Code Committees with a view to their criticisms and suggestions and for approval of the completed revision by the General Assembly and is Overturing the General Assembly to take the initial steps to achieve this.

#### **Church Extension in Capital Territory**

The Code Committee dealt with the reference in G.A.A. Blue Book, 1959, Minute 204, shortly after the meeting of the Assembly. The committee notes that—

1. Overture V, B.B. 1957, p. 181, was fallen from (Min. 225);
2. The Canberra Executive was discharged (Min. 234, 5).

and is of the opinion that, in consequence, the work of guiding and directing Church Extension work in the Australian Capital Territory became the responsibility of the Presbytery of the bounds which was invited to report on the work to each meeting of the General Assembly and that the responsibility of the Home Mission Department of the N.S.W. Assembly is limited to disbursements of funds for Church Extension work within the Australian Capital Territory from the C. D. Lloyd Bequest and other sources.

**Returns to Remits G.A.A. B.B. 1959, Mins. 128 (2), (5a, b), (5c), (5d).**

The six State General Assemblies have replied. All have approved all remits except the General Assembly of South Australia who disapproved the remit under Min. 128 (5c) (Addition to Rule 127).

It is assumed that these Assemblies acted under the requirements of Barrier Act procedure and approved the remits in the light of a majority of their State presbyteries having approved. On this assumption, which we hope is a correct one, we recommend the enactment of the legislation **remitted.**

E. W. S. BISHOP, Convener.

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#### COLLEGE COMMITTEE (Min. 45)

The College Committee desires to report as follows upon activities under its supervision since the 1959 Session of the General Assembly.

##### Supply of Candidates

Within the past three years there has been a considerable improvement in the total number of candidates forthcoming from all sources, but, as the following comparative figures indicate, this development has been uneven, for whilst there has been a phenomenal growth in Victoria, there has been a slight decline in Queensland and Western Australia.— 1959—205 (N.S.W. 68; Queensland 39; Victoria 86; W.A. 12); 1962—258 (N.S.W. 83; Queensland 35; Victoria 131; W.A. 9).

##### Course of Training

The ultimate ideal, in conformity with general Presbyterian standards, is to aim at making our Theological Halls post-graduate institutions, a preliminary to which is that accepted candidates be matriculants. As a small step in the direction of this preliminary it is recommended that the age under which matriculation be required be raised from twenty to twenty-three years, which is simply a return to the requirement of the regulations prior to 1953.

Under the existing regulations it is required that both Hebrew and Greek be studied in the Faculty Course, it being further stipulated that the first year shall include Hebrew which may subsequently be discontinued on the recommendation of the Faculty with the approval of this Committee. Experience has indicated that, whilst it is frequently desirable to commence the study of Greek in the first year, with many candidates initiation into two languages in the preliminary year is too exacting. It is therefore recommended that the position be made more elastic and that accordingly the regulations be altered so that one Biblical language be required in the preliminary year and that the course include at least one year in Hebrew.

It is further recommended that for the convenience of candidates submissions for the Polity Examination be made either in the fifth or sixth years (sixth only at present), but that, to simplify the work of administration, these, whilst they may be prepared in fourth, fifth or sixth years, be presented in the sixth year (fifth or sixth year at present). The appropriate alterations in the regulations is indicated in the deliverance.

##### Candidates over Forty Years of Age

The Committee in its report to the last General Assembly, recommended, concerning the scheme of training for candidates over forty years of age, that "this channel of recruitment be in the meantime kept open and reviewed at the next Assembly", and in accordance therewith the 1959 General Assembly, with certain amendments, re-enacted the relevant regulations. Following consultations in 1961 with the State Theological Education Committees, this Committee would now advise the General Assembly that, in its opinion the critical period in the shortage of ministers having not yet passed, the present regulations be re-enacted, and then reviewed at the next

General Assembly, with the amendment that the period of time that applicants be required to be communicant members of the Presbyterian Church prior to acceptance be reduced from three to two years, as it is considered the longer period may be unduly restrictive.

The number of candidates, received under these regulations, at present in training is 20 (Queensland 1; N.S.W. 7; Victoria 12).

### **Presbyterian Polity**

The study of the Exit subject of Presbyterian Polity has been greatly strengthened by the publication through the Board of Christian Education of **Basic Documents on Presbyterian Polity**, with introductions and notes by the Examiner, Mr. F. Maxwell Bradshaw, M.A., LL.M. This substantial publication of 100 pages, containing the text of the greater part of the **First Book of Discipline** (1560), the whole of the **Second Book of Discipline** (1578), the **Barrier Act** (1679) and the **Scheme of Union of the Presbyterian Church of Australia** (1901), makes these texts available in readily accessible form and moreover, presents for the first time an annotated text of the complex constitutional structure of the Presbyterian Church of Australia. This volume should be of considerable assistance to candidates and the Committee would express its thanks both to the Editor and Publishers.

### **Visitation of Theological Halls**

Since the 1959 General Assembly, the Moderator, the Right Rev. Dr. A. C. Watson, graciously placed himself at the disposal of the Committee to act on its behalf as visitor during his itineraries, and in this capacity he visited the Theological Halls at Brisbane and Perth. His informative and perceptive reports gave a valuable picture of the place of these two institutions in the total life of our Australian Church. The Committee would thank him for his interest and activity in the matter.

### **Theological Hall, W.A.**

The Theological Hall in Perth, under the able direction of its Principal, the Rev. Dr. F. W. R. Nichol, meets a real need in the large developing western State, having sent out ten exit men into the work of the ministry in the last four years. However, the financial position of the General Assembly of Western Australia is such that despite most careful budgeting and appeals to congregations to meet their assessments, the receipts in recent years have not reached the expected totals, with the result that the Theological Hall Committee over the past four years (the period of the present arrangements) has had an average annual deficit of £484. The Hall operates on a minimal basis, the only paid lecturer being the Principal (salary £1,350) and it is considered that a desirable budget (covering allowances for other lecturing etc.) would entail a cost of a further £1,000. For the maintenance of the existing position, extra financial assistance is necessary, and it is accordingly recommended that the contribution of £200 per annum from the General Assembly (hitherto raised through the General Assembly of Australia Sunday) be raised to £500 as set out in the proposal of the Deliverance.

### **Relevant Powers of Presbyteries**

The General Assembly of 1959 in sustaining an Overture from the Presbytery of Melbourne East referred the question raised in the Overture as to the relevant powers of Presbyteries to this Committee to report, after consultation with State Theological Education Committees, to the next General Assembly (Min. 146). The Committee, having acted in accordance with these instructions, is of the opinion that the terms of the Overture generally fail to distinguish between admission to and removal from the Course of Training by the College Committee on academic grounds, and acceptance and cessation of candidature by State Committees on grounds which are wider than academic. Inasmuch as Presbyteries have no jurisdiction in matters of purely academic competence, the Committee considers it neither necessary nor desirable that the College Committee should, as suggested in the Overture, secure the concurrence of the Presbytery having oversight before removing a candidate from the Course of Training. Further, as to the relative authority of State Committees and Presbyteries re the cessation of candidature on grounds other than academic, the Committee is of the opinion that the nature of this relationship should be determined on the State level. The Committee, therefore, considers that no alteration should be made by the General Assembly in its regulations.

### Exit Examination

During the three year period, 1959-61, seventy-nine candidates were issued with exit certificates (N.S.W. 20; Queensland 14; Victoria 36; W.A. 9).

### Examination on the Sacraments

This examination is conducted at regular intervals for eligible home missionaries in isolated stations, the Rev. Professor G. Yule, to whom the thanks of the Committee is due, being examiner. In the last three years there have been four passes.

### General Assembly Petitions

The Rev. Messrs. L. T. Newell, W. H. Hartin, J. C. Holt, C. C. Keefer, G. S. Sasdy, C. J. Weston, R. M. Robinson, C. Wellings, and C. J. Rees, being ministers from other Churches, and Mr. H. A. Robinson, Home Missionary, completed the courses of study prescribed for them and were issued with the necessary certificates.

The petition of Home Missionary, Mr. J. H. Treloar, supported by the Presbytery of Hamilton, that he be issued the necessary certificate to enable him to be taken on trials 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 at Ormond College, Melbourne 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 R. A. Anderson (Emanuel College, Brisbane) and the Rev. Dr. J. C. O'Neill and the Rev. S. A. Goddard (Ormond College, Melbourne).

J. C. ALEXANDER, Convener.  
R. SWANSTON, Secretary.

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### DEFENCE FORCES CHAPLAINCY (Min. 126)

During the last three years the work of your Committee has been largely confined to important routine matters. The Executive met regularly to receive reports from the Nominating Chaplain to the Navy, the Chaplain-General and the Principal Air Chaplain, and to approve of the nomination and appointment of new Chaplains to the Navy, Army and Air Force.

The main portion of the Committee's report is to be found in the separate reports (included below) submitted by the Nominating Chaplain to the Navy, the Chaplain-General and the Principal Air Chaplain.

At the last meeting of the G.A. of A. your Committee was instructed 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. The G.A. of A. also authorised the Federal Executive to appoint a Senior Presbyterian Chaplain to the Royal Australian Navy.

Accordingly, your Committee continued its negotiations with the Naval Board and on 23rd March, 1960, the Secretary of the Department of the Navy advised the Convener as follows:—

"With further reference to my letter of 14th December 1959 I desire to inform you that the Naval Board has decided that as four Senior Chaplains are allowed by establishment in the R.A.N. the constitution of the Chaplains' Committee will be amended to include a Presbyterian Chaplain.

Although there is a requirement for a Chaplain to have a minimum of twelve years' service in order to become a Senior Chaplain, the above decision will permit of a Presbyterian Chaplain not of "Senior" status to be a member of the Committee."

Your Committee feels gratified that its endeavours, which are in effect the instructions of the G.A. of A., have been successful. It will be appreciated that the second paragraph of the Department of the Navy letter, quoted above, ruled out the necessity for the Federal Executive to appoint a Senior Presbyterian Chaplain to the R.A.N.

The Chaplain-General, at a meeting of the Federal Executive held on 28th July, 1960, reported that an appeal had been launched by the Chief of

the General Staff to raise £40,000 to go towards the construction of the A.I.F. Memorial Chapel at the Royal Military College Duntroon. The Commonwealth Government indicated its intention to provide £8,000. The Churches were being asked to provide, if possible, the sum of £9,000, on the suggested basis of Church of England £3,000; Roman Catholic £3,000; Presbyterian £1,000; Methodist £1,000 and the United Churches £1,000. Your Committee approved of the scheme and recommended its acceptance to all the State Assemblies. The Executive apportioned the £1,000 to be raised by the Presbyterian Church of Australia on the following State basis:—

New South Wales — £350  
Victoria — £350  
Queensland — £150  
South Australia — £50  
West Australia — £50  
Tasmania — £50

Chaplain S. C. Calder, M.B.E., has continued his fine work at Woomera Rocket Range, South Australia, where in the United Protestant Church he ministers to a composite congregation comprising Navy, Army, R.A.A.F. and civilian personnel. On 5th October, 1960, the Minister for Supply writing from Parliament House, Canberra to Chaplain Calder stated:— . .

“Early in July I visited Woomera during a tour of inspection of my Department’s establishments in South and West Australia. I was particularly impressed by the fine work being done by the Churches at Woomera, but I noticed that generally the facilities for youth and welfare work are inadequate in this growing community.

I am pleased to be able to advise you that the Commonwealth Government, with the willing agreement of the U.K. Government, has therefore decided to offer a sum of £10,000 to each of the three established Church groups at Woomera towards the establishment of youth facilities.”

Your Committee, at the request of the Queensland Defence Forces’ Chaplaincy Committee, has given consideration to the question of fixing a retiring age for the Chaplain-General. In dealing with this matter it is to be clearly understood that there is no thought in the mind of the Executive and the State Committees of dissatisfaction with the work of the present Chaplain-General for he possesses the complete confidence of all members of the Committee. When the matter of policy was raised by the Queensland Committee, the Executive consulted the Defence Forces’ Chaplaincy Committees in all States. When the replies were tabled it was ascertained that a majority shared the opinion that as the R.A.A.F. has set a retiring for Principal Air Chaplains, being on part-time duty, it was desirable to bring both the Army and R.A.A.F. into line. Accordingly, your Committee recommends that the retiring age for the Chaplain-General and the Principal Air Chaplain, being on part-time duty, be 65 years or when they relinquish full-time duty in the active Ministry of the Church, whichever is the earlier.

R. C. RUSSELL, Convener.

#### Report of Presbyterian Nominating Chaplain to the Royal Australian Navy Royal Australian Navy

R.A.N. (Full-time):

Chaplain W. J. Bates, Flinders Naval Depot. One vacancy.

R.A.N.R. Port Chaplains:

Victoria: Port Melbourne, M. S. Padman; Williamstown, F. H. Camp;  
New South Wales: Sydney, F. L. A. Schloeffel; Newcastle, C. Keir;  
Nowra (Jervis Bay), N. H. Symes  
South Australia: Port Adelaide, N. E. Key  
Queensland: Brisbane, R. E. E. Maitland  
Western Australia: Fremantle, J. H. M. Hamilton  
Tasmania: Hobart, Vacant  
Canberra: A.C.T., H. Harrison

Chaplain J. D. Ross resigned and his service terminated at the end of 1960. Chaplain W. J. Bates was transferred from A.I.M. service at Tennant Creek and commissioned and appointed to the R.A.N. on 7th April, 1961. He is serving in the Flinders Naval Depot.

A nomination was made to fill the other full-time vacancy, but was with-



drawn when the nominee was required to accept an exit-student appointment in New South Wales.

The necessary steps are being taken to fill the vacancy in the Port Chaplaincy at Hobart.

The Reverend H. N. Symes (Nowra, N.S.W.) by arrangement with Chaplain John Were (C. of E.) visits the R.A.N. College in H.M.A.S. Creswell and conducts worship in the Chapel monthly. A number of Midshipmen Cadets attend Holy Communion at Nowra, and three have been received as Communicants on Profession of Faith.

It is pleasing to report that the Royal Australian Naval Board has agreed to permit Chaplain W. J. Bates, who is not yet of 'Senior' status, to be a member of the Chaplains' Committee of the Royal Australian Navy. Chaplain Bates has been well received by the members of the Chaplains' Committee.

The Chaplaincy work done by the late Reverend D. S. Broughton at Flinders Naval Depot, whilst there were no full-time Chaplains available, was deeply appreciated.

NORMAN H. SYMES.

### Report of Chaplain General

The reorganisation of the Army was completed by the middle of 1960. In the process National Service Training was abolished. The reorganised Army includes the A.R.A. and the C.M.F. and merges these forces into two Pentropic Divisions.

The 1st Div. HQ. is in Sydney and the HQ. 3rd Div. in Melbourne.

The 1st Div. is comprised of two regular battle groups located at Holsworthy (N.S.W.) and Enoggera (Queensland), plus three C.M.F. battle groups. The 3rd Div. is comprised of five battle groups, all C.M.F. Two of these are in Victoria, and one each in Queensland, South Australia and West Australia. Tasmania Command has gone out of existence and the force in Tasmania comes under Southern Command.

The number of Chaplains in the Army has been reduced from 278 to 250 but since the reduction is spread over all Denominations the loss suffered by any one Denomination is not great. In our own case the number of postings available has been reduced from 39 to 34. A later development has given us an additional posting in N. T. Command, Darwin, so that 35 postings have been allotted to us. This figure includes our Repatriation General Hospital postings.

#### Establishments:

AHQ. (Canberra) Chaplain General H. Cunningham.

Northern Command:

Eastern Command:

Southern Command

Central Command:

Western Command:

N.T. Command: (Darwin)

#### Repatriation General Hospitals:

Senior Chaplain R. M. Park, E.D.

Chaplain R. J. Allan, A.R.A.

„ R. A. Busch

„ A. W. Campbell

„ A. R. Renton

„ R. B. McIntyre

„ J. C. Allan

Senior Chaplain J. Mallyon

Chaplain E. Hayes, A.R.A.

„ A. Soos, A.R.A.

„ J. Richardson

„ C. Dane

„ H. Durbin

„ T. Patterson

„ B. Edenborough

„ A. W. E. Seal

Senior Chaplain A. I. Absalom

Chaplain L. W. Wyer, A.R.A.

„ P. M. Roberts

„ R. Boyd

„ W. G. Pugh

HQ.

HQ.N.Comd.

5 Cadet Bn.

3 Cadet Bn.

Area Comd. Nth. Qld.

HQ.N.Comd.

HQ.TroopsN.Comd.

HQ.

S.M.E.Casula.

1 Inf.Centre.Ingleburn.

HQ.1st.Div.

3rd.Bn.R.N.S.W.Regt.

S.U.R.

7 Cadet Bn.

9 Cadet Bn.

13 Cadet Bn.

HQ.

A.Comd.Mornington.

1 R.V.R.

R.A.A.S.C.

2 Cmdo Coy.

	Vacant	3 Cadet Bde.
	Vacant	3 Cadet Bde.
"	H. L. Dunn	HQ.R.T.R.
"	E. B. Robinson	34 Cadet Bn.
Senior Chaplain	E. E. Gowers	HQ.
	Vacant	A.U.Regt.
Senior Chaplain	A. MacIver	HQ.
Chaplain	T. J. B. Diggins	HQ.
"	C. J. Leane	1 R.W.A.Regt.
"	J. A. Muir	5 Cadet Bde.
Chaplain	R. Thomas	HQ.
Chaplain	A. MacLachlan, (F.T.)	Concord (N.S.W.)
"	A. T. P. North	Heidelberg (Vic.)

#### Retirements, Resignations, Promotions

Many changes have taken place since the last report was submitted. No changes have taken place in the Senior Chaplaincies in N.Comd., E.Comd., and West.Comd. In S.Comd. the Rev. A. Absalom succeeded the Rev. W. Gilmour as Senior Chaplain and was up-graded to Chaplain 2nd Class.

In C.Comd. the Rev. J. Hartshorn succeeded the Rev. A. S. Jones as Senior. He in turn was followed by the Rev. E. E. Gowers, the present Senior. The Rev. A. T. P. North has taken the position at Heidelberg R.G.H. vacated by Rev. Norman Symes.

The following have been placed on the Retired List or the Reserve List: Revs. R. T. Joughin, A. Balmer, J. Mathers, J. Findlay, W. Gilmour, W.E. Haddrick, W. A. Fraser, K. C. Wood, C. A. Gibson, E. B. Sparks, A. J. Watt, A. S. Jones, C. D. Jacobs, A. A. Solomon, A. J. W. McAllister (to R.A.A.F.).

The Chaplains Department offers thanks and sincere appreciation for the excellent service rendered by these chaplains.

#### Character Guidance and Moral Leadership Courses

"The personal qualities which demand a high standard of conduct at all times and which inspire courage and self-sacrifice in a crisis are by nature spiritual not physical."

A Character Training Team has been appointed comprised of three A.R.A. Chaplains (C.E., R.C., and P.D.). This team arranges courses under the direction of the Chaplains General and assists in the running of them. Chaplains are called upon in the various Commands to lecture at these courses in Character Guidance and Moral Leadership. Conduct Refresher Courses and C.O.'s Hours are a regular feature of the Chaplain's work in units within the various Commands.

#### R.M.C. Duntroon Chapel

In 1959 the Camp Commandant R.M.C. Duntroon asked for the support of the Churches to help provide two suitable chapels of permanent construction. The Churches agreed to provide the sum of £9,000 toward the total cost of one building, containing two chapels, estimated at £45,000. The Federal Executive approved of our committal to the extent of £1,000, this sum to be raised throughout the Commonwealth. Victoria and N.S.W. have been asked to contribute £350 each; Queensland £150, and South Australia and West Australia £75 each.

A R.M.C. War Memorial Chapel Appeal Fund has been opened. The sum in hand (including amounts promised) is £21,947/9/0.

Queensland has forwarded its quota of £150 plus £3/3/0 from Norman Park Church. South Australia has also exceeded its quota by forwarding a sum of 76/2/1. The only other State to respond is N.S.W. with a sum of £5/14/8. The total amount subscribed by the States to date is 234/19/9. There should be little difficulty in raising the £1,000 required.

#### Consecration of Colours

The following services were held during the period under review.

S.U.R. Sydney, 1959, 12/16 H.R. Lancers, Tamworth, 1959, Toowoomba 25th Bn. 1959. Townsville 31st Bn. 1960. At the last two Senior Chaplain Park officiated.

#### Opening and Dedication of Chapel

Unity Hall, Ingleburn, has been reconstructed and renamed St. John's Garrison Chapel. The dedication took place in August, 1960.

## Visits and Special Occasions

Woomera, Central Command, 1961; Northern Command, 1960; Southern Command, 1961.

Proposed visits to Malaya and Indonesia in 1960 and 1961 were postponed because of unforeseen circumstances. This action was taken by Army.

It was my privilege to represent the Conference at the unveiling of the Kathleen Best Memorial Gates, W.R.A.A.C. School, Mosman, Sydney, in November, 1959, and at the Memorial Service for the late Governor General at St. Andrew's Cathedral, Sydney, in February, 1961.

I was invited to give the funeral address in Scots Church, Melbourne, at the service for the late Lt.-General Sir Horace Robertson in April, 1960.

## General

Since October, 1959, the meetings of the Chaplains General have been held in Canberra monthly. The Conference appointed me Chairman for the years 1962/63. My term as Moderator of the N.S.W. General Assembly proved to be a very strenuous one and to some extent interfered with my duties as Chaplain General. However, I was greatly helped by the other members of the Conference and by the Senior Chaplains, especially Senior Chaplain Mallyon of Eastern Command. Their loyalty and support gave me much encouragement. Principal Chaplain R. C. Russell did much to help me over an exceptionally busy period. This was greatly appreciated.

The Church expresses its thanks to the Senior Chaplains and Chaplains in all Commands for the excellent work they have done and for the gracious ministry exercised.

H. CUNNINGHAM.

## Report of Principal Air Chaplain

This report of the Chaplains Branch of the Royal Australian Air Force covers the period from 31st March, 1959, to 31st March, 1962.

### 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.
- (c) Chaplain A. J. W. McAllister, after previous service as a Chaplain to the Army, has been commissioned as a Chaplain to the R.A.A.F.

### Part-Time Chaplains

- (a) Those at present serving are Chaplains D. McK. Baird, J. R. Bovard, B. K. Burton, R. Crook, K. A. Fox, F. A. Lackey, T. H. Prisk, J. Reid and K. C. Stevens.
- (b) Since the date of the last report Chaplains J. F. Forrest, E.D., and K. K. Luck have been released from active duty.

### Presbyterian Establishments as at 31st March, 1962

#### Full-Time

Department of Air, Melbourne ..	} *Principal Air Chaplain R. C. Russell, O.B.E.
Headquarters Support Command, Melbourne ..	
R.A.A.F. School of Radio (Cadets), Frognall ..	
R.A.A.F. Air Trials Unit, Woomera S.A. ..	
R.A.A.F., Laverton ..	Chaplain S. C. Calder, M.B.E.
	Chaplain A. J. W. McAllister.

#### 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., Williamstown ..	Chaplain F. A. Lackey
R.A.A.F., Richmond ..	Chaplain T. H. Prisk
Queensland	
R.A.A.F., Townsville ..	Chaplain K. C. Stevens
R.A.A.F. Stores Depot, Toowoomba	Chaplain R. Crook

South Australia  
 R.A.A.F., Edinburgh . . . . . Chaplain K. A. Fox  
 Western Australia  
 R.A.A.F., Pearce . . . . . Chaplain J. Reid

**Staff Changes**

Chaplain J. F. Forrest, E.D., terminated his appointment with the R.A.A.F. on 25th July, 1960. Chaplain Forrest rendered most efficient service at R.A.A.F., Toowoomba, for a period of 9 years. He was first commissioned as a Chaplain to the Army in 1929 and at the date of his retirement had served as a Chaplain to the Defence Forces of the Commonwealth for a period of 31 years.

The R.A.A.F. School of Radio, Ballarat, was closed early in 1961 and moved to R.A.A.F. Base, Laverton. Chaplain K. K. Luck, who was the part-time Presbyterian Chaplain at Ballarat, has been placed on the Reserve with the rank of Chaplain 3rd Class. His successful ministry at this Unit covered a period of 4 years.

The Reverend Robert Crook and the Reverend James Reid have been commissioned as Chaplains 4th Class and posted to the part-time appointments at R.A.A.F., Toowoomba, and R.A.A.F. Base, Pearce, respectively.

**Promotion of Chaplains**

Chaplain K. A. Fox of R.A.A.F. Base, Edinburgh,, who has served as a Part-time Chaplain for a period of 10 years, has been promoted to the rank of Chaplain 3rd Class with effect from 9th September, 1960.

**Chapels**

The work of converting standard size huts on R.A.A.F. Units into Chapels has progressed most satisfactorily. On 26th May, 1960, the Principal Air Chaplains proceeded to R.A.A.F. Base, Amberley, Queensland, and there Dedicated one of the most beautiful Chapels of the R.A.A.F.

**Moral Leadership Courses**

These Courses continue to be a feature of the spiritual life of the R.A.A.F., as well as a grand opportunity to consolidate the work, witness and ministry of the Chaplains of all denominations. Since my last report the following Presbyterian, Methodist and Other Protestant Denomination Courses have been held:--

- 1959—At R.A.A.F. School of Radio, Ballarat, for 40 members of the R.A.A.F. serving in Victoria and South Australia.
- 1960—At R.A.A.F. School of Ground Training, Rathmines, for 40 members of the R.A.A.F. serving in New South Wales and Queensland.
- 1961—At R.A.A.F. Base, Pearce, for 40 members of the R.A.A.F. serving in Western Australia.
- 1961—At R.A.A.F. Base, Point Cook, for 40 members of the Women's Royal Australian Air Force and R.A.A.F. Nursing Service serving in the Eastern States.

**School for Chaplains**

These Schools have proved to be so successful that the Department of Air gave approval for the holding of two Schools during the period covered by this report. The fourth post-war School was held at Rathmines, New South Wales, in 1960. Those attending were the full-time and part-time Chaplains serving in New South Wales and Victoria.

In 1961 the fifth post-war School was held at the R.A.A.F. School of Technical Training, Wagga, New South Wales. Chaplains of all denominations serving in Queensland, South Australia and Western Australia attended this School. These Schools were staffed by the Principal Air Chaplains and Senior Officers of the Administrative, Medical and Provost Branches were co-opted to deliver appropriate lectures dealing with the work of the Chaplains.

**Rocket Range, Woomera, S.A.**

Chaplain S. C. Calder has continued his most successful ministry at this composite formation in South Australia. In my report to the G.A. of A. in 1954 I indicated that the Commonwealth Government had made available £7,000 to each of the three denominational groups (C.E., R.C., and Pres., Meth., O.P.D.) for the erection of three Churches. The Commonwealth Government also made available a grant of 3 blocks of land on which the Churches were to be built. The Churches have been built, dedicated and

opened. The C.E. and R.C. Churches are served by Chaplains of the Royal Australian Army and the Meth., Pres. and O.P.D. is served by Chaplain Calder. The Minister for Supply has now informed the appropriate authorities that the Commonwealth Government, with the willing agreement of the U.K. Government, has decided to offer a sum of £10,000 to each of the three established Church groups at Woomera towards the establishment of youth facilities. Since accepting the money the United Protestant Church at Woomera (Pres., Meth. and O.P.D.) has decided to build a Hall at an approximate cost of £13,000. The funds over and above £10,000 are to be raised by a type of planned giving. When this Hall is completed the United Protestant Church at Woomera will own a Church and Hall second to none in the Commonwealth.

### General

The Department of Air's interest in, and support of, the work of the Chaplains' Branch of the Royal Australian Air Force leaves nothing to be desired, and should be a measure of profound satisfaction to the General Assembly.

During the period covered by this Report I have visited all States of the Commonwealth where Presbyterian Chaplains are serving.

At meetings of the Federal Executive, the Nominating Chaplain to the Navy, the Chaplain-General and myself discuss all aspects of common policy affecting the three Services, and these discussions prove invaluable.

I express my thanks to all serving Chaplains, both full-time and part-time, for their continued loyal and successful service. I would also like to add my appreciation of the helpful and willing co-operation extended to me by members of the Federal Executive and Conveners of the State Defence Forces Chaplaincy Committees.

R. C. RUSSELL, Principal Air  
Chaplain (Presbyterian).

20th March, 1962.

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## ECUMENICAL (Min. 164)

### Mission and Unity at the World Level

The Third Assembly of the World Council of Churches was held in New Delhi, India, in November-December, 1961. A world-wide preparation for this meeting was encouraged by the W.C.C. and by many national Councils. For this purpose a study book, "Jesus Christ, the Light of the World", was written. It was used extensively in Australia at youth conferences, congregational Bible study groups and, on a large scale, by the Presbyterian Church of Queensland, culminating in their first Kirk Day in September, 1961.

The New Delhi Assembly was notable, first of all, for the merging of the International Missionary Council (formed in 1910), and the World Council of Churches (formed in 1948). The coming together of these two organisations of inter-Church activity in the areas of mission and unity is a great forward step. It is well to recall that the modern ecumenical movement took its rise from the first International Missionary Conference, held in Edinburgh, in 1910. This, in turn, gave inspiration to the leaders of the world conferences on Faith and Order and Life and Work, held during the twenties and thirties, and these again were the means of bringing the Churches together in 1948 at Amsterdam to form the World Council.

These developments will profoundly affect the internal structure of our own Assembly organisation. Some preliminary conversations have been held about what is required, and especially about the relation between the Board of Missions and the Ecumenical Committee, but it is obvious that a great deal of fundamental thinking must be given to the new situation in which God has placed us. Since the Third Assembly took as its theme, "Unity, Mission, Service", it becomes evident that our common calling as Churches will increasingly be set within this context.

More than twenty Churches were admitted to the World Council at the Third Assembly, churches as different as the Russian Orthodox and the Pentecostal Church of Chile.

The basis of membership had been under discussion for some years and the Assembly adopted the following as the new basis:—

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of one God, Father, Son, and Holy Spirit."

**Australian Representation at New Delhi:** The General Assembly gave this Committee the responsibility of choosing our four delegates to the Third Assembly, and the Committee carried out the task faithfully. Among the many people nominated, the following were chosen: Miss C. Ritchie, Victoria; Mr. R. D. Wilson, Western Australia; Professor J. F. Peter, Queensland; the Reverend James M. Stuckey, New South Wales. Since, however, Professor Peter in the meantime had accepted an appointment in the Australian Broadcasting Commission, and Mr. Stuckey found himself committed to urgent work for the Board of Missions, it was necessary to appoint two others in their stead. The Committee sought nominations from Queensland and New South Wales, with the result that the Moderator of the State Assembly in Queensland, the Reverend W. Trafford Walker, and the Convener of the Christian Unity Committee in New South Wales, the Reverend Dr. W. Cumming Thom, were appointed.

In addition to these four delegates, two others attended New Delhi, as consultants. They were Professor J. Davis McCaughey, who was invited by the W.C.C. to be Secretary of the Commission on Faith and Order. He is now a member of the Working Committee of that Commission. The Reverend Frank Engel, who had just been appointed Secretary of the National Missionary Council of Australia, was asked by Bishop Lesslie Newbegg of the International Missionary Council, to attend New Delhi, which he did, and he is now a member of the Central Committee of the W.C.C.

The increasing place being given to Australians in the Committees and Commissions of the W.C.C. raises the matter of their travelling expenses to meetings overseas. It is gratifying when some of our members are asked to serve the world-wide Church, but it is clear that the Assembly will need to match privilege with responsibility. We therefore are suggesting that the Committee be given authority to consult with the Finance Committee from time to time so that when representation is considered desirable, the necessary travelling expenses should be paid.

#### Mission and Unity at the Australian Level

In February, 1960, there was held in Melbourne under the auspices of the Australian Council of Churches the first National Conference of Australian Churches. More than 500 delegates, appointed by the member Churches, attended the Conference, which was held in the colleges of the University of Melbourne. It was generally agreed that the Conference marked an important step forward in ecumenical encounter and conversation in this country. Arising out of the Conference came a large number of resolutions, some of which the A.C.C. has already put into effect. Notable among these was the strong desire for an Ecumenical Institute in Australia along the lines of the one in Bossey, Switzerland. So much progress has already been made that a group of Commissioners is at work under the chairmanship of Dr. J. R. Darling. Considerable financial support has been given, and it is anticipated that before long "Australian Frontier" will become a new instrument in the hands of the Churches of our country, encouraging them to reach out beyond all the frontiers. The Conference had the benefit of the leadership of distinguished visitors from overseas, from Europe and Asia. The Chairman of the Conference was the Moderator-General, the Right Reverend A. C. Watson.

A number of Consultations have been held between members of the National Missionary Council of Australia and the A.C.C., but while considerable progress has been made, there is as yet no merging of these two organisations. However, the general participation of the Australian Churches in the East Asia Christian Conference is bringing our Mission Boards and missionaries closer together. Both officially and unofficially the contacts between the Churches of Asia, Australia and New Zealand are increasing very rapidly.

The Council of Churches in Indonesia invited a delegation from the Australian Churches to visit them in the second part of 1962. Eight men and women, ministers and laymen, are to visit Indonesia in October.

The Resettlement Department of the A.C.C. has continued its large operations under the skilled direction of the Honourable J. J. Dedman, assisted by a most devoted staff. In 1960, 13,000 people were settled by the W.C.C. throughout the world, one-third of these being brought to

Australia. Homes for aged white Russian refugees have been established at Healesville, Victoria, and Strathfield, New South Wales.

The Inter-Church Aid Department in 1960 channelled £116,000 for designated projects of the W.C.C. in many places throughout the world, and it is pleasing to report that this amount was increased in 1961 to £125,000.

In these and in other ways it becomes clear that national and world councils are servants of the Churches. They enable the Churches to do—together and efficiently—what they desire to do. Another example is in the area of international affairs. The Churches Commission for International Affairs is located in Canberra and includes a number of well-informed members, some of whom hold high office in the National University and in the Government service. Their recent report on the dispute between Holland and Indonesia has proved of great value to Church leaders and others who seek reliable information and try to make judgments, informed by Christian insights.

Immigration has also continued to be one of the major activities of the Australian Council through its special department. A Consultation of 40 delegates from all the member Churches was held in Toorak, Melbourne, July 11-13, 1962, at which there was a general review of the effects of the post-war migration policy, and consideration of the role of the Church in this vast enterprise.

Since its inception the Council has been known as the Australian Council for the World Council of Churches, but after lengthy and thorough discussion it was decided that it was appropriate now to call it simply the Australian Council of Churches. This decision became operative at the Annual Meeting in February, 1961. The Right Reverend A. C. Watson was elected President in 1961, and again in 1962, and will hold office until the Annual Meeting in February, 1963.

#### Mission and Unity at the State Level

This Committee is not directly concerned with activities within the several States, but we note that there has been a considerable development in the last three years. A sign of this has been the appointment in each of the six States of Secretaries for the State Committees.

The developments so briefly indicated at each level of Inter-Church activity bring before our notice the need for appropriate financing by both the State Assemblies and the General Assembly.

#### Finance

The Presbyterian Church of Australia is now involved in the support of the work of Inter-Church Councils at three levels. It is highly desirable that the several Assemblies and the General Assembly itself should be given a clear understanding of this triple obligation.

##### (1) The World Council of Churches (office in Geneva, Switzerland).

The General Assembly has made an annual contribution to the W.C.C. in 1960-61-62 of £625, in accordance with the resolution of the 1959 Assembly. A letter has been received by the Moderator-General from the General Secretary of the W.C.C., Dr. W. A. Visser 't Hooft, dated 12th April, 1962, in which he says, inter alia:

"The Assembly (New Delhit) resolved 'that the Assembly request all member Churches to make an increase of at least 47% in contributions to the General Budget, beginning in 1962; and that the Assembly recognising that an increase of 47% will not be adequate to cover the total proposed expenditure budget, call upon each member Church to give serious consideration to the adequacy of its present contribution in relation to its size and economic strength and to the giving of other member Churches and, where appropriate, to make an increase greater than the 47% increase requested of all member Churches.'"

The Committee has given serious considerations to this request, has made a comparative study of our contributions with those of member Churches in other countries, and realises that an increase of 47% does not represent our financial strength compared with some member Churches. The Committee is aware, however, that with our present Federal-State relationships it is possible to increase such contributions only by request, through the Finance Committee, to the State Assemblies. The Committee therefore, with regret, is recommending that our contribution be increased by only 50%.

## (2) The Australian Council of Churches (office in Sydney).

When the Australian Council was formed sixteen years ago all the executive work was done on a voluntary basis. At that time the member Churches agreed to accept assessments for necessary expenses, our own being £198 per annum. This has continued to be the official assessment of the Presbyterian Church. The work of the Council, however, has continued to expand year by year, not because the Council as such seeks to undertake more activities, but because the member Churches look to it as the means whereby things can be done together. Consequently the budget has grown. At each Annual Meeting the Council has given most careful attention to its growth and on each occasion the Presbyterian representatives have scrutinised every item, since our common desire has been that the work should be done as economically as possible. It can be claimed that it is so done. Twelve years ago, in the first period of expansion, the World Council of Churches Fellowship was instituted. The Fellowship now includes some thousands of well-wishers in all the Churches, whose annual individual subscriptions are £1/10/-. The income from this source is now over £7,000. The Council, however, still requires £7,500 to meet expenses.

This amount is raised from "contributions", mostly from local congregations and member Churches. The means vary greatly as the member Churches have different methods of budgeting. At a meeting of the Committee in February, 1961, it was agreed that the Moderator-General should be asked to write a letter setting out these facts, to each of the State Assemblies, with the suggestion that each should assume responsibility for an appropriate proportion of our giving by way of "contribution". The response was most satisfactory. The Committee, however, is of the opinion that the ad hoc basis of making contributions should cease. In April, 1962, we advised the Finance Committee of our intention to propose that the contributions in future be made through the Finance Committee of the G.A.A. This Committee of course will require authority to ask for more from the State Assemblies, since there is no other source of income for the work of the G.A.A.

ALAN C. WATSON, Convener.

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## FINANCE (Min. 24, 72)

The Finance Committee reporting to the Assembly of 1959 invited attention to the serious financial position then developing with prospect of a worsening situation in the event of the Assembly deciding to hold meetings biennially and not triennially.

The steeply mounting costs of a General Assembly demanded that the position should be seriously regarded. The warning note sounded by the Committee had the desired effect and during the period, 1959/1962 the financial outlook has greatly improved due to the decision of the 1959 Assembly to increase the annual assessments on State Assemblies and to revert to triennial meetings.

The Finance Committee now reports that the finances have been stabilised and that the prospects in this field are brighter. If the next Assembly meets in 1965 this satisfactory position should be maintained.

The principal items of expenditure for the period 1959/1962 are shown hereunder. Figures for the preceding biennial period appear in brackets:—

**Travelling Expenses of Delegates:** Assembly, £3,076 (£2,645); Committees, £2,204 (£696).

**Hospitality for Assembly Delegates:** £2,887.

**White and Blue Books:** £1,297 (£1,215).

**Moderatorial:** £1,200 (£800).

**World Council of Churches:** £594 (£396).

**World Council of Churches (Geneva):** £1,875 (£810).

**Loss on Year Book (3 years):** £536 (£237).

Travelling expenses of delegates who will be attending this Assembly were determined by the 1959 Assembly, vide Minute 155(2). The Committee recommends that no variation be made in the scale for the next Assembly. **Hospitality for Delegates**

Hospitality on the basis of bed and breakfast was provided for all delegates requiring same attending the 1959 Assembly. This innovation was well received and appreciated. A similar arrangement holds for this



Assembly. Although the cost of hospitality for the 1959 Assembly amounted to £2,887, no change is contemplated for the next Assembly.

**Honoraria to Assembly Officers**

It is recommended that the scale approved by the 1959 Assembly be the same for the 1962 Assembly, viz.:

Clerk . . . . .	£100
Junior Clerk . . . . .	£50
Convener, Business Committee . . . . .	£50

Contributions to the Australian Council of Churches, the Geneva Central Office, the World Presbyterian Alliance and the Federal Inter-Church Migration Committee were paid as approved. It is recommended that similar payments be made for the ensuing triennial period.

**Travelling Expenses for Members of Committees (Vide Rule 185, Constitution and Procedure and Practice)**

The Regulation provides for payment of travelling expenses to a limited number of members of certain Standing Committees attending special meetings. The Regulation reads:—

“The College Committee, the Board of Foreign Missions, the Home Mission Committee, and the Committee on the Reception of Ministers are empowered to select a fourth at their number to attend special meetings of said Committee in, say, the month of March: and the proportion of travelling expenses of such delegates of Committees is met from the same source and in the same manner as the expenses of the delegates of the General Assembly.”

There is no provision in the Regulations for payment of travelling expenses to members attending special meetings of other Assembly Committees.

It is evident that it would be quite impracticable and financially prohibitive for all Assembly Committees to hold special meetings between Assemblies even on a strictly limited basis. The payment of fares and/or hospitality for delegates from distant parts of the Commonwealth to a convenient centre for special meetings could not be met from the existing assessments on State Assemblies.

The question of travelling expenses for delegates attending special Committee meetings has been raised by certain committees and may be introduced at the Assembly.

**General Assembly of Australia Sunday and Assembly Capital Fund**

The Assembly of 1951 approved the creation of a “Federal Assembly Capital Fund” to which contributions were invited. A later Assembly (1954) declared the Sunday in each year immediately preceding July 24th as “General Assembly of Australia Sunday” in commemoration and observance of the inauguration of the General Assembly of Australia on July 24th, 1901, and inter alia, invited congregations to contribute to the Capital Fund created by the 1951 Assembly. The first call on the Capital Fund is a yearly contribution of £200 to the Church in Western Australia for assistance in training the Ministry in that State.

Over the years, 1955/1961, Assembly Sunday has been observed by many congregations, but the financial response to the capital fund appeal has not been highly successful. The amount at credit of the fund to date is £3,490, a net increase of £1,632 over the figure at 1st July, 1959.

The Finance Committee has given consideration to the matter and is of the opinion that the capital fund appeal, if to continue, should be pursued on a different basis. The adoption of Stewardship and Church Advance Programmes by many congregations has ruled out appeals being made for specific objects as such appeals are held to conflict with prior commitments of congregations.

The Finance Committee, recognising the value and necessity of an Assembly Capital Fund, recommends that in place of the annual appeal to congregations a small increase in the assessments on State Assemblies, say, £1,000 yearly, distributed as follows:—

Victoria . . . . .	£360	
New South Wales . . . . .	£350	
Queensland . . . . .	£175	
South Australia . . . . .	£50	
Western Australia . . . . .	£40	
Tasmania . . . . .	£25	
		£1,000

The Committee further recommends that the continued observance of G.A. of A. Sunday be encouraged and Ministers invited to give support and commend the observance to their congregations. The payment of £200 from the capital fund to the Church in Western Australia, to operate as before.

#### Year Book Deficit

The annual loss on the Year Book continues and averages approximately £178. The loss is a charge on the Assembly Fund.

#### Assembly Expenses

A budget prepared on the basis of information now available and in anticipation of the next Assembly meeting in 1965 indicates that the cost of the 1962 Assembly and providing for all known running expenses during the ensuing three years period will be in the vicinity of £17,000/£18,000. Travelling and hospitality expenses for delegates attending this Assembly are estimated to require £6,000/£7,000.

The Committee recommends that the next Assembly meet in Sydney in September, 1965.

J. A. MORRISON, Convener.

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#### FIRE INSURANCE (Min. 84)

As reported last Assembly, it would seem that the establishment of a Fire Insurance Scheme covering all risks throughout the Commonwealth is still neither practicable nor acceptable. All States in varying methods seem to handle satisfactorily their own insurance business, nor has there been any pressure from any State for an Associated Australia-wide Federal Scheme. No doubt all States could profit by an interchange of valuable experiences, and this merging of ideas and methods should be encouraged.

Meantime, there is no positive proposal for a federal plan.

VICTOR CLARK-DUFF, Convener.

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#### IMMIGRATION (Min. 168)

Since the war, Australia has developed more rapidly than at any time during its history, and an important contributing factor has been the success of our post-war immigration programme. Of our total population of 10,750,000, more than 1,700,000 had arrived by June, 1961; but these figures alone do not indicate the great expansion that has taken place in which immigration has played a vital part.

During the financial years, 1958 to 1961, the migrant intake exceeded the set annual target of 125,000; but, while the target for 1961/62 remained the same, there was a reduction in the number of arrivals. This was due to the Government's financial restrictions, and to the limitation on the admission of unskilled workers because of the lack of employment opportunities for them. Except when unskilled persons were personally sponsored, priority was given to skilled workers and to the dependents of people already here; but with the removal of the credit restrictions and the resulting stimulus given to industry, it is predicted that there will be an increased flow of new settlers to Australia.

The target for the year ending 30th June, 1962, was to comprise 65,000 assisted and 60,000 full-fare migrants. Assisted migrants were to be made up of 34,500 British with an equal number of non-British, including 3,000 refugees; and it was expected that there would be an additional 2,000 under the General Assisted Scheme from other foreign countries which would bring the intake for the year to 127,000. The actual figures relating to arrivals were not available when this report was prepared; but from information received, it would appear that the migrant intake in all States has been affected by the Government's financial policy, and the Minister (Mr. Downer), has stated that, owing to unemployment, the intake would be lower than the target set for the year.

The General Assembly in 1959 gave approval to an additional clause to our Deliverance which refers to Australia's immigration policy in regard to non-Europeans, and which requested the 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. (Minute 189, clause 10.)

Your Committee has given consideration to this request and would respectfully submit that, the first part of the clause is both inaccurate and misleading, and that the second part requests the Committee to perform an almost impossible task without specific guidance. The following statements, we think, bear out this submission, which are made after consulting the Commonwealth Department of Immigration, the office of the Consul for the United States of America in Melbourne, the Trade Commissioner for Canada in Melbourne, and after studying a paper entitled, "A Review of Selective Restrictions on Migration", prepared by Professor Brinley Thomas of Cardiff for the International Conference on Migration in Switzerland in 1961. The Convener attended that Conference, and had discussions with representatives from India, Africa and Asia on migration problems.

### Australia's Immigration Policy

It should be remembered that this is a matter in which both the Government and Opposition are in agreement; and that any major departure from it would be strongly opposed. It is evident, however, that some aspects of Australia's policy are not sufficiently known. "To describe our immigration policy as 'White Australia,'" says Mr. Downer, "is misleading, because it imparts an innuendo of racial superiority which is absent from our natural attitude to foreigners. Since the war, Asian visitors and students have been encouraged to come to Australia, and have been welcomed here. We like them, respect them and have genuine feelings of amity towards them. Within our limited capacity, the Government is resolved to help them overcome some of their own formidable social and economic problems.

At present there are over 8,000 Asian students in Australia attending our Universities and other educational institutions. In addition there are more than 1,000 Colombo Plan students in Australia absorbing knowledge and Australian know-how to take back to their home countries. Furthermore, the result of the liberalising of our immigration policy in favour of Asians has benefited many of them in numerous ways.

(1) It should be noted there is now no bar against Asians lawfully admitted for temporary residence, qualifying for permanent residence and then becoming Australian citizens, once they meet certain requirements.

(2) Asian spouses and minor children and aged dependents of British subjects — whether European or non-European — who are lawfully resident in Australia and not under immigration restriction, may now be admitted for permanent residence. This, of course, includes dependents of Australian citizens.

(3) Apart from dependents, Australia admits Asians in many trades and professional categories whose presence in the community will benefit Australia generally. In addition, many Asians who seek specialised training and experience in Australia are welcomed; this includes those wishing to come here for religious reasons and those seeking specialised medical treatment. Australia also welcomes distinguished and highly qualified Asians who wish to live here. They may, along with all other lawfully admitted non-Europeans, apply for residential rights after they have established the qualifying period of residence.

(4) Over the years, the administration of our immigration policy on the entry of non-Europeans has always had regard to humanitarian considerations. For example, after the Second World War, it was decided to allow more than 800 Asian war evacuees to remain in Australia although they were not legally entitled to do so; and in recent years, hundreds of other Asians who technically lost their right to remain in Australia after being here for some time, were also granted permission to stay because their return would have meant sending them back to Communist over-run countries. Above all this, the Minister for Immigration, Mr. Downer, is constantly exercising his wide discretionary powers in cases meriting special consideration.

(5) Finally, it should be noted that the latest census figures show that there are about 30,000 non-European residents in Australia, and a similar number of part-Europeans. "On these points," says Mr. Downer, "critics are either ignorant or silent; but in trying to assess the wisdom of our immigration policy these facts should be carefully noted."

### Quota Systems

Regarding an annual quota system, Mr. Downer said: "The idea is theoretically attractive, but experience shows that there is much to be said for continuing as we are, and leaving untrammelled the wide

discretionary powers vested in the Minister of the day. A quota involves the idea of mathematical fixity." And he asked, "How do you apportion the numbers between Indians, Burmese, Ceylonese, Indonesians, Malays, Siamese, Cambodians and Vietnamese? Is it to be extended to the inhabitants of Red China and the people of Japan? Or do you confine it to the Commonwealth countries of Asia, rather than disperse it through the Orient? In terms of practical politics these are difficult questions to answer." And he added, "They have not been satisfactorily answered yet." "Again, if we are to introduce a quota, how large should it be? The Canadians and Americans adopted this expedient, but offer in effect merely a token figure. Further, if we are to institute a small quota, we must consider in practice how it would be filled. More likely than not, those who had lived here for several years as students would be the first to apply: it would be hard to gainsay their claim to priority. Even were the students excluded, the applicants would greatly exceed the places allotted, and so there would be a banking-up of applications which would take years to process. In the result, to 99.9 per cent. of the 1,300 million people of Asia, Australia would be a closed country; and those who may enter here now, in the aforementioned categories, would be barred from doing so by the interminable queue ahead of them. This would produce irritations and bad feelings, and the last state of our policy would be worse than the first."

#### The United States System

In the United States of America, the present regulations are based on the Immigration and Nationality Act of 27th June, 1952. This Act revised and codified all earlier legislation; and under it the annual quota for a given country, is one-sixth of one per cent of the number of inhabitants in the United States in 1920 attributable by national origin to that country. The quotas fixed under this Act come to a total of 154,657; the largest is 65,361 for Great Britain and Northern Ireland, and the second largest for Ireland (Eire).

Restriction by means of a quota may also be a method of discriminating against certain national or ethnic groups. For example, American laws give relatively large quotas to the British Isles and relatively low ones to Southern and Eastern Europe. It is possible, however, for exceptions to be made under the Displaced Persons Act of 1948 and the Refugee Relief Act of 1953, under which 209,000 persons were admitted to the United States over a period of 3 years outside the quota system. It should be noted, on the other hand, that American law also provides for four preference categories of applicants under the quota system; and there are no other means whereby preference under the quota can be obtained. Many quotas are so heavily over-subscribed that even applicants within the preference categories are experiencing a long waiting period.

#### Canada

No quota system operates in Canada, but the Government has bilateral agreements with the Governments of India, Pakistan and Ceylon, under which 300 persons from India, 100 from Pakistan and 50 from Ceylon can be admitted annually into Canada. Apart from these countries, and until quite recently, Canada's policy was one of selective immigration, similar to our Australian policy. Owing to the big drop in the number of migrants received by Canada last year and the even greater number of people emigrating, changes have been made in the immigration regulations in favour of the admission of educated or skilled coloured people. The main emphasis is on character, education, technical training and the means to maintain oneself, as the condition of admissibility. Any suitably qualified from any part of the world can now be considered for immigration into Canada entirely on his merits and ability to maintain himself, without regard to his race, colour, national origin, or the country from which he comes; and such persons may be sponsored by Canadian citizens. While this new feature in Canadian policy does nothing for the unskilled and uneducated, it is certainly an advance towards the Christian ideal of the brotherhood of man; and, it should be noted that the Australian Council of Churches which formerly supported the policy of bilateral agreements, is now considering whether we should advocate that the Australian Government adopt the new immigration policy of Canada in regard to the admission of coloured people.

#### Britain

The members of Assembly will be aware that owing to the problems experienced, the British Government has recently passed legislation to

regulate the flow of coloured people, and others, into the United Kingdom; and this has aroused considerable criticism; but the Committee has no information other than what has been given in the Press and over the Radio.

In view of all these considerations, your Committee is of the opinion that owing to the many complex problems involved, political and otherwise, the drawing-up of a detailed quota system is a matter for the Government with its experts to work out on a broad humanitarian basis; but, in view of the recent Canadian legislation which removes all discrimination based on race, colour, and national origin, the Committee believes that the Australian Government should adopt a similar policy in regard to non-Europeans — a policy which simply recognises education, technical skill, employment opportunities, and character as conditions of admissibility.

The Federal Inter-Church Migration Committee continues to function as a Commission of the Australian Council of Churches, and we ask the Assembly to authorise the Treasurer to pay our quota of £42 per annum as set out in the Deliverance.

#### **British Migrants Returning to the United Kingdom.**

Some concern has been expressed at the number of British people who return home again, and the National University, Canberra, is conducting an investigation into the reasons for this. It has been ascertained from the British Ministry of Pensions that of every 100 migrants issued with passports to Australia between 1955 and 1959, approximately 15% returned. A curious feature of the investigation was found in answers given to such questions as (1) how long were you in Australia before deciding to return? and (2) can you say what led you to the decision to return? These same questions, put to migrants on homeward-bound ships and asked again six months after their return home, varied considerably, indicating that the reasons given on shipboard varied from their real reasons. In most cases, those interviewed six months after their return realised they had made a mistake: 71% either thought they might or had definitely decided to return to Australia in the future; and 18% said they would not return. The majority of this latter group had been accommodated in hostels. Of those questioned, 26% said that housing and homesickness caused their return; 50% of the total had returned only to visit their parents, and many of these were girls who had never intended to remain in Australia but had used the assisted passage scheme to have a cheap holiday. The investigation is still proceeding. Meantime, the assisted passage scheme has been renewed with Britain for a further 5 years. Your Committee feels that there should be a migration committee in all congregations to sponsor, welcome and provide aftercare for Presbyterian migrants within their bounds.

JOHN P. CHALINOR, Convener.

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### MISSIONS (Min. 93)

#### **Introduction**

The period under review has been one of bewilderingly rapid change. Change in the staffing of the secretariat, change in the personnel on the fields, change in attitudes and relationships on the fields. Change in the emphasis on ecumenical relationships. This is a time of rapid social change; but we do believe that

“The earth is the Lord’s and the fullness thereof  
the world and those who dwell therein;”  
and remember that the Psalmist continues  
“for he hath founded it upon the seas  
and established it upon the rivers.”

We are built not for settled ease but as the ark of God’s mercy on the flooding tide as God sweeps away the wrongs of many generations.

#### **Administration**

During the period under review a fairly drastic reorganisation has taken place in the Secretariat.

Because of indifferent health the Assistant General Secretary, Rev. H. F. McDonald resigned from his position as from 1st May, 1961, and accepted a call to Hunter’s Hill. The Rev. V. W. Coombes was compelled for health reasons to resign his position as Treasurer on the 14th August, 1961, and Mr. S. G. Edenborough, A.A.S.A., A.C.I.S., was appointed from that date.

Fortunately after a brief respite Mr. Coombes has continued to come to the office for three days a week and has given invaluable assistance to the new Treasurer and the General Secretary, substituting for the latter during his itinerations and during major surgery he underwent in November, 1961.

In May, 1961, too, the Queensland Assembly agreed to ask the Board to resume administrative control of the Gulf of Carpentaria stations and this has been done, financial control passing to the Board in July and administration in October, 1961.

All these factors have prompted a fresh approach to organisation with the result the Secretarial staff now consists of the two Executive Officers General Secretary and Treasurer, with a Promotion and Literature Officer and an Assistant Accountant and secretarial assistance with a new missionary appointment, the Aborigines Field Officer who though based in Sydney will be the Missionary Liaison with all the Aboriginal Stations.

This has meant a rearrangement of office space which with the addition of an extra room and store is just sufficient. Miss Lois Becroft was until her marriage in April, 1962, to Mr. D. B. Godwin of Mowanjum, the first Promotion and Literature Officer. Miss Marjorie Walker has succeeded her. Mr. Alan Lamb is the Assistant Accountant. On 1st June, 1962, the Rev. J. B. Hartshorn took up his work as Aborigines Field Officer.

### Resignations

This Assembly marks the end of an epoch for the Board with the resignation from Treasurership of the Rev. V. W. Coombes appointed to a combined office of Secretary-Treasurer by the Assembly in 1945. He has brought to a complex task an enormous array of special gifts. He has seen the Board grow from small beginnings to a position of efficiency over a very wide and ever changing situation. His retirement, if one can call it that, still leaves him as guide, philosopher and friend to the two Executives, as he has been for 15 years to the whole group of missionaries of the Board. It also sees the retirement of three other senior members of the Board, Dr. Charles Duguid, more than 25 years a member of the Board, advocate and champion of aborigines whose advocacy led this Assembly to take responsibility for Ernabella. To this must be coupled the name of the Rev. H. F. McDonald, Parish Minister, N.S.W. Foreign Mission Secretary and Assistant General Secretary and Mr. J. A. Morrison, Chairman of Trustees of the N.S.W. Church and friend and adviser to the previous General Secretary.

### Field Visitation

The general Secretary has visited the New Hebrides four times during the period of review, once just after the disastrous Vila Hurricane (which also affected Erromanga and East Tanna), twice to attend the Assembly of the P.C.N.II. and once this year for necessary consultations with the British Administration. He visited Mowanjum in November 1960 to help make a survey of economic potential and he has visited the North Queensland area for a few days in May, 1961, with officials of the Mining Company and for a longer visit to help survey economic potential (these two visits with the Queensland Secretary, the Rev. J. R. Sweet) and again with the new Treasurer, Mr. Edenborough in May, 1962. He has been chosen to visit Indonesia with a select delegation from the Australian Churches immediately following this Assembly. Mr. Coombes surveyed the field at Ernabella in 1960. Mr. Edenborough and Mr. Hartshorn have both visited Queensland Stations and audited the books.

Such visitations are essential to keep the Board sensitively aware to the swiftly changing pattern of events and needs.

### Missionaries at the time of the report

#### Australian Aborigines

#### Mapoon, Q.

Rev. G. L. Filmer  
Mrs. Filmer  
Mr. I. MacDonald  
Mrs. MacDonald  
Miss J. Y. Maurer

Mr. K. F. Allen-Ankins  
Mrs. Allen-Ankins  
Mr. D. J. Nicholson  
Mrs. Nicholson  
Miss W. H. Gresham  
Sister J. Whalley

#### Mornington Island, Q.

Rev. D. L. Belcher  
Mrs. Belcher

#### Aurukun, Q.

Rev. W. F. MacKenzie, M.B.E., B.A.  
Mrs. MacKenzie, B.A., Dip.Ed.

Mr. T. S. Bartlett  
Mrs. Bartlett  
Miss M. F. Gillan  
Sister A. A. Cameron  
Mr. H. Kanofski  
Mrs. Kanofski

**Weipa, Q.**

Mr. J. S. Winn  
Mrs. Winn  
Mr. L. C. Heading  
Mrs. Heading  
Miss P. J. Prescott

**"Janet Thompson" Skipper**

Mr. W. Norgate

**Thursday Island, Q.**

Mr. A. MacNicol  
Mrs. MacNicol

**"Reliance" Skipper**

Mr. E. J. McInnes

**Mowanjum, W.A.**

Rev. N. S. Vawser, B.E.  
Mrs. Vawser  
Mr. D. E. Godwin, B.Agr.Sc.  
Mrs. Goodwin

**Ernabella, Central Australia.**

Rev. W. H. Edwards, B.A.  
Mr. J. H. Bennett  
Mrs. Bennett  
Mr. W. C. Elliott  
Mrs. Elliott  
Miss N. L. Nicholson  
Miss W. M. Hilliard  
Sister V. N. Ramm  
Mr. J. B. Fletcher  
Mrs. Fletcher  
Miss S. B. Hill  
Mr. K. R. Mackenzie  
Sister A. M. Job  
Miss M. S. Bain, B.Sc.  
Mr. I. V. McLeish  
Mrs. McLeish

**New Hebrides**

**Ambrym**

Rev. A. P. Dyal, B.D., B.C.E.  
Mrs. Dyal, B.A., Dip.Ed.  
Miss S. I. Layton

**Aulua**

Miss M. A. Cranstoun  
Miss J. I. Trudinger

**South and West Santo**

Rev. W. G. Camden, B.Sc.

**Technical Missionaries**

Mr. W. C. R. Byrne

**Malo-Segond**

Vacant

**Vila**

Dr. A. L. Anderson, M.B., B.S.,  
M.R.A.C.P., D.T.M. and H.

Rev. I. F. Peak, B.Sc., Dip.Ed.  
Mrs. Peak  
Rev. A. W. Blake, B.A.  
Mrs. Blake, B.Sc., Dip.Ed.  
Sister E. M. D. Boulter  
Miss S. I. McRae  
Miss G. M. Wake  
Mr. M. H. Campbell, B.A., B.Ed.  
Mrs. Campbell

**South West Bay**

Rev. J. M. Taylor  
Mrs. Taylor  
Miss L. G. Walker

**Tangoa**

Miss M. A. Williams, B.A., B.Ed.  
Miss M. K. Williamson, B.A.

**(Board of Missions and John G. Paton Fund in Association)**

**Hog Harbour**

Vacant

**Lenakel**

Rev. A. R. Peerman, B.A.  
Mrs. Peerman  
Sister N. J. Eveille (furlough).  
Sister M. E. Heard  
Sister M. S. Steel  
Miss D. O. Dyal

**White Sands**

Rev. S. J. Cooper, B.A.  
Mrs. Cooper  
Mr. N. E. Brisbane  
Mrs. Brisbane

**Paama**

Miss B. E. Gray  
Rev. G. I. Goode  
Sister A. M. Todd  
Mrs. Goode

**India**

**Sholinghur**

Miss M. F. Walpole, B.A., B.D.,  
Dip.Ed.

**Ikhadu**

Rev. C. K. Kay, B.A., B.D.  
Mrs. Kay, M.A.

**Pallipat**

Sister E. M. Wilson

## Korea

Miss A. A. McNabb, B.A., Dip.Ed.  
Res. J. S. Hazeldine, B.A., Dip.E.  
Eng.  
Mrs. Hazeldine  
Rev. A. F. Stuart, B.A., B.D., Dip.  
C.Eng.  
Mrs. Stuart, B.A., B.D., Dip.Ed.  
Miss J. Anderson  
Miss D. C. Watson  
Rev. J. P. Brown, B.A., B.D.  
Mrs. Brown  
Rev D. J. Neil  
Mrs. Neil  
Miss D. J. England, B.A., Ph.C.  
Dr. H. P. Mackenzie, M.B.E., M.B.,  
B.S.  
Sister C. M. Mackenzie, M.B.E.  
Rev. J. A. Croft, B.Sc., B.D.  
Mrs. Croft

## Papua

Mr. M. Jonker  
Mrs. Jonker

## Indonesia (West Timor)

Rev. N. C. Crowe, B.A.

## Chinese in Australia

Sydney: Rev. D. C. K. Tsai, B.A.  
B.Th.  
Miss J. G. Chew

## In Training

at all Saints College, Sydney.  
Dr. K. J. McCredie, M.B., B.S.  
Mrs. McCredie  
Sister R. R. Halford  
Miss C. Weaver  
Miss N. L. Richards

The Board of Missions in its relationships to Church Courts, Committees both State and G.A.A., Missionaries, Sessions on Aboriginal Stations and to other Churches abroad,

We state briefly the present state of such relationships and of the principles which underlie them and from which, it is hoped, answers to particular problems may be determined.

1. Relationship between Presbyteries and State Assemblies, the ordained Missionaries and the Board.
2. Problems of a Federal Church.
3. Relations of State Aborigines and Overseas Missions Committees and the Board.
4. Relations of Missionaries and Sessions on Aboriginal Mission Stations and the Presbytery nearest adjacent.
5. Relation of Scope and Function of the Board to other G.A.A. Committees particularly the Relationship to other Presbyterian Churches and to the Ecumenical Committee.
6. Relationship of the Board and its Missionaries to the Churches of lands where they serve.

### A. Basic Principles and Presuppositions

1. Authority and Responsibility are inseparable.
2. Where responsibility is lessened for one or more of the following reasons, authority to a similar extent will normally be transferred to the agency which assumes the responsibility.
  - (a) Where matters concern more than one court or go beyond the geographical boundary of the court.
  - (b) Where financing the project is beyond the capacity of the court.
  - (c) Where specialist knowledge is required beyond that normally to be found within the court or readily available to it.
  - (d) Where activity is beyond the geographical area over which effective jurisdiction of the court can be maintained.
3. Presbyterian organisation into sanctioned charges may be regarded as "normal" but to limit the activity of the Presbyterian Church to what can be so organised will result either in stultifying the ability of the church as a whole to meet emergent situations, or else will so stretch and strain terms and procedures as to make them largely meaningless.
4. For ordained Missionaries, the source of ecclesiastical status and discipline on moral or doctrinal grounds remains with a Presbytery either of the Home Church in Stages one and two (see section C below) or with the appropriate Presbytery of an overseas church in Stage three.
5. This is the basis for the traditional division of authority over ordained Missionaries as:
  - (a) Ecclesiastical Status and Discipline — Presbytery.
  - (b) Service — the Board.
6. It can be assumed that ultimately most of the Australian sub-continent will be included within the bounds of present or future Presbyteries; but



for a Presbytery to seek to include within its bounds territory over which, as yet, it can exercise no effective jurisdiction is to bring its due authority into question through neglect of responsibilities which it should not have sought to assume.

7. It is, however, essential that periodically the whole question of work within Australia of Special Agencies such as A.I.M. and A.P.E.M. should be brought under review, so as to determine which areas and activities previously committed to special agencies can and ought to be brought within the jurisdiction and control of a normal Presbytery.

8. In overseas mission service the trend, already far advanced in some areas, will be increasingly for the incorporation of the missionary task force in the structure of the indigenous church, to the point at which, for the duration of their service abroad, ordained missionaries will be subject entirely to the control and discipline of the church they serve, provision being made for the readmission to the ministry here on return to Australia.

#### **B. Matters Peculiar to the Australian Federal Church**

1. The founding fathers were convinced that "the Mission to the Heathen" was a matter for national concern and control and thus included it in the matters committed to the G.A.A. in the Articles of Agreement.

2. Up to the reorganisation of the Board of Missions for administrative control in 1945-8 state interests in particular mission areas tended to exclude interest in other fields and stations.

3. The development of National Churches abroad has led to an increasing desire by them for relations with the Australian rather than with State Churches.

4. The work amongst Aborigines (in three states) is inevitably and increasingly one which requires accurate technical knowledge, and acute financial administration and although authority is still retained by state governments, (Commonwealth in N.T.), the Board with Australia-wide experience is able to give the best advice and assistance to Governments and through the National Missionary Council to encourage uniformity of policy in relation to Aborigines, itself a matter of increasing national concern.

5. State Committees through their Aborigines and Overseas Mission Committees have a tremendous task in at least three states of tackling actively the problems of assisting fringe dwelling Aborigines to full acceptance in and of the white community. As this is a problem of integration it cannot be done although it can be assisted by the Board of Missions.

6. With Board control missionaries can be recruited from any state for any of the fields.

#### **C. The Three Stages of Mission**

Mission is fundamental to the life of the Church, indeed it is for the completion of the Church's task that the end of the age is still postponed (Matt. 24: 14) but the nature of that mission will vary with the stage of development of the new church.

1. **Mission.** In this stage the missionary went to a land, area or people where the Gospel was not known. He therefore carried not only the Gospel but authority to conduct the ordinances of the Church. As he won converts into new communities of baptised Christians, there came into being the beginnings of local church leadership and the outline of future church government. At this stage the church is dependent for its ministry of the Word and Sacraments on the church from which the missionaries came. In some state codes, provision was made for the ordination to the Ministry of Word and Sacraments of Doctors and Teachers to enable the Sacraments to be available when no theologically trained and ordained missionary was present.
2. **Church—Mission.** In the second stage, indigenous leadership is being trained, elders and then pastors are ordained, and church communities are organised into Presbyteries and Assemblies. Depending on the stage of pre-Christian social structure the advance to autonomy may be fast or slow but missionaries sent by other churches now go to and work with an indigenous church, with a gradual devolution of authority onto the shoulders of local leadership. In this stage the position of the ordained missionary becomes from the point of view of the "norm", anomalous. He belongs to two Presbyteries, being responsible to one for his ecclesiastical status and to the other for the work he discharges on the field. The oversight of his work

remains in a decreasing measure with the Board which continues to act for the G.A. of A. and under its instructions in fixing terms of settlement, housing, transport and furloughs. He is, in effect, in a position somewhat analogous to an "assessor". The anomaly is further lessened by the fact that for geographical reasons he cannot be active in two Presbyteries at one and the same time.

3. **Church.** In this stage the new church is fully autonomous, basically self-supporting and self-propagating. Missionaries come by request of the Church and are stationed and assigned to work at its desire.

Ordained Missionaries can therefore go either as licentiates to be ordained by the church they serve or will be received as Ministers of the church subject in all matters including discipline to its jurisdiction. It would appear that provision ought now to be made in our code for such transfer to and from churches in other lands and the addition of the following could meet the need when it arises:

"If an ordained missionary of the Presbyterian Church of Australia has, with the approval of the Board of Missions entered the courts of another indigenous church overseas as a full member and has been subject to their jurisdiction, he shall, upon ceasing to become subject to their jurisdiction be granted by the Board a certificate of eligibility for appointment to a charge or other office in this church following satisfactory certification by the Board of Missions to his status, record and character."

#### D. Relations of Missionaries to the Board

1. Ordained Missionaries are a comparatively small section of the total Missionary task force and although they are in a special relation to Presbyteries at home and abroad, over emphasis on their rights and privileges with consequent appearance of neglect of other missionaries is easily destructive of relationships within the group.

2. Relationships of an ordained missionary to the Board are contractual and the rights and privileges and corresponding duties and responsibilities are accepted by both parties on appointment. They are inevitably different from those pertaining to a sanctioned charge.

3. Missionaries have access to the Board through various channels. On purely personal matters this access is direct to the Board. On matters affecting other missionaries on the station or field through a station or field committee or council. These are sub-committees of the Board and submit their recommendations to the Board for consideration and action.

4. Decisions within agreed budgets are increasingly taken on the field either by the field committee or by the local church council on which missionaries represent the Board.

5. The Board itself is composed of members, many of whom are ex-missionaries, chosen from the various states and linked through State Committees to State Assemblies and Women's organisations. All members of State A. & O.M. Committees receive Board and Executive minutes.

6. Sessions, Presbyteries and State Assemblies and organisations of the church, can and often do, refer to the Board queries, problems and suggestions which are carefully considered and answered and included in Board thinking.

7. If a missionary having been unable to convince his colleagues on the field or the Board, still feels that a substantial injustice has been done, he may approach the G.A. of A. by Petition to have the matter rectified.

#### E. Relation of Sessions on Aboriginal Mission Stations

Elders on Aboriginal Mission stations are in the nature of assistants to the Missionary, they are not at that stage elders in the same sense that a man is an elder of a local church session under Presbytery. The Session of a mission station is not a session under Presbytery and therefore there, too, the relation to a Presbytery sufficiently close for practical relationships is not the same either. However there is a view expressed along the lines of thought suggested by such people as Roland Allen that leaders called out of a group of Christians by the Holy Spirit should not be regarded as inferior in any respects to leaders in more developed groups and should therefore have the same status. It would seem desirable that an aboriginal elder if he moves to a town should be able to attach himself not only to the church, which he obviously can, but also be elected to the session particu-

larly where there is a fringe of aboriginal or coloured people so that their point of view can be both understood and represented.

It would seem that further thought should be given to this matter so that persons who have given valuable leadership in the aboriginal community of a mission station can still give his contribution in the circumstances of a mostly white congregation.

#### **F. Scope and Function of the Board in Relation to other G.A. of A. Committees (See G.A.A. B.B. 1959 Min. 107 (6)).**

The work of the following G.A.A. Committees seems to impinge on each other to a greater or less extent.

#### **Christian Unity and Public Questions**

Although there is some overlap it would seem sufficient in the case of these two Committees that consultations take place when necessary and where the Board has special knowledge or experience which could materially affect proposed action or pronouncement.

#### **A.I.M.**

The principal common frontier between the Board of Missions and the A.I.M. is in relation to Aborigines who have left the Mission Stations and are working on pastoral properties or are living as a fringe to country towns.

The Board has always held that although advice should be freely available to all working with "fringe dwellers" the problem of integration was a pastoral and social responsibility of the parish or the patrol padre. It is inevitable that the number of our aboriginal people who leave the Mission Stations to seek a life beyond them will increase. There is a necessity therefore that by careful liaison the pastoral care of the people is transferred as they go out into their new life, but there will be an overlapping area while workers are employed on cattle stations for longer or shorter periods and have their home and family on the mission station.

#### **Australian Asian Relations**

It would seem that the work of this Committee must ultimately be subsumed under either the Ecumenical Committee or else the Board of Missions.

#### **Relations with other Presbyterian Churches**

Unless world denominationalism is seen as the permanent alternative to the Ecumenical Movement it must be related to it, and as the principal question at issue is shared with the Ecumenical Committee it will be dealt with there.

#### **Ecumenical Committee**

The relationship of this Committee to the Board of Missions is the one which demands the closest study. As far as ecumenical activity is concerned the Church is committed in three ways.

- (a) To unity by what might be called "Ecumenical conversation" through W.C.C. Conferences and Assemblies.
- (b) To service through Inter Church Aid and Service to Refugees where the P.C.A. pools its resources with all other member churches of the W.C.C. to meet the needs of Christians wherever they are in the world.
- (c) To Witness in what is geographically a much more limited area but is a relationship in depth to churches in a few countries, namely New Hebrides, Korea, S. India and Indonesia (Timor), to whom under God it has been our privilege to send Missionaries over the years. To this list has been recently added Papua.

Although these areas and levels of commitment have mingled in the persons involved in two or even all three of these there are church members who regard ecumenical activity as superseding the task of missions and those who are involved in support for missions who have not realised how much the climate and method of missions has altered through the growth of new national churches in the lands where our missionaries serve.

It would seem therefore that the time has come when the question of relationships between the Ecumenical Committee, the Board of Missions and the Committee on Relations with other Presbyterian Churches should be re-examined. There appear to be three possibilities.

1. The Committees continue as before arranging for consultation and conferences from time to time. This would appear inadequate as it is essential that those engaged in ecumenical discussion and service through DICASR should be continuously aware of the thinking, methods and policy of the Board of Missions and vice versa.
2. What in effect is now happening and which could be increased, the continuation of separate committees but with cross membership so that the differing emphases can be maintained. This is more satisfactory but still tends to allow a different set of principles to guide action up to the actual point of contact with the work of the other committees.
3. Affect an incorporation of all three in one department of ecumenical mission and relations such as exists in the United Presbyterian Church of the U.S.A. In this Department all the activities of Witness, Service and Unity could be seen in relation to each other and the interaction could be continuous and mutual.

The major objection would seem to be that there may be certain difficulties involved in relations between Mission Board and "younger" churches because of past or continuing dependence of the latter on the former. It would seem however that this is a problem which is being and must be faced and solved so that our church can speak with one voice, and proper adult relationship can be established between churches co-operating in the task of the Evangelism of the world.

That this development would parallel the recent incorporation of the International Missionary Council as the Division of World Mission and Evangelism in the W.C.C. is obvious though in this case of the overwhelming preponderance of actual ecumenical activity is carried on by the Board of Missions.

#### G. Relation of the Board to and Functions of State Committees

The functions of state committees were set out in the agreements of 1945-8. To this has been and will be added the task of assimilation and integration of aborigines now living in towns and cities, but the three major tasks will remain, those of publicity, recruitment and fund raising. It may be argued that with the transfer of administrative responsibility for the fields to the Board and the raising of funds being strictly within the purview of Committees on Stewardship and Promotion, and with the proposal in some states of the setting up of Departments of Information and Publicity the need for and the work of State Committees has decreased to an extent which makes full time officers in the states redundant.

There is probably a good case to be made for the review of the whole situation in the states but it should not be done except on a basic theological assessment of what the church is and what it exists to do. The Board believes that the church exists for mission. This is its *raison d'être* and the vitality of a church is determined not by the vastness of its material resources, nor the splendour of its church buildings, nor even the standard of its ministry but, to use a modern term, the "payload" which it can be put into the orbit, of mission. This will include the Home Mission but it comes to its real and uncomfortable focus in the Mission to those our Aborigines and people living in other lands from whom we can expect no return except the satisfaction of being in some measure good and faithful stewards of the mysteries of God's love. The church is to be judged then by the quality and volume of its concern for and production at home and abroad of the propagating outgoing love of Jesus Christ. In this context the State Committees have to exercise within the home church that uncomfortable and disturbing ministry which relates the realities of the world at large to a situation in which much of the Christian discipleship in our land is of a quality which has little export value, and to sound afresh the disquieting note that the church which neglects its responsibility to evangelize and to share its faith is a dying church.

If state assemblies feel the value of appointing special departments to handle the technicalities of promotion good may come, but if the nett result is that the responsibility for mission and of the recruitment of men and women to serve the church overseas and amongst the aborigines becomes simply one responsibility amongst many then the danger is ever present that the outgoing mission of the church will be lost amongst the many good works whose principal concern however is the maintenance rather than the extension of the church.

It does not seem too great a price to pay for this essential task of ministry to the home church to appoint three men and to have them keep

in touch primarily with the Board in its work and to be the channel of that information and inspiration to the church at large.

It would be a tragedy and a disaster if the church allowed a desire for economy and for administrative tidiness to lessen the impact in any way of those directly concerned with the fulfilment of the mission to the utmost parts of the earth.

### Regulations

It was felt an opportune time to revise regulations for missionaries last reviewed in 1948. This revision incorporates ad hoc decisions made from time to time by the Board and Assembly and seeks to express the thinking of the G.A.A. to date. It is obvious that the passing of the regulations does not prevent the G.A.A. later taking action which may modify the regulations at some point. It is also deemed advisable to ask this Assembly to allow the Code Committee and the Board to review the Articles of Agreement and regulations in the Code to remove anomalies and to bring them into line with present day missionary thought and practice.

Publicity is probably the most controversial and difficult subject. Our Lord seems to forbid it and command it. Without it the Church at home loses interest, vital both to her health and her mission. The printed word must be adequate but too much will not be read, it must be simple enough to be understood by those who know nothing, deep enough to satisfy the cognoscenti and accurate so as to be able to stand scrutiny by the local workers with explicit knowledge on a narrowfront and it must also be able to be read without offence by those of whom it is written. It must be in a stewardship situation where little direct effect can be expected in financial return—the knife edge between extravagance and parsimony.

It must cover a variety of other media, maps, film slides, tape recordings, movies, magazine articles, exhibition prints, drama, pamphlets and books. In printed matter the Board has published a Monthly Newsheet, a Quarterly Magazine "Encounter" an Annual Booklet, supplemented by articles in the State Church papers. Victoria has concentrated on film slides, New South Wales on movie films, Queensland on booklets on the various fields. There is still, however, much to be done. At the Assembly a drive to increase subscriptions to "Encounter", if successful, will enable a much more varied approach to be made to illustration and layout.

### Ecumenical Activity

At the world level the outstanding event since last Assembly has been the re-uniting of the two streams which flowed from Edinburgh Conference in 1910. In 1961 at the first Assembly of the World Council of Churches held in Asia, the International Missionary Council was integrated in the World Council as its Division on World Mission and Evangelism (D.W.M.E.) the theme of the Assembly being appropriately "Jesus Christ the light of the world". The integration took place fundamentally because it is inescapably clear that Witness, Unity and Service in the Church are inseparable.

Although for a variety of reasons a similar organic relationship between the Australian Council of Churches and the National Missionary Council of Australia has not yet taken place, the appointment by the N.M.C.A. of a full-time General Secretary, the Rev. F. G. Engel has greatly stimulated the activity of that body and thereby has made both easier and more equal the approach of A.C.C. and N.M.C.A. to each other.

The awareness by regional churches of each other and of the value of a combined approach to common problems has taken a further if still somewhat hesitant step. Following the formation of the East Asia Christian Conference in 1959 which appropriately included both Australia and New Zealand, and I.M.C. Study Conference of Pacific Churches was held in West Samoa in 1961. Slowly and expensively delegates travelled from all over the South Pacific including New Guinea and Hawaii, Tahiti and New Caledonia. A continuation committee, a travelling Secretary, Rev. Vavae Toma of Samoa and a small journal are the tangible results of this meeting. Australian and New Zealand Boards were there as observers. The Conference was followed by a consultation on Theological Education and the proposal for a Higher Theological College at Suva. Further discussions since have shown that with the explosive drive for higher education in New Guinea not one but two such Colleges, one at Suva and one in Papua, New Guinea, are inescapable. While our involvement as a Church in the latter is small, it is humiliating for the Board of Missions to continually have to keep quiet in these consultations because

the straight jacket of State Financial control will preclude any worthy contribution to back up views expressed. Ecumenical action involving overseas travel and commitment is unavoidably expensive.

### All Saints College

The College of Ecumenical Mission authorised at last Assembly is now a reality. Opened at the beginning of 1960 under the principalship of the Rev. Frank Whyte for twenty years an L.M.S. missionary in India, it uses the buildings of the Methodist "George Brown College., with the addition of a further residence purchased by the A.P.B.M. and L.M.S. jointly. Three courses are run each year two short courses of five months and one long of ten months run concurrently. It has proved itself already an effective means of training missionaries for the increasingly exacting task of missionary service. Refresher courses for missionaries on furlough are proposed.

### The Australian Aborigines Mapoon

Long before the advent of the further disruptive influence of the Comalco Act of 1957, the abandonment of the present Mapoon site for health and economic reasons had been agreed on by Government and Mission. Plans had been made to merge Mapoon and Weipa which were in turn abandoned with the passing of the Comalco Bill. Neither Mission nor Government were prepared to commit overtaxed resources to a site which had to be abandoned and with long delays a serious process of dilapidation has taken place not only in building but in morale. The position as it was when the Queensland Committee relinquished control is set out in the State report. The flow of people from Mapoon out on exemption and to the "New Mapoon" village at Bamaga has continued. Not unnaturally the people have been reluctant to leave. Who would not prefer to be supported at a holiday camp rather than earn a living at a less scenic place. So the three years have been a time of stress and strain for both missionaries and people. Those who have made the move appear satisfied that it is the right one.

### Weipa

Reference to the map and to the Queensland State report show how drastically Weipa's future has been altered by the advent of the Comalco Bill. Here too, closer study has necessitated changes of approach in meeting the implications of the situation created by the moves to build a deep water port and a sizeable town at Weipa in order to exploit the bauxite of the area. At first the immediate employment potential of the new town and treatment plant was rated very high and the proving work did in fact employ some 40 men over a period of some years. Government at that stage felt that the Mission Village could remain at its present site of Jessica Point. Both Board and Company were disturbed at the prospect of a large construction camp in close proximity to the Mission Station and together persuaded the people to contemplate a move to the South side of the Embley River to a site on Hey Point giving privacy for community life with access by ferry to Weipa. Further and more realistic examination by Company and Board in the latter half of 1961 convinced the Board that at least for a period of five to ten years the mining development could not be counted on to provide the main economic basis for community life for the Weipa people and that with the hazards of a three mile ferry service across the Hey River estuary a move to Hey Point could be disastrous if employment at Weipa fell sharply immediately after the shift even to a model village at Hey Point.

Further the \$150,000 which the company regards as their maximum contribution for the move could not hope to provide all the Weipa families with an adequate house and also community facilities.

For all these reasons another serious examination had to be made at this point. The only other basic industry in the area is cattle.

### Aurukun

Although Comalco leases run almost down to Aurukun there is a coastal strip 25 miles deep and 100 miles long stretching from the Archer River mouth south to the Holroyd which contains good cattle country already being patiently and soundly developed by the present staff with yards, fencing, pasture and stock improvement. Aurukun too was little affected

by the bauxite mining as the Aurukin end of the mining leases is unlikely to be exploited for many years.

From Aurukun extending both South and North big cattle outstations could be built up; to the South at Peret 25 miles from Aurukun (the furthest place South to which in the foreseeable future an all weather road could be built) with a holding camp south of the Kendall so that the annual turn off could be got away to market well before the Kendall-Holroyd could be crossed after the "wet"; to the north at a point east of Weipa on the good cattle country there could be another outstation and able ultimately to be linked with a further outstation south of the present Mapoon fronting onto the Wenlock River. It was planned that the majority of the Weipa folk move to a twin village at Aurukun only those engaged in cattle work or actually working at Weipa being settled at the Weipa Cattle outstation.

Company and Government were in agreement but the people at Weipa were opposed to such a move partly as they felt it would be a retrograde step and partly because they feared that a move away from the immediate Weipa area would lessen their chances of employment. This has again compelled reconsideration and at the time of writing negotiations are in progress.

The objections to Jessica Point and Hey Point still remain as does the fundamental necessity to develop the whole remaining reserve area for use in the cattle industry, by which alone continuing tenure of the area by our Aboriginal people can be assured. Aurukun must be fully developed. A supplementary report will be presented at Assembly time.

### **Mornington Island**

The potential of Mornington Island is still under discussion and survey. While Aurukun has means of turning off its cattle by road, unless boat transport is available Mornington Island obviously cannot. Plans are under way for the Clausen's Shipping Line to build a boat capable of entering the shallow estuaries of the Gulf to offload cattle from a number of points. Sites for landings have been chosen at a number of places including Aurukun, Mornington Island and the Wenlock (Mapoon); with swift sea transport, the turn off could be "fats" and not simply "stores" as at present. Possibilities of a fishing industry are under investigation and again report may be possible to the Assembly when it meets.

### **Thursday Island**

The Agency and the two mission boats "Reliance" and "Janet Thompson" continue their unspectacular but vital service to the Gulf Missions with cargo, and passengers, many of them sick people seeking help in the excellent hospitals at Thursday Island.

### **Mowanjum**

After a survey completed at the end of 1960 development of the economic potential was begun. A deep bore was sunk with the anticipation that the water would be similar in quality to the Mayall Bore a mile and a half away. The possible yield is something in the region of 10,000 gallons an hour but for some quite unforceable reason the water has too high a salt content for market gardening and is unpalatable for drinking water. A grave disappointment. The water is good stock water and its other uses are being tested. During the period a block of Animal lease land known as the Knowsley agricultural area came on the market. This area was between our two previous leases and a serious hindrance to proper development of our land for cattle. The lease was purchased and development is proceeding fast.

It is hoped that Alan Mungulu of Mowanjum will be present in person at the Assembly to personalize the work being done at Mowanjum.

A legacy of £35,000 for the education of Aboriginal children has been received from the Estate of Dr. Fairbairn, the use of this magnificent gift has not yet been determined.

### **Ernabella**

After the survey made in 1960 progress in the development of Ernabella and the three adjoining blocks has been rapid. Government agreement to a 10 year occupancy with 10 years' option of renewal of the three blocks Red Ochre Upsandowns and Shirley's Well has given assurance of tenure, bores are being sunk and fences erected largely by teams of Aborigines and some cattle have been bought. Fregon Outstation the centre of the cattle work has been erected and new staff

appointed. Government and Mission funds up to £54,000 are being expended. The one difficulty is the drought. Only 206 points of rain fell in 1961 and to the end of June 1962 only 236 points, a promising 170 points in January has not been followed up. As a result depletion of flocks and dying out of mulga is serious indeed. A boring contract at Musgrave Park Government has been undertaken.

The Church situation, however, is good, four young Christian men wisely chosen by the baptized Christians are undertaking an increasingly valuable ministry to their own people and every fencing and boring camp becomes an opportunity to press the claims of Christ and to train those who have accepted it. Evangelistic work on neighboring stations is being undertaken and is warmly appreciated.

## **New Hebrides**

### **Hurricane 1960**

The period began with a disastrous hurricane in the Vila area, Erromanga and the east coast of Tanna being also affected. A ready response from the Australian Church to the Hurricane Relief Appeal gave a sum of over £38,000 which is still being used. The administration has also assisted so that schools have been not only replaced but replaced at a better standard. So that the final outcome is a step forward in educational equipment. Houses were first to be replaced, then schools, and concentration is now on Churches.

In this latter case a subsidy grant is being given to encourage and enable local effort. Lopevi erupted in 1961, our two Paama Missionaries were involved in the potentially very dangerous task of evacuation of the Lopevians. As volcanologists advise that there is danger of further eruption the Lopevians have now been resettled on the island of Epi. Fortunately as with the hurricane there was no loss of life.

With experience to warn and with lessening commitments in other places the Colonial Office and thus the British Administration have taken and increasing interest in Education.

One important development by the Administrator is the opening at the beginning of 1962 of Kawenu College, the Central Teacher Training College at Vila. The Rev. A. W. Blake has been seconded to be the first Presbyterian teacher at the College. The pace in education has also been quickened by the appointment at Government request of an Educational Secretary to the P.C.N.H. The concentration of Mr. Campbell's work so far is in survey and assessment in the production of comprehensive reports at a considerable number of important points. The aim, as yet unachieved, is to have the village and district schools bring scholars up to a true primary standard in English and arithmetic so that post primary (technical and education for island life) and secondary (academic) education can begin at a true post primary stage. All this does build pressures and inequalities but the quality of students at T.T.I. and Kawenu College will increase with each succeeding year particularly as the flow of graduates from the College get into village schools.

### **Medical**

Staffing of the two hospitals has been and still is a problem. Not sufficient nurses are available to fill the vacancies at Paton Memorial Hospital and Lenakel subjecting the existing staff to serious overwork. The retirement of Dr. T. J. K. Jamieson after 14 years' effective superintendentship has left a serious gap filled by Dr. Alex Anderson lately of the Cameroons who unfortunately has been compelled, by health reasons, to return at least temporarily to Australia.

The hospital buildings in both cases are obsolescent and are no longer adequate for the present needs. Here too the British Administration has agreed to undertake rebuilding at Lenakel on a new site higher up the hill and possibly in the case of P.M.H. on the mainland in Vila township rather than on Iririki Island.

### **Land Matters**

Three major tasks have concerned the Board. After Queens proclamation the Presbyterian Church of the New Hebrides Trust Association was formed which enabled the Church to hold land. This leads on to the second point, that the Board is desirous of transferring land not actually needed for Mission residences and institutions either to the Church which is now readily feasible, but also where land was held on behalf of villages and communities, to them; this is difficult. Negotiations are being undertaken



to find ways by which the land may be handed over to the people with an equal protection to that which the Mission can have.

The third problem which has used a great deal of time and money has been the contesting of cases of disputed possession of land on Malekula before the Joint Court. The Rev. H. M. Bell spent two months cataloguing and sorting the land claims into three categories of Mission, Church and Native lands. Mr. I. S. Hunt made more than one visit to the Group to actually represent the Mission in Court and the Rev. Hugh Peak has spent far more time than he could afford as the Board Agent on the spot.

The French authorities have recently adopted a new twofold policy, first of withdrawal of opposition to all Mission claims and second of setting aside considerable tracts, including the whole of the Big Nambas country as Native Reserves. This eased our problem at one point but did create others as we were invited to be equally magnanimous in creating "Native Reserves". The term is very vaguely stated in the Protocol and we were unsuccessful in having the term defined within the court judgment. However, needed publicity was given to the poor protection actually afforded natives in land holding and something will certainly be done in the near future.

The P.C.N.H. has moved steadily forward in its willingness and ability to see the New Hebrides as a whole and to take responsibility for less advanced parts, for example; the acceptance by Pastor Ray of Paama to meet the need at Lenakel in Tanna; their handling of a difficult situation thrust on them by a split with the Evangelical Church of New Caledonia which had sent pastors to work as Evangelists on North Malekula was sensitive and realistic. Their increasing undertaking of support for T.T.I. and Onesua and the Mission project in Segond Channel indicates the increasing maturity. Some of the Presbyteries are desperately weak. District Missionaries are plagued by vacancies and the need for maintenance which so often frustrates their plans to do what they naturally feel are their primary tasks of evangelism and nurture.

The vacancies for ordained missionaries we feel are a censure on the Australian Church and has not been realistically faced.

The impact of the I.M.C. Study conference continues through Pastor's Path and Jonathan and through the Clerk the Rev. A. G. Horwell who is a member of the Continuation Committee.

T.T.I. has continued to do a manifold and competent job with very limited resources under the leadership of the New Zealander the Rev. E. G. Jansen. It is engaged, now that the actual teacher training has gone over to the C.T.T.C. in a threefold task; the supplementing of the flow of graduates from Onesua entering Kawenu College by a two year Junior High School course, a temporary and not very satisfactory but essential expedient, the giving of a year of catechistical training to P.C.N.H. teachers before they go to Kawenu, and they are training a small but highly significant group of theological students. Repairs are being undertaken and through voluntary assistance from a work party of New Zealand farmers, fencing and development on the Santo mainland have been commenced.

## Korea

Over the three years the staff in Korea has made their way through language school as Yon Sei. The Chinju Station has been re-opened, the Il Sin Hospital has delivered its 10,000th baby and brought deserved recognition both from Korean and Commonwealth authorities to the Mackenzie sisters. The nurses' dormitory for the Hospital has been built and opened removing a serious fire hazard in the old dormitory. The tragic loss of the American Congregational worker Miss Edith Galt through poliomyelitis has been a severe blow leaving a still unfilled vacancy for a nurse.

The period has been one of political turmoil, having seen the fall of the Syngman Rhee regime and of the Democratic Government which replaced it. The present military government has done much to curb the excesses of past regimes and the outcome in the formation of a more solid and truly democratic government as promised is anxiously awaited.

It is tragic that the Church is still so divided that to speak with a united voice in Korea's critical situation is impossible. There are however real and promising attempts to bridge the gaps in policy behind missions so that a unified attack with all the resources available may be made on the many problems which beset the Church. Although the split in the Church would now appear to be more and more into two rather than three camps there is much work to be done in reconciliation. Work in country areas has been going on quietly with women's work with simple village projects and annual classes for training of lay workers. Our missionaries have taken an

increasing part in the work of the local Higher Bible Institute and although the comparative lack of resources of our Australian Church is still a problem to our Korean brethren, many good relationships are being built up. We need now volunteers to fill existing vacancies.

India 1959-1962 have been years of progress in the process of integrating the missionary task force in the life of the Church. Mr. and Mrs. Kay's appointment to Ikkadu means that the C.S.I. is now appointing A.P.M. missionaries to areas other than those traditionally our area.

Dr. John McCredie's appointment to Nagari is another example of this. Medical clinic work has been extended by the provision of a mobile clinic for Miss E. Wilson and Miss M. Walpole has been involved in educational and women's work in the Scholinghur area. Ways of still closer relationship will be worked out with the Diocese when the General Secretary visits in October of this year.

Indonesia is a land of tremendous need. Through the turmoil of political and international tension some of the more elementary things have tended to become pushed into the background particularly in the outer islands of which Timor is one. Our sole missionary the Rev. N. C. Crowe is doing an important work at Tarus outside Kupang helping in the training of desperately needed leadership. A proposal that the Methodist and Presbyterian Boards appoint two Indonesian nurses has not yet come through from the Synod. Here again the General Secretary hopes to clarify a considerable number of issues on his proposed visit in September-October of this year. In the meantime communications are hard and securing of visas and transmission of money is even harder.

### **Papua**

In November, 1961, Mr. and Mrs. M. Jonker went out to begin to fulfil a promise made by this Assembly to the L.M.S. in Papua to assist with the organisation of youth work in the Port Moresby area. Reports since then have shown Mr. Jonker to be busily and successfully engaged in filling the needs for leadership training of youth and for youth in a new urban situation.

The speed of change in the political situation in the Papuan scene makes doubly important this contribution to a sister mission.

### **Treasurer's Report**

The three year period ended 31st December 1961, was remarkable for the nature and volume of political, national, social and economic changes which called for rapid Mission development and wise forward planning in the increasing endeavour to meet each new challenge with the appropriate answer demanded by Christian truth.

Among the problems encountered were:—

Rising costs and consequent depreciating currency value both in Australia and overseas.

Rapid social change on all fields presenting increased and more urgent challenges which would involve financial commitment much beyond the more slowly developing capacity of the indigenous churches to provide.

Rising standards of overseas national achievements in education and health services compelling the Church to be strategically selective in its specifically Christian work and much more competent in training Missionaries and National Workers.

Growing difficulties in the complex of Missionary-Younger Churches relationships with consequent demand for still longer and better training of Missionaries.

The special skills of Missionaries are required to be spread over a wider range necessitating more mechanical transport and equipment. Overseas tariff policies and high freights make such equipment costly to procure and to deliver.

Rising indigenous living standards constantly lift the costs of local personal assistance and of institutional work on all fields, thus calling for increased field budgets apart from raised Missionaries' salaries and allowances.

Steadily decreasing average length of field service for missionaries multiplies the cost of missionary training, language study, outfit and equipment grants, passages and freights, etc.

Amongst Aborigines on Mission Stations, encroachment of white enterprise on these hitherto remote Reserves plus Government and

public pressure for acceleration of our programmes of preparation for integration or assimilation, have obliged the Board to implement what is almost a crash schedule with more staff of well trained Missionary experts. This means higher capital and maintenance costs.

Multiplying complexities, uncertainties and unpredictable political and social changes have greatly increased the day to day administrative task of the Board Secretariat. The Board's dilemma is to cope with these compelling demands adequately and still keep the overhead Head Office costs to a comparatively low percentage of the total mission expenditure.

Ecumenical ventures of high worth crowd in upon the Board with taxing calls for contributions in time and money.

### Living Within Income

To manage within the income which the Australian Church has allotted for Aborigines and Overseas Missions has daily demanded:—

- (a) Restraint on our Missionaries' plans for advance measures where such would involve extra costs.
- (b) Limitation of additional Missionary staffing both in training and under appointment.
- (c) Meticulous care to obtain maximum value for each £1 of expenditure.
- (d) Ceaseless seeking for revenue from Government grants, enterprise earnings and any other source over and above fixed State Assembly Quota Grants.

The Board has succeeded in working within its income. But such "success" has been unhappily dependent on prolonged field vacancies due to the Church's inability to provide sufficient missionary recruits and our failure to expand activity commensurately with the growing need which dictates our Christian obligation.

### State Quota Grants

The Board of Missions is constituted and functions under the federal system of our Presbyterian Church of Australia. Hence the Board's basic income is the annual Quota Grants provided by the State Assemblies. The Board therefore can accept and measure up to the currently increasing missionary challenge to the Australian Church, only to the extent that the State Assemblies correspondingly increase their Quota Grants. In this commitment, unfortunately, State Assemblies have not been wholly successful.

The following table shows the position:—

#### State Quota Grants

	1959	1960	1961	1962	1963
Queensland	12,994	12,994	16,100	16,000	17,500
New South Wales	35,812	34,848	38,374	40,440	40,440
Victoria	51,000	51,180	54,168	53,760	53,760
South Australia	2,500	2,772	2,946	3,180	3,180
Tasmania	2,268	2,460	2,460	2,664	2,664
Western Australia	943	1,000	2,124	2,232	2,232
	105,517	105,254	116,172	118,276	119,776

Official contributions from the Australian Church remained static for 1959 and 1960; increased for 1961; and then remained virtually unaltered for 1962 and for State accepted quotas for 1963. The grim significance of this for the ongoing spiritual vision and vitality of our Australian Church is clear.

### Stewardship and Priorities

Perhaps the outstanding spiritual contribution of the Stewardship Movement of recent years has been the re-discovery that Nurture and Mission are the inseparable essential elements of a whole Church. This was so during our Lord's earthly ministry. It was inescapably and emphatically demonstrated in the consequent life pattern of the Church immediately following Pentecost. It was God's own prescription for His Church and it has never been altered.

Can the Church ever be whole until it orders its life so that it spends at least as much of its prayer, its personnel and its monetary power on its Mission as it does on its own Nurture?

Facing the world of the 1960's in which non-Christians increase in number proportionately more quickly than Christians, this problem of the

irreducible minimum obligation to Mission confronts the Church with peculiar urgency. To group the whole functioning and support of some of the Departments for our own Nurture under our commitment targets for Mission, is simply to evade the problem and to render its real solution even more remote. For the direction of true Mission must ever be towards others.

The incontrovertible fact is that there is today a greater need than ever for Mission to non-Christian peoples. Each day renders this need greater and more urgent. The form and nature of our Mission outreach is changing and will change. But the need for it grows and will not be denied by our Church except at its own spiritual peril.

### Supplementary Finance

A study of the appended Revenue Accounts of the Board of Missions will reveal something of the success achieved in securing supplementary income from government grants, from pastoral and industrial mission enterprises, and from fees and contributions received locally for institutional services rendered.

In addition to what is thus revealed upwards of £65,000 per annum is locally raised and expended by our Mission Field Councils. Heavy costs of indigenous Church nurture and institutions are not included in the Board's figures as these form part of those Churches' own separate finances. The Board's constant policy is never to ask the Australian Church for funds to meet costs which should and can be borne by the indigenous community which the Mission serves.

Nevertheless in order to secure such very considerable local grants, fees and other income, the Mission enters into contractual commitments to supply its basic nucleus of financial support. The Board of Missions thus virtually guarantees the contribution by the Australian Church of such sums as a foundation upon which the greater financial superstructure may be built. These essential amounts reach a considerable total and must therefore range with any other Australian Church commitment whenever the question of priorities is legitimately raised.

### Capital Expenditure

During the three year period capital expenditure on development to meet the needs of the rapidly changing scene approximated £180,000. As the State Assemblies have been unable to provide any grants for such capital requirements, the Board has been constantly exercised to find it. All costs have been met from resources deriving from government special grants, special donations, bequests, etc., some from Australia and some from Overseas.

**Balance Sheet Funds and Trusts.**—To avoid confusion in reading the appended Balance Sheet the real position regarding Funds and Trusts held by the Board at 31st December, 1961, is analysed and summarised as follows:—

Trust Funds lodged with the Board and held available at Call . . . . .	£49,283	16	1
Specific Disaster Appeal Funds being progressively expended on Relief and Reconstruction Projects . . . .	16,480	4	11
Funds received for Specifically Defined Extra-Budget Causes and not available for Normal Budget Expenses	50,824	8	7
Funds created through Mission Stations and held available only for Local Mission or Church Development and largely subject to Government or Local Church Review and Emergencies . . . . .	38,875	1	3
Funds built up from Annual Depreciation Charges accurately calculated in relation to current replacement cost and residual sale value: Also from Insurance Premia charges for Assets on which by advice of Leading Insurance Authorities the Board of Missions carried Full Risks of Loss or Damage . . . . .	69,597	0	3
Free Funds available to finance the Board's Provision of Executives' Residences, Working Advances to Stations and Operation Liquidity . . . . .	31,625	19	5
Sundry Creditors . . . . .	14,636	1	7
<b>Total . . . . .</b>	<b>£271,322</b>	<b>12</b>	<b>1</b>

It is perhaps sufficient comment to state that while Free Funds total only £31,625/19/5 the list of Balance Sheet Assets indicates that there has been outlayed in working projects:—

Three Residences for Board Executives and All Saints'		
College, Sydney . . . . .	£19,554	11 7
Sundry Current Accounts and Field Working Advances	29,175	19 9
		£48,730 11 4

Consequently the Board in reality has no free capital working resources.

The Board is ever grateful to God for the financial capacity to carry on so wide an enterprise even if still in a limited fashion, and earnestly prays that our beloved Church will increasingly respond in understanding and support of the Church's Mission to Others which is of the very essence of her spiritual vitality and health.

**Conclusion**

To sum up we are concerned and deeply concerned for the spiritual lethargy of our beloved Church for the folding of the hands to sleep, for a complacent acceptance of the status quo at a time when our Lord demands the utmost effort to grasp the opportunities of the day and of the hour. We need a flood of new interest, of new volunteers, of giving to meet the challenges of this day, and what we receive so far is an inadequate trickle of each. However there are signs of hope. Signs of hope include a new awareness particularly amongst young people of the place and power of prayer, the quality of those offering for missionary service, a stirring of conscience that a stewardship which endows the local congregation with magnificent buildings and leaves the younger Churches of our own and other lands to flounder with inadequate resources is not stewardship.

But we must hurry, opportunities do not continue and like the foolish virgins we as a Church may well find many of the doors of effective service now open to us closed and we may hear the most terrible words of all, the word of our beloved Lord

"Truly, I say to you, I do not know you".

**Queensland Committee on Aboriginal and Foreign Missions**

The most significant change in the work of the Committee has been the transfer of the detailed administration of the Gulf stations back to the Board of Missions with the consequent release of the Committee and the Queensland Secretary for the work of publicity and promotion. The Queensland Assembly in May 1960 approved of the Committee's new charter as follows:—

- (1) Undertaking such administrative duties as the General Assembly of Australia or the Board of Missions shall from time to time request through the State Assembly.
- (2) Missionary education in co-operation with Presbyteries, congregations, women's and youth organisations.
- (3) Recruiting candidates for the work of the Board of Missions.
- (4) Co-operation with the appropriate Committees in fund raising.
- (5) Generally implementing in Queensland the policy of the Board of Missions.

Other important developments as they affected the Gulf Missions were:

(A) Negotiations with Commonwealth Aluminium Pty. Ltd., (COMALCO).

**Mapoon Reserve**

With the loss of some of the Mapoon Reserve to COMALCO as per the terms of the COMALCO Bill passed in November, 1957, it was necessary for the Queensland Government to negotiate on our behalf for an area of 2,900 acres to be surrendered by the Company from their Mining Lease for the use of the Mapoon natives whilst they continue to live in their village stretching 4 miles along the beach of Port Musgrave from Cullen Pt. This reserve was promulgated per order-in-Council.

**Pastoral Rights**

The Committee was successful in negotiating with Comalco for the use of their Mining Lease in the environs of Mapoon for pastoral purposes.

This includes the area down to the fence erected from the Wenlock River across to a tributary of the Coen River. The Company promised to consider carefully any further applications for such pastoral rights on the former Reserves.

- A. Proposal to integrate some Mapoon families at the new Weipa village by the erection of an extra 15 houses for this purpose was not regarded favourably by the Company; also the Government advised that there seemed little ground for any hope that the extent of the mining at Weipa could absorb our Mapoon people as well as Weipa aborigines.

#### Practical Assistance Rendered

The Committee acknowledges the practical help given by the Comalco Company in many ways — The mechanical assistance given in the servicing and repairs of engines and motor vehicle at Weipa; the transfer of the sawmill (erected by the Mission at Weipa) down to Aurukun and the provision of a 6 inch bore to 71 feet at Aurukun thus trapping a plentiful supply of good water during the worst drought in the history of that mission.

#### Timber Rights

The Company granted the Mission the right to fell timber for our Mission's needs on Mining Lease land in the proximity of Aurukun.

#### B.

#### Negotiations with the Queensland Government

- (i) Representatives of the Queensland Committee and the Anglican Board of Missions ably led by the Rev. V. W. Coombes met the Honourable the Minister of Health and Home Affairs, Dr. W. Noble in consultation on matters of policy and detailed mutual problems re aboriginal welfare. This was in December, 1958.

In 1960, Dr. W. Noble visited all Church Mission Stations. He commented very favourably on Aurukun and Mornington Island.

Fairly frequent discussions with the Minister and the Director of Native Affairs have been held subsequently by the representatives of the Queensland Committee and the Board Secretariat.

#### Government Financial Assistance

- (ii) The Government Grant-in-aid for the past four years has been:— 1959, £42,200; 1960, 1961 and 1962 £52,000.

Contributions from Loan Funds were expended as follows:—

1959 — £3,000 Aurukun. Ferguson Diesel Tractor.  
Mornington Island. Materials for a Cold Room and Children's Kitchen — Dining Room 6 H.D. Rotary Hoe.

1960 — £4,000 Mornington Island. Equipment for Storage of Water and Reticulation to Village. Purchase of Dexter Diesel Tractor. Pipes for Irrigation of Garden.

1961 — £3,000 Aurukun. Mounted Disc (2 Furrows) with offset scaled discs; tool bar and two row planter for seeding and fertilizing.  
Mornington Island. Three Roomed School.

1962 — £3,000 Aurukun. Kindergarten School.  
Mornington Island. Part Hospital.

- (iii) During the period 1959-1960, an intensive campaign to reduce the incidence of hook-worm infestation at Mornington Island particularly was conducted. Valuable help was given by experiments conducted by Dr. Ida MacKerres of the Department of Health. Regular treatment of positive cases continues on all stations with encouraging results.
- (iv) Dental Clinic Visits were inaugurated since last Assembly. A dentist travels when possible with the Royal Flying Doctor on visit each month to the Stations.
- (v) With the provision of full social service benefits to Aborigines living in settled community life as at 1/2/60, the care of the aged and the invalids of our stations has been greatly assisted.

## Mapoon's Future

- (vi) Following discussions with Mr. P. Killoran (Deputy-Director of Native Affairs, and the Queensland Secretary (Rev. J. E. Sweet) with the Mapoon people in September, 1960, the following policy was given general approval by the Queensland Assembly and the Department of Native Affairs.
- (1) As many people as possible, qualified, should be encouraged to seek their exemption.
  - (2) Approve the transfer of the remainder to a suitable site to be chosen in the Bamaga area (with a view to the establishment of a separate Presbyterian Station), or to our Mission Stations.
  - (3) Recognising the need to make the new Mapoon and effective staging area for many ready for their exemption, declare that this is an opportune time for our Mapoon people to accustom themselves to the pattern of our Australian community life and therefore the time has arrived for the Government to assume authority for their civil affairs whilst the Church will continue to exercise her spiritual ministry by the appointment of a missionary.
  - (4) Approve the proposal that the new Station should come under the Government administration of Bamaga Superintendent.
  - (5) Strongly endorse the proposal for the provision of farms in the Bamaga area for selected Mapoon families.
  - (6) Give general approval to the plan for the use of the Mapoon Reserve with a view to the Development of the cattle industry for the benefit of aborigines, their descendants and especially those of Mapoon origin. It was agreed that the matters as set out hereunder should be discussed with the Government with the view to the investigation of the proposals as a practical proposition:—
    - (a) That at least two-thirds of the holdings will be available for ballot by people of Mapoon origin and their descendants.
    - (b) That such holdings will be of sufficient size to guarantee a reasonable living.
    - (c) That security of tenure should be granted to the lessee.
    - (d) That, if at all possible, legislation should provide for such leases to be transferable only to aborigines.
    - (e) That, until the scheme is stabilised, constant supervision by a Director of Cattle Holdings should be maintained.
  - (7) Invite the Director of Native Affairs to send an Officer of his Department to Mapoon to co-operate with our missionaries in the transfer plan. Agree that during the transitional period at Mapoon, the authority for administration should rest with the Superintendent.
  - (8) Subject to a favourable report after investigations as envisaged in Clause (6) Mapoon families on such cattle holdings should be provided with stock of bulls and breeding cows out of the Mission herd.
  - (9) Approve the establishment of a cattle outstation at Port Musgrave, native houses and stores to be built from timber available from present buildings.
  - (10) With a view to the successful implementation of Clauses 8 and 9, negotiate with Company for a firm agreement for continued permissive use of the mining lease in the area of our holding paddock.
  - (11) Explore the possibilities of obtaining pastoral leases on the mining lease similar to that envisaged in Clause 6. To this end, negotiate with the Government and Company.
  - (12) Approve the proposal for an historic reserve to be set aside at Port Musgrave for the erection of a suitable memorial commemorating the missionary pioneers and paying tribute to the success attending Government and Mission co-operation in the uplift of aborigines from 1891-196-?
  - (13) Endorse the proposal to use some of the good timber in the present J. G. Ward Memorial Church in the new church at the new station.
  - (14) Affirm the principle that the Mission should provide buildings for a church and manse.
  - (15) Agree that in the best interest of the spiritual health of the Mapoon congregation, its members should be encouraged to accept the major responsibility for the provision of their own church with the promise of subsidy from the mother Church.

- (16) Negotiate with the D.N.A. for the purchase of scantling timber for the new manse and church and for the security of tenure for the land on which the buildings are erected.
- (17) Invite suggestions for:—
  - (a) A suitable memorial on the historic site at Port Musgrave.
  - (b) A name for the new Mapoon staging station.

Since then some families have been exempted whilst 12 families consisting of 72 people have settled happily at Hidden Valley, the new site in the Bamaga area.

#### **Weipa's Future**

- (vii) With the negotiations between Government, Company and Committee being in a fluid stage at the time of the transfer of administration to Sydney, this aspect will be dealt with fully in the report of the Board of Missions.
- (viii) It is apparent (and rightly so) that the Government is concerned that the Aborigines on our Stations should be given every opportunity for better education.

Experienced Inspectors visited our stations in 1961. Inspector Pyle: Mapoon, Weipa and Aurukun and Inspector Tomlinson: Mornington Island. Their reports were interesting and favourable.

With the appointment of Miss J. Maurer to Mapoon in October, 1961, all schools were under the control of trained white teachers.

#### **Status of Teachers**

The Queensland Government in 1960 approved of the principle that service rendered by a teacher in any Mission School in Australia or in Papua and New Guinea should count as service in the Queensland Department of Education and promotional rights and privileges of the teachers in the State Teaching Service should be preserved.

#### **The Aborigines Education Fund**

The Queensland Committee fell from its scheme — "The Aborigines Adopted Children's Fund" — and opened another called "The Aborigines Education Fund". Sunday Schools and Youth organizations are contributing to the extent of £600 p.a. At least five are benefiting from the fund in 1962. As more are encouraged, it is hoped this worthy cause will receive greater assistance.

#### **National Missionary Council**

Our Committee continues to affiliate. Our two representatives attend meetings regularly. The Queensland N.M.C. — as the executive of N.A.D.O.C. — continues to direct celebrations for National Aborigines Day each year.

#### **Book-keeping and Auditing**

The system of book-keeping as introduced by the Committee under the guidance of Rev. V. W. Coombes is now working well as Superintendent, finding necessity demanding careful husbandry of limited finance available, are able to watch financial trends on the station as the financial statements are issued. The audit of 1960-1961 revealed the most satisfactory position for many years with almost every station showing a slight surplus.

#### **Cattle Industry**

The cattle industry has seen steady development at Aurukun. There was a turn off of 140 head in 1959 for £1,522; 467 in 1960 for £8,910 and 924 in 1961 for £17,356.

Fencing has been continued at a steady rate whilst two tanks, 20,000 and 30,000 gallons have been purchased and should now be erected. Short-horn Bulls from Mitchell River Mission have been purchased to provide infusion into herd, but in 1961, two pure bred zebus and 20 first-cross were purchased at a cost £2,834. Also a 4 wheel-drive 4 ton truck was purchased and has been converted to a diesel powered unit.

#### **Building Projects**

No building progress has been made at Weipa or Mapoon but work has continued at Aurukun and Mornington Island.

At Aurukun, the third Missionary's house was completed, the Weipa sawmill erected and a plan of new Native houses for the village being implemented as time and finance permits; a pensioner's kitchen has been pro-



vided and a new Engineer's workshop; the skillion roof skirting to the sides of the Church have been restored and all the floor laid in concrete. An 18" handsaw and a lathe with 9" block have been provided also.

At Mornington Island, a new ration store, children's kitchen and dining room together with new native houses have been completed.

With the transfer of administration of the Gulf Stations to the Board of Missions, it is the fervent hope and goal of the Queensland Committee that the Queensland Church in co-operation with the Board of Missions, may continue to make a major contribution to the mission thrust of the gospel "into all the World".

### **Staffing of Gulf Stations**

Staffing was maintained at the most satisfactory level for some time. In the three years, there were 26 gains and 14 losses.

There are thirty-three Queenslanders serving on Aboriginal and Overseas fields. The recruitment and appointment of many of these to overseas fields has meant a widened horizon for the Queensland Church.

### **Spiritual**

The work of evangelism and overture of Christians goes on quietly and with encouragement as daily chapel services are held; weekly Bible study groups and young peoples Fellowship. Indicative of this progress are the figures from Aurukun. Out of a population of 538 people (approx.) there would be 110 communicants with an average attendance of slightly over 100 attending the Lord's Table.

H. MUNRO, Convener

J. R. SWEET, Secretary

### **The N.S.W. Aborigines and Overseas Missions Committee**

The N.S.W. Committee is grateful to God for enabling it to continue its work in the cause of Christ, for His overriding goodness and His merciful patience. It is also conscious of its shortcomings, of our Church's failures in Mission — failure in obedience, in prayer, in generosity, in stewardship of time, talents and money. In our apathy towards Mission at home and overseas, in our all-too-common assumption that other peoples have religions suited to them, have we not, that is generally speaking, in effect denied the uniqueness of the Christian faith and been unfaithful to our Lord and His saving work and will.

Communism has purpose. Nationalisms have purpose. What consuming purpose has the Church? What purpose has the Church apart from Mission in its varied aspects? By denial of Mission in whatever way the Church is merely a city of refuge and is largely estranged from the purpose of God in Christ.

### **The Chinese Church**

The Chinese Church is now a self-supporting Church and responsible to the Presbytery of Sydney. There is, however, a strongly sympathetic bond between it and our Board of Missions. The present minister is the Rev. D. C. K. Tsai, B.A. Both minister and people are concerned about the large number of Chinese coming into Sydney for higher education, most of them non-Christian, and this concern resulted in their approaching our Board of Missions to share with them in supporting a worker amongst the Chinese without the Church. Our Board agreed to do so for a period of two years and a young Chinese deaconess, Miss June Chew, was appointed and is doing remarkably good work. This in addition to their generous contributions to the general wider work of our Church. Generally speaking this is spiritually a vigorously healthy congregation, with Church buildings and manse which are a credit to our Australian Presbyterian Church.

### **Missionary Flats**

The two flats for use by missionaries on furlough have been named "Willawa", which means "Stop here". One is named "The Turnbull Flat" and the other "The Ward-Hey Flat" in memory of pioneer missionaries of our Church. They continue to give good service. Being only two minutes from the Ashfield shopping centre and four minutes from the Ashfield station, occupants find them conveniently placed as well as comfortable and well-equipped.

## Publicity

In the work of informing our Church in N.S.W. full use has been made of the all too few available deputationists, the Foreign Mission Secretary himself having been extremely active in deputation. Much has been done by motion films, slides, literature, photographs and display materials. There has been a considerable demand for the motion films from other States as well as N.S.W. A new film "Household of Faith" is being purchased from the United States and should have its premiere screening at this General Assembly of Australia. New sets of slides have been made and are in demand.

Our Board of Missions annual booklets have been distributed free to the Church throughout the State. In 1961 the Committee purchased 6,000 copies and distributed them to all ministers and home missionaries, asking them to fill in the accompanying form stating the number which they could profitably use. The response was better than that of previous years, and this year 8,000 copies have been ordered.

Our N.S.W. quarterly News Letter, started about two years ago, is sent to all ministers and home missionaries. There is also a growing demand for it from organisations and individuals. Our aim is to supply information which can be used in Church papers and in sermons, etc.

Large stocks of the general map of our fields purchased from the Board of Missions are selling rather slowly. The map of the New Hebrides has sold fairly well and another 100 copies have been ordered.

Posters and cards publicising our Sunday Schools' Own Missionaries and their work have been distributed.

## "Encounter"

The quarterly magazine of the Board of Missions, "Encounter", deserves special mention. It is felt that much more could be made of this informative and interesting periodical. Missionary deputationists are all too few and Australia is a vast country. State Secretaries do all they can but are limited by time and strength.

But in this little magazine we have a way into our Presbyterian homes, if only all of us do all possible to gain subscribers. If the fullest possible use were made of "Encounter" we should not have the all-too-widespread ignorance of our Church's work amongst our aborigines and overcasas. There would be more concerned, more intelligent prayer for, more generous giving to, more interest in the work which is the responsibility of our Board of Missions.

## National Aborigines Day

During the past four years the National Aborigines Day Observance Committee (N.S.W.) has organised and conducted a big demonstration in Martin Place, Sydney, on National Aborigines Day, with crowds of around 3,000 present. These demonstrations have been covered by press, radio, and television. In addition to the demonstrations there were Talent Quests, Art competitions and Exhibitions. The N.S.W. Foreign Missions Secretary was president of N.A.D.O.C. (N.S.W.) for the first two years and during and since then has played an active part in all this, including arranging for an aboriginal speaker to visit our Presbyterian colleges in 1961. His addresses were amazingly well received by college staffs and pupils. Speakers for 1962 are arranged at the time of writing this.

We have in hand a radio play depicting the vicissitudes of an aboriginal family of "fringe dwellers". A professional script writer has been engaged and the script will be checked by the publicity committee of N.A.D.O.C. (N.S.W.) of which the Foreign Missions Secretary is a member. The committee will also help by supplying material. The synopsis of the story and the first two episodes promise well. At the time of writing this report efforts are being made to find a sponsor.

## Recruitment

Since the last General Assembly of Australia ten missionaries have been appointed by the Board from New South Wales, five to the New Hebrides, four to work amongst the aborigines and one to work amongst the Chinese in Sydney. One candidate has almost completed a medical course at the University of Sydney, and a doctor and a teacher are at All Saints College, Haberfield.

### Withdrawals from Fields.

In the same time five missionaries from New South Wales have withdrawn from one or other of our missions fields. Miss C. R. McCredie completed her service with the Board in 1960 after thirty years' devoted and outstanding service in India. The Rev. H. and Mrs. Prenter returned to Australia at the end of 1959 after nine years of fine service on Santo, New Hebrides. Miss N. W. Robb resigned from teaching on Tanna after two terms and is now married and living in New Zealand. The Rev. A. G. Kerr resigned from the work in the New Hebrides and Mr. K. Cobden resigned from Ernabella.

### Visit to the New Hebrides

At the request of the Board the Committee permitted the Secretary to go to the New Hebrides during August and September, 1961. There was urgent need for a survey of our many land applications and lands for which we hold title, a careful checking of documents and a division into categories, with valuations for 1930, 1953 and 1961 in two currencies. It was an exacting task and necessitated visiting almost every mission station in the Group.

### Financial Statement

This is summarised as follows:—

	Income	Expenditure	Quota Grant	Deficit
1959	£32,280 1 11	£36,985 18 4	£31,812	£4,705 16 5
1960	£33,999 8 1	£40,097 16 5	£33,998	£6,098 8 4
1961	£37,379 9 1	£41,967 12 2	£34,998	£4,588 3 1

These figures omit amounts from St. Stephen's paid direct to the Board:— 1959, £4,000; 1960, £4,000; 1961, £3,000; and amounts from the P.F.A. Second Missionary Fund of £850; £693 17 9; £411 18 11 also paid to the Board.

In 1961 income shows an increase of £450 and the deficit shows a decrease of the same amount when compared with the Revenue Account in the 1961 Blue Book. After all the books had been closed an amount of £450 from the Girls Auxiliary was found to have been paid direct to the Board instead of through the Committee's accounts. This has now been credited to the State Committee and we have shown the true position.

The accumulated deficit now stands at £14,622 7 10. This would have been £21,810 18 8 had not the Committee paid in to reduction of deficit the sum of £2,797 12 1 from its Legacies Fifth Fund and the P.W.M.U. sums of £3,603 8 9 from its special appeal and £787 10 0 from its Tea Rooms. The Committee is most grateful to the women of the Church for so generously supporting the appeal organised by the P.W.M.U.

Increased giving from the Church amounted in 1959 to £2,629 5 2 over 1958, in 1960 to £2,142 15 3 over 1959, and in 1961 to £2,701 17 3 over 1960.

The total of legacies over the three years was £6,829 18 1.

### Name of Committee

Our Board of Missions recommended to the State Committee the suggestion that by State Assembly action the name of the committee be altered to Aborigines and Overseas Missions Committee. Acting on this the committee overtook the General Assembly of New South Wales in May, 1962. The Assembly gave interim authority to the change of name and sent it down to Presbyteries under the Barrier Act.

R. T. C. WILLIAMSON, Convener

H. M. BELL, Secretary

### Victorian Foreign Missions Committee

#### Functions of the Foreign Missions Office

##### (a) Recruiting of candidates:—

1. Publicity — preparation of lectures and kodakromes 50 sets 1960-1961 distributing 365 times in similar period.
2. Preparation of Mission Map  
Preparation of History of the Chinese Church  
Preparation of book of the life of Dr. Noble Mackenzie  
Preparation of silk-screen posters  
Preparation of mission material for Church publications
3. Arranging rallies, both city and country.

4. Supply of speakers.
  5. Visitation of Churches, schools, etc.
- (b) Preparation of report for White Book.
- (c) Meetings in conjunction with women's and other organisations of the Victorian Church, National Missionary Council, Inter-Church Aid, Friends of Vellore and work amongst Chinese.
- (d) In connection with the Board of Missions:  
The collecting and sending on of monies, the distribution of literature, supervision of missionaries on furlough, transportation of missionaries' luggage and goods, both by air and sea, the preparation of itineraries, transport of mission boxes, the purchasing of medical supplies for Korea.
- (e) The provision of accommodation for missionaries on furlough. The oversight of mission flats, "Fernside", at Surrey Hills—repairs, care of garden, checking of inventories.
- (f) Finally, the answering of innumerable inquiries in regard to mission work.

#### Sets of Slides

These sets of coloured slides are available from the Foreign Missions Office, 156 Collins Street, Melbourne.

#### Australia:

Ernabella  
Ernabella — "From Kadaitchas to the Master's Footsteps"  
Mowanjum  
Aurukun — (North Australia)  
Mornington Island — (North Australia)  
Weipa — "A Mission built on Bauxite"  
Mornington Island — "Bentincks and the Bible"  
The Challenge of the North (North Australia)

#### Hong Kong:

Hong Kong II  
Hong Kong — "A city of refuge"

#### India:

India I  
"India Today"  
"Indian Mosaic"  
India — "Land of Poverty and Beauty"  
India — Vellore Medical College

#### Indonesia:

Indonesia I  
Indonesia II  
Indonesia — "Our Nearest Neighbours"

#### Japan:

Japan I  
Japan — "The Cross on the Rising Sun"

#### Korea:

Korea — "Social Services"  
Korea — "Our Province"  
Korea — "Il Sin Hospital"  
Korea — "Land of Opportunity"  
Korea — "Masan, Tongyung and Chinju"  
Korea — "People and Customs"  
Korea — "Seoul"  
Korea — "Land of Five Colours"  
Korea — "Triumph in Adversity"  
"Our Neighbours in Korea"

#### New Hebrides:

Vila  
Vila Hurricane  
Tanna  
Tangoa

South-West Bay I  
South-West Bay II  
Aulua  
Paama I  
Paama II  
On the Island of Nambus

**To be Added Shortly:**

Australia: Mowanjum — "Here to Stay"  
North Australia — "The Backdoor of Australia"  
New Guinea: "The Challenge of New Guinea"  
Borneo: "The Dyak finds God"  
Malaya and Thailand: "Behind God's Back"  
One set on Korea  
Four sets on the New Hebrides

1961-62 General Sets 4 Children's sets 4.

**"Fernside" Missionary Homes**

We have now concentrated all mission property on one piece of land. The outstanding amount on the Foreign Mission Secretary's residence was paid from Reserves.

The following memorial plates have been placed around the property:

- (a) Bequeathed by Elsie May Macmillan.
- (b) One flat made possible by Gillespie-Paton Memorial Trust Fund, created by the late R. K. Gillespie.
- (c) Bequest — Herbert and Elizabeth Clarke
- (d) Bequest — Miss Mollie McKindlay

The flats have been constantly occupied and, with the increased income, they have been kept in order and we draw a decreasing amount from the Budget.

**Chinese Church**

The Chinese Church has continued to function, but not as happily as it might. The chief difficulty seems to have been that they have no settled pastor, and have little opportunity of getting one.

**Mobile Exhibition**

The latest venture by the Victorian Committee is the construction of a mobile exhibition. This has been placed in a trailer, specially made for the transport of the exhibition, and is the gift of the Canterbury congregation. It was made by Mr. E. C. Butler. It has already been taken to the Hamilton Presbytery, Mt. Gambier (S.A.) and East Kew.

**New Hebridean Hurricane Appeal**

We raised £23,000 for the New Hebridean Hurricane Appeal, without affecting in any way our Budget.

**P.W.M.U. Youth Organisations**

The interest of the churches in missions is sustained very much by the efforts of the P.W.M.U. and youth organisations.

**Honours**

Here in Victoria, we are rejoicing at the Honours, both British and Korean, bestowed upon Dr. Helen and Sister Cath. MacKenzie.

**Allowances**

The Victorian Committee pays an annuity to Mrs. Bonwick, widow of a past Secretary of the Korean Christian Literature Society, and also Mrs. Chin, widow of a past minister of the Melbourne Chinese Church.

G. FAIRSERVICE, Convener.

E. W. NEW, Secretary

**Tasmanian Aborigines and Overseas Missions Committee**

Just as world-wide interdependence, which has brought to an end the time when each nation could make its separate history, still leaves room for much nationalism, so our General Assembly of Australia, through its Board of Missions (now fifteen years old) receiving State Reports as integral parts of an Australian unity of effort and support, still leaves room for legitimate State prides and a value in State Committee Reports.

In the three years under review Tasmania has been the first State to drop the word "Foreign" from its Committee's name, which now is the "Aborigines and Overseas Missions Committee".

While we seek to know better the small army of our Missionaries, now well over one hundred strong, we rejoice that from the ranks of our own parishes Nevin and Betty Vawser and their family have gone to Mowanjum providing for us one more specially well known and loved family "in the Field". Mary Brister, invalided home from the New Hebrides, has fulfilled a fine term of service, and now strengthens our knowledgeable support as a member of the State Committee.

The P.W.M.U., with affiliated P.W.A. Branches, continues a mainstay of all our work, and in addition to raising so large a part of our annual quota, sends each year a wealth of help in Mission Boxes.

The P.F.A. also, in its foursquare programme, provides wonderful Missionary support.

A worthwhile experiment was the Mission Window in Brisbane Street, Launceston, which for a month drew many interested viewers.

Mr. E. R. Henry's fertile imagination has evolved a Parish Liaison Plan which we hope will soon be showing good results.

Mrs. F. G. Watson, another member of our Committee, is producing for the P.F.A. an excellent series on the "Fields" entitled "Mission Call".

The New Hebrides Hurricane Relief Appeal brought a response from Tasmania of £1,100; and Mr. Simon Sytsma, a member of St. Andrew's, Launceston, went out as a special missionary carpenter to aid in rehabilitation work at Vila where he did good work before being invalided home. His deputation work at home should be valuable.

The Second Mile Fund (Special Reserve Fund) has paid out over £300, to the Korcan Typhoon Appeal, etc. Life memberships in the Second Mile Fund have now been introduced at £20 each.

In addition to such special sums as above, the Committee's ordinary income has increased each year: £2,400; £3,000; and £3,100; the Board of Missions' requested quota (also increasing) has always been met; and the year 1961 ended with a general income credit balance of over £900.

So, thanking God for all past and present witness, service, and unity, we seek of Him, for our missionaries and for ourselves, grace to continue more and more awaredly in this work inseparable from our Christian Call.

A. CHRISTIE-JOHNSTON, Convener.

#### South Australian Aborigines and Overseas Mission Committee

This Committee has met monthly during the past three years, and has had three conveners. The Rev. G. T. McGregor retired in May, 1959, Rev. I. N. Whyte retired in May, 1960, due to ill-health, and Rev. J. B. Hartshorn retires in May, 1962, to become Aborigines Field Officer. Rev. G. T. McGregor returns as Convener of this Committee.

Meetings of the Board of Missions have been attended regularly and reports have been duly presented to this Committee.

The South Australian General Assembly of May, 1961, agreed to the change of name from Foreign Missions Committee to Aborigines and Overseas Missions Committee.

#### Outstanding Events

- May, 1959 — Foreign Missions Assembly Demonstration.
- May, 1959 — Foreign Missions Demonstration by Prospect congregation in Prospect Town Hall.
- May, 1959 — Agreement with Commonwealth and State Railways to carry relief goods for Ernabella Freight free.
- 1959/1960 — Missionary Studies, prepared by Rev. I. N. Whyte for P.W.M.U. use.
- August, 1960 — Request from A.P.B.M. for this Committee's consideration: re Ernabella feeding.  
re Lucy Turner and assimilation in general.
- August, 1961 — Dr. C. Duguid retires from this Committee after long and honourable service.  
Dr. B. Hetzel replaces him as Medical referee.
- August, 1960 — New Hebrides Hurricane Relief Appcal. Generous response with money and clothes.
- August, 1961 — "News from the Field" prepared by Rev. J. B. Hartshorn and committee members for P.W.M.U. use.

## **Missionary Material for Propagation**

Copies of the Board of Missions Annual Booklet have been procured and distributed free of cost.

Mission Maps and "Look up to Timor" have been available for sale.

Subscription to "Encounter" has been consistently encouraged and there has been a slight increase in the number of subscribers in this State.

Copies of the Board of Missions monthly News Sheet are distributed free to P.W.M.U.'s, P.F.A.'s, Church Papers, Ministers, Home Missionaries, and Men's Leagues.

In conjunction with the Christian Education Department a library of Missionary slides, film strips and tapes has been built up.

## **Deputations**

The following have visited the State for deputation work: Dr. Knox Jamieson, Mrs. B. M. Love, Rev. D. L. Belcher, Dr. S. Baker (Vellore), Miss C. R. McCredie, Miss S. I. McRae, Rev. J. M. Stuckey, Rev. A. P. Dyall, Rev. J. B. Hartshorn, Rev. E. W. New, Oct. 1960 and May, 1962, Miss J. Trudinger and Rev. C. Kay.

## **A.P.B.M. Budget Quote**

It is a source of real disappointment to this Committee that the budget quota has not been fully subscribed in any of the last three years.

This Committee recognises the vital and energetic missionary activities of the South Australian P.W.M.U., P.F.A. and Sunday Schools and records its gratitude to them, to members of this Committee, and to all who have assisted with this work in these years.

J. B. HARTSHORN, Convener.

## **The Missionary Council of Western Australia**

### **Missionary Personnel**

In addition to brief visits from missionaries and Board personnel passing through Perth, the Council and Church have been given first-hand information of the fields through several deputationists, each of whose deputation work has been of high order in his own field, such as Dr. T. J. K. Jamieson, of Paton Memorial Hospital, Vila, Sister Darrell Boulter of Indonesia, Rev. Colin and Mrs. Kay of India, and Miss Shirley Hill of Ernabella. During these three years, Miss Shirley Hill (teacher, Ernabella), Rev. J. K. and Mrs. Hutchinson (Assistant Master, Onesua High School) and Sister Alice Job (Fregon) respectively have commenced missionary service in those stations, and Sister Darrell Boulter was appointed after furlough to Vila.

### **Resignations**

Twenty-one years of membership with this Council filled with service and zeal of a very high order, were terminated recently through the ill-health of Mrs. Beith Wilson. A further loss was that of the resignation, through other Church commitments, of Mr. J. G. Adams.

### **Exhibitions**

Following the successful display of Aboriginal craftwork from Ernabella at the Festival of Perth in 1960 the artifacts were taken to six country centres, and have since been shown to suburban Churches. Three "all fields" exhibitions were arranged for July-August this year through the Presbyteries, with each congregation being asked to present some of the activities of one of the fields.

### **Missionary Centre**

Tenancy has been secured of a room over the Church Office for Council meetings and is equipped as the Church's Missionary Centre, providing information and materials to meet the needs of the Church on all matters relating to its mission fields.

### **Bequest**

Grateful acknowledgement is made of notice of a bequest of the late Dr. R. C. Fairbairn of £35,000 to be supplied towards the cost of educating full blood Aboriginal children in Western Australia.

### **Finance**

For the first time in four years the State quota to the Board of Missions was met in full.

Statement of Income and Expenditure for 3 years ended 28/2/1962.

Expenditure		Income	
To Board of Missions	£3,886 0 0	By Donations—	
Literature and Stationery	.. .. . 46 5 1	P.W.M.U.	£1,045 1 0
Contra	.. .. . 474 12 9	Parishes	813 17 3
Equipment	.. .. . 10 0 0	P.F.A.	75 0 0
Travelling	.. .. . 36 6 0	Sundry	171 15 1
Sundry	.. .. . 30 11 5		<u>£2,105 13 4</u>
		Sale of Literature	.. .. . 11 5 10
		Contra	.. .. . 130 5 10
		Assembly Offerings	.. .. . 89 0 0
		Sundry	.. .. . 161 3 4
		Assembly Budget	.. .. . 3,554 13 9
	<u>£4,483 15 3</u>		<u>£6,022 7 1</u>

A. E. BURTENSHAW, Chairman

MISSIONS (SUPPLEMENTARY)

New Guinea Radio Project

The following memorandum on the possibilities of development has been received from the National Missionary Council and is commended to the Assembly for urgent action.

The peoples of New Guinea and the Solomon Islands are increasingly interested in listening to radio broadcasts. Although the number of transistor receivers in the hands of village men is still small it is rapidly increasing. The cheap small transistor sets are greatly desired not only for their interest but also for their prestige value. Government stations broadcast programmes regularly. There is little scope for Christian programmes for evangelism and teaching within the framework of the Government programme. A well-developed selection of vernaculars being used to augment the present missionary work of the churches would be of inestimable value. The difficulty of getting a franchise for a broadcast station in the area has so far prevented any major development. The limited range of a broadcasting transmitter in the mountainous terrain of New Guinea would mean that several broadcasting stations would be needed. The churches in Australia and their missions have been gradually realizing the importance of developing appropriate radio programmes in New Guinea and the islands. However, attempts by two organizations (Christian Radio Missionary Fellowship and Christian Broadcasting Association) to persuade the Postmaster-General's Department to allow transmitters to be set up for broadcasting have not so far met with any success.

It is now suggested that many of the difficulties could be overcome in quite short time by making use of the facilities and experience of the South-East Asia Radio Project. This project has been developed over several years by the National Christian Councils of some sixteen nations of South-East Asia. Up to the present it has been financed by the National Council of the Churches of Christ in the U.S.A. It has its transmitters in the Philippines on the campus of Silliman University at Dumaguete City, outside Manila. The station was initially established to give a Christian broadcast programme in the Philippines. This it has done for some years. It works under the Philippines Federation of Christian Churches. Over one hundred thousand dollars has been invested in this project. The station working in co-operation with the National Christian Council and under the aegis of the East Asia Christian Conference is now developing further programmes. These programmes are to be short-wave broadcasts into distant countries. Formosa, Hong Kong, Thailand, Pakistan and Indonesia are receiving full-scale short-wave programmes or are about to receive reception testing signals.

The station works under a three-man directorate, the present members being from the Philippines, Hong Kong and Indonesia, with Dr. Henry W. Mack as Executive Secretary.

A tentative offer has been made to help the Australian churches by developing a short-wave broadcast beamed to New Guinea, Papua and the Solomon Islands. By having the transmitters in the Philippines where the



franchise has already been granted, the Australian churches and missions would circumvent the difficulty of getting a franchise to establish a station in Australia or New Guinea. By using short-wave beamed from a distance there is a distinct probability that the reception will be technically better over a wider area than would be possible with broadcast transmitters located in New Guinea even if several such broadcast transmitters were used.

A major feature of the proposal is that the Philippines base is a tool in the hands of the participating churches. The actual preparation of programme material and follow-up work in the villages is the direct responsibility and privilege of the group participating. The determination of languages, hours, sharing of time, is in the hands of the participants. The programmes would be prepared in New Guinea by the Australian churches and their missions. They would be recorded on tape and the tapes would be sent airmail to Manila. They would then be put on the short-wave beam back to New Guinea. They would be received in the village as a programme featuring the village language and interest and many of the persons appearing in the programme would be local leaders. The recording of the programmes would be done in the villages and in a studio in Port Moresby using portable and fixed tape recorders. The Australian churches and the New Guinea church leaders would decide the contents of the programme and would be responsible for management of the New Guinea end of the project.

It appears that the Australian churches and missions could have commendable radio programmes reaching their villages within a short space of time.

#### Four Year Development Programme

The New Guinea Radio Project is at present being assessed technically and financially. The four-year programme outlined below would complete the establishment of a transmitter with a programme in five languages for ten or twelve hours a day. There would be a recording studio in New Guinea and also a field recording team. There would be 500 suitable transistor receivers placed in villages by the churches.

##### Year 1

Capital outlay in Philippines—new aerial installations and additional facilities . . . . .	£A5,500	
Programming costs in Philippines—staffing, power	4,500	
Capital outlay in Port Moresby—tape recorders and editing equipment . . . . .	2,000	
Staffing—accommodation Port Moresby, travel, recording of programmes, organizing reception points . . . . .	5,000	
	<hr/>	£A17,000

##### Year 2

Capital outlay—additional equipment that may be necessary in Philippines . . . . .	£500	
Travel and organizing expenses, Philippines . . . . .	500	
Programming costs in Philippines—staffing, power	4,500	
Capital outlay in Port Moresby—residence and recording studio . . . . .	8,000	
Staffing Port Moresby—travel, recording . . . . .	4,500	
	<hr/>	18,000

##### Year 3

Capital outlay—additional equipment that may be necessary in Philippines . . . . .	£500	
Travel and organizing expenses, Philippines . . . . .	500	
Extension of programme time—programming costs in Philippines, staffing, power . . . . .	8,000	
Extension of recording material, staffing, travel New Guinea . . . . .	5,500	
Papua and New Guinea capital outlay of receivers—500 @ £10 . . . . .	5,000	
	<hr/>	19,000

##### Year 4

Capital outlay in Philippines—additional transmitter . . . . .	£20,000	
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Capital outlay—additional equipment that may be necessary in Philippines . . . . .	500	
Travel and organizing expenses, Philippines . . . . .	500	
Extension of programme time—programming costs in Philippines, staffing, power . . . . .	8,000	
Extension of recording material, staffing, travel New Guinea . . . . .	5,500	
Maintenance of equipment, Port Moresby . . . . .	500	
		35,000
Total cost for four year development programme . . . . .		<u>£A89,000</u>

The annual average for the four years would be £22,250. If five churches and their mission boards were to establish this project jointly, then the average cost for each church would be about £17,800 at the rate of £4,450 a year. At the end of that time there would be the established transmitter, studios, staff for recording and field work and 500 placed receivers as well as the innumerable receivers privately purchased, all linked to a ten hour daily broadcast in five languages.

The aim of the project is of the very greatest importance for the future of New Guinea. On this ground alone the interested churches in Australia might consider making a joint public appeal for the sum of £90,000 rather than financing it in the more obvious way of meeting the costs from their usual sources.

### Project Organization

The Australian Council of Churches and the National Missionary Council of Australia are working together in the organization of the project. In the initial stages a radio committee is being formed which will include persons highly competent technically as well as persons with a knowledge of the conditions of the receiving areas. Neither of the organizing councils has executive authority in this matter. If their work is to make any progress, they need to know whether the churches which are members of their councils will support the project when it has been planned in practical terms.

At least a statement of approval in principle and a willingness to consider financial support and participation seems to be called for from appropriate church and mission bodies at the first opportunity. The councils will be wasting not only their own time but the time of busy consultants if they proceed with a project destined to be stillborn.

J. BEATTY, Convener.

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### THE MODERATOR-GENERAL (Min. 21)

To the Venerable the General Assembly,  
Fathers and Brethren,

You did me the honour of electing me Moderator in September, 1959, and of entrusting me with those representative tasks which are appropriate for the Moderator-General to undertake on behalf of the Presbyterian Church of Australia.

It is the practice in each of the States for the State Assembly to appoint a Moderator's Committee. There is no corresponding committee for the Moderator-General. He is therefore left to his own judgment, making a choice amongst the many requests for his services which come from all over the Commonwealth. It is, however, customary for the holder of the office to visit, if possible, all the States. This I was able to do.

#### Visit to the States

In 1960 I visited and addressed the State Assemblies in South Australia, New South Wales and Victoria. In 1961 I visited West Australia for one week, and on several occasions addressed the Assembly and other meetings arranged by its major committees. Similarly in Queensland during a visit of nearly three weeks I gave many addresses and, as in West Australia, had the privilege of preaching in a number of our Churches. In 1962 I visited Tasmania, preaching in Scots, Hobart, and St. Andrews, Launceston, to the combined Presbyterian congregations of both cities, and also speaking to combined Presbyterian receptions on week nights.

On other occasions, I spoke at the following:—  
The N.S.W. Assembly Demonstration in Sydney Town Hall, 1960.  
All Saints' College (Australian School for Ecumenical Mission), Sydney (twice).  
The R.A.A.F. Station at Laverton, Victoria, on Anzac Day.  
The World Scout Jamboree, 1st January, 1961.  
The Church Building Exhibition, Sydney Town Hall, 1961.  
The Opening of the Memorial Chapel, H.M.A.S. "Watson", Sydney.  
"Kirk Day" of the Queensland Church, Town Hall, Brisbane, September, 1961.

An Ecumenical Rally, Adelaide Town Hall, 1960.

### The A.I.M.

The Superintendent and Board of the Australian Inland Mission invited Mrs. Watson and me to visit the institutions, Patrol Padres, Matrons, and Nurses of the A.I.M. in July, 1961. Our journey began at Alice Springs, where we stayed at the Old Timers' Home. We visited the Hermannsburg Mission, our own Hostel in the town, and I preached twice in the John Flynn Memorial Church. In the following weeks we visited and stayed at cattle stations, at Hall's Creek, Fitzroy Crossing, the Aborigines' Mission Station at Mowanjumb near Derby, W.A., and in Darwin, where I preached at the United Church and conferred with Government, civic and Church officials. We also visited Rum Jungle, Bachelor, Katherine, Tennant Creek, and the Government Native Settlement at Warrabri. In company with one of the senior Padres, the Reverend Stewart Lang, I visited remote cattle stations in and towards Arnhem Land.

In the following November I attended a two-day meeting of the A.I.M. Board in Sydney, and gave to its members a confidential report on what I had seen and heard, together with some personal observations on the work that is being done and planned.

### Schools and Colleges

It was my hope that I would be able to visit a good many of our Schools and Colleges, and I am glad that this has been possible. In nearly all of those which I visited I addressed School Assemblies or gave the address on Speech Nights; in South Australia, P.G.C. and Scotch College; in Victoria, Hamilton College, Alexandra College, P.L.C. Melbourne, Essendon Grammar, Ballarat College, Scotch College, Melbourne, St. Leonard's School, Brighton; New South Wales, Albury Grammar School and Knox Grammar, Sydney; West Australia, P.L.C. and Scotch College; Queensland, Emmanuel College, Brisbane High School for Girls, Brisbane Boys' College; in Tasmania, Fahan Girls' School, Hobart, and Scotch College, Launceston.

In addition, I have spoken to the Assemblies at Toorak College, Frankston, MacRobertson High School, Melbourne, and the combined Baptist Schools of Victoria.

### Theological Colleges

In West Australia I visited the Theological Hall and also spent a day in conference with the students, home missionaries and ministers on the day preceding the meeting of the Assembly. In Queensland I gave the Inaugural Lecture for the Jubilee session of the Theological Hall, and also spent a night and a day at the Annual Retreat of Professors and students at Alexandra Park. I visited the Theological Hall, Ormond College, Melbourne, on two occasions.

### Visit to Scotland

At the beginning of 1960 the Committee on Relations with Other Presbyterian Churches received a letter from the Church of Scotland, inviting the Australian Church to send a representative to the special Assembly in Edinburgh in October of that year to celebrate the 400th Anniversary of the establishment of the Reformation in Scotland. The Committee requested me to be the representative of our Church. At the same time I received a letter from the Scottish Assembly's Committee which was in charge of arrangements, inviting me to attend, and to be one of the overseas speakers to represent the Presbyterian Church in British Commonwealth countries. Mrs. Watson and I travelled to the United Kingdom via South Africa, where I had valuable conversations with leaders of the Presbyterian Church of Southern Africa, and more especially the Dutch Reformed Churches.

Throughout August I attended the Central Committee of the World Council of Churches in St. Andrews, Scotland, where I represented not only

the Australian Council of Churches but also, at their request, the Methodist and Congregational Churches of Australia.

The General Assembly of the Church of Scotland was attended by Her Majesty the Queen, and presided over by the Moderator, the Reverend Dr. Principal Burleigh. It was in every way a great national occasion, which I tried to interpret a few days later, when, at the request of the B.B.C., I gave a descriptive talk of the proceedings. Mrs. Watson and I were honoured with an invitation to dinner with the Queen and Prince Philip at the Palace of Holyroodhouse.

While in Scotland I preached in Ceres, Fife, and St. Cuthberts, and St. Giles Cathedral, Edinburgh, and attended the 50th Anniversary Service of Thanksgiving for the 1910 International Missionary Conference, at which the Queen Mother was present.

### Ecumenical

I accepted the invitation of the Australian Council of Churches to be Chairman of the first National Conference of Churches in Australia, which was held in Melbourne in February, 1960. This involved me in a great deal of detailed work of preparation over the months preceding the Conference and, during its course, contact with civic and Church authorities, together with our distinguished visitors from overseas.

In February, 1961, and again in February, 1962, I was elected President of the Australian Council of Churches, and presided at the Annual Meetings of the Council at Gilbulla, New South Wales. In this capacity I have addressed many conferences and assemblies of our sister Churches, and have particularly been glad to speak to many of the "newer" Churches, and some of the so-called ethnic Churches, such as the Greek Orthodox, the Armenian, and the Reformed Church.

At the meeting of the General Assembly in September, 1959, a clause of the Deliverance of the Christian Unity Committee empowered the Moderator to approach the Anglican Archbishops and Bishops "to inquire 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". I have to report that I informed the Archbishops and a number of the Bishops of the progress so far made by the Commission on Church Union, drew their attention to the first printed report of the Commission, and received favourable comments upon it. In addition I received the following letter:

"31st October, 1961.

My dear Moderator-General,

At the recent Conference of Bishops of the Church of England in Australia, a report was received from the Archbishop of Melbourne giving further news of the conversations taking place between representatives of the Presbyterian, Congregational and Methodist Churches in Australia, and I was asked to send you the following resolution:—

'That we, the Archbishops and Bishops of the Church of England in Australia desire to assure our fellow Christians of the Congregational, Methodist and Presbyterian Churches in Australia of our sincere interest in their negotiations for union, and of our remembrance of them in our prayers. We express the hope that what is to be done by them will increase the possibilities of eventual reunion of episcopal and non-episcopal communions in the one holy catholic and apostolic Church of our own Lord and Saviour'.

With kind regards,

Yours sincerely,

HUGH SYDNEY."

### Vice-Regal

The Australian people were saddened by the untimely death of their Governor-General, Viscount Dunrossil. As is well known, Lord Dunrossil was an Elder of the Church of Scotland. On the day of his death, Her Excellency Lady Dunrossil invited me to conduct the funeral service, which took place on 7th February, 1961, in the Church of St. Andrew, Canberra. I invited the Primate of the Church of England, the Archbishop of Sydney, Dr. H. R. Gough, to assist in the service.

## Personal

On taking office I invited the following to be my Chaplains: New South Wales, Rev. A. L. Hewitt; Queensland, Mr. R. S. Byrnes; Western Australia, Rev. Dr. F. W. R. Nichol; South Australia, Mr. G. S. Davidson; Tasmania, Rev. H. L. Dunn; Victoria, Rev. D. M. Macrae and Rev. I. V. Parton.

The Reverend Alan Hewitt was granted leave to attend Union Theological Seminary in New York and, in his stead, I appointed the Reverend R. A. MacArthur. I also invited Mr. John McCahon, the Honorary Treasurer of the Toorak congregation, to be my adviser. To all these I owe a very great deal. They were unfailing in their attention to correspondence, and gave me speedy and useful advice about the many requests which came to me.

Finally, I acknowledge the help and encouragement given me by the Session, Board of Management, and the members of my own congregation in Toorak. From the very outset they assumed that I should travel extensively and they set about making it possible for me to do so. I have been provided with a succession of competent Assistant Ministers—the Reverends Alan Reid, Ian Parton and Alan Crawford, who have relieved me of many pastoral duties. It speaks volumes for our theological training that young men in their Exit appointments should be able to take over the pulpit and parish of a Moderator-General with such happy and satisfactory results. I am also grateful to those distinguished men who preached at Toorak during my occasional absences. In this acknowledgement I include the provision made for secretarial and office assistance, which has not been a charge upon the funds of the Assembly. In all these ways my own congregation has greatly increased the opportunities of service by the Moderator-General to the Church and to sister Churches throughout Australia.

Travel by air has now become an accepted part of our way of life. It was natural therefore that invitations came to me from overseas and from many places throughout Australia. The number and significance of many of these invitations made it abundantly clear that the office of Moderator-General is held in high esteem, both within the Church and the nation, due to the magnificent service given by my predecessors.

Mrs. Watson accompanied me on most of my journeys, and we are grateful for good health throughout three strenuous but happy years.

Above all, I give thanks to God for giving us this opportunity of serving Christ and His Church.

ALAN C. WATSON.

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## THE NATURE AND FUNCTION OF THE MINISTRY (Min. 106, 130)

The General Assembly of 1959 in giving approval to the Statement on the New Testament and Reformation bases of our conception of the Ministry instructed that the document be transmitted to presbyteries for comment. Only twelve presbyteries have reported, the majority in favourable terms. The Committee has noted the nature of the varying comments.

### Ordination of Ministers from other Denominations

The General Assembly of 1959 also instructed the Committee to bring to a later session of the General Assembly a statement concerning the ordination of ministers entering the Presbyterian Church from other denominations. (Min. 131,3). The report on this involved and difficult subject is made with reference to the already mentioned report to the last General Assembly. Two closely connected factors must have a determinate bearing on the whole subject.

1. The essential order of the Ministry is that of the Word and Sacraments. This has been admirably expressed by Professor T. F. Torrance thus: "There can in the nature of the case be no higher ministry than that of the ministry of the Word and Sacraments, for that would be to suppose that there was a higher authority than that of the Word and a higher sanction than that of the Seals of the Word directly instituted and given by Jesus Christ. If ordination is defined in its end in the ministry of Word and Sacrament, and Word and Sacrament are more important than the ministry of them, it follows that there can be only one order of the ministry in the proper sense, that of the minister dispensing Word and Sacraments. The order of the presbyterial ministry is not only the highest order, but in the strict sense the only order of the

ministry. Other so-called orders are either for the assistance of this order or for the convenience of maintaining unity and concord and discipline among those so ordained. The fact that there is only one order of the ministry in the strict sense, is the meaning of the so-called parity of ministers in a Presbyterian Church". ("Consecration and Ordination",

*Scottish Journal of Theology*, Vol. XI (1958), pp. 246, 7).

2. Intimately associated with this first factor is the essential identification of the presbyter with the bishop, characteristic of the Reformer as of the Western Catholic tradition of the mediaeval scholastics. With the Reformers and their successors the presbyter is a presbyter-bishop who holds and exercises the episcopate along with his co-presbyters, in *solidum* in the presbytery. "If the presbyterate is the highest 'Order', derived from Christ, through the apostles", asserts Professor J. M. Barkley, "their 'Order' includes the power to ordain, even though subsequent action of the Church or Canon Law limited the exercise of this power to those presbyters who are further consecrated to the 'Office' of bishop. Canon Law cannot denude a Divine Ordinance, and so the Order of the presbyterate includes the power to ordain and is always possessed in virtue of their Order by presbyters through their ordination to do the work of a presbyter. The powers of an Order of Ministry, divinely instituted, are inherent in the Order". ("Episcopate' and 'Presbyterate', *ibid.* pp. 147, 8").

Following the principles thus enunciated an endeavour is made to give a cursory appraisal of the ministries of other Churches, mainly concerned, both as to their functional intention and ordaining authority.

1. The functions of the Ministry (referred to in previous report) as set out in the Presbyterian Form of Church Government, are to preach the Word, administer the Sacraments, shepherd the flock, rule the household of faith, and order the Ministry. In the Roman Catholic ordinal the priest is set apart primarily to the ministry of the sacrifice of the mass, which rite being regarded as destructive of the nature of the Sacrament and its ministry something other than the evangelical ministry, many Protestant Churches in Europe only admit a former Roman Catholic priest to the Ministry by re-ordination. However, the common practice in Anglo-Saxon countries is to admit without re-ordination, the Word and Sacraments in the Roman Church being regarded, if seriously mutilated, as not destroyed. In the case of the Anglican Church, Professor J. M. Barkley has indicated in an illuminating manner the radical contrast in the underlying assumptions of the Ordinals of 1550 and 1661 (still operative) as shown in their lections (*op. cit.*, pp. 134-50). Prior to 1661 the presbyterate was the highest order, inclusive of presbyters and bishops, but since that date presbyters and bishops have been regarded as two essentially different orders. An Anglican priest, therefore, under the Ordinal of 1661 is a new institution and not a New Testament presbyter, being defective as to powers of government and ordination — a mere delegate of the bishop in that he does not hold the episcopate in *solidum* with the bishop. It is recorded that the Synod of Ulster in 1808 received one, John Boyle, an Anglican priest, as a 'probationer' because he wasn't a 'bishop'. However, whilst the opposite number of the Presbyterian 'presbyter' is rather to be found in the Episcopalian 'bishop', yet presbyters of that communion, even in their attenuated form subsequent to 1661, have been commonly received without re-ordination on the grounds that they have been set apart in the Anglican communion to fulfil the primary ministerial functions of dispensing the Word and Sacraments. The Methodist Church, whose ministry has defined governmental and ordaining functions, approaches in intention nearer to the Presbyterian. However, in the case of the Congregational (and Baptist) Churches, whilst ministers are ordained to fulfil the primary function of dispensing the Word and Sacraments, yet this is not distinctive of their office, for laymen are permitted to administer the Sacraments when asked or authorized by a congregation, and, within the pure democratic structure of Congregationalism, ministers have no special functions of government or order. The intention of ordination here lacks the specific nature that is found within Presbyterianism.

2. The Presbyterian Church, regarding ordination, claims that in obedience to the teaching and ordinance of the apostles "the laying on of hands of the presbytery" (1 Tim. 4: 14) is the proper way of ordaining to the ministry of Word and Sacraments within the sphere of the Apostolic commission. According to the form of Presbyterian Church Government, "every minister of the word is to be ordained by imposition of hands, and prayer, with fasting, by those preaching presbyters to whom it doth belong . . . . . Ordination is the act of a presbytery". Bishops, with their

presbyters orderly associated with them (in Episcopal communions), bear some resemblance in the act of ordination, to a presbytery, and the same holds even more so in the Methodist Church when through its Conference ministers are ordained at the hands of other ministers, although in this instance strict succession cannot be maintained as Wesley's claim, that presbyters possessed the inherent right of ordaining, cannot really apply to himself and his colleagues as 'truncated' presbyters of the Anglican Church subsequent to 1961. However, it is concerning the nature of the ordaining authority in the Congregational (and Baptist) Churches that the gravest doubts must be raised. According to classic Congregationalism it is the Church as embodied in a local congregation that is the authoritative nexus through which Christ acts in ordination, the presence of neighbouring ministers being not required since the local Church sets the ordinand apart for the work of the ministry. And although in recent times ordination to the ministry has come to be regarded as a joint action of the Congregational Union and the local Church, the laying on of hands being by the ministers who happen to be present and lay representatives, the view is held that an ordination which took place without an official representative participating, although that would be an unusual practice, would nevertheless be a proper ordination. For Congregationalists, it would appear, that Christ ordains to the ministry through His Church, primarily the local congregation. Thus in the Presbyterian-Congregational conversations in England a few years ago, Dr. A. J. Grieve gave lucid expression to his denominational tradition when he wrote: "I like to think of a minister as a member of the (local) Church, which has discerned in him certain gifts of God qualifying him for the discharge of certain pastoral duties. That is what he is ordained to, by the people who have called him. His ministry in the universal Church is parallel with, not superior to, that of every Christian man and woman. When we 'join the Church' we all 'enter the ministry'". ("Presbyterian-Congregational Union?", *The Congregational Quarterly*, Vol. XXV, (1947) p. 302). Such a conception is remote from the Presbyterian in which it is the ministers "proceeding from the resolution of the whole presbytery" who are the media of ordination.

These observations suggest that those Presbyterian Churches, including the Australian, who accept the ordination of ministers entering them from the Congregational and Baptist Churches, come short of the consistent expression of doctrine as found in the significant practice of the Church of Scotland which only authorizes such to be ministers within its jurisdiction through the laying on of hands by the presbytery.

### Non-theological Factors and the Ministry

The General Assembly of 1959 instructed the Committee to prepare a statement on "the non-theological factors that are influencing the conception of the Ministry in the changed place of the Church in the modern community", (Min. 131, 3). The inappropriateness of the expression, 'non-theological factors', has been recognized and at the Faith and Order Conference at Lund in 1952 the less equivocal 'social and cultural factors' was the expression employed. An adequate survey of this vast and complicated subject would require knowledge, time and space far beyond that which this Committee has at its disposal so that consideration must be necessarily restricted to a few general observations.

The factors of which we must take account can be linked generally about the pattern of what sociologists call the new society — "the society dominated by advanced forms of industrial production, by science-technology-industrialization, always associated with urbanization, intricate social planning and social engineering." (E. R. Wickham, "The Encounter of the Christian faith and Modern Technological Society", *The Ecumenical Review*, Vol. XI (1958-9), p. 259). Long distances and sparse population have made changes less rapid in Australia, but changes have come which have led people to look with different eyes on many things — including the ministry of the Christian Church.

- (a) One very noticeable feature about contemporary society is the high degree of mobility in the population. The development of secondary industries and means of rapid transport, the growth of nation wide organizations (with frequent change in place of residence), increase in population by migration — such movements have meant some change in the place and influence of the family which in turn has brought about a measure of change particularly in the urban congregation which tends to be composed more of individuals than of families. A consequence has been a weakening of the pastoral relationship of a

minister to the people of his parish. Further, the influence of non-local factors—the newspaper, the film, the wireless and television—has markedly increased so that the religious views of many people (particularly on the fringe of the Church) are often formed by some figure (minister or otherwise) through the impersonal media of mass communication rather than by a minister in the vicinity. These considerations, some would assert, point to the need of drastic revision of the concept of congregations in parishes with a geographical reference and to the finding of some place for common worship and witness on the part of those who, irrespective of their places of residence, pursue similar vocational, academic or recreational interests. Many, however, would seriously question the development of such exclusive homogenous groups as endangering the parochial congregation as the essential unit of the Church which transcending functional groups seeks to be a cross-section of the community inclusive of age, sex and class, and would rather emphasize the necessity of strengthening the family through the greater leisure and recreation now available in the home as the place of residence.

- (b) A further factor of importance in the new society is the educational one. The great amount of public and private expenditure in this field has enabled contemporary society to reach a general standard higher than anything in the past. This means that a minister is rarely the educated person of the community. The situation is made more critical by the high degree of specialization characteristic of modern learning, making it easy for a person to assume that a minister who is without an understanding of the technicalities of this or that trade or profession is irrelevant to his life and interest. This raises the question whether the minister's education should follow closely the lines of those to whom he ministers, and whether we can continue to assume that the Arts-Divinity structure of our theological training is adequate in every instance. It also raises the question as to whether the situation in industry, for instance, if a special approach were made, would be better served by having a man spend some years in an academic or pastoral environment before ministering to factory workers, or by the Church selecting one of its members who already is in that situation and (without ever having to leave it) furnishing him there with whatever training would equip him for his particular mission of creating a 'frontier' movement. The Committee does not attempt to find an answer but here simply raises the issue.
- (c) It is not possible to attribute the general falling away from religion to any particular aspect of the new society, but there is no doubt that a general indifference to the Church constitutes part of the contemporary scene. In such a situation the minister spends a large part of his time endeavouring to sustain a flagging interest with the assumption that whether he is mature in spiritual experience, or sound in doctrine, or fearless in proclamation, or tolerably well educated, counts for little beside his ability, by the attractiveness of his manner as he talks on all kinds of trivial subjects, to "get people along to the Services". Most of our community harbour the delusion that, if a minister is to be of any use at all, it must be in some sphere other than the spiritual, e.g., the support he can lend to charitable activities or the work he can do as a 'counsellor', enabling people to achieve self-adjustment. The common idea that a minister's work is trivial, N. P. Willims considers to be the chief cause for the dearth of ministerial candidates, for with such a picture in mind many of our best young men seek life's fulfilment in some other sphere. The incidence of such misunderstandings cannot but force upon the Church questions concerning the proper ground of ministerial efficiency as to whether it consists in the acquirement of knowledge and skill or a grace of ordination or something else.
- (d) A further factor arises from the way in some aspects of the new society, particularly its 'institutionalism', have entered into the pattern of the Church's life. The sort of large scale organization and centralized administration which is characteristic of all manner of activity today is not absent from the Church. This is true, not only of the specifically administrative areas of finance and property management, but also of those areas which might be regarded as particularly religious, or even ministerial—the area of Christian education and home missions. With the growth of central administrative functions (and all the attendant dangers of bureaucracy) the minister in the parish has taken on a new relationship, being seen as a branch agent for a nationwide enterprise, with the Church Offices regarded as its 'headquarters'. The tendency



towards bureaucratic administration finds reflection on the parish scale, where the minister is seen as an administrative overseer, expected to take charge of any activity, whether it be youth evangelism, temperance agitation or building a new hall. He is seen as having no particular functioning of his own; his time is to be taken up with initiating and co-ordinating the activities of others. We are thus brought again to a consideration of what constitutes the work of the ministry, and how the effectiveness of that work is to be assessed. We are forced to ask if there is any sound theological measure by which to answer the questions which the non-theological factors are forcing upon us.

All these factors in the new society combine, along with some others (theological as well as non-theological) to make us sensitive to some apparent deficiencies in the Church. The extent to which these deficiencies are due, or may be overcome by, the manner of selecting, training and supporting the Church's ministry constitutes a question which must be asked and answered at every moment of history. And no answer which disregards the non-theological factors can be regarded as an adequate one.

#### Ordination of Women to the Ministry

During the latter part of 1960 and the first half of 1961 the Victorian section of the Committee met many times to discuss the question of Women in the Ministry in terms of the reference from the last General Assembly (Min. 131,4). It had the benefit of having before it several papers by members. A great deal of hard work and animated discussion took place, and finally at the end of June, 1961, the Committee made an attempt to prepare a Report on this matter to present to the General Assembly. Drafts for a report on seven sections of the topic were prepared by seven different hands. When the Committee had this material before it, it became apparent that it would be impossible to present a united report on the subject. The possibility was then explored of producing two reports; but it was evident that more than two points of view were held within the Committee itself. Further, in so far as the conflicting viewpoints could be committed to paper, it was apparent that they would cover well-travelled ground.

The Committee therefore reluctantly came to the conclusion that it cannot at this stage present to the Assembly a report which would serve any useful purpose. It is of the opinion that the whole discussion of the place of women in the ministry of the Church must be put into a wider context than that which is suggested by the reference of the matter to this Committee. The question can only be properly discussed both in the light of the revealed will of God known to us in Scripture and as understood in the Church's tradition, and in the context of an understanding of what is happening to men and women in their inter-relations in society today. The relation of the sexes throughout public life, as well as in marriage and in the offices to which men and women are called in the life of the Church, has to come within any theological ethic. The Church is likely to continue to experience some frustration if she attempts to discuss in isolation the place of women in the ordained ministry of Word and Sacraments.

The Committee is, therefore, of the opinion that if the General Assembly wishes this matter to be discussed further it should set up a separate committee with wider terms of reference and with a greater range of competence. Such a Committee should of course include ministers and theologians, but should also contain some whose competence and specialized knowledge is in other spheres, and of these some should be women.

R. SWANTON, Convener.

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#### PUBLIC QUESTIONS (Min. 117)

A satisfactory definition of the Church's role in society has yet to be framed. Both "Church" and "State", from modest origins, have grown into the vast proportions of the modern world. Clearly, static concepts of these organic orders—especially those drawn from their European backgrounds—if not false, are totally inadequate. The accelerating process of change, still at work, heightens the confusions and conflicts, which more leisurely eras were able to conceal or ignore. "Our age is, for good or ill, immersed in the social problem". (Moral Man and Immoral Society, p. 275, Reinhold Niebuhr). A technological civilization, contemptuous of history, and fascinated by its achievements, is in no mood to revere the past, or to admit its involvement in the deposits of moral experience. Already this detachment

of conscience has produced disturbing consequences in the new nations formed out of the colonial empires; while older societies shake with the tensions of similar influences. It is to this world, contriving an uneasy truce among contending forces, and struggling to keep pace with swift realignments of social, economic, political, and religious interests, that the Church has to bear witness to the Gospel and Kingdom of the Lord Jesus Christ.

The Public Questions Committee has steadily kept in view the single question, What is the moral significance of the issues outside the spiritual mandate of the Church which ought to be the subject of its witness? Some will not hesitate to assert that no subject is out with the spiritual mandate of the Church. On this sweeping premise, justification is sought for the intervention of the Church in all manner of issues, e.g. controversial political or economic questions. On the other hand, there is the strong conviction that the Church should abstain from such matters and devote itself purely to "spiritual" activities. The Subordinate Standard, especially Chaps. 23 and 30, reflecting the concepts of the seventeenth century, clearly distinguish the separate and distinct jurisdictions of the Church and the "civil magistrate". Since those days, the growth of responsible government under democracy, had widened the scope of these inter-related spheres of public responsibility. The dual role of citizen and Church member in a democratic society calls for acute discernment in the many questions where the Church and the State are obliged to act together. Your Public Questions Committee has endeavoured to steer a straight course between extremes in this difficult realm. Some public questions emphatically call for the courageous exercise of the Christian conscience; in others the issue is dubious, and calls for restraint and the lessons of experience. On this basis the report which follows has been framed, and submitted for the consideration of this Venerable Court.

#### **Instructions Remitted under Minute 125 B.B. 1959.**

The commendation of the Assembly for the missionary programmes of our sister Churches in the Union of South Africa (now a republic) was conveyed to them. The Assembly's protest regarding religious persecution in Spain and Colombia were conveyed to the Minister for External Affairs, who advised that these matters were entirely the domestic concerns of the countries named. The Committee took the reference relating to the opinion that the Federal Government should take over and operate the Liquor Industry as a Public Trust, "in the best interests of the community". The advice of the Procurator, which the Committee sought, indicated his opinion that the constitutional competence of the Commonwealth Parliament to engage in such a Trust as the reference stated was extremely doubtful, involving a complicated procedure of referenda and legislation. Under these circumstances the Committee concluded no useful purpose could be served in pursuing a hypothetical question. But it was resolved to report generally that the idea of a National Liquor Trust, in its opinion, was undesirable because (a) it extends the range of socialism into a field of grave moral instability, and (b) was a bad political expedient. Further, the suggestion was considered to be contrary to the expressed judgment of the Assembly on the subject of Temperance. — B.B. 1954 Minute 261, and B.B. 1951 Minute 96-99.

After several abortive attempts, it was found impracticable to implement the instruction to study and report upon methods to utilize "the fruits of scientific discovery and technological development" in the evangelistic ministry of the whole Church.

Hopes that a Summit Conference of the Great Powers should ease international tension and lead to the effective control and ultimate abolition of nuclear weapons were dispelled by the resumption of nuclear testing. The accelerating race for greater and deadlier means of atomic warfare hangs like a dark and menacing cloud over humanity. Scientific irresponsibility hand in hand with political opportunism heightens the anxiety of mankind at the prospect of mass annihilation from the accumulation of this hellish armoury side by side with starvation, misery, and despair among millions of innocent people. Despite its divisions caused by radical hatred and economic rivalry, mankind is driven into a unity of dread and apprehension lest an accidental misjudgment should unleash the forces of destruction. Credit must be given for an awakening conscience among many world statesmen. There are, indeed, positive benefits for peaceful purposes directly derived from atomic research. Nevertheless the Church cannot acquiesce in the recent stratospheric explosions, even though they were conducted by a friendly power, nor in the competition which this and other experiments must provoke.

The promulgation of the Commonwealth Marriage Act in the near future will mark the commencement of a new era in our national life. An effete remnant of our colonial history is swept away in what may be claimed as one of the most cordial agreements achieved since Federation. The full significance of its unifying effects for society generally, and for the Churches, will be increasingly felt as time passes. For this measure the Assembly will be asked to state its appreciation.

The question of the observance of the Lord's Day, brought to the Assembly by the Committee in 1959, was remitted to a special Committee, whose report will survey this matter and make recommendations.

#### **Re-Marriage of Divorced Persons**

The Committee has forwarded its considered finding on this subject to the Code Committee, which was instructed by the Assembly (B.B. 1959 Minute 126) to deal with this matter and report to the 1962 Assembly.

#### **Adoption of Asian Orphans**

On 4th July the Prime Minister of New Zealand announced that his Government had decided to increase from 20 to 50 the quota of Chinese orphan children from Hong Kong who could be adopted by New Zealand citizens and admitted to permanent residence in New Zealand. His country, he said, could assist the re-settlement of refugees in this way. The favourable reception from the Churches and other bodies had encouraged the Government to raise the quota to 50. The Committee respectfully draws the attention of the assembly to this development in the sister Dominion, and recommends that similar action could very well be taken by our own Government.

#### **State Aid to Denominational Schools**

The closure by the Roman Catholic authorities in Goulburn N.S.W. of their schools for a period of six weeks as a protest against the Government for not granting State Aid for their schools has dramatically thrust this demand upon public notice. The arguments for and against are so well known that it is unnecessary to repeat them here. The Committee recommends that the Assembly re-affirm its opposition to the granting of State funds for non-State schools.

#### **Franchise for Aboriginal People**

The extension of the franchise by the Commonwealth Parliament to our native people is an enlightened measure, perhaps long overdue. Our Church rejoices that this recognition of full citizenship has now been placed among our laws, and pledges itself again to the national policy of assimilation of our aboriginal people into full life of the community.

#### **International Questions**

In accordance with the principles enunciated in the preamble to this report, the Committee has not been unmindful of the importance of many matters at present prominently before the public and the Government of Australia. Among these mention is made of the European Common Market, and the future of West New Guinea. The significance of both problems to every department of our national economy and way of life needs no emphasis. After careful and prayerful consideration and discussion based on the information available to it, the Committee concluded that no pronouncement from the Church was called for at this stage.

#### **Re-appointment of the Committee**

For some years the Assembly has seen fit to appoint the Church Life and Work Committee of the N.S.W. Assembly as its Public Questions Committee. The advantages of this system are obvious in a far flung country such as ours. Being domiciled in one State the Committee may meet regularly, and deal with business as it arises at the ordinary sessions of the State Standing Committees, when its personnel can be present. Under this system the expenses of the Committee are largely borne by the State Committee concerned. Through the relevant clauses in the proposed Deliverance the Committee respectfully recommends that the present arrangement be continued, with the rider that the Finance Committee be requested to make sufficient funds available for the Committee to meet twice yearly apart from purely State Assembly business.

H. MACNEIL SAUNDERS, Convener.

## RECEPTION OF MINISTERS (Min. 27-42, 169, 171)

The Executive of the Committee met seven times in Sydney to receive reports regarding Ministers whose petitions were granted by the Assembly and to consider fresh petitions.

Certificates of Status were granted to the following:—

Revs. Reynolds Waters, B.A., (Mt. Gambier, S.A.), C. C. Keefer, (Redcliffs, Vic.), L. T. Newell, (Sarina, Q.), J. C. Holt, (Cororooke, Vic.), G. C. J. Rees, (Launceston, Tas.), W. M. Martin.

The following Ministers were received under the special rules governing their respective Churches:—

Revs. J. C. E. Pik, B.A., B.D., (Neth. Ref. Church) to Queensland. Dr. Henry Sedlo, (Church of Scotland) to Victoria. J. A. Bouwmeister, (Neth. Ref. Church) to Victoria. J. L. Roncero, (Spanish Evang. Church) to N.S.W. P. W. Mackie, (Church of Scotland) to Victoria. Dirk Morreau, (Neth. Ref. Church) to Queensland. R. Diffin, M.A., (Pres. Church, Ireland) to Queensland. C. Uidam, (Neth. Ref. Church) to N.S.W. I. C. Davidson, (Church of Scotland) to Queensland. D. H. Gerrard, (Church of Scotland) to Western Australia.

### Petitions before last Assembly

Rev. A. J. Beard: In the opinion of the Executive, the conditions attached to the granting of the petition have not been fulfilled, and the recommendation is that the petition be not further considered.

Rev. R. L. Maddigan: Reports on examination and on practical work have not been entirely satisfactory, but a decision has been deferred until certain examination results are available in August.

Rev. G. A. Csorc: Hungarian Reformed Church — the recommendation is renewed that when his command of English is satisfactory he should attend the Theological Hall for one year to the satisfaction of the Faculty.

Rev. Dr. Leatherland: A petition was received from Dr. Leatherland, Principal of Camden Congregational College, Sydney. Later, after considerable discussion, a communication was received from him withdrawing his petition.

### New Petitions

1. Rev. J. Arthur Lewis, B.A., Baptist Church; Recommend that the petition be granted.
2. Rev. Wesley Bligh, Baptist Church.
3. Rev. I. A. Pollard, Church of England.
4. Rev. R. M. Williams, Methodist Church.
5. Rev. W. M. Thomson, Congregational Union.
6. Rev. T. C. Arnold, Congregational Union.
7. Rev. H. T. Seaton, B.A., Baptist Church.
8. Rev. H. White, L.Th., Baptist Church.

These Ministers are undergoing certain practical and theoretical tests, and the results are not at hand at the time of printing. The full Committee will consider the petitions and make recommendations to the Assembly.

W. CUMMING THOM, Convener.

## RELATIONS WITH OTHER PRESBYTERIAN CHURCHES (Min. 166)

### 1. World Presbyterian Alliance

A recent event of no small importance has been the presidential visitation of Dr. Ralph Waldo Lloyd, President of the World Presbyterian Alliance, the first visit, indeed, ever made to Australia by a president during his period of office. Beginning in August, 1961, Dr. Lloyd accompanied by Mrs. Lloyd, visited Presbyterian and Reformed Churches in Europe, Africa, Asia and Australasia. His visit to our shores entailed a great deal of detailed planning for the itinerary in all the States visited. However, this was done so well that the visit was a great success. Queensland, South Australia, Victoria, Canberra and New South Wales were visited in turn, in all enthusiastic and successful meetings taking place. It can be claimed that the aim of the Presbyterian Alliance, to foster fellowship and co-operation among the churches of the Presbyterian order throughout the world, has been signally strengthened by the visit of Dr. Lloyd. In a letter to the

Convener he writes "We have greatly enjoyed our visit to Australia and are grateful for the many courtesies extended to us".

## 2. Contribution to World Presbyterian Alliance

The Executive has been gravely concerned over the totally inadequate contribution made by our Church to the Presbyterian Alliance viz.:—£50. Inasmuch as member churches had been asked, owing to the greatly enhanced needs, and beginning in 1960, to double their contributions it was felt that the present donation was not at all worthy. Such a sum is but a token payment, being quite unrealistic. Having in mind, then, the present value of money it was resolved to ask permission to increase the annual sum to £250, a sum which bears some relationship to amounts accorded to other parallel Committees.

## 3. "Reformed and Presbyterian World"

This magazine is indispensable to those who wish to be kept in touch with the Presbyterian and Reformed Churches of the world. Articles on a wide variety of subjects are of a high standard, informative and inspiring. The Committee, accordingly, is anxious that the circulation should be extended. The figures at present in the hands of the Convener are:—Victoria, 77; South Australia, 5; Tasmania, 6; Northern Territory, 1; New Hebrides, 1; Korea, 2; Queensland, 54; New South Wales, unknown.

## 4. Fourth Centenary of the Scottish Reformation

Early in 1960 the Committee considered an invitation received from the Church of Scotland to the Church of Australia to be represented at a special Assembly in Edinburgh in October of that year to celebrate the Reformation in 1560. It was heartily agreed that the Moderator-General, Dr. Alan C. Watson, should attend, and the Committee recommended that assistance for travel costs be granted by the Finance Committee. This was agreed to.

The Assembly began on October 11 with a service of Thanksgiving in St. Giles, Edinburgh, Her Majesty the Queen and Prince Philip being present. The Scottish Nation was at common prayer for, in addition to the Queen's party, there were the Lord Provosts, the College of Justice, the Faculty of Advocates, the Royal College of Physicians, of Surgeons and many others, as well as representatives of all the presbyteries. In addition there were representatives of 70 Reformed and Presbyterian Churches throughout the world.

At the afternoon session the Moderator, Principal Burleigh, expressed the Assembly's welcome to the Queen—the first reigning sovereign to attend an Assembly for 357 years. In reply the Queen referred to her father who, when Duke of York, had stood where she stood and witnessed the union of the two branches of the Scottish Church in 1929.

On the second day four representative speakers brought greetings from overseas. The first was the Moderator-General who spoke on behalf of the churches of the British Commonwealth; then followed Mr. R. D. Paul from Asia, Dr. E. Emmen from Europe, and the Rev. E. M. Odjidja from Africa. On the preceding evening these four speakers, together with leaders of Church and State dined with the Queen and Prince Philip at Holyroodhouse.

On the third day a united meeting was held in the Usher Hall when addresses were given by Dr. John Mackay, President-emeritus, Princeton Seminary, U.S.A., and Professor Henri d'Espine of Switzerland. A few days later Dr. Watson gave a talk over the B.B.C. in which he gave an interpretation of this celebration of 16th century events against the background of 20th century world Christianity.

In Sydney an enthusiastic celebration took place in the Town Hall, His Excellency the Governor of New South Wales being present. The Order of Service was adapted from that compiled by the Church of Scotland's Aids to Devotion Committee and included choral items from the Festival of Praise sung by the choir of the Kirk of Greyfriars, Edinburgh. The Moderator-General delivered the address.

In Melbourne the Reverend K. J. Turnbull, M.A., B.D., of Scots Church, Sydney, was the preacher in Scots Church, while in Brisbane Principal D. S. Hopkirk gave the address in St. Andrew's, His Excellency the Governor of Queensland being present. All speakers alike paid tribute to the lasting principles of the Reformation, in particular to the Sovereignty of God, the Bible as the infallible rule of Christian faith, justification by the free grace of God through a living faith in Christ, the one sufficient Saviour and, finally, the priesthood of all believers. Her Majesty the Queen at the Edinburgh General Assembly gave utterance to convictions with which we

all assuredly agree. "Holy Writ", she said, "was liberated to the people, and as a result the Word of God was revealed again as a force to be reckoned with in the affairs of both public and private life. The Gospel, which had been long revered as a record handed down from primitive Christianity, was once more seen to be also a living light by which men ought to direct their lives, and, perhaps, remould their institutions."

Our sincere thanks we now accord to all who made such celebrations the success they were.

D. S. HOPKIRK, Convener.

#### RETURN TO REMIT — WOMEN IN THE ELDERSHIP (Min. 136)

The General Assembly instructed me to send to the clerks of state assemblies and through them to presbyteries for reply by May 31, 1961, the question:

"Are you agreeable that women should be declared eligible for Eldership within the Presbyterian Church of Australia?"

I report on the returns as follows:—

	NEW SOUTH WALES	QUEENSLAND	TASMANIA
Assembly	No	Yes	No
Presbyteries	16 - No 3 - Yes	1 - No 4 - Yes	— 1 - Yes
No. of Presbyteries	19	9	1
	VICTORIA	WESTERN AUST.	SOUTH AUST.
Assembly	No Decision	Yes	No Reply
Presbyteries	7 - No 9 - Yes	— 3 - Yes	— —
No. of Presbyteries	16	3	4

The Victorian General Assembly did not come to a decision on the Remit as they decided to Overture the General Assembly of Australia re a statement on the Doctrine of the Eldership. Replies from Presbyteries are not complete. It is evident that some Assemblies came to a decision without taking into account the replies of Presbyteries.

If this Remit is to be determined on Barrier Act procedure the figures would be:—

ASSEMBLIES	Yes 2	No 4
PRESBYTERIES	Yes 20	No 32

On this basis there would neither be a majority of State Assemblies nor Presbyteries answering in the affirmative.

G. ROSS WILLIAMS, Clerk.

#### SACRAMENTS (Min. 79)

This committee was given the task among other things of:—

- (i) Considering the "possibility of a statement of the doctrine of the sacraments for the Presbyterian Church of Australia", and
- (ii) considering the "framing of a statement for the guidance of ministers and sessions regarding the practice of the sacraments".

We believe that it is false to bring forward a fixed notion of a Sacrament which is carefully defined, and then to make our conception of Baptism and the Lord's Supper square with that. This is not what the Bible does. The New Testament nowhere speaks of Sacraments, but only of Baptism and the Lord's Supper which it relates directly to Christ. We have, therefore, examined the Biblical teaching on Baptism, and we hope this forms the substance of this report. We propose to go on to discuss the Lord's Supper, but as yet our whole attention has been focussed on Baptism.

#### The Doctrine of Baptism

While the Sacrament of Baptism has continued to be observed throughout the Church, and remains one of the great signs of God's abiding presence with His people, in recent centuries the understanding of this Sacrament has in all Churches been confused by many factors. Men have found it difficult to avoid the opposite errors of claiming too little for

this Sacramental act or of claiming too much. If there has been much confusion among relatively well instructed Christian people, it is not surprising that those outside the active membership of the churches should come to regard baptism either as a meaningless custom, or as sheer magic.

The effect of baptism upon the believer is described in the New Testament in a variety of ways: he is reborn, enlightened, sealed with the promised Holy Spirit, buried with Christ into death and raised with Him. In all it is emphasised that baptism is something which is done to a man, not something which a man does.

Today, many parts of the Church are trying to recover a fuller awareness of the significance of baptism.

What follows in this report draws heavily on the work done by the "Special Commission on Baptism" set up by the Church of Scotland. We have done this partly because of the excellence of that Report, and partly because, to quote the words of the Convener of the Church of Scotland's Commission, Professor T. F. Torrance, "it is for our common good if our doctrinal statements can be as close as possible to one another."

It may be asked why the Statements in the Westminster Confession are not sufficient for our purpose. The Church of Scotland Commission set out certain difficult features of the Westminster statement, and we agree with the Commission's judgment in this matter, which is as follows:—

(Church of Scotland Report 1960, p. 680 Ss 4 to p. 681, to the end of Ss 4.)

### The Subordinate Standards

In the course of its work the Commission examined the teaching of the Church's Subordinate Standards (Westminster Confession, Catechisms, Directory, etc.) in the light of the Church's Primary Standard (The Holy Scriptures), and came to the following conclusions:—

- (a) The basic teaching of the Subordinate Standards is in accord with that of Holy Scriptures, but the Subordinate Standards make use of certain unbiblical forms of thought and expression and these are misleading.
- (b) The teaching of the Scots Confession of 1560 and of the Reformation Catechisms is closer to the New Testament than that of the Westminster Standards.

Some difficult features about the Subordinate Standards may be noted:—

- (i) They put forward a fixed notion of a "Sacrament" which is carefully defined, and then bring their conception of Baptism and the Lord's Supper into accord with it. The New Testament, however, nowhere speaks of "Sacraments", but only of Baptism and the Lord's Supper which it relates directly to Christ.
- (ii) They speak of Baptism as a "means of grace" and so bring "grace" into the pragmatic realm of means and ends, where a result is to be achieved or an end attained. This implies a notion of "grace" as something that can be administered, and of Baptism as an institutional means of its administration. The New Testament, however, never relates Baptism to grace, and never thinks of grace or Baptism in terms of "means".
- (iii) They speak of a Sacrament as an outward and sensible sign of an inward and spiritual grace and so import into it a dualism which is absent from the teaching of the Old Testament and the New Testament. Apart from the wrong notion of "grace" involved, this false dualism contributed to the separation of Baptism from immediate relation to Christ, and its interpretation as a sacrament of entry into the visible society of the Church only.
- (iv) Since the later Standards tend to think of Baptism as a means of grace under the administration of a visible institution, practical and legal rules for its administration become the chief concern rather than its evangelical doctrine and spiritual content.
- (v) In the Westminster Standards the notion of Covenant has been changed to mean a contract into which two parties voluntarily enter on terms of mutuality. This was a serious departure from the Biblical notion of the Covenant of Grace and led to a legalistic conception of the Sacrament, as well as to a false emphasis upon man's own act in salvation.
- (vi) In the Reformation Standards connexion with Christ was central, and the sacraments were related immediately to union with Him, whereas in the Westminster Standards union with Christ was made

- to follow a forensic relationship justification, and was thought of in terms of infused sanctification. This contributed further to making Baptism into a legal transaction, leading to a moralistic notion of the Christian life. Failure to give union with Christ its central place impaired the doctrine of the Church. In the Shorter Catechism, for example there is no question on the Church, and no separate place is given to the Holy Spirit.
- (vii) In the Federal Theology, to which all the later Standards adhered, the Covenant was divided up. This led to a cleavage between Christ and the Church. In this way Baptism tended to lose its evangelical content and to be reduced to being the badge of the visible community.
  - (viii) The Westminster Standards were interpreted in such a way as to teach a doctrine of limited atonement, so that the privileges of the Gospel were regarded as restricted to members of the Covenant. This seriously inhibited the ministry of the Gospel to the heathen, or to those born outside the Covenant relationship. It also had its effect on Baptism which came to be regarded, not as part of the proclamation of the Gospel, but as the seal of the rights of the privileged only.
  - (ix) In the Scots Confession, Christ was held to be the Head of the Elect, and so election was thought of only as through Him, and through union with Him. In the later Standards an abstract doctrine of predestination was developed and this took precedence over relation to Christ. The effect of this was to take the heart out of the sacraments, making them ultimately meaningless to many people.
  - (x) In none of the Subordinate Standards is adequate place given to the history of salvation, or to the whole historical life and ministry of Christ. This made it difficult to give Baptism its proper relation to the historical Jesus, or to see it in the light of His own Baptism in the Jordan and on the Cross, as is done in the New Testament itself.

## Church of Scotland—The Doctrine of Baptism

### The Doctrine of Baptism

#### Preamble

Throughout the New Testament preaching and baptising are closely bound together. The proclamation of the Gospel is the primary task of the Church, but conjoining to it is the commandment of Christ to baptise in the Name of the Father, and of the Son, and of the Holy Ghost. Proclamation of the Word can stand alone, but the administration of Baptism cannot, for it is dependent upon the promises of Christ. In administering Baptism the Church acts only as the servant of the Word of God.

In the Church's proclamation Christ Himself acts and is mighty to save: in the administration of Baptism Christ Himself acts confirming His Word and sealing His work of salvation. Baptism is both the act of Christ and the act of the Church. While these two may be distinguished, they are not to be separated for their content is the same.

The rite of Baptism directs us and our children to the saving act of God's love which He has already fulfilled for us in Jesus Christ. This is the great inheritance, offered to us in the Gospel, into which we enter by faith. Baptism is to be interpreted by looking through what we do to what God in Christ has done, is doing, and will do for us. Its meaning lies in Christ Himself, and not simply in the performance of the external rite.

#### 1. Baptism and the Gospel

The central fact about Baptism is its connection with Jesus Christ and the whole course of His saving life and work — His Birth, Baptism, Ministry, Sufferings, Death, Resurrection, Ascension and the Gift of the Holy Spirit at Pentecost. Jesus linked His Baptism in the Jordan with His death on the Cross, and at Pentecost united the Church with Himself through the Baptism of the Spirit, so making Baptism common to Himself and His Church. There is thus **One Baptism and One Body** through the **One Spirit**. Christ and the Church participate in the **One Baptism** in different ways — Christ actively and vicariously as Redeemer, the Church passively and receptively as the redeemed Community. "Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with



the washing of water by the Word, the He might present it to Himself a glorious Church." (Eph. 5 v. 25 ff.).

### The Baptism of John

- (a) All the Evangelists, when speaking of the beginning of the Gospel, direct us to John the Baptist who was sent to prepare the way of the Lord.
- (i) John stood on the boundary between the Old Testament and the New Testament, proclaiming that the Messianic Kingdom was at hand, and that the covenant promises made to Abraham were about to be fulfilled.
  - (ii) In his ministry John united the preaching of the Kingdom and an act of Baptism unto repentance for the remission of sins. He looked for their fulfilment to the Messiah who would come to judge and redeem His people.
  - (iii) John was sent to baptise with water, but the Coming One would baptise with the Holy Spirit and thus fulfil the Messianic promise of the last days, when God would pour out His Spirit and inaugurate the new age.

### The Baptism of Jesus

- (b) (i) Jesus submitted Himself to John's Baptism. Taking His place among those who came to be baptised by John, He humbled Himself and identified Himself with sinners in obedience to His Father's will that He should thus make righteousness available for "the many".
- (ii) At His Baptism Jesus "saw the heavens opened, and the Spirit like a dove descending upon Him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." (Mark I. 10f.). In this He was acknowledged by the Father as the anointed Son and the suffering Servant predicted in the Old Testament.
- (iii) Jesus interpreted His whole life and ministry as the Baptism with which He was being baptised, and identified its fulfilment with His passion and death on the Cross. As this end drew near, He spoke of Himself as the Son of Man who came not to be served but to serve and to give His life a ransom for many, and in the Last Supper solemnly inaugurated the New Covenant in His blood for the remission of sin. Thus His "Baptism" and His "Cup" both spoke of His sacrificial life and death into which He had been consecrated at the Jordan. In His death the complete solidarity of the one Righteous One with sinners, to which His Baptism by John pointed, was fulfilled.
- (iv) At His Baptism Jesus was also consecrated by the Spirit as the anointed King of the Messianic Kingdom. This consecration was fulfilled with power in His Resurrection and Ascension, when the Father affirmed Him anew as His beloved Son, gave Him all power in heaven and earth, and enthroned Him at His right hand. Exercising this power, Jesus Christ commissioned the Church and sent it forth to make disciples of all nations, baptising and teaching them. (Matt. xxviii. 19f.).

### The Baptism of the Spirit at Pentecost

- (c) (i) When Jesus lived on earth the life of the obedient Son, and died in sacrifice on the Cross, this was a Baptism not for His own sake but for us men and for our salvation. He thus received the "Baptism" meant for sinners. In our human nature He received the divine judgement upon sin. In our human nature He made atonement, and in our human nature He rose again from the dead. When He died and rose again for us, it was our human nature which died and rose again in Him.
- (ii) Jesus was baptised in the Jordan not for His own sake but for ours. In Him our humanity was appointed by the Spirit and consecrated in sonship to God. Thus the outpouring of the Spirit upon the Church at Pentecost is the counterpart of the anointing of Christ by the Spirit at the Jordan. The same Spirit Who descended upon Christ at His Baptism to abide with Him has, ever since Pentecost, been poured out upon the Church, and dwells in it as the Body of Christ.
- (iii) When the Apostles were baptised by the Holy Spirit on the day

of Pentecost, they received the power Christ had promised them. Then in obedience to His commission to them to preach the Gospel and baptise in the divine name, St. Peter called on all men to repent and be baptised for the remission of their sins, saying "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii. 39). Whereupon many were baptised and God added them to the Church.

- (iv) Following the Apostles, the Church has continued to fulfil the command of Christ, believing that when it acts in His Name, baptising men, Christ Himself baptises with His Spirit, acknowledging and blessing the action of the Church as His own. The Church may baptise only where the Gospel is proclaimed and believed, only within the community where the mighty acts of God in Christ are effectively operative through the Word and Spirit.

## 2. The Baptism of the Individual

The baptism of individuals in water and the Spirit presupposes and rests upon the One Baptism common to Christ and His Church.

- (a) For Jesus, Baptism meant that He was consecrated as the Messiah, and that He, the Righteous One, became one with us, taking upon Himself our unrighteousness, that His righteousness might become ours. For us, Baptism means that we became one with Him, sharing in His righteousness, and that we are consecrated in Him as members of the Messianic People of God.
- (b) Baptism of an individual is an initiation into and a sharing in the One Baptism common to Christ and His Church. This was wrought out in Christ alone, but is bestowed upon the Church as it is united with Him through the Baptism of the Spirit. Therefore the application of Baptism to an individual proclaims anew what Christ has already done for him, and makes him share in the fruit of Christ's finished work.
- (c) Because the baptised are united to Christ, and are members of His Body, what happened to Him as Head of the Body has happened to them also as members of the Body. In Baptism it is Christ Himself Who acts, uniting the baptised to Himself, Who once and for all united Himself to mankind in His incarnation.

Through this union we share in His life and in all that He has done for us. Through His birth we have a new birth and are made members of the new humanity. Through His obedient life and death our sins are forgiven and we are clothed with a new righteousness. Through His resurrection and triumph over the powers of darkness we are freed from the dominion of evil. Through His ascension the Kingdom of Heaven is opened for us, and we wait for His coming again to fulfil in us the new creation. Through sharing in His Spirit we are made members of His Body and are admitted into the visible fellowship of His Church.

- (d) Baptism, then, sets forth not what the individual does, nor that the Church does to the individual, but what God has already done in Christ, and through His Spirit continues to do in and to the individual. "Not because of deeds done by us in righteousness, but in virtue of His Own mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit poured out upon us abundantly through Jesus Christ our Saviour; that being justified by His grace we should be made heirs according to the hope of eternal life." (Titus iii. 5ff.).

We are baptised. Baptism is administered to us in the Name of the Triune God, and our part is only to receive it, for we cannot add to Christ's finished work. Whatever our age may be, we must receive it "as little children" and "as little children" enter into His Kingdom of Grace. It is God's Work. He has set His love upon us and adopted us into His family. We are ingrafted into Christ and made members of His Body. We are therefore no longer our own, and are pledged to live a life of faith and love in Him.

- (e) In the teaching of Jesus the Kingdom of God, the sphere of divine blessing and forgiveness into which we are incorporated in Baptism, belongs in a special way to little children. When children were brought to Him, He did not refuse them. He received and blessed them. By His reception of them into the Kingdom, Jesus teaches us that unless we become like little children we shall not enter into His Kingdom. As a condition of entrance into the Kingdom of God we must be born

from above of water and of the Spirit. Therefore in obedience to His example and command, we suffer little children to come to Him and forbid them not. We receive them in His Name, in reliance upon the promise that belongs to them as well as to us, and in expectation that He will bless them now as He did then. We bring our children to Him through Baptism in the divine Name, assured that He takes them in His arms and makes them His own.

- (f) In the teaching of the Apostles, children belong to the household of faith, and are members of Christ in the corporate unity of the Christian family. They too participate in forgiveness and sanctification through the Spirit, by whose power they are enabled to grow up to call God their Father, and to confess Jesus Christ as their Saviour. Therefore, when they come to years of understanding and responsibility they should desire to draw near to the Lord's Table. They are then admitted to full Communion on profession of their faith, with the prayer that the God of all Grace, who promised them His Spirit in Baptism, may establish them in His Covenant and confirm them by the same Spirit, that, being nourished through Communion in the Body and Blood of Christ at His Table, they may serve Him faithfully and joyfully in His Church, and be blameless in the Day of our Lord Jesus Christ.
- (g) As the Baptism of Jesus included in itself all that was to follow, and was accomplished only in His death and resurrection, so our Baptism anticipates our entire life, death, and resurrection.

Through Baptism we are made disciples of Christ, and are therefore called to a life of discipleship, in obedience to Him who has gone ahead of us, but who summons us to confess His Name while we wait for His return.

Baptism stands therefore at the beginning of our life in Christ. It directs us to Him as the one source of our whole Christian life on earth, and offers us the solemn pledge of what will be fulfilled and revealed in the Day of the Resurrection, when Christ will come again, and "we shall be like Him; for we shall see Him as He is".

### 3. Baptism and New Relationships

Baptism, along with the Lord's Supper, sets forth our participation in the New Covenant, our sharing together in "the mystery of Christ and His Church". (From this, Baptism and the Lord's Supper, as the appointed ordinances of our union with Christ and His Church, came to be called mysteries, from the Greek *mysteria*. In Latin, *mysteria* was translated *sacramenta*. Hence our word sacraments.)

As in the incarnation, God took hold of our human nature in order to redeem and remake it, so in Baptism He takes hold of each of us in order to draw us within His redeeming and re-creating power. As in the incarnation God adapted Himself to our creaturely existence in order to lift us up to share in His divine Life and Love, so in Baptism God in His Grace condescends to make Himself accessible to us in our frailty and weakness. Accordingly, in the administration of Baptism He comes to us under the sign of water, appointed by Him to represent His cleansing and quickening power, and sanctified by Him as the instrument of His saving operation in which He adopts us into His family and kingdom.

(a) In Baptism God relates us to Himself as children to a Father.

- (i) The mission of Jesus took place within the Covenant God made with Abraham, for He is the Seed of Abraham, the Heir of the Old Covenant, who brings it to its fulfilment in the New. The Church of Jesus Christ, baptised into His Name, is the people of the New Covenant — the New Israel. To it belong in Christ all the promises of the Old Covenant, and of the New Covenant. "The promise is unto you, and to your children". (Acts ii. 39.)
- (ii) In the New Covenant established in Jesus Christ, God wills to be the Father of all men, providing a means of its fulfilment in the sacrificial life and death of the Mediator. In this way God adopts us and our children to be His own, and through His Spirit makes us brothers of Jesus Christ, His only begotten Son, that we, with Him, may cry "Abba, Father", and share in His inheritance.
- (iii) The sign of the Covenant in the old form was circumcision, which was the seal of promise. With the New Covenant a new sign was given, which is the seal of the fulfilment of the promise. This sign is Baptism in the Name of the Father, and of the Son, and of the Holy Ghost.

The outward form which the New Covenant takes is the community of the baptised: the inward form is the Communion of the Spirit.

Into this inheritance we are initiated in Baptism. In continual renewal of our participation in it we partake of the Lord's Supper.

**(b) In Baptism Christ relates us to Himself as members of His Body**

- (i) Through the Spirit given in Baptism we participate in Jesus Christ. We share in His birth from above, His obedient life, His sacrificial death, and triumphant resurrection. We are dead, and our life is hid with Christ in God.
- (ii) This participation is twofold: Christ identifies Himself with us, and through the Spirit we are so united to Him that we become members of His Body. Our union with Him depends upon and grows out of His union with us.
- (iii) Our participation in Christ is not confined to the moment when the rite is administered, for the promise of Baptism and its fulfilment cannot be tied down to the enactment of a ceremony or be exhausted in this life. Therefore baptismal regeneration *ex opere operato* is a false doctrine since it looks for the meaning and reality of Baptism in the performance of the external rite rather than in Christ, and at the same time confuses the external rite with its future fulfilment.

The act of Christ in Baptism is one which avails for the whole of our life, and reaches out beyond into the resurrection and the new creation. Therefore in Baptism we are united to Christ as members of His Body in a relationship in which we are made to grow in union with Him as we feed on Him through faith by the power of His Word and Spirit, and find our life not in ourselves but wholly in Him.

**(c) In Baptism the Holy Spirit brings us into the Communion of Saints.**

- (i) In Baptism God, in the freedom of His Spirit, makes Himself present to us and binds us creatively to Himself. Through the power of the Spirit the reconciliation with God wrought out in Christ operates within us, and we are lifted up to share in the very life and love of God, in the communion of the Father, the Son, and the Holy Spirit.
- (ii) Through the communion of the Spirit we are not only made members of Christ but members of one another, being baptised by one Spirit into one Body, sharing together in all the blessings and gifts of God's Grace, and enjoying union and communion with all the saints in heaven and earth.
- (iii) The act of God upon the individual in Baptism is not a solitary event. It takes place within the fellowship of the Church. Thus a child born of Christian parents is, through Baptism, placed within the corporate union of the faithful with Christ, and shares with them in the Communion of the Spirit. In this baptised fellowship, gathered into His Name, Christ dwells by His Spirit, and here the life of the baptised is to be formed and nourished until He grows up into the full stature of the manhood of Christ.
- (iv) The Spirit also at work outside the fellowship of the Church, convicting the world of sin, righteousness, and judgment; and the promise of the Spirit is extended wherever the Gospel is preached and men and women repent and believe in Jesus Christ as Lord and Saviour. Baptism is administered to such converts only upon the obedience of faith, and as an act of witness and confession on their part. None the less it is not administered as a seal of the believers' decision of faith, but only as a seal of the promises of Christ, and as a proclamation that, before they chose God, He had already chosen them and wrought out their salvation in Jesus Christ. Therefore in submitting to Baptism the convert renounces reliance upon his own decision or response, and takes refuge in the covenant mercies and faithfulness of God alone.

**4. Baptism and Faith**

Baptism and faith belong inseparably together.

- (a) In being baptised into Christ we are united with Him in His faithfulness and obedience to the Father. In Christ God has bound himself to us, and bound us to Himself, before ever we could bind ourselves to Him. As an act done to us, Baptism tells us that it is not upon our faith or our own faithfulness that we rely, but upon Christ alone and upon His faithfulness. Therefore Baptism directs us to the solid and unshakeable foundation on which we are summoned to

build our faith in genuine freedom and personal decision for Christ; for it is God's own great act in Christ which not only creates and inspires our faith, but undergirds and upholds it, and encloses it within His own faithfulness.

- (b) Baptism is related to faith as God's election is to our response, and as God's adoption of us is to our obedient sonship.

God's decision for man and man's decision for God are related to one another in the Gospel through the mediation of Jesus Christ. Through Baptism into Him we are initiated into the new life of sonship, in which we are committed to God, and in which we commit ourselves fully to God relying utterly on His faithfulness. Through sheer grace Baptism covenants us to a life of faith and obedience to the Father in Jesus Christ, and calls us to faith and obedience as long as we live.

The necessity of faith for the baptised is in no way set aside or diminished by Baptism, but on the contrary is made more urgent. To be without faith would be to repudiate God by refusing to rely on His faithfulness in Christ.

- (c) The New Testament teaches us that faith is the gift of the Spirit, but it also teaches us that it is through faith that we may continue to receive the Spirit. Although the Spirit is also at work apart from Baptism, Baptism is our initiation into a mutual relation between the act of the Spirit and the response of faith. In accordance with the promise of Christ, we are given the Spirit, who acts creatively upon us begetting in us new life and faith. Only through this faith may we enter into full possession of the new life, for only by faith do we respond to God's Word, and receive His grace.
- (d) The baptised are freed and enabled to love and trust God, and to find in that love and trust the way to grow continually in the knowledge and grace of Jesus Christ. This does not mean that the baptised lead a sinless life. That would be to confuse Baptism with its future fulfilment. Rather are they to lead a life of penitence and ever-renewed forgiveness, of watching and praying and waiting upon God.

## 5. Baptism — In Time and for Eternity

Baptised into Christ we become heirs to all the promises of God. Thus Baptism embraces the whole of life.

- (a) Baptised into Christ we are severed from the old stock of unregenerate human nature and grafted into Christ in order to share in His new human nature: we are translated out of the bondage and dominion of guilt and placed under the Lordship of the crucified and risen Christ: we are cut off from the inheritance of the old Adam and become instead joint-heirs with Christ, the Kind and Head of the New Creation. From being children of darkness we are made children of light; no longer aliens and strangers but citizens of the Kingdom of Heaven in which sin is forgiven and grace abounds.
- (b) Baptised into Christ we are buried with Him in His death, and our life in sin finds its judgement and its end. Therefore baptism is administered only once, as an irrevocable seal of that finished work of Christ which sets our life on a wholly new foundation.
- (c) From this new beginning the baptised look forward to the End. We are sealed as the property of Christ, as members of the covenant people, unto the day of redemption. For us, then, the final judgement has already been anticipated. We know that we are justified since we have received, in the gift of the Spirit, the earnest and pledge of the resurrection into the New Creation.
- (d) Baptism rests upon the finished work of Christ. Because God does not go back upon the Cross, Baptism cannot be annulled by sin: because God will not go back upon His promises. Baptism remains the pledge of God's forgiveness to all who seek it by faith.
- (e) While the promises of Christ in Baptism are such that none need ever fall into despair, the obligations involved in Baptism are such that none dare become complacent regarding his state of salvation. He may quench the Holy Spirit: He may become hardened in sin: He may reject the gift of life. Therefore what is given may become a judgement; what is grafted may wither: what is generated may never grow.
- (f) Because God in His grace adopts the baptised as His child and binds him to a life of obedience and holiness, he is constantly to look back to his Baptism in thankful assurance of God's deliverance and love;

- he is to go on to embrace its gift, to own its obligations, to claim its privileges, and to live as one who has given up his name to Christ.
- (g) While Baptism, rightly used, is a seal of our being the Lord's, when it is despised by neglect of its blessings, or repudiated by unbelief, it becomes the sign of judgement to the unrepentant. The seal which identifies him as a soldier of Christ then serves to convict him of being a deserter; but if he turns again in repentance he can still find refuge in the Name of Christ that was sealed upon him at his Baptism.

### Deductions to be Drawn from this Statement

#### 1. Baptism and the Gospel

Baptism in an evangelical action showing what God has done for mankind in Jesus Christ—His incarnation, His baptism, His obedient life, His death and resurrection, His ascending into heaven with our human nature, His gift of His Holy Spirit, His headship over His Church. It is once for all, complete. Nothing can be added to this. "The great decision has already been taken by God in Jesus Christ, for in Christ God has already laid hold upon us, while the account and response which sinful man is called to give to the Holy God has already been rendered in the obedient life and death of Jesus Christ, so that He wholly stands in for us through His vicarious life and death. The Gospel announces to us this good news and calls upon us to throw in our lot with Christ in thankfulness, joy and obedience. This call to us for decision is a call to rely upon the prior decision which Christ has already taken for us." Baptism announces to us this finished work. "We do not look within ourselves into our own subjective experience to find the truth of our salvation. We do not even look to our own faith or decision, but in faith look away from ourselves to Jesus Christ, who is both the Author and Perfecter of our Faith". As Martin Luther said (after his discovery of the Biblical doctrine of God's Grace), "Whenever I am tempted to doubt I say to myself, 'I have been baptised.'"

At Baptism God brings us His Holy Spirit into His family, the Church, and our response to Baptism should be a growing awareness of the gift of Christ so that we live by faith, hope, and love in Him in the Household of Faith.

#### 2. Baptism and Confirmation

By Baptism we are made members of the Church. Baptism is inseparably linked, as we have seen, with the whole Gospel. All the benefits of the Gospel are now made available to the sinner including justification and his incorporation into the Church, the dwelling place upon earth of the Holy Spirit.

At confirmation the Church declares that God confirms His covenant promise made to the child at his baptism. The baptised man now confirms acceptance of what God has done for him and in him. He sees more clearly, especially what God has done for him in his baptism and confesses this faith before the congregation. The whole Christian life may therefore be seen as a process in which a man becomes what he already is—a child of God, one for whom and in whom Christ Has died and risen: a justified sinner.

This renewed promise of God is confirmed with the laying on of hands (or the raising of the minister's hand in blessing) for his renewed responsibilities in and for Christ, in and for the Church, in and for the World (See the W.C.C. "One Lord One Baptism" p. 68). He is part of the chosen race, the royal Priesthood, the Holy Nation whose task is to declare "the wonderful deeds of Him who brought him out of darkness into His marvellous light." (Used in the Church of South India Confirmation Service.)

Several things follow from this—

- (i) Adult baptism and confirmation should always be one service, for the adult is able to take subjectively for himself what God does objectively for him in Baptism. We would recommend that the "Aids to Devotions" Committee be requested to reconstruct the service of Adult Baptism to make this plain.
- (ii) Adequate instruction must always be given before adult baptism and confirmation so that Christians may realise that membership in the Church involves full participation in its worship and

mission. We suggest that the three yearly course of instruction within Bible Classes on the Bible, Christian Doctrine, and Church History, in an admirable model. We call attention to the following books for the guidance of ministers:—

“The Holy Communion”. Milligan.

“Why we are Christians”. An interpretation of the Apostles Creed, by J. S. McEwan (Ch. of Scot. publication).

“What do Presbyterians believe,” F. W. Nicholl.

“The Minister and his Communicants Class”. G. S. Stewart (Ch. of Scotland).

Certain pamphlets of the Iona Community.

“Unto a full grown man”. E. Southcote (S.P.C.K.).

“The School of Faith”. ed. T. F. Torrence, contains the classical catechisms of the Reformation.

“The First Communion”. J. G. Goold.

### 3. Practical Considerations

- (i) Instruction into meaning of Baptism should go on continually in the life of the Church (see the Larger Catechism Question 167 “How is our baptism to be improved by us,” and the “Directory of Worship” under “Baptism” (The minister is “to admonish all that are present to look back to their baptism: to repent of their sins against their covenant with God: to stir up their faith: to improve and make right use of their baptism . . .”).
- (ii) Because baptism is essentially an evangelical ordinance we are hesitant about making practical rules. The Church cannot by legislation restore a right understanding. If ministers study the full implications of baptism and instruct their people in the same, then God may give His Church this renewed insight. But guidance in practice is necessary to maintain wholesome discipline in the Church. We should therefore affirm that Baptism should always take place with adequate pastoral care which will normally entail instruction, and will normally take place in the parish church at a normal service of worship.

The following are the suggestions of the Church of Scotland Report:—

#### The Administration of Baptism

Baptism is to be administered in a form which accords with its Biblical institution and meaning.

- (a) Baptism is to be administered with water (by sprinkling, pouring or immersion) in the Name of the Father, and of the Son, and of the Holy Ghost, to accompany and seal the proclamation of the Gospel.
- (b) Baptism is to be administered only within the life and discipline of the Church. The Baptism of an individual presupposes the One Baptism common to Christ and his Church, and therefore takes place only within the fellowship of the baptised membership of the Church, where Christ acts and rules through the proclamation of His Word, and gives communion with Himself in His Body and Blood.
- (c) Baptism has its proper place in the midst of the worshipping people of God, where the mighty acts of Christ are proclaimed, and where, through the Word, the Spirit is effectively at work. As a seal of the Gospel it is properly administered after the sermon. This ministration includes an act of thanksgiving on the part of the Church for God's gift of new life, an act of prayer for the consecration of the element and for the preservation and sanctification of the baptised, and an act of confession of faith in the Father, and the Son, and the Holy Ghost.
- (d)\*Because the preaching of the Word, Baptism and the Lord's Supper are bound together in the authoritative commands of Christ to His Apostles, only those who are lawfully ordained to the Ministry of the Word and Sacraments are authorised to administer Baptism or the Lord's Supper. Christ alone has the power to make Baptism effective.
- (e) Because in Baptism God has bound Himself to us, and us to Himself, before we could bind ourselves to Him, and because we receive it “as little children”, it is appropriate to people of all ages. Whether it is administered to children or adults, it is administered with the same doctrine and in the same essential form, for it is only “as little children” that we enter into the inheritance freely bestowed upon us in the New Covenant.
- (f) Because Baptism is bound up not only with preaching but with teaching,

it is to be administered only where there is provision, promise, and assurance that the baptised will be brought up in the family of God and instructed in the Christian faith.

- (g) Because the promise belongs to believers and their children, the subjects of Baptism are children whose parents or guardians are within the life and discipline of the Church, and adults who have responded to the offer of salvation in Christ and (with their children) seek baptismal incorporation into the people of God upon profession of faith.
- (h) "Although it be a great sin to condemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that all that are baptised are undoubtedly regenerated." (Westminster Confession xxviii 5.).

\*Note (d) This would need to be read in the light of the G.A.A.'s re-statement of the Doctrine contained in the Confession (Rules 205-212).

#### 4. Liturgical Considerations

Every service of Baptism must in its declaration emphasize the mighty acts of God in Christ—especially His death and resurrection. Consequently the hymns used should stress this (e.g. 307, 300, 118, 506, 119).

We would recommend the "Aids to Devotion" Committee to consider the following suggestions for a revision of the Baptismal Liturgy, possibly in an experimental form:

- (a) Rewriting the opening declaration of Baptism in terms of Christ's own Baptism, His death, and resurrection, and ascension, etc. rather than in the present abstract terms.
- (b) Amending of the order so that normally the Apostles Creed is said by the whole congregation with the introduction:—  
"This child is baptised into the faith of the Church which we now affirm . . . ."
- (c) Adding immediately prior to the action of Baptism, the minister having the child in his arms, the words to be said by him—  
"Little child, for you Jesus Christ has come, He has fought, He has suffered; for you He has passed through the agony of Gethsemane, and the shadows of Calvary; for you He uttered the cry 'It is accomplished'; for you He rose from the dead, and ascended into heaven; for you He ever intercedes at God's right hand—for you even though you do not know it, little child. In this way the word of the Apostle is confirmed: 'We love Him because He first loved us'". (As in the French Reformed Liturgy—slightly expanded.)
- (d) The advisability of putting the questions after the actual Baptism, to show faith, hope, and love should follow from God's action (as in the French Reformed Liturgy) and reframe the question.
- (e) Including somewhere in the service the sentence from the World Council of Churches statement ("One Lord, One Baptism" p. 68):  
"To be baptised means to live in and for Jesus Christ, in and for the Church, in and for the world."
- (f) Incorporating the following readings in the service (as alternatives) Ezekiel 36: 24; Cor. 12: 12; Romans 6: 3.

G. YULE, Convener.

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#### SELECTION (Min. 92)

Nominations were posted in the foyer of the Assembly Hall on Thursday 13th at 4 p.m. In accordance with Minute 52 further nominations closed at 5.30 p.m. on Friday 14th and a ballot will be taken for five committees today at 12.45 p.m. If necessary a ballot for convener of the Reception of Ministers Committee will be taken at 12.45 p.m. on Tuesday 18th.

A. M. CLARK, Convener.

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#### SELECTION (SUPPLEMENTARY) (Min. 176)

Nominations of the following committees are submitted for election:

1. Committee on the Service of the Laity in Church and Community (Min. 134).



2. Committee on Assembly Administration (Min. 124).
3. Committee on Marriage and Divorce (Min. 122).

A. M. CLARK, Convener.

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#### STATISTICS (Min. 142)

Owing to incomplete returns from the States, it is impossible to prepare a worthwhile informative summary of Australia-wide figures. Incomplete returns are worse than useless—they could be seriously misleading.

All this emphasizes my suggestion, not yet considered by the Committee, that the Statistics and Year Book Committees should be merged under one Convener, preferably the Convener of the Year Book Committee.

VICTOR CLARK-DUFF, Convener.

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#### STEWARDSHIP AND PROMOTION (Min. 143)

The 1959 G.A. of A. appointed a stewardship and promotion Committee with three specific functions:—

- (a) to co-ordinate information,
- (b) to distribute information,
- (c) to help by advice and co-ordination (min. 166, B.B. 1959).

With a view to carrying these terms of reference into effect, three meetings have been held at the interstate level and the Executive has met from time to time. A fairly regular interchange of ideas and information has taken place between representatives of the New South Wales and Victorian Committees of Stewardship and Promotion.

Discussions have centered around the possibilities of establishing a national Stewardship Board which would concern itself with:—

- (a) stewardship education,
- (b) the Every-Family Canvass,
- (c) assistance to status through advice on stewardship policy and on promotion strategies and methods,
- (d) acting as an agency of promotion for all national boards of the G. A. of A. such as the Board of Missions, A.I.M. etc.

In reviewing interstate stewardship programmes, your Committee reports that there exists a diversity of activities.

#### Queensland

Emphasis is being maintained on follow-up procedures with administration committees within congregations. The Stewardship Committee's mandate is not linked with the budget.

Stewardship instruction in the Theological Hall has proved valuable to Home Mission work.

#### South Australia

With the resignation of Rev. John Priestley as Commissioner for S.A., Victoria's Stewardship and Promotion Department is exercising the oversight of canvass direction in that State.

#### New South Wales

The Stewardship and Promotion Department has practically no current competition with professional fund-raisers. Lay visitation Evangelism is widely accepted as a corollary of Stewardship and is supervised by the Rev. M. O. Fox. The Church Advance Programme systematically embraces 320 parishes in the principle of supporting the Assembly enterprises through self-allocation. A capital Fund has been established and regional programme and direction for Stewardship is envisaged.

#### Victoria

Emphasis is being placed upon mission education and promotion. Each Presbytery has a Stewardship and Promotion Committee whose function is being strengthened through group consultations and conferences. The

New Capital Fund is gradually developing, and canvass direction is being adopted to changing circumstances and subject to constant review.

N.S.W. and Victoria are currently assisting other States. N.S.W. has assisted Alice Springs with a Christian Development Programme embracing a Lay Evangelism Programme, and is at the present time making available materials and information to the State Committee in Queensland.

Victoria is giving guidance and help to Tasmania, and since the resignation of Rev. J. Priestley as Commissioner in South Australia is giving valuable assistance to that State also.

In December, 1961, representatives of State Committees met in Sydney with Mr. Norman Perry of the New Zealand Presbyterian Church, who was returning from a Stewardship Workshop held in Bossey, Switzerland. Mr. Perry made the interesting observation that Churches in the older countries were looking to Australia and New Zealand experiences in stewardship activities as a pattern for their own developments in this field of Christian witness.

The Committee is at this time exploring the possibilities of holding a Federal Stewardship Workshop in the near future, which might be expanded to embrace the Churches of South East Asia. Rev. Dr. T. K. Thompson of the United States of America has been contacted as one who might give leadership to such a consultation.

The Committee believes that rather than having a State Executive, it would be preferable to have an executive consisting of three representatives from N.S.W., three from Victoria and two from Queensland instead of an executive in one State and that the executive should meet three times a year; the respective departments meeting expenses for such meetings.

G. F. G. KERRY,  
Acting Convener.

#### STEWARDSHIP AND PROMOTION (SUPPLEMENTARY) (Min. 143)

**Commonwealth Co-ordination.** The Committee at two meetings has carefully considered proposals, submitted by the N.S.W. Committee, on the need for appointment of a full-time officer responsible to the G.A.A. Committee, whose function would be to co-ordinate and assist the Stewardship activities and resources of all States, thus giving effect to the G.A.A. Committee's present charter.

This would depend upon the co-operative support of each State committee concerned, to arrange a finance pool for the purpose.

It has been decided that the G.A.A. should be made aware now of the possibilities, since the plan would take some time to establish—and because of the growing significance of the Stewardship movement within the Church in its actual and potential relationships with total Mission concepts and the activity of the membership in lay evangelism and also some aspects of Christian education.

The proposals considered are as follows:

1. That each State committee concerned be invited as soon as possible to share the financing of a Commonwealth secretary who will be the channel of communication between State committees and who will co-ordinate State policies and practices in the field of stewardship and promotion as far as is practicable.
2. That the duties of such a Commonwealth secretary shall include—
  - (a) secretarial duties connected with the G.A.A. Committee on Stewardship and Promotion under whose direction he will function as a federal executive officer;
  - (b) formulation of recommendations on Stewardship and Promotion practices to State committees;
  - (c) consultation with State committees regarding the training and interchange of staff as necessary;
  - (d) supervision of specific development projects in any State as requested.

These proposals are put forward against the background of a successful merging recently of the resources of the Queensland and N.S.W. departments, at the suggestion of the G.A.A. Committee on Stewardship. This arrangement appears to have restored the Queensland department's capacity to build further upon the work previously accomplished in that State, has

operated with notable efficiency and harmony and has been welcomed by the congregations.

Western Australia. Stewardship campaigns have now been conducted in all but four congregations during the six years the Western Australian committee has been in existence. Because of lack of any funds for organization or direction of campaigns, the programmes have been either self-help, or under the direction of professionals or the Anglican Department of Stewardship in Western Australia.

Much help and inspiration has been received from the Victorian Stewardship and Promotion Committee, and an offer of direction was made from the New South Wales committee.

Very largely as a result of this new emphasis on stewardship, communicant membership in the past six years has increased by 18 per cent, offerings have increased by 117 per cent, and budget receipts from congregations to the enterprises of the Church have almost trebled. Freewill offerings in Western Australia now stand high by comparison with other States.

G. F. G. KERRY, Acting Convener.

#### SUNDAY OBSERVANCE (Min. 159)

The Westminster Confession sets forth its doctrine concerning the observance of the Lord's Day in Chap. XXI, para. VII and VIII as follows:

"VII. As it is of the law of nature, that in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding on all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week, which in scripture is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and money."

The teaching of the Confession regarding the Sabbath may be summed up in three assertions.

1. The law of nature requires that a portion of time be set apart for the worship of God.
2. The Word of God lays down as a command 'binding upon all men in all ages', that one day in seven shall be observed. Until the resurrection of Christ this was the seventh day of the week, thereafter it became the first day of the week.
3. This day is to be observed by abstaining entirely from all ordinary activities, and by occupying the whole time in 'public and private exercises of worship', with the exception that the carrying out of 'duties of necessity and mercy' is allowed.

It is laid down that man's obligation to worship God derives from the 'law of nature'. This is by no means the only passage in which the Confession betrays the fact that it is a document of Protestant scholasticism, — a movement of the Seventeenth and Eighteenth Centuries in which the teaching of the Reformers was interpreted in terms of a kind of Christianised Christotelianism. In general the Protestant scholastics adopted variants of what is known as natural theology. This is the view that quite apart from God's revelation in Jesus Christ, through ordinary reflection upon himself and his place in the world, man is aware that God exists, and achieves a partial understanding of what is right and good as God's will for his creatures. The content of this apprehension of what is right and good constitutes the natural law. The Confession of Faith asserts two things. First, we are aware of an obligation to worship God in exactly the same way as we are aware that it is wrong to lie, to steal, or to commit murder. This awareness is natural in the sense that men may attain to it if they use their rational faculties properly. Second, this awareness of an obligation to worship God is quite general. It implies that some time should be set apart for this purpose, but it does not itself lay down when these times should be.

These assertions could be taken to imply that the problem of natural law may be forthwith dismissed from the discussion. It may be regarded as an irrelevant intrusion occasioned by the intellectual assumptions of the Seventeenth Century but having no permanent significance. It can be said that the Westminster Divines themselves admit that the Sabbath law must rest upon a positive Divine command and that accordingly consideration of an alleged background for it in natural law is unnecessary.

There is truth in this view in the sense that the problem of a positive Divine Command given in revelation forms the centre of the question. But the question of natural law cannot be just summarily dismissed for at least two reasons. The first of these reasons is perhaps the less important for the purposes of this Report. The desire of Christians to set apart in one way or another one day for religious activities cannot but impinge upon the arrangements of society at large. In the past, one of the grounds upon which the Church made its demand that social arrangements should be conformed to its concept of religious duty, was the claim that the worship of God was a moral obligation of which all men ought to be aware. Clearly if society at large no longer accepts this idea, and particularly if Christians themselves come to abandon it, the Church is faced with a very serious problem as to the justification for the respect which it still claims society should accord traditional arrangements for worship. In general the Churches have been very slow to recognise and to face this and analogous problems.

There is another and more immediately important reason for not simply dismissing the question of natural law. It is arguable that the assumptions regarding natural law made by the Westminster Divines shaped their whole understanding of the question of the sabbath, and that consequently consideration of this problem is essential to the discussion of their doctrine. This is not simply to repeat the obvious point that they worked with the concept of natural law. The point is rather the additional one that it is not merely their adoption of a concept of natural law but the particular way in which they understood this concept which is of importance.

The concept of natural law is clearly complex. Its use of the word law has a double reference. On the one hand its meaning is understood by analogy with positive law. It is understood as an eternal set of precepts, laying down what ought to be done, and what ought not to be done. So it is regarded as both the foundation and the criterion of all valid moral rules and positive law. On the other hand its meaning is understood in a sense by analogy with the laws of the natural sciences. Moral obligation is understood as arising out of the structure of human existence. Moral rules are understood as general statements defining what this structure implies for moral behaviour. This is roughly analogous to the way in which scientific laws may be regarded as defining what the structure of the natural world implies for possible practical activities of all sorts.

It is precisely this double reference in its meaning which leads many people to reject the concept of natural law. They argue that it arises out of confusing two logically disparate and incommensurable ways of speaking. One can make factual judgments or one can make value judgments, but it is illegitimate to mix them up, and this is what the natural law concept does. Others defend the concept. They argue that the double reference in the meaning of the concept natural law serves to bring out two different but related aspects of moral obligation. On the one hand what ought to be is by no means necessarily identical with what is, on the other in some sense it does arise out of the structure of human existence, which determines what is possible as well as what actually happens.

It is no part of the purpose of this Report even to attempt to discuss adequately the complicated and controversial issue of natural law. The reason for drawing attention to the double reference involved in the notion is to make the point that theories of natural law differ among themselves as they understand differently the relation between the basic analogies which they employ. Priority may be given either to the analogy of positive law, or to that of scientific law.

In the former case the moral law tends to be regarded as a set of more or less hard and fast precepts in principle capable of being deduced from self evident moral axioms. Obligation is thought of primarily as obligation to the moral law, and therefore in a sense to what is abstract. For example the reason for speaking the truth is that men have an obligation to obey the moral precept that forbids lying. This view fits in with and indeed perhaps in part is the origin of, a popular way of understanding conscience. Conscience consists of a set of intuitively apprehended

prohibitions to which one must conform one's conduct. Outside this area of intuitively apprehended prohibitions people may please themselves.

In the latter case the moral law tends to be regarded as a set of generalisations about what specifically and properly human conduct is, arising from and understanding of the structure of human existence. Obligation is primarily not to the moral law but to people. The reason for speaking truth to one's neighbour is not that some moral precept prohibits lying, but that the very recognition of his humanity involves the openness of honest communication. This way of thinking leads to a far more positive concept of conscience. It ceases to be a set of innate or inbuilt prohibitions. It becomes the reflective consideration of what being a man in relation with other men involves at all levels of thought and action.

Historically perhaps no natural law theory has ever pushed either of these tendencies to the limit. But there is evidence that the Westminster Confession tends to the first kind of interpretation rather than to the second. This is made clear by the way in which the sabbath commandment is related to the natural law. The sabbath commandment is understood in a very legalistic way as a 'positive, moral and perpetual commandment' 'binding all men in all ages'. The use of the words 'positive', and 'binding' are very significant here. The analogy of the working of ordinary secular legal systems is evident. The sabbath commandment is regarded as given in the Biblical revelation. But it is clearly interpreted as a particular precept giving effect to a general principle set forth in the natural law:—'as it is of the law of nature that in general . . . . so in his word, by a positive moral and perpetual commandment' is the formula. Clearly then the natural law is understood in terms of the same legal analogies as underlie the interpretation of the Decalogue.

Furthermore the Confession makes rather more of natural law than of natural theology in the sense of a natural knowledge of God's existence, that is to say such a knowledge arrived at from the use of the ordinary powers of human reflection. The Confession does speak of 'the light of nature, and the works of creation and providence' as providing sufficient knowledge of God as to 'leave men inexcusable',<sup>1</sup> without specifying more particularly how all this comes about. And no doubt if the law of nature requires the worship of God there must be some kind of natural knowledge of God presupposed for the requirement to be even meaningful. None the less it is to be expected that a natural law theory which regards moral imperatives as derivative from an understanding of the structure of human existence, and which regards the worship of God as a moral imperative would make rather more of the way in which the existence of God is implied by that structure. This consideration which by itself could not be regarded as decisive acquires additional weight from, and in turn supports what has been said about the predominantly legalistic character of the Westminster Divines' understanding of natural law. The importance of this characterisation of the assumptions of the authors of the Confession of Faith will become apparent later.

The second assertion of the Confession is that the Word of God lays down as a command 'binding upon all men in all ages', that one day in seven shall be kept holy to God, this being at first the seventh day of the week, and then after the resurrection the first day.

About this assertion two obvious remarks may be made straight away. First, the Old Testament says nothing about a 'positive, moral, and perpetual command' 'binding upon all men in all ages'. It speaks rather of the sabbath as a sign and condition of God's covenant with Israel. This is conspicuously true of both the passages which the Confession cites in support of its doctrine, viz. Exodus 20, v. 8-11, and Isaiah 56, v. 2-7. The former belongs to the Law as given at Mount Sinai and therefore to the requirements of God's covenant with Israel. The latter lists the keeping of the sabbath among what is required of the 'strangers that join to the Lord'. The 'keeping of the sabbath' is conjoined with the 'holding fast by my covenant'. And the whole passage is in the context of the promise of a 'salvation' which 'is near to come', and a 'righteousness to be revealed'. The Old Testament says nothing about sabbath observance from the beginning of the world. The sabbath command comes with the Sinai covenant. Genesis 2, v. 2-3, which the Confession cites in this regard does not impose any requirement upon men, it speaks merely of the Divine rest on the seventh day of the week, and the consequent Divine hallowing of the seventh day.

<sup>1</sup> Westminster Confession Chap. 1.1.

Second, the New Testament does not make a specific demand that for the Jewish sabbath the Lord's day is to be substituted. Of the passages to which the Confession appeals three—viz., Acts 20, v. 7, 1 Corinthians 16, v. 1, and Revelation 1, v. 10—allude to the fact that Christians observed the Lord's day. Of the three only one—Acts 20, v. 7—provides any account of the way in which Christians observed the Lord's day. None of them provide any explanation of the institution of this day, or of what its relation to the sabbath was believed to be. The other passage cited—Matthew 5, v. 17 and 18—states in general terms that the purpose of Christ's coming was not to destroy but to fulfil the law and the prophets. The question of the sabbath is not specifically mentioned.

From all this it would be very easy to argue that the doctrine of the Lord's day as the Christian sabbath, found in the Confession, is simply mistaken and without any foundation in Scripture. It might be said that the sabbath was a Jewish religious ordinance having no more significance for Christians than the practice of circumcision, and that the Church is simply free of it. In one sense this view is undoubtedly correct. The Church clearly is not required to observe the sabbath in the sense of the seventh day of the week. It is equally clear that the Lord's day is not simply the sabbath with the date changed. The absence from the New Testament of any account of its origin is sufficient by itself to demonstrate this fact. The significance of the Lord's day is very different from the significance of the sabbath.

Yet to say all this is not to say that the institution of the Old Testament sabbath has no importance for the understanding of the nature and meaning of the Lord's day. The statements of the Confession of Faith on this question are radically unsatisfactory, yet they are not totally devoid of theological point. The sabbath has a relation to the Lord's day, and in one sense it is even correct to speak of the Lord's day as the Christian sabbath.

There are perhaps two reasons why the approach of the Westminster Confession is radically unsatisfactory. The first is that the Confession does not apply at this point the profound insights contained in its own doctrine of the Covenant. The second is that the thinking of the Westminster Divines in this matter was distorted by the kind of doctrine of natural law which they assumed.

1. The teaching of the Confession regarding the nature of God's covenant with men is contained in Chapter VII. This may be summed up by saying that there is 'one covenant of grace' . . . 'differently administered in the time of the law' and in the time of the gospel'. In the former case the ordinances of the covenant looked forward to Christ. In the latter case 'Christ the substance' having been 'exhibited' the ordinances of the covenant hold Him forth 'in more fulness, evidence, and spiritual efficacy to all nations.' Both dispensations speak of and are centered in Christ the substance of the one covenant. Throughout therefore, the concept of the covenant involves gospel as well as law. It is gift as well as demand. In a sense, in the Old Testament, law is as it were in the foreground and gospel in the background, whereas in the New Testament, the relation is reversed, and gospel stands in the foreground and law in the background. This reversal of relative position is due to the coming of Christ the substance of the covenant, and this implies that both gospel and law are re-interpreted in a more adequate and more profound way. But none the less both elements are to be found in the Bible—Old Testament and New Testament. The primary weakness of the Confession's teaching on the Lord's Day is its failure to see the problem in the light of this dialectical relation between gospel and law as this is worked out in Scripture. Both the sabbath and the Lord's day and the relation between them is understood too exclusively in terms of the category of law.

2. This failure is clearly connected with the rather legalistic interpretation of natural law which the Westminster Divines assumed. Natural law is understood as a set of binding precepts, rather than as insight into the conditions of human welfare as these are seen to be determined by the structure of human existence. The whole question of natural law is very much a matter of controversy at the present time. Some theologians as for example Karl Barth regard it as quite incompatible with the fact of God's revelation of Himself in Jesus Christ. It is arguable that some at any rate of Barth's arguments have no force against a concept of natural law interpreted as insight into the structure of human existence. But whatever the correct answer to this question may be, it is clear that a legalistic understanding of natural law will tend to reinforce, if it does

not actually imply a legalistic way of regarding the Christian ethic. And it seems that this is what happened to the thinking of the Westminster Divines. Their way of regarding the law of nature helped to close their eyes to the way in which the sabbath commandment must be understood as gospel and as gift.

The essential clue to the understanding of the relation between the Lord's day and the sabbath is provided by the Epistle to the Hebrews:—"there remaineth therefore a Sabbath rest for the people of God".<sup>2</sup> On this passage C. F. Evans remarks: 'the author of Hebrews has probably coined the word *sabbatismos* (sabbath rest) to indicate that the life entered upon by Christian faith is a sabbath existence of consummation and satisfaction, secured by the saving work of Jesus in fulfilment of the Old Testament hope of a divine rest for the people of God'.<sup>3</sup> The writer of the Epistle links this rest remaining for God's people with the Divine rest on the seventh day of creation (Genesis 2. v 1 and 2). To quote C. F. Evans again, in Christ there is given 'a share in God's own sabbath rest, i.e., his purposeful creative activity and the satisfaction which belongs to it'.<sup>4</sup>

In the Old Testament the sabbath is regarded basically as a day of rest. The emphasis upon its character as a day of worship comes later in the history of the development of Jewish religion. It is associated with the worship of the synagogue rather than with the temple cultus. The idea of the day being rendered holy to God by being used as a day of rest is related in the Priestly Code version of the Decalogue (Exodus 20) to the notion of the divine rest on the seventh day of creation. The sabbath is as it were a weekly ceremonial reflection of the completion of the work of creation. In the Deuteronomic version (Deuteronomy 5 v 12-15) there is no reference to the days of creation. The reference is to the deliverance from Egypt—"the Lord thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." It is clearly a mistake<sup>5</sup> to set Exodus in opposition to Deuteronomy, interpreting the former as a piece of priestly anthropomorphism, and the latter as pure humanitarianism, on the strength of verse 14,—"that thy manservant and thy maid servant may rest as well as thou".

The humanitarian concern of Deuteronomy is not in question, but it is a theologically grounded concern for human welfare. As verse 15 makes clear the reason for showing consideration towards servants is that God showed mercy on His people in delivering them when they were slaves in Egypt. The Exodus teaching is in no way opposed to this. Rather it establishes as it were an even deeper ground for the whole merciful Divine action. The Divine rest follows upon the Divine judgment that the creation is 'very good'. It is an expression of the Divine delight and pleasure in the completed creation. God wills that men should share in this enjoyment. But this Divine purpose is thwarted by sin. The deliverance from Egypt is an act of the Divine mercy, a significant stage in God's mighty acts for the redemption of the creation. The sabbath is a sign and condition of the covenant which God then made with Israel. The way of observing it, and not least its humanitarian character, is a reflection of the deliverance from bondage in Egypt. But it is therefore at the same time a reflection of the Divine delight and pleasure in creation. This aspect of the matter is brought out in many Old Testament passages. The rest which is at once a reflection of the deliverance from bondage in Egypt and of the Divine joy in creation is to be essentially a joyous occasion, a day in which a man may take delight.

But already in Isaiah 56 v 1-7, and perhaps too in Isaiah 14 v 3, and Ezekiel 34 v 14-16, this backward looking way of regarding the sabbath seems to be supplemented by a forward looking interpretation, or at least the notion of the sabbath appears to be taken up into a forward looking context. The first passage makes the observance of the sabbath along with the keeping of the covenant a condition for "strangers" of participation in the future universal salvation. The other two speak of a rest as an element in a future consummation. It may be that in them there is perhaps the suggestion of a forward looking interpretation of the meaning of the sabbath.

All this makes it clear that it is a complete mistake to interpret the notion of sabbath solely in terms of the category of law. Certainly this aspect does characterise the Old Testament teaching. The observance of the sabbath is a legal demand laid upon Israel. The penalty for disobedience is to be cut off from God's people. But this is simply the obverse

<sup>2</sup> Hebrews 4, v. 9.

<sup>3</sup> Article 'Sabbath' a Theological Word Book of the Bible. ed. Richardson. p. 205.

<sup>4</sup> *op. cit.* p. 193. Article 'Rest'.

<sup>5</sup> cf. R. H. Charles *The Decalogue*.

of the character of the sabbath as a sign of the Divine mercy, a mercy which expresses the original Divine will for mankind, a mercy which took effect in the deliverance from Egypt, and a mercy which holds the promise of future salvation. The sabbath is gift as well as demand. It expresses God's grace as well as His law.

The Epistle to the Hebrews we have said takes up and transforms the themes in terms of which the Old Testament understands the meaning of the sabbath. The rest of which it speaks is related both to the Divine rest on the seventh day of Creation<sup>6</sup>, and to the entry of Israel into the promised land, which was not the rest itself, but a sign of it to be fulfilled in the future<sup>7</sup>. The rest remaining for God's people<sup>8</sup> brought into being by the work of Christ is the true rest, the participation in the Divine rest given to men, of which the Old Testament sabbath, and the entry of Israel into the promised land are the types. The teaching of the Epistle on this point is in essentials the same as that of St. Paul. For St. Paul too, the sabbath along with other Old Testament ordinances is a 'shadow of things to come, but the body is of Christ'<sup>9</sup>. As John Calvin put it, Christ "is the truth, at whose presence all the emblems vanish; the body, at the sight of which the shadows disappear. He, I say, is the true completion of the sabbath"<sup>10</sup>.

The 'sabbatismos', the true and final 'sabbath rest' belongs to the consummation of all things. Yet in another sense those who are in Christ enjoy it now. As the writer to the Hebrews has it we have "tasted of the heavenly gift, were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come". For the Church therefore, the sabbath it not essentially the observance of a day. It signifies rather one aspect of the total life of the body of Christ. The whole life of a Christian has been taken up into the sabbath of God. His duty is therefore not primarily to observe days. Primarily he keeps the sabbath in so far as under God he endeavours to conform his whole walk and conversation to the sabbath existence into which he has been brought. The keeping of days belongs to the shadow, he is primarily concerned with the substance which is Christ. His task is to become what he is in Christ. The Early Church understood this very well. For example Justin Martyr says "The new law requires you to keep perpetual sabbath"<sup>11</sup> . . . "if there be any perjurer or thief among you let him cease to be so, then hath he kept the delightful and true sabbath of God"<sup>12</sup>. Tertullian asserts "It follows, accordingly, that in so far as the abolition of carnal circumcision and of the old law is being demonstrated as having been consummated at its specific times, so also the observance of the sabbath is being demonstrated to have been temporary . . . whence we Christians understand that we still more ought to observe a sabbath from all 'servile work' always and not only every seventh day, but through all time"<sup>13</sup>.

In principle the same assumptions underlie the Synoptists understanding of Jesus' conflict with the Pharisees on the sabbath observance. To try to interpret this conflict in terms of a mere rejection of rabbinic interpretations of the law, or of a more sensitive humanitarianism on the part of Jesus is quite inadequate. No doubt Jesus did reject the legalistic rabbinical interpretation, but he went far beyond this. On the other hand as many Jewish writers have stressed, much of the rabbinical interpretation was informed by an eminently humanitarian concern. The rabbis fully accepted the principle that the sabbath might be broken to save life. From this point of view their case against Jesus was perfectly reasonable. They could urge that in hardly any of his healing miracles performed on the sabbath was the question of saving life immediately involved. For instance they could reasonably argue that it would not have done the man with the withered hand (Mark 3, v. 1) very much harm to have waited a few hours until sundown to have his arm healed. It was perfectly reasonable to say that respect for God's law required this small measure of patience.

But Jesus would not wait. He seems quite deliberately to have defied the rabbis, and to have gone out of his way to heal of the sabbath. But this disregard of the sabbath regulations, was not a breaking of the

<sup>6</sup> Hebrews 4, v. 4, & 10.

<sup>7</sup> Hebrews 4, v. 8.

<sup>8</sup> Hebrews 4, v. 9.

<sup>9</sup> Colossians 2, v. 17.

<sup>10</sup> Institutes. Bk. II. Chap. VIII.

<sup>11</sup> Dialogue with Trypho XI.

<sup>12</sup> *op. cit.* XXI.

<sup>13</sup> An answer to the Jews Chapter IV.



sabbath, nor a simple setting of it aside, because Jesus' work is the reality of which the sabbath was the shadow. He brings to men the true rest which the sabbath only typifies. So he said "Come unto me all ye that labour and are heavy laden and I will give you rest"<sup>14</sup>. So it is not only proper but even peculiarly appropriate that Jesus' mighty works of healing take place on the sabbath; e.g. "and ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?"<sup>15</sup>. The point of the argument is not merely humanitarian — you admit that a farmer may take his beasts to drink water on the sabbath, a fortiori should not this woman be healed. It is not merely from a natural affliction that the woman is released. It is from bondage to Satan. And to release from bondage to Satan is an exercise of Messianic power. Our Lord's works of healing are the evidence that the Kingly Rule of God is at hand. When John the Baptist sends messengers asking "art thou he that should come or look we for another", he is invited to consider the implications of the fact that 'the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them . . .'<sup>16</sup>. Jesus is the one who binds 'the strong man' and spoils 'his house'<sup>17</sup>. In the Lukan version of the story Jesus says "But if I by the finger of God cast out demons, then is the kingdom of God come upon you"<sup>18</sup>. So it is right and even particularly appropriate that Jesus should heal on the sabbath days. His works are themselves the fulfilment of the sabbath, in the sense of revealing "the full depth of meaning that it was intended to hold"<sup>19</sup>. Christ's work is the substance of which the sabbath day is the shadow.

The story of the walk through the corn fields is peculiarly illuminating in this connection<sup>20</sup>. Our Lord's reference to David can't be taken merely as an appeal to a general humanitarian principle. To this the Pharisees could have made the very proper reply that the disciples were neither starving nor fleeing from their enemies in danger of their lives. The point of the reference to David must be rather that he is a type of the Messiah. As the sacred character of the shewbread yielded before the exigencies of his warfare, a warfare conducted within the purpose of God for Israel, so the sacred character of the sabbath yields before the exigencies of the warfare of the Son of Man, the Lord of the sabbath. This story is particularly significant as implying that the removal of sabbath restrictions in the presence of the Lord of the sabbath applies not only to acts of healing, but to ordinary things like eating grains of corn when taking a walk. Simple human recreation is taken up into the sphere of the Messiah's saving activity. The sabbath was primarily not a demand laid upon man but a gift made to him for his welfare — 'the sabbath was made for man not man for the sabbath'. It is therefore entirely relative to God's greatest gift to man, the Messiah, in whom man is to become what God destined him to be — 'the Son of Man is Lord of the sabbath day.'

In the story of the healing at the pool of Bethesda the writer of the Fourth Gospel regards our Lord's healing work as in a sense continuous with God's work of creation. To the attack on Him that He is breaking the sabbath Jesus replies, "my Father worketh even until now and I work . . . . the son can do nothing of himself, but what he seeth the Father doing: for whatsoever he doeth, then the Son also doeth in like manner"<sup>21</sup>. Hoskyns and Davey comment — "in the gospels and in Acts the healing of cripples is treated as significant, not because it is interpreted as a symbol of mystical and religious conversion, but because it is a sign of the end and of the advent of the Messiah. The miracles belong within the horizon of biblical eschatology as it had been formulated by the prophets of Israel, "Then shall the lame man leap as an hart . . . . Nor does the fourth Evangelist pass over from eschatology into symbolism . . . . the lame man healed is a sign to the Jews that in Jesus they are confronted by the final judgment, by life or death, by the Son of Man . . ."<sup>22</sup>. In the work of Jesus the Jews are confronted by the work of God (IV. 34, XVII. 4, XIX. 30). This work involves, not the violation of the sabbath, but its

14 Matthew 11, v. 28.

15 Luke 13, v. 11.

16 Luke 7, v. 22.

17 Mark 3, v. 27.

18 Luke 11, v. 20.

19 cf. A. H. McNeil. *The Gospel according to St. Matthew* p. 58.

20 St. Mark 2, v. 23ff.

21 St. John 5, v. 17 and 19.

22 *The Fourth Gospel*. Vol. 1. p. 291.

complete overthrow and fulfilment, for its vacuum is filled with the creative, life-giving love of God. The law was given by Moses; grace and truth came by Jesus Christ<sup>23</sup>.

It would appear then to be the unanimous view of the New Testament writers, expressed in different ways and with different emphases, that the work of Christ fulfils the sabbath in such fashion that for the Church the reality of which the weekly observance of the sabbath was but a shadow is the totality of the life of the body of Christ in union with its Head. It follows that the Confession of Faith in regarding the Lord's Day as continuous with the Old Testament sabbath, as resting upon "a positive, moral, and perpetual commandment, binding all men in all ages", takes up a radically mistaken standpoint. As has already been suggested this is a very unsatisfactory account of the Jewish sabbath itself. Nowhere does the New Testament contain any commandment regarding the observance of the Lord's Day parallel to the Old Testament commandments regarding the keeping of the sabbath. Moreover the notion of such a New Testament commandment would be in flat contradiction to two of its fundamental lines of teaching. The first of these is the way in which the totality of the life of the body of Christ in union with its head fulfils the sabbath. The second is St. Paul's teaching about Christ as "the end of the law unto righteousness to every one that believeth".<sup>24</sup> In the light of this truth in the same epistle he declares that the question of the observing of days is to be left to the judgment of individuals—"one man esteemeth one day above another; another esteemeth every day alike. Let each man be fully assured in his own mind"<sup>25</sup>. The same attitude characterises the Epistle to the Colossians—"let no man therefore judge you . . . in respect of a feast day or a new moon or a sabbath day: which are a shadow of things to come; but the body in Christ's". But in the letter to the Galatians a rather sterner line is taken. The Galatians are rebuked for turning 'back again to the weak and beggarly rudiments where unto ye desire to be in bondage over again. Ye observe days, and months and years. I am afraid of you lest by any means I have bestowed labour upon you in vain'.<sup>26</sup> They are exhorted—"with freedom did Christ set us free: stand fast therefore and be not entangled again in a yoke of bondage"<sup>27</sup>.

The opinion that the New Testament knows nothing of a 'positive, moral and perpetual commandment' as the basis for the keeping of the Lord's Day is strengthened by a consideration of Church history. The Church had to wait until the close of the eighth century before it was claimed that the keeping of the Lord's day rested on the fourth commandment. This claim was first advanced by Alcuin in his Homily for the Eighteenth Sunday after Pentecost. On the strength of Alcuin's opinion, in 789 Charlemagne issued the first piece of genuine sabbatarian legislation in the history of the Christian Church by forbidding all labour as a breach of the fourth commandment.<sup>28</sup>

The fathers knew nothing of such doctrine. In the early centuries certain sects of Jewish Christians continued to observe the sabbath, i.e. the seventh day of the week. Some Eastern Christians observed both the Sabbath and the Lord's Day.<sup>29</sup> But in general the Gentile Church "repudiated all connection between the Lord's Day and the sabbath".<sup>30</sup> For example Ignatius says "if, therefore, those who were brought up in the ancient order of things, have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day . . .".<sup>31</sup> While Athanasius says bluntly,—"We keep no sabbaths; we keep the Lord's day as a memorial of the beginning of the new creation".<sup>32</sup>

From the time of Tertullian there had been an increasing tendency for the Church to make disciplinary requirements regarding the use of the Lord's day. Beginning with a decree of Constantine in 321 the state introduced legislation to recognise and protect Christian religious observances.<sup>33</sup> But until the eighteenth century the keeping of the Lord's day was not based upon the fourth commandment.

During the Middle Ages the situation was complicated. In some

23 op. cit. p. 296.

24 Romans 10, v. 4.

25 Romans 14, v. 5.

26 Galatians 4, v. 9-11.

27 Galatians 5, v. 1.

28 cf. R. H. Charles, *The Decalogue*, p. 146.

29 *The Apostolic Constitution XXIII*.

30 R. H. Charles, op. cit. p. 139.

31 Ignatius, *To the Magnesians IX*.

32 Athanasius, *Concerning the Sabbath and Circumcision 4*.

33 R. H. Charles, op. cit. p. 144.

countries attempts at very strict Sunday observance seem to have been attempted. For example Gordon Donaldson makes the point that Scottish sabbatarianism began not as is commonly supposed with the Reformation but with Queen Margaret in the eleventh century, who insisted that "Sunday should be not only a day of abstinence from labour but a day when 'we apply ourselves only to prayers'"<sup>34</sup> He remarks that Archbishop Hamilton's Catechism issued just before the Reformation 'gives instructions on Sunday observance which would today satisfy all but the most austere'.<sup>35</sup> It is interesting that Queen Margaret's formula for Sunday observance is virtually identical with that of the Westminster Confession.

However not all theologians held with Alcuin that the keeping of the Lord's day rests directly on the fourth commandment. For example St. Thomas Aquinas says "The precept of the sabbath observance is moral in one respect, in so far as it commands man to give some time to the things of God, according to Psalm XLV. II: Be still and see that I am God. In this respect it is placed among the precepts of the decalogue; but not as to the fixing of the time, in which respect it is a ceremonial precept"<sup>36</sup>. Speaking of the ceremonial precepts St. Thomas says "The mystery of the redemption of the human race was fulfilled in Christ's Passion . . . . Consequently the prescriptions of the law must have ceased then altogether through their reality being fulfilled"<sup>37</sup>. "As to the sabbath, which was a sign recalling the first creation, its place is taken by the Lord's day, which recalls the beginning of the new creature in the resurrection of Christ"<sup>38</sup>. Regarding the basis for the keeping of the Lord's day Aquinas says, "In the new law the observance of the Lord's day took the place of the observance of the sabbath, not by virtue of the precept, but by the institution of the Church and the custom of Christian people"<sup>39</sup>.

Aquinas' position is largely identical with that of Calvin. The latter says "there can be no doubt, that, on the advent of our Lord Jesus Christ the ceremonial part of the commandment was abolished"<sup>40</sup>. This is because Christ "is the true completion of the sabbath." None the less "the sabbath being abrogated, there is still room among us, first, to assemble on stated days for the hearing of the Word, the breaking of the mystical bread, and public prayer; and, secondly, to give our servants and labourers relaxation from labour.

It cannot be doubted that the Lord provided for both in the commandment of the sabbath"<sup>41</sup>. Calvin agrees with St. Thomas that the change of day rests not upon Scriptural precept but upon the decision of the Church. "It was not, however, without a reason that the early Christians substituted what we call the Lord's Day for the sabbath . . . the resurrection of our Lord being the end and accomplishment of that true rest which the ancient sabbath typified . . . I do not cling so to the number seven as to bring the Church under bondage to it, nor do I condemn churches for holding their meetings on other solemn days, provided they guard against superstition"<sup>42</sup>. There is a certain pragmatic element in Calvin's attitude to the keeping of the Lord's Day. "We do not celebrate it with most minute formality, as a ceremony by which we imagine that a spiritual mystery is typified, but we adopt it as a necessary remedy for preserving order in the Church"<sup>43</sup>.

Calvin's outlook was typical of the Reformers. The Augsburg Confession (1530 A.D.) states "They that think that the Church instituted the Lord's day as a day necessary to be observed in place of the sabbath do greatly err. The scripture . . . has abrogated the sabbath. And yet because it was necessary to appoint a certain day, that the public might know when they ought to come together, the Church appears for that purpose to have appointed the Lord's day"<sup>44</sup>.

However other opinions were held, and in the English-speaking world became increasingly influential. For example Hooker writing of the relation between the sabbath and the Lord's day states "the moral law requiring therefore a seventh part throughout the age of the whole world to be that way employed, although with us the day be changed in regard of a new revolution begun by our Saviour Christ, yet the same proportion of the time continueth as before . . . . we are bound to account the

34 Gordon Donaldson. *Scotland Church and Nation through sixteen centuries.* p. 18.

35 Gordon Donaldson. *op. cit.* p. 65.

36 *Summa Theologica* I. II. Q. 100. A. 3 ad 2.

37 *Summa Theologica* I. II. Q. 103. A. 3 ad 2.

38 *Summa Theologica* I. II. Q. 103. A. 3 ad 4.

39 *Summa Theologica* II. II. Q. 122. A. 5 ad 6.

40 *Institutes.* Bk. II. Chapt. VIII. 31.

41 *Institutes* Bk. II. Chap. VIII. 32.

42 *Institutes* Bk. II. Chap. VIII. 34.

43 *Institutes* Bk. II. Chap. VIII. 33.

44 Quoted. R. H. Charles. *op. cit.* p. 140.

sanctification of one day in seven a duty which God's immutable law doth exact for ever"<sup>45</sup>.

Hooker is certainly on the way to the fully sabbatarian doctrine for which the Lord's day is the sabbath transferred to the first day of the week and resting equally upon the Divine Authority of the fourth commandment. This outlook characterised English Puritanism. It was first set out fully and systematically in Nicholas Bound's "The True Doctrine of the Sabbath", which appeared in 1595<sup>46</sup>. Of this doctrine Chapter XXI of the Westminster Confession is a classical statement.

It appears then that the sabbatarianism of the Westminster Confession has no foundation in Scripture. In the history of Christian doctrine it is a late and peripheral development arising out of a misunderstanding of Scripture.

Although it is thus clear that the Lord's Day has no direct relationship with the sabbath, the question must be raised whether it has not an indirect relationship. The history of the growth of the practice of observing the Lord's Day is not well documented. As has already been shown the New Testament does not provide us with any account of precisely how the custom arose. Three passages refer to it as an established custom. Only one of these makes any reference as to how it was observed. According to Acts 20, v. 7, was the custom to gather on the first day of the week for the breaking of bread. Perhaps this fact provides the first clue as to the theological point of the practice.

The second clue is perhaps provided by the general patristic interpretation that Christians observed the first day of the week in honour of the resurrection of the Lord, though this is nowhere explicitly stated in the New Testament.

It may be that the third clue is provided by the name itself — the Lord's day. Various theories as to the origin of this description have been put forward. A common one is that it arose in opposition to the "Sebaste", or 'Emperor's Day' observed in Egypt and Asia Minor. Another possibility has been suggested by a number of scholars. For instance Martin Werner<sup>47</sup> argues that the phrase the Lord's Day (Kuriake hemera) 'is but a paraphrase for the other expression 'Day of the Lord' (hemera tou Kuriou) by which however on the ground of older tradition, the day of the final harousia was meant.' Karl Barth, from a very different theological perspective, accepts this view — when the first Christians called their holy day "the day of the Lord" they were certainly not unaware that in the Old Testament "the day of Yahweh" denoted the day of all days, on which there would be concluded in joy and calamity the history not only of Israel but also of the other nations, in a comprehensive and decisive act of God's judgment, but in righteousness, in the restoration of the order willed by Him, in the fulfilment of His promise, in the execution of His will which had this as its goal from the very first, and therefore to His glory, and to the salvation of His people and all creation<sup>48</sup>.

On this interpretation there are in the notion of the Lord's Day three concepts each of which is related at once to the others, and to the sabbath rest — the totality of the life of the body of Christ in union with its Head, — the substance of which the Old Testament sabbath was the shadow.

There is first the resurrection; the completion of the saving work of Christ which brings into being the new creation, the sabbath rest remaining for the people of God. Of this the Lord's day is the weekly celebration.

Second there is the parousia of Christ the final consummation of the sabbath rest of which according to St. Paul the resurrection of Christ was the first fruits<sup>49</sup>.

Third there is the Eucharist — the Lord's Supper, the proclaiming of 'the Lord's death till He come' which at once looks back to the saving act of God in Christ's death and resurrection and forward to the fulfilment of that purpose, and is the Divinely provided sustenance on which the life of the body of Christ in its sabbath existence is maintained. The celebration of the Eucharist is therefore the paradigm of the Church's existence in *via*.

Here then it would seem that the Lord's Day is constituted of elements which are essential parts of the meaning of the 'sabbatismos' spoken of in Hebrews, which is the fulfilment of the sabbath of the Old Testament.

Accordingly it may be maintained that while the Lord's day has no kind of direct legal continuity with the Old Testament sabbath, certain of

<sup>45</sup> Of the Laws of Ecclesiastical Policy Book v. Chap. LXX. 9.

<sup>46</sup> cf. R. H. Charles op. cit. p. 180 & R. F. McDermott 'Theology' occasional Papers New Series No. 9

<sup>47</sup> The Formation of Christian Dogma. p. 32.

<sup>48</sup> Church Dogmatics 3. 4. p. 56.

<sup>49</sup> 1. Corinthians 15, v. 20 & 23.

the basic characteristics of the latter as set forth in the Old Testament have a relevance for the way in which the former should be observed.

The first of these is what might be called its regularity, it comes once a week. The New Testament and the Fathers stressed the fact that by God's action the whole life of the body of Christ is a sabbath existence. Yet if this is to be worked out humanly, a certain distinction of times and seasons is necessary. St. Paul forbade Christians to be in bondage to the Jewish sabbath. But the Epistle to the Hebrews commanded them "not to forsake the gathering of themselves together as the manner of some is".<sup>50</sup> The Christian assembly has to take place at a particular time and indeed with regularity. More generally the sabbath character of Christian existence requires a certain focussing and intensification if it is to be worked out as a reality in human experience. So Karl Barth says:—because this broadest generality is so intrusive, and the question of our responsibility so central and burning, we must observe that in the command of God it is also a matter of the particular . . . . The fact that we should pray without ceasing is not a suggestion to cease praying at definite times.<sup>51</sup>

So the Church instituted the Lord's day as a necessary and significant focussing or concentration of the life of the body of Christ. The practice of the early church in keeping the Lord's day seems to have grown up around the weekly celebration of the Eucharist in commemoration of the resurrection. The Eucharist is the essential concentration and focussing of the life of the body of Christ. From this centre as it were the process of concentration works outward taking up into itself other aspects of the human life of the Church.

The second motif in the Old Testament understanding of the sabbath relevant to the keeping of the Lord's day is the concept of rest. Barth describes the inner meaning of the rest in this way — "the sabbath commandment demands the faith in God which brings about the renunciation of man, his renunciation of himself, of all that he thinks and wills and effects and achieves. It demands this renouncing faith not only as a general attitude, but also as a particular and temporal activity and inactivity on the sabbath as distinguished from other days . . . this renouncing faith carries with it two great benefits . . . by making man free for himself it makes him free for himself in a special way, temporarily absolving him from the care of his work it makes him free for God in a special way, giving him space to attest and hear the Word of God".<sup>52</sup>

As Barth implies the concept of rest which is relevant to a consideration of the Lord's day is but the working out in terms of human experience of that sabbath rest which is the totality of the life of the body of Christ. There are two particular points to be made. First Barth rightly distinguishes between the significance of the sabbath for the personal lives of people, and its significance for worship. It is important to notice that in the Old Testament the sabbath is a day of rest apart from the question of worship. The Temple cultus seems to have worked on a daily and seasonal cycle rather than in terms of a weekly one. Not until the rise of the Synagogue did Communal worship become a conspicuous feature of the pious observance of the sabbath.

In the Church there is a significant change of relationship. In the Old Testament sabbath and cultus stand as independent entities, with perhaps the sabbath having given a certain priority. For the Church the observance of the Lord's day stands in a certain subordination to the Christian cultus. It is so to speak the necessary space for the celebration of the Eucharist. The fulfilment of the sabbath is not the Lord's day, but the whole life of the people of God in Christ. So the Lord's day is not specifically appointed to be observed in the New Testament. It arises from the responsible exercise of Christian freedom on the part of Christians.

On the other hand the perpetual observance of the Lord's Supper is specifically commanded. In a sense the Church can get along without the Lord's day, though this would be a grievous deprivation. The early Church must often have had to. The Church can't survive without the Lord's Supper.

The second point is that in the sense in which the Lord's day may be regarded as a kind of Christian sabbath, the fact that it is observed on the first day of the week is of profound significance. According to the Genesis narrative God moved from His creative work to this sabbath rest. For us the movement is reversed. We move always from the sabbath rest which

<sup>50</sup> Hebrews 10, v. 25.

<sup>51</sup> Church Dogmatics 3. 4. pp. 47 & 48.

<sup>52</sup> Church Dogmatics 3. 4. pp. 59 & 60.

is God's gift to us to our work in the world. In the strength of this gift we live.

This leads conveniently to the third respect in which the character of the Old Testament sabbath is significant for the Lord's day. Earlier stress was laid on the fact that in the Old Testament though the sabbath comes in the form of a thing commanded beyond this it is one of the good gifts of God to be accepted with joy and thankfulness. But in the New Testament the emphasis is reversed. The fulfilment of the sabbath which is Christ Himself is sheer gift. But it is also command. It is significant in this connection how St. Paul always moves from indicatives to imperatives — because Christ has done this — then we must do that — is the regular formula. But because of the nature of the gift of Christ — He gives what He commands — what is demanded is not submission to a rule, but the obedience of free and responsible decision — we are not slaves we are sons. This characteristic applies to all Christian observance and must apply also to the Christian use of the Lord's day. It is to be carried out not under the sign of law, but under the sign of the freedom of Christian men, in the freedom with which Christ has made us free.

### III

What has been already said makes sufficiently clear the serious limitation of paragraph VIII of Chapter XXI of the Confession of Faith. The mistake arises formally because the duties of the Lord's day are stated as law, materially because the statement is made in terms of a wrong kind of distinction between worship and ordinary activities. The whole conception derives from a failure to see that the Old Testament sabbath is but the shadow of which Christ is the substance. The life of the body of Christ is a sabbath existence. The Lord's day therefore is to be understood as gift. A gift which provides time for worship and pre-eminently for the Eucharist. The Church will never understand the right use of the Lord's day until it again comes to understand that the Lord's Supper is the very centre of its life. In this the early Church and the Reformers were indubitably right. Calvin wrote "Most assuredly, the custom which prescribes communion once a year is an invention of the devil, by what instrumentality so ere it may have been introduced . . . it ought to have been far otherwise. Each week at least, the table of the Lord ought to have been spread for the company of Christians, and the promises declared on which we might then spiritually feed".<sup>53</sup> The Eucharist makes clear as perhaps nothing else can do wherein the true sabbath character of the Church's life consists.

The Eucharist too sets forth the proper relation between worship and ordinary activities. Bread and wine the fruits of the Earth and of man's labour, symbolic of all his work in the world, are offered to God, and received back again, as the vehicles of the coming of the God-man to His Church. The hallowing of the Lord's day does not consist in the making of a rigid distinction between the exercises of worship and the common affairs of men, and the dismissal of these latter for a space of time. Rather it consists in the taking of time to bring the common affairs of men into their proper perspective in offering them up to God. The right use of the Lord's day is not to be defined in terms of what is to be done or not done but rather in terms of the purpose for which it is done. An activity which is compatible with Christian obedience on Monday in itself does not cease to be so on Sunday. An activity which is in itself incompatible with Christian obedience is equally forbidden on any day of the week. The question is rather one of selection in terms of a specific purpose. And this selection is an exercise of responsible Christian freedom.

CRAWFORD MILLER, Convener.

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### TRAINING OF WOMEN WORKERS (Min. 83)

The training of women workers is increasingly important as more women seek such training, and women are given a larger place in the work of the Church. Actual training according to the curriculum prescribed by the General Assembly is carried out in New South Wales and Victoria separately.

In New South Wales a considerable advance has been made since last General Assembly. Deaconess training is given to resident students at

<sup>53</sup> Institutes Book IV. Chap. XVII. 46.

Mildred Parker College, 244 Glebe Road, Glebe Point, Sydney, a building purchased by the Council through the generous support of the Associated Guilds, and opened by the Moderator of the New South Wales Assembly in May, 1961.

The students attend the Theological Hall for their basic subjects (New Testament, Old Testament, Theology, Church History and Applied Christianity) and regular lectures are given within the College in Pastoral Work, Speech, Youth Activities, Social Studies, Christian Education and Mental Health. Selected students attend courses at the Teachers' College in Social Studies and Religious Instruction in Schools. First Aid and Home Nursing Certificates are gained through the first year, and opportunity is given to specialise in the third year.

Practical Experience is planned to cover all types of work to which a deaconess may be called, and cover inner suburban areas, large suburban parishes, Home Mission parishes and extension areas, and Foreign Mission evangelism through the Chinese Church. During the first year special emphasis is given to Youth Work and Clubs; in the second year to teaching, visiting and teen-age groups; and in the third year to preaching and adult groups; camps, conferences, and parish workshops are also attended.

The number of students was 4 in 1960, 8 in 1961, and 10 in 1962. There are 12 deaconesses serving in N.S.W. at present doing varied types of work — Social Service, Parish Assistantships, Home Mission work, Foreign Mission Department and one in the Training College.

In Victoria the training centre is Rolland House, Carlton. The course of studies is similar to that outlined above for N.S.W., this being the course prescribed by the General Assembly.

In 1961 there were 17 resident students, also 4 Baptist students, plus 2 university students in residence, and one Thailand student, and one Korean nurse doing post-graduate study. The actual training is given by several lecturers — the Principal and Professors of the Theological Hall, Ormond College, Principal-Emeritus Dr. H. Maclean, M.A., D.D., Rev. F. W. Cunningham, M.A., Mrs. A. Mathew, Dip.Soc.Stud., Rev. R. A. Miller, B.A., B.D. as Director of Studies. Practical training is done under deaconesses, kindergartners and teachers in local State schools (for religious instruction classes).

The result of this training is seen in the number of deaconesses at work in the field — 35 in Victoria, 7 in South Australia, 1 in Tasmania, 1 in Western Australia, 4 in Queensland and 9 in Foreign Mission fields. Deaconesses are trained for work in various spheres — Social Services, inner-suburban work, assistants to ministers in charges, Foreign Missions — with emphasis on practical work in Home Missions. During the years 1959, 1960 and 1961 Exit Students numbered 15. The Exit Students of 1961 received appointments in each case to assist ministers in charges, 2 in large provincial cities, and 2 in metropolitan areas, and similar types of appointments were made in each of the other years.

The supply of deaconesses is not meeting the demand for their services, and a special committee is considering this important matter. Opportunities and avenues of service open to deaconesses in the Church are increasing every year.

**Finance:** Rolland House is on the State Assembly's Budget. Each student in residence receives a living allowance of £2 per week, with the aid of bursaries from P.W.M.U., P.F.A. and other organisations. The P.W.M.U. contributed £8386 last year to deaconesses' salaries. Contributions were made by congregations towards their deaconesses' salaries and expenses, amounting to £10,976 in 12 months.

In Victoria deaconess students and others who take courses of university or post-graduate standard are assisted from a special fund which provides Thanksgiving Scholarships for Victorian women workers. Subsequent gifts and the accumulation of interest not used have increased the Fund to £21,000 on which the interest for 1962 is over £1,000, more than double the average annual allotment. The Fund could assist more students if they volunteered and if more avenues of service were available in the Church. In the past 3 years one scholarship holder graduated in Arts, another completed the B.D. course, another has a Diploma in Social Studies. The holders of current scholarships are doing courses in Arts and Social Studies respectively.

**Western Australia** recognizes Rolland House as the training centre. One deaconess is engaged as Executive to the Council for Christian Education. Another trained deaconess is a member of the office staff.

Queensland uses Rolland House as the training centre. Five deaconesses are employed — 3 as assistants in charges, 1 in the Department of Christian Education, and 1 is doing part-time hospital work under a Hospital Chaplain. Four students are training in Rolland House and there are several other young women preparing to enter the course after leaving secondary schools.

**Finance:** The Queensland State Assembly has created a Deaconess Bursary Fund. Gifts from Guilds, congregations, P.A., and the P.F.A. give support. This enables the committee to make grants of about £140 per annum to each student in residence. One problem is — there is no money available to assist congregations to pay deaconess salaries. This deaconess work is of recent origin in Queensland. In 1953 there was no Deaconess Committee, and there were no deaconesses apart from one at St. Andrew's, Brisbane and one at St. Stephen's, Toowoomba.

South Australian students are trained in Rolland House. Seven deaconesses are working in the state — 5 in pastoral work in new areas, one under the A.I.M. and one in the Christian Education Department. Deaconesses at present working in the state are making a very valuable contribution to the life of the Church.

In Tasmania there is one deaconess employed as assistant at Scots, Hobart.

Exit Certificates have been issued to exit students on application from State training authorities.

The question is raised of the admission of Deaconesses from other Presbyterian Churches to the Order of Deaconess in Australia. It is recommended that the General Assembly declare that Deaconesses from other Presbyterian Churches may be admitted into the Order of Deaconesses on the decision of the Committee on the Training of Women Workers.

There is a lack of clarity in the name and constitution of this Committee; also lately queries have been made regarding the status, rights and privileges of Deaconess of Australia, and the method of their appointment, which matters your Committee has not yet had opportunity to consider adequately. It is therefore proposed that the Committee be instructed to examine these matters and report to the next General Assembly.

It is advised that the Assembly should extend to the Rev. E. H. McLean Shugg its appreciation of his services on his retirement from the Committee. He has been convener of the Committee since its inception in 1948, and has given counsel and guidance in all phases of the work.

E. H. McLEAN SHUGG, Convener.

#### YEAR BOOK (Min. 140)

The publication of the Year Book continues to occasion a deficit which unfortunately increased since last General Assembly. The particulars are as follows:—

	Deficit	Sales
1959-60	£139 4 2	1250
1960-61	£186 15 2	1203
1961-62	£209 13 0	1400

It has been decided to increase the selling price from 6/6 to 7/6 a copy for this year's issue. This will reduce the loss to some extent but it appears that the book must be subsidised by the Assembly as a permanent commitment. The Year Book however provides important information for the Church that cannot be measured only in terms of money. The publication about August appears to be satisfactory. The Rev. J. C. Foyster continues to edit the book with meticulous care and the committee acknowledges with appreciation the many hours he gives to this work. The committee records its thanks also to presbytery clerks and Assembly officers in the various States for their co-operation.

W. A. ALSTON, Convener.



## Communication

### Communication 1. From General Assembly of New South Wales. (Re Centenary of Assembly) (Min. 85)

13th July, 1962.

Dear Mr. Williams,

The recent Session of the General Assembly of the Presbyterian Church of Australia in the State of New South Wales carried, inter alia, the following motion:

That the Assembly advise the General Assembly of Australia of the happy conjunction of the opening of the 1965 General Assembly and the one hundredth anniversary of the setting up of the N.S.W. General Assembly and respectfully suggest that some recognition of the anniversary be made by the G.A.A.

Should the Assembly decide to meet in 1965 and open on the second Wednesday of September, and if our calculations are correct, the Assembly will commence on 8th September, which is the very day on which the N.S.W. General Assembly was constituted exactly one hundred years before — namely, on 8th September, 1865.

Yours sincerely,

COLIN M. DYSTER, Clerk of Assembly.

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### Communication 2. From the Board of Missions. (Min. 12)

The Clerk of the General Assembly of Australia,  
Assembly Hall,  
156 Collins Street,  
Melbourne, C.I.,  
Vic.

Dear Mr. Williams,

There are three matters of which it would seem important that the General Assembly takes notice and about which it is requested that the Assembly take appropriate action.

#### Presbyterian Church of Korea

The Jubilee Meeting of the Presbyterian Church of Korea is being held immediately at the close of this Assembly and at the request of the Korean Church and our missionaries a visitor is being sent to represent us in the celebrations in the person of the Rev. Colin Dyster, M.A., B.D., S.T.M., Clerk of the N.S.W. Assembly and designated as one of the Clerks of the G.A.A.

Mr. and Mrs. Dyster leave for Korea on the 19th September and will be in Korea for approximately three weeks. We feel it would be appropriate if the General Assembly commissioned Mr. Dyster to represent this Assembly and to convey to the Assembly of the Presbyterian Church of Korea the felicitations and greetings of the Assembly.

#### A.C.C. Visit to Indonesian Council of Churches

On the 22nd of September the General Secretary of the Board of Missions, the Rev. J. M. Stuckey, B.A., is to be one of a deputation from the Australian churches to visit Indonesia for a period of 3½ weeks. Needless to say at this juncture in history this is an important mission and opportunity. We feel that here, too, it would be appropriate that this Assembly commission Mr. Stuckey to carry the official greetings of this Assembly both to the Indonesian Council of Churches and also to the Evangelical Christian Church of Timor.

#### Papuan Ekalesia Inaugural Meeting

The direct interest of this Assembly in the Territory of Papua is recent in the appointment of Mr. Marius Jonker to work with the London Missionary Society in the Papua Ekalesia. The Ekalesia will in November, 1962, have the inaugural Assembly under its new and independent constitution. It is suggested that we ask Mr. Jonker to represent both the Board and the Assembly on this occasion and send through him greetings to the Inaugural Assembly.

Yours sincerely,

JAMES BEATTY,  
Convener.

## Overtures

### 1.—From the General Assembly of the Presbyterian Church of Victoria, Anent Services of Dedication. (Min. 82)

To the Venerable the General Assembly of the Presbyterian Church of Australia.

WHEREAS the word "dedication" has come to be used for ceremonies concerning the whole field of Church life and is applied not only to persons but to churches and their appointments, halls, manses, club rooms, schools and auxiliary buildings, and

WHEREAS there is obvious inconsistency both of understanding and of practice in the Church regarding the significance of services for the opening of churches and other buildings, and

WHEREAS the use of the term "dedication" raises issues that are of doctrinal importance, and

WHEREAS it is most desirable that there should be a recognised practice throughout the Church established on sound Reformed principles.

NOW THEREFORE the Venerable the General Assembly of the Presbyterian Church of Victoria humbly overtures the Venerable the General Assembly of the Presbyterian Church of Australia to take these premises into consideration, and

refer the overture to the Aids to Devotion Committee with direction to study the issues raised therein, and to report to the General Assembly in 1965.

OR do otherwise as in their wisdom they deem fit.

The Rev. W. A. Alston and W. A. Loftus were appointed to state the overture.

G. ROSS WILLIAMS, Clerk.

### 2.—From the General Assembly of the Presbyterian Church of Victoria, Anent Women in the Eldership. (Min. 137)

To the Venerable the General Assembly of the Presbyterian Church of Australia.

WHEREAS the General Assembly of the Presbyterian Church of Australia has remitted to State Assemblies and Presbyteries a question relative to women in the Eldership, and

WHEREAS this remit was sent down without any attempt being made by the General Assembly to have clarified for the Church the doctrine of the Eldership, and the place and function of women in the life and mission of the Church, particularly in relation to the office of the Eldership, and

WHEREAS any change in the office of the Eldership must be made only when the Church is sure that it is agreeable to the Word of God

NOW THEREFORE, the General Assembly of the Presbyterian Church of Victoria humbly overtures the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and to

- (a) appoint a committee to examine and define the doctrine of the Eldership and the place and function of women in the life of the Church, particularly in relation to the office of the Eldership;
- (b) forward any relevant conclusions to State Assemblies and to Presbyteries for their information, and to report to the General Assembly in September, 1965.

OR do otherwise as in their wisdom they deem fit.

The Rev. A. T. Cottrell and B. Adams were appointed to state the Overture.

G. ROSS WILLIAMS, Clerk.

### 3.—From the N.S.W. General Assembly—Anent Amendment Rule 195 (Min. 44)

To the Venerable the General Assembly of the Presbyterian Church of Australia:

Whereas Ministers or Licentiates of the Presbyterian Churches of Great Britain, Ireland, New Zealand or the Netherlands Reformed Church can, under certain circumstances, be received at once as Ministers of the Presbyterian Church of Australia without reference to the General Assembly; and

Whereas Ministers of the Hungarian Reformed Church, whose doctrinal standards are perfectly satisfactory from our point of view,

who come to Australia from time to time to minister to Hungarian migrants or to English speaking congregations of the Presbyterian Church of Australia, must satisfy the requirements of Rules 196 or 197; and

Whereas it seems equitable that Ministers of European Reformed Churches whose standards are equally acceptable to the Presbyterian Church of Australia and who offer similar service should receive similar treatment;

Now therefore the General Assembly of the Presbyterian Church of Australia in the State of New South Wales humbly overtures the General Assembly to take these premises into consideration and amend Rule 195 (Rules under Article x, Reception of Ministers) by adding after "Netherlands Reformed Church" the words "or the Hungarian Reformed Church", so that the Rule will read:

195. A Minister or a Licentiate of one of the Presbyterian Churches of Great Britain, Ireland or New Zealand, of the Netherlands Reformed Church or the Hungarian Reformed Church, who etc. or to do otherwise as the Assembly in its wisdom may deem fit.

The Rev. H. J. Hillman and C. M. Dyster were appointed to state the overture.

COLIN M. DYSTER, Clerk.

#### 4.—From the N.S.W. General Assembly—Ament powers of Elders elected as Moderators (Min. 138)

To the Venerable the General Assembly of the Presbyterian Church of Australia:

WHEREAS elders may and have been elected as Moderators of Courts of the Church; and

WHEREAS the question of the powers of elders so elected has arisen from time to time; and

WHEREAS the General Assembly of Australia itself has clearly declared what it holds to be the limitations of the Moderatorial powers of an elder elected to the office (B.B. 1939, Min. 214 (2) and (3) ); and

WHEREAS the same General Assembly instructed the Code Committee to draft effective legislation governing this matter (B.B. 1939, Min. 214 (4) ), which instruction the Second World War immediately intervening, was evidently forgotten; and

WHEREAS the need for such legislation still exists.

NOW THEREFORE the General Assembly of the Presbyterian Church of Australia in the State of New South Wales humbly overtures the General Assembly of Australia to take these premises into consideration and enact a new Standing Order, 10A, as follows:

An elder holding office as moderator of a court shall have no authority to preside at the ordination of a minister, to propose the constitutional questions, to take part in the laying on of hands, or to offer the ordaining prayer; nor shall he induct to any spiritual office any minister already ordained.

Or to do otherwise as the Assembly in its wisdom may deem fit. The Very Rev. A. C. Grieve and C. M. Dyster were appointed to state the Overture.

COLIN M. DYSTER, Clerk.

#### 5.—From the N.S.W. General Assembly—Ament One Australian Presbyterian Journal (Min. 141)

To the Venerable the General Assembly of the Presbyterian Church of Australia:—

WHEREAS it is most desirable that the state Presbyterian Churches become more and more clearly part of the Australian Presbyterian Church, and

WHEREAS to this end it is needful for the Presbyterians of all States to be informed regularly of the life and work not only of their own State portion of the Church but of the Church throughout Australia, and

WHEREAS this can best be done by the establishing of one Australian Presbyterian Journal, with other and consequent benefits including lowered cost of production,

NOW THEREFORE the General Assembly of the Presbyterian Church of Australia in the State of New South Wales humbly overtures the General Assembly to take these premises into consideration and appoint

a special committee, consisting of representatives of each state, to investigate the desirability and practicability of an Australia-wide Presbyterian Journal to replace the existing State papers, and to report to the next meeting of the General Assembly of Australia.

OR to do otherwise as the Assembly in its wisdom may deem fit.

The Rev. R. A. MacArthur and V. Clark-Duff were appointed to state the Overture.

COLIN M. DYSTER, Clerk

**6.— From the General Assembly of Queensland anent Status of Home Missionaries, etc. (Min. 80)**

To the Venerable the General Assembly of Australia:—

WHEREAS there exists in the several States a Home Mission System to meet a need because “in some parts of the Commonwealth it is not meantime possible to obtain the services of an ordained Minister of the Word”; and

WHEREAS all Home Missionaries are granted the right to preach, but only some “as a temporary administrative arrangement” are granted the right to administer the Sacraments (G.A.A. Rule 205); and

WHEREAS the right to preach is granted to the Home Missionary by the Home Missions Committee (Queensland H.M. Regulations 9 and 14), but the right to administer the Sacraments is granted by the presbytery (G.A.A. Rule 206 (a) (i) and Rule 211); and

WHEREAS there appears to be no sound reason for thus differentiating between the Ministry of the Word and the Ministry of the Sacraments; and

WHEREAS the Home Missionary may be authorised to administer the sacraments in one station and have this permission withdrawn in another (G.A.A. Rule 206 (a) (iii) ); and

WHEREAS Home Missionaries have an ambiguous status in the Church as a result of these inconsistencies and their work is thereby made more difficult; and

WHEREAS there is serious confusion with regard to the Sacraments in the minds of Presbyterian people as a result of these inconsistencies;

NOW THEREFORE the Venerable the General Assembly of the Presbyterian Church of Queensland humbly overtures the Venerable the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and to:—

1. Appoint a committee to:—

Investigate:—

- (a) the relation of the Ministry of the Word to the Ministry of the Sacraments;
  - (b) the nature of ordination and its relation to the Ministry of the Word and Sacraments;
  - (c) the status and possible ordination of the Home Missionaries;
2. Submit to the next meeting of the General Assembly any proposed alterations to the Rules and Regulations so as to remove the inconsistencies with regard to the status of Home Missionaries and their right to administer the Sacraments, giving special attention to the teaching of the Westminster Confession;
3. Ensure that any such proposals make available to all Presbyterian people, including those in remote areas, the total ministry or Word and Sacrament or do otherwise as in their wisdom they deem fit.

The Rev. Professor R. A. Busch and the Rev. J. Calder Allan were appointed to state the overture.

ROBERT H. C. CROWE, Clerk.

**7.— From the Code Committee anent Standing Orders (Min. 23)**

To the Venerable the General Assembly of Australia.

WHEREAS the General Assembly in 1959, R.B. Min. 128 (8), instructed the Code Committee to initiate revision of “Procedure and Practice” with a view to ensuring more common procedure and practice in the several State Assemblies and the General Assembly of Australia:

WHEREAS a preliminary revision of Standing Orders was undertaken by the committee and forwarded to State Code Committees some of which have forwarded valuable suggestions:

WHEREAS more time is desirable to review these suggestions and to incorporate some in the Standing Orders:

WHEREAS it is desirable that some changes become operative immediately for the better working of the General Assembly:

NOW THEREFORE the Code Committee humbly overtures the Venerable the General Assembly to take these premises into consideration and to:

- (a) enact the following Standing Orders to replace those printed in "Constitution and Procedure and Practice", to be operative forthwith.

## PRESBYTERIAN CHURCH OF AUSTRALIA

### Chapter 1 — Standing Orders

#### Definitions

1. (i) "Assembly" means the General Assembly in session.
- (ii) "Court" means General Assembly, or State Assembly, or Presbytery, or Session.
- (iii) "House" means a Court, either in session or in Committee of the Whole.
- (iv) "Chair" means either the Moderator or the Chairman of the Committee of the whole.
- (v) "Leave of the House" means leave without any negative voice, except when otherwise stated.

#### Meetings, how constituted

2. All meetings of Church Courts and Committees shall be opened and closed with prayer, and the fact of their having been so opened and closed shall be recorded in the Minutes.

#### Sittings of Inferior Courts

3. No inferior court shall sit during the sittings of a superior court, except by permission of the superior court.

#### Quorum

4. No business shall be transacted in the General Assembly except in the presence of at least sixteen members, representing more than one of the State Assemblies, and at least one-half of whom are Ministers.

#### Clerk

5. Every court shall have its Clerk, usually, but not necessarily, a member of the court, who shall keep an accurate record of its proceedings, and supply extracts of the proceedings when duly called for. The Clerk is elected by and holds office at the will of the court. A clerk in accepting office shall make the declaration de fideli (which is as follows:

"I do solemnly affirm and declare that I will faithfully discharge the duties now entrusted to me").

#### Extract Minutes

6. No extracts from the Minutes of any court shall be given by the clerk without the leave or instruction of the court; and the fees to be charged for such extracts shall be fixed by the court.

#### Minutes Confirmed

7. When the Minutes are submitted for confirmation, no question shall be raised regarding them except such as concerns their accuracy as a record of the proceedings.

#### Permanent Records

8. The permanent records of the courts of the Church shall be those confirmed in presence of the court or by a Commission appointed and authorised to confirm them.

#### Papers transmitted

9. All Overtures, Returns on Remits, and all Papers transmitted by the inferior courts shall be in the form of Certified Extracts from the Minutes of the said courts.

#### Moderator

10. The General Assembly shall be presided over by a Moderator, duly elected, who shall have a casting vote, but no deliberative vote.

#### **Moderator absent**

11. In the General Assembly the Moderator for the current term shall preside, or in his absence the Chair shall be taken by the ex-Moderator, or, if he also should be absent, by a predecessor, or a member appointed by the court.

#### **Passing the Chair**

12. In the General Assembly members and associated members shall, when passing the Chair and entering or retiring from the House, bow to the Chair.

#### **Order of Business**

13. In the General Assembly after the first sederunt the order of business shall be:

##### **(a) At forenoon sederunts:—**

- (i) Confirmation of the Minutes of the proceedings of the previous day.
- (ii) Reasons of Dissent from any of the decisions recorded in the Minutes so confirmed, and the necessary procedure connected therewith.
- (iii) Leave to print and circulate Notices of Motion relative to matters to be brought forward at some future sederunt.
- (iv) The various items of business in the order arranged by the Business Committee, and approved by the court.
- (v) Applications from Presbyteries for authority to meet, and the announcement of meetings of committees.

##### **(b) At evening sederunts:—**

- (i) Report of Business Committee relative to next day.
- (ii) Leave to print and circulate notices of motion.
- (iii) Business as previously arranged by the Business Committee, and approved by the Court.
- (iv) Announcements relative to the presbyteries and meetings of committees.

#### **Orders of the Day**

14. The items of business, as arranged by the Business Committee and approved by the Assembly, shall constitute the Orders of the Day.

#### **Variation of Orders of the Day**

15. The Assembly may, from time to time during a sederunt, if it deem it necessary, vary the Orders of the Day for that sederunt by a motion, without notice and carried without debate.

#### **Order of the day varied**

16. A motion to vary the Orders of the Day may be made only at the interval between items of business.

17. When the Order of the Day is reached, it shall be called for by the Moderator.

18. No business shall be introduced to the Assembly by any member until it is called for by the Moderator.

#### **Notices of Motion**

19. Notices of Motion shall be written and handed to the Business Convener, at least one sederunt before the matter to which it is related is before the House.

#### **Notice withdrawn**

20. If a member withdraws a notice of motion given in, he shall do so without remark.

#### **Notice changed**

21. No change shall be made in the terms of a notice of motion after it is given in, except by leave of the House; but a member has the right to alter his motion, provided notice of the alteration be given at least one sederunt before it comes on for discussion.

#### **Member giving notice absent**

22. If, when the motion of which notice has been given is called for by the Moderator, the member who gave notice is absent, another member may move the motion; or the court may postpone the motion. Otherwise the motion lapses.

### **Motion without notice**

23. A motion may, by leave of the court, be moved without notice; duplicate written copies shall be handed to the Clerk as soon as it is moved.

### **Amendments**

24. An amendment may be moved without notice only if, in the opinion of the Moderator, it arises in the course of debate. If permitted, it must be written in duplicate and handed to the Clerk. Amendments on a proposed Deliverance or motion of which due notice has been given shall be printed and circulated (see Standing Order 13 (a) (iii), (b) (ii)).

25. After a motion or amendment has been moved, no charge shall be made in its terms without leave of the House.

### **When seconded**

26. Except in Committee of the Whole, a motion or amendment shall be seconded before it can be debated or put to the vote.

27. When the mover of the motion or amendment has finished his speech, his motion or amendment shall forthwith be either seconded or, if there is no seconder, formally dismissed.

28. Amendments shall be put before the motions to which they refer.

29. A motion or amendment duly made and seconded, shall not be withdrawn except by leave of the House and at the request of the mover, with the consent of the seconder and any amendment to such motion shall first be withdrawn or negatived.

### **Not recorded**

30. A motion or amendment withdrawn or not seconded shall not be recorded in the Minutes.

31. A motion or amendment ruled out of order shall not be recorded in the Minutes, except when the ruling of the Chair has been challenged and voted on.

### **Negative**

32. A direct negative to a motion shall not be a competent amendment.

### **Members called**

33. A member speaking in the House shall address the Chair only. When a member desires to speak, he shall rise in his place, but shall not speak until he is called on by the chair.

### **Speak more than once**

34. Each member may speak once to each question in debate, whether a motion of an amendment; but no member shall speak more than once to the same question, except (i) in explanation, (ii) in stating and asking the ruling of the Chair on a point of order, (iii) in reply at the close of a debate, if he is the mover of the original motion, and (iv) in Committee of the Whole.

### **Reserving a speech**

35. No member who moves or seconds a motion or amendment shall have the right to reserve his speech to a latter stage of the debate.

### **Mover of amendment**

36. A member who has spoken to the main question shall not afterwards move an amendment on it, but he may second or speak to an amendment moved by another member.

37. A mover of an amendment shall not afterwards speak to the main question.

### **Moderator leaves the Chair**

38. The Moderator or Chairman of the Committee of the Whole shall take no part whatever in any debate. If he wish to speak to any question or to give in a report of a committee, he shall leave the Chair. He shall also leave the Chair when any case arises in which he is a party.

### **Amendments**

39. Motions shall be amended (i) by leaving out certain words, (ii) by leaving out certain words in order to insert or add other words, (iii) by inserting or adding certain words.

### **Debate thereon**

40. When an amendment is before the House, the debate shall be strictly confined to such amendment.

### **Incompetent amendments**

41. No amendment shall be proposed in any part of a motion after a later part has been amended, or has been proposed to be amended, unless the proposed amendment has been, by leave of the House, withdrawn.

42. No amendment shall be proposed to be made in any words the House has resolved shall stand part of a motion, or which the House has resolved shall be inserted in or added to a motion, except the addition of other words thereto.

43. Amendments may be proposed to a proposed amendment as if such proposed amendment were an original motion.

### **Speech in reply**

44. After the speech in reply, which shall contain no new matter, there shall be no further debate. Before the speech in reply is begun, the Moderator shall distinctly declare that it is to be a reply on the debate, and that thereafter the debate will be closed. Any member entitled to speak has then an opportunity of speaking to the main question before the speech in reply is begun.

### **The Closure**

45. When it shall appear to the Moderator or Chairman, during any debate, that the motion, or any amendment on it, has been adequately discussed and that it is the evident sense of the House that the question be now put, he may so inform the House, distinctly stating at the same time whether it is to the debate on the amendment only or to the debate on both the amendment and the motion that the closure is to be applied. A motion "That the question be now put" may then, but not till then, be made and seconded without any remark or discussion. The Moderator or Chairman shall forthwith put this motion to the House, and, if the same be carried by a majority of at least two-thirds, the Moderator or Chairman shall forthwith put to the vote the motion, or the amendment only, or the amendment and the motion, as the case may be, without further debate.

### **Mode of taking the vote**

46. The Moderator or Chairman shall endeavour to put the question at every convenient opportunity. He shall state the motion or amendment or shall cause it to be stated by the Clerk. Any member not distinctly hearing the motion or amendment so stated may require it to be stated again.

#### **(a) By the voices**

47. The Moderator or Chairman shall then take the vote by the voices. He shall put the question in this form: "The question is: Shall this motion (or amendment) pass? All who are of that opinion say 'Aye.'" The "Ayes" shall then respond. The moderator or Chairman shall further say, "All who are of the contrary opinion say 'no.'" The "Noes" shall then respond. The Moderator or Chairman shall then say, as the case may appear to him to be, "I think the 'Ayes' (or the 'Noes') have it". If his opinion is acquiesced in by the silence of the House, he shall say, "The 'Ayes' (or the 'Noes', as the case may be) have it", and the motion or amendment is passed or lost accordingly.

#### **(b) By show of hands**

If his opinion is challenged by one or more members saying "No", the vote shall be further taken by show of hands and/or a division. The mover or seconder of a motion or amendment or any five members may demand a division.

#### **(c) By division**

48. When the vote is about to be taken by division, the bell shall be rung and after a lapse of two minutes the doors shall be locked, and no one shall be allowed to enter or leave the House till the vote is taken. When the doors are locked, the question shall be stated again and put. Two tellers

### **Tellers**

on each side shall be appointed. Those "for" the motion or amendment shall go to the right, and those "against" to the left of the Chair.



### **Vote declared**

49. The result of the division, as reported in writing to the Moderator and declared by him to the House, shall be accepted as final.

### **(d) By ballot**

50. The vote may also be taken by ballot, and a motion that the vote be taken by ballot shall be put without discussion and decided by a show of hands "for" or "against".

### **Numbers and names**

51. A unanimous vote by the voices may be recorded. When the vote is taken by a show of hands the numbers shall not be recorded. When the vote is taken by a division, or ballot, the numbers shall be recorded. When the vote is taken by a division, the names of those voting are recorded on the demand of five members.

### **Casting vote**

52. In the case of an equality of votes the Moderator or Chairman shall have a casting vote, but he usually votes so as to leave the matter voted on open for further consideration. He has no deliberative vote.

### **Member's vote**

53. A member may vote on a motion though he has not voted on any amendment to it.

### **Within the House**

54. No member can, by voice or otherwise, give a vote outside the barrier.

### **Questions not reconsidered**

55. No question which has been decided at one sederunt of a Court can be reconsidered at a subsequent sederunt during the same session.

### **The Moderator standing**

56. When the Moderator or Chairman shall rise in his place, all members shall forthwith resume their seats and shall remain silent so that the Moderator or Chairman may be heard without interruption. But, when the Moderator or Chairman shall rise in his place to state or to put the question, he may be interrupted by, and shall give way to, any member who wishes to speak to the question or to move an amendment, except when the debate has been closed by a speech in reply or by the application of the closure. A member may so intervene up to the moment when the Moderator or Chairman utters the word "Aye" in putting the question to the voices.

### **The Moderator interrupted**

#### **Interruptions**

57. No member shall interrupt a speaker except for one or other of the following purposes: (i) to state a point of order and ask for the ruling of the Chair on it; (ii) to call attention to a breach of the privileges of the House; (iii) to make a personal explanation; (iv) to move that the House sit with closed doors; or (v) to move the adjournment of the debate.

### **Points of Order**

58. Points of order must refer strictly to the order of the proceedings of the House.

59. A member raising a point of order shall simply state it, and no other member shall speak of it at this stage. The Chair shall then (i) forthwith rule on the point, (ii) ask members to state their views on it, and afterwards rule, or (iii) refer it to the House for decision by debate and vote.

### **Ruling of the Chair challenged**

60. When the ruling of the Chair is challenged, the member who questions the ruling may be heard for not more than five minutes and, the Moderator or Chairman having been heard in reply, the vote shall be taken without further discussion.

### **Privilege**

61. Questions of privilege take precedence over all other business and may at any time be brought forward by any member.

62. Questions of privilege must refer strictly (i) to matters directly

affecting the privileges of the Court or its members, which matters (ii) have recently emerged and (iii) call for present interposition.

63. If a question of privilege is brought forward in Committee of the Whole, the Committee shall forthwith report it to the Court which alone can deal with questions of privilege.

#### The "Previous Question"

64. The "Previous Question" may be moved at any stage in a debate after the motion in debate has been moved and seconded, but not by anyone who had spoken to the main question or to an amendment thereupon.

65. The "Previous Question" shall be moved and seconded without debate and shall forthwith be put to the vote.

66. The "Previous Question" must refer to the whole matter before the House. It cannot be moved in a Committee of the whole House or in a Select Committee.

67. The carrying of the "Previous Question" shall mean that the court does not consider it expedient to discuss further, or to give a deliverance on, the matter before the House; and the effect shall be that the court forthwith departs from that matter and takes up the next order of the day.

68. The negating of the "Previous Question" shall not preclude its being moved again during the same debate.

#### Adjournments, etc.

69. A motion for the adjournment of (i) the debate, or (ii) the court, or a motion in the Committee of the Whole, "that the Committee report", may be made at any time and without notice.

70. Such a motion shall be put to the vote without debate.

71. The negating of such motion shall not preclude its being moved again during the same debate or sederunt.

72. The adjournment of a debate may be moved by any member, including the member who is at the time speaking to the question in debate.

73. When an adjourned debate is resumed, the right of speaking first shall belong to the member whose speech was interrupted by the adjournment. If no speech was interrupted, the right of speaking first shall belong to the mover of the adjournment, provided that he has not already spoken to the question, whether a motion or an amendment, which was in debate when the adjournment was moved.

#### Closed doors

74. A court may at any time close its doors and sit in private in consequence of a ruling by the Chair, or of a motion made, seconded and put to the vote without debate; but cases or questions which have been discussed with closed doors in lower court shall be so discussed in higher courts unless a motion to the contrary, duly made and seconded and put to the vote without debate, is carried.

75. The negating of such motions shall not preclude their being moved again during the same debate or sederunt.

#### Character affected

76. In dealing with cases or questions which have been declared by the Chair to affect character or partake of the nature of personal disputes or misunderstandings, the House shall deliberate and decide thereon in private unless a motion to the contrary, duly made and seconded, is carried; and every such motion shall be put to the House without discussion.

#### Personal explanation

77. A member may at any time make a personal explanation.

#### Explanation in debate

78. If a member makes an explanation during a debate, it shall refer exclusively to some statement or statements made by himself which, in his opinion, one or more of the speakers in the debate have misapprehended. No other matter whatsoever shall be introduced into an explanation during a debate.

#### Objectionable language

79. Language ruled objectionable shall be forthwith withdrawn and apologised for by the speaker and in a manner satisfactory to the House.

80. When language used in debate seems to any member to be objectionable, he may forthwith, but not later, raise a point of order concerning it and ask for the ruling of the Chair. He may also demand that the words

be taken down. The Moderator or Chairman shall, without debate, forthwith put the question, "That the words objected to be taken down", and, if this question is resolved in the affirmative, he shall direct the Clerk to take them down as ground for such further action as the House may think fit to take. **Laws not to be reflected on**

81. No member is allowed to reflect on any law or decision of the House except for the purpose of moving in a legitimate form that it be altered or rescinded.

#### **Dissents**

82. A member may dissent from any resolution of a court on which he has voted, and he has the right to have his dissent recorded in the Minutes; also his reasons if given forthwith. But he shall not dissent from a resolution which has been carried on the voices, or from a resolution affirming or negating any amendment, or from any resolution of the Committee of the Whole.

83. He may also, when the Minute recording the dissent is brought forward for confirmation, give in, without comment, written reasons of dissent. These, provided they do not involve a breach of privilege, shall be received without debate and shall be kept in retentis.

84. The court may, if it thinks fit, give written answers to reasons of dissent, which answers shall be likewise kept in retentis. A motion to appoint a Special Committee to answer reasons of dissent shall be put to the vote without debate. The report of the Special Committee may be debated, and shall be dealt with as the court sees fit.

#### **Committee of the Whole**

85. By a motion put to the vote a court may resolve itself into a Committee of the Whole.

- (i) All members of the court shall likewise be members of the Committee of the Whole.
- (ii) The court shall appoint the Chairman of the Committee.
- (iii) Separate Minutes shall be kept of the proceedings.
- (iv) A motion need not be seconded.
- (v) A member may speak more than once to the same question.
- (vi) No member may dissent from any resolution of the Committee.
- (vii) The proceedings shall be closed by the carrying of a resolution to report to the court on the matter committed, or to report progress and ask leave to sit again.
- (viii) The court shall forthwith resume, and the report of the Committee shall be given in.
- (ix) The report may be adopted with or without amendment, rejected, postponed, recommitted, or otherwise dealt with as the court sees fit. At this stage any member may exercise his privilege of dissent.
- (x) Any of the other Standing Orders which are literally applicable to the proceedings of the court in session only shall, when applied to the proceedings of the Committee of the Whole, be read along with and be modified by the provisions of this section.

#### **Reports and Deliverances**

86. Committees of the General Assembly shall submit to the Assembly a written report; recommendations for action shall be appended in a proposed Deliverance; such reports and proposed deliverances shall be printed and circulated among members of the Assembly at least one day before they are considered.

#### **Recommendations**

87. No recommendation in any report shall be held as adopted by a court unless it shall have been definitely set forth in the deliverance passed by the court.

88. Printed reports shall be held as read unless the convener or the House desire otherwise.

#### **Questions**

89. Relevant questions may be put by any member through the Moderator to (i) conveners of committees when they have given in their reports, (ii) Overturists, (iii) Petitioners, (iv) parties stating References, and (v) parties in any case when they shall have completed their respective statements.

### Parties at the Bar

90. Overturists who are not members of the court, Petitioners, parties duly commissioned to state References, Complaints and Appeals shall take their places at the bar when called by the Moderator, and they shall not leave the bar until they are formally dismissed from it by the Moderator.

### Two heard

91. References shall be stated, and Overtures and Petitions supported, by not more than two persons in each case.  
Procedure in dissents, complaints and appeals

92. In dealing with an appeal or a complaint transmitted for its judgment, a court:

- (a) calls the party (i.e., appellants or complainants and the respondent court) to its bar;
- (b) hears read the record of the case in the inferior court, and relative documents, or, if they are printed, may take them as read;
- (c) hears the appellants or complainants or, if there are more than two, their representatives to a number it determines;
- (d) hears the respondents appointed by the inferior court;
- (e) hears the appellants or complainants in reply;
- (f) calls for questions from members of the court;
- (g) after removing all parties from the bar, deliberates on the case before it.

When parties are removed from the bar, it is at the discretion of the court whether they be permitted to hear the discussion of the case.

When the court has reached a decision or judgment, parties shall be recalled to the bar by the Moderator who shall then announce to them the decision or the judgment of the court.

No document may be read or appear among the papers of the court (printed or written) unless it was before the court of first instance, or was offered to it and rejected, and has thence come up regularly.

### Protestation

93. When a complaint or an appeal has been fallen from the respondent shall make a protestation to that effect and shall be entitled to receive an extract Minute of the same.

### "Sustain"; "Dismiss"

94. If, in a court, a motion dealing with an overture, reference, complaint, or appeal is negatived, the matter is still before the House, and shall be disposed of by another motion. For instance, if a motion to "sustain" or "dismiss" is negatived, it shall be followed by another motion to "dismiss" or "sustain", or by any other relevant and competent motion, until the matter is disposed of.

### Reference dismissed

95. If a Reference is informal or frivolous, or if it clearly appears that the inferior court has not exhausted all its resources in the matter, a superior court may dismiss the reference without entering upon the consideration of the substance of the reference.

### Petitions

96. A motion to grant the prayer of a Petition (which prayer includes the words "or do otherwise as the Assembly in their wisdom may deem fit") means that the court considers there are sufficient grounds in the petition to justify deliberation and decision. If the motion is approved, it must be followed by another motion giving effect to the court's decision. If it is negatived, it must be followed by a motion to "dismiss" the petition.

### Documents in a case

97. All overtures, petitions, references, complaints and appeals, with all necessary relative papers, shall be printed and circulated among the members of the General Assembly at least one day before the business is taken up for discussion in the House. No other document shall be deemed part of the record unless it is expressly so ordered by a resolution duly moved, seconded and voted on. In complaints or appeals the expense of printing shall in the first instance be borne by the complainant or complainants or by the appellant or appellants and by the party losing when the case is finally decided, unless remitted or distributed by the Assembly.

## Committees

98. Courts shall appoint their Standing and Special Committees and the conveners thereof.

- (i) Three members of a committee shall constitute a quorum.
- (ii) Motions need not be seconded.
- (iii) A member may speak more than once to the same question.
- (iv) The convener, without leaving the chair, may speak to a question and may move motions or amendments, and he shall have both a deliberative and a casting vote.
- (v) A committee may, however, at any time resolve to be guided strictly by the formal Rules of Debate.
- (vi) Any member of a court has a right to be present at a meeting of any of its committees, whether standing or special, and may be associated.
- (vii) Reports of the proceedings of the committees shall not be published without their consent.
- (viii) Any of the other Standing Orders which are literally applicable to the proceedings of a court shall, if applied to the proceedings of a standing or special committee, be read along with, and be modified by, the provisions of this section.

## Commission

99. 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.

## Associated members

100. Ministers of settled charges and bona fide acting elders, who are members of other courts of equal standing, missionaries while under engagement by the Board of Missions who are on furlough and who are ordained elders or ministers of the Presbyterian Church of Australia, and 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 a State Assembly or presbytery, may be associated with the General Assembly.

## Privileges of Associates

101. Associate members shall have all the rights and privileges of members except that they shall not move or second a motion or an amendment, vote on any question, or occupy the Chair.

## Suspension of Standing Orders

102. These Standing Orders may be suspended in whole or in part by a motion, notice of which shall have been given at a previous sederunt, duly moved, seconded and carried, or by a motion without notice if the court be unanimous. The purpose or purposes for which it is proposed that the Standing Orders be suspended shall be distinctly stated in such notice of motion and motions.

## Amendment of Standing Orders

103. Any proposal to amend or add to these Standing Orders shall be introduced to the General Assembly by overture only.

- (b) authorise the Code Committee to continue its revision of the Standing Orders in the light of suggestions and to present to the next General Assembly a final form with a view to their enactment; or do otherwise as in their wisdom they deem fit.

E. W. S. BISHOP, Convener.

## 8.— From the Presbytery of Toowoomba: re Board of Missions.

(Min. 101)

To the Venerable the General Assembly of the Presbyterian Church of Australia.

WHEREAS "the Board of Missions has absolute control of the management and administration of all Missions to the heathen conducted by any state Assembly with exception of Missions which pursuant of any trust, must be controlled by the State Assembly" (Rule 186, Section 'C', "Constitution and Procedure and Practice");

WHEREAS an ordained minister, in charge, and a member of Presbytery has the right of appeal to a higher court in the event of a decision to dissolve the pastoral tie, there is no provision in the Regulations of the Board concerning ordained missionaries to give them the same Presbyterian privilege and security;

WHEREAS ordained men have been prepared and trained for many years to accept leadership and authority in mission work, they are overruled by technical missionaries on the Aborigines Mission Staff Council, which overruling makes their authority null and void;

WHEREAS there is no information supplied in the "Regulations for Missionaries" or the "Aborigines Mission Staff Council Constitution", to define clearly the status of a Superintendent or ordained Superintendent.

NOW THEREFORE the Presbytery of Toowoomba humbly overtures the General Assembly of Australia to take these premises into consideration and to:—

- (a) Amend regulation 186, "Constitution, Procedure and Practice" by omitting the word 'absolute' so that it shall read as follows:—  
"The Board of Missions has control of the management and administration of all missions to the heathen, etc."
- (b) Direct that the Board of Missions, "Regulation for Missionaries" be amended as follows:—  
Add to regulation 14 page 2 "subject always to petition to the General Assembly or the Judicial Commission thereof for review and final judgment."
- (c) Direct that there be inserted in the Board of Missions "Regulations for Missionaries" and "Aborigines Staff Council Constitution" the following clause defining the authority of the Superintendent:  
"The Superintendent shall be the executive officer of the Board of Missions and in fulfilment of this office shall be responsible to the Board of Missions and not to the Staff Council."

Or do otherwise as in their wisdom they deem fit.

The Rev. R. W. Price and J. F. McConaghy were appointed to state the overture.

J. R. WHIMP, Clerk

9.— From the Presbytery of North Sydney, New South Wales re The Australian Presbyterian Provident Fund. (Min. 78)

Unto The Venerable The General Assembly of the Presbyterian Church of Australia:

WHEREAS many non-ordained persons are employed by the various branches of the Presbyterian Church of Australia and their several departments, agencies and institutions; and

WHEREAS there is a variety of retirement schemes providing benefits for some of these persons; and

WHEREAS many such persons cannot readily transfer their rights from one scheme to another; and

WHEREAS some non-ordained employees have no retirement scheme available; and

WHEREAS many ministers at ordination are because of age ineligible for membership of ministers retirement schemes; and

WHEREAS it is not given that a man may determine the age at which he is called to the Holy Ministry and should not therefore suffer penalty; and

WHEREAS modern practice and social conscience demanding that provision should be made for persons who retire from the active service of any organization it is considered desirable in the interests of non-ordained employees of the Church and many ministers and in the interest of the greater unity of the Church that a fund be established that will enable retirement benefits to be made available to all non-ordained employees and those ministers otherwise ineligible and that will enable non-ordained employees to transfer from branch to branch and ministers from state to state without loss of rights.

NOW THEREFORE The Presbytery of North Sydney in the State of New South Wales humbly overtures that the Assembly should take these premises into consideration and;

1. Authorize the establishment of the Australian Presbyterian Provident Fund,
2. Enact that the rules for the time being regulating the Fund shall be the rules appended to this overture,
3. Enact that the Fund will commence on

4. Request the General Assembly of the Presbyterian Church of Australia in the State of New South Wales to direct its Corporate Trustees and Beneficiary Fund Committee to complete all necessary administrative arrangements before
5. Request State Assemblies to appoint State Representatives for the purposes of the Fund,  
Or do otherwise as the General Assembly in their wisdom may deem fit.

Rev. S. Russell-Scott and Mr. Bruce Armstrong were appointed to state the Overture to the Assembly.

S. RUSSELL-SCOTT, Clerk.

## Reference

(Min. 123)

Reference from the General Assembly of Queensland re Marriage of a Buddhist to a Christian in a Presbyterian Church.

The General Assembly of Queensland duly convened and constituted on 24th May, 1961, resolved inter alia to refer to the General Assembly of Australia for opinion, advice, decision, direction or judgment, the matters contained in the report of a Special Commission of the Assembly arising from a Reference from the Presbytery of Brisbane, dated 9/11/59, to the General Assembly of Queensland which reference reads as follows:—

“Presbytery resolved to refer the matter of the approach by an Asian Student, who is a Buddhist, to be married to a Christian girl in a Presbyterian Church, to the State Assembly for guidance and instruction.”

J. H. GREGSON, Deputy Clerk.

The Report of the Special Commission received by the General Assembly of Queensland and referred to the General Assembly of Australia reads as follows:—

### Report of Commission (Minute 155) B.B. 1961.

In considering the question of the marriage of a Christian girl to an Asian student, who is a Buddhist, the Commission felt strongly that this matter should be dealt with, not as a racial but as a theological issue; that is, the question concerns the marriage of a Christian to a person of no Christian faith. The Commission further felt that as doctrinal issues were involved which may well confront ministers throughout Australia the General Assembly of Australia should be asked to give direction.

It also seemed to the Commission that the following matters are involved in this question:—

1. The right of people to a marriage performed in a registry office is inhibited by the necessity of declaring that they have a conscientious objection to a religious ceremony.
2. The solemnity of a civil marriage ceremony is often impaired by the unfavourable atmosphere in which it is conducted.
3. In what way, if any, can a Presbyterian minister distinguish between the civil aspect of marriage and the religious duties of his office.

ROBERT H. C. CROWE, Clerk.



GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA  
AGGREGATE BALANCE SHEET AT 30th JUNE, 1962

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LIABILITIES	
<i>Capital and Accumulated Funds—</i>	
A.I.M. . . . .	£213,813
Board of Christian Education .. .. .	5,920
Board of Missions .. .. .	13,790
Church of St. Andrew, Canberra .. .. .	59,113
	£292,636
<i>Reserve Funds—</i>	
A.I.M. . . . .	63,538
Board of Christian Education .. .. .	6,730
Board of Missions (Emergency Fund) .. .. .	1,865
	72,133
<i>Funds for Specific Purposes—</i>	
A.I.M. . . . .	47,201
Board of Christian Education .. .. .	700
Board of Missions .. .. .	222,200
G.A. of A. Capital Appeal .. .. .	3,491
	273,592
<i>Trust Funds</i>	
A.I.M. . . . .	40,093
<i>Church of St. Andrew, Canberra—</i>	
Parish Endowment .. .. .	3,222
J. I. Dent Bequest—Building .. .. .	710
J. I. Dent Bequest—Stipend .. .. .	543
<i>General Assembly of Australia—</i>	
Estate A. I. Cameron (Home and Foreign Missions) .. .. .	61
Estate A. E. White—Capital and Income .. .. .	3,636
<i>John Frazer Foreign Missions Endowment—</i>	
Capital .. .. .	1,000
Income .. .. .	269
Clara Kirkland Bequest—Aborigines Mission .. .. .	4,142
<i>C. D. Lloyd (Australia) Bequest—</i>	
Capital .. .. .	22,274
Income .. .. .	33
<i>A. E. McCracken Bequest—</i>	
Capital .. .. .	4,000
Income .. .. .	732
	80,715
<i>General Assembly of Australia—Expenses Account</i> .. .. .	17,785

ASSETS	
<i>Fixed Assets—</i>	
<i>Properties—</i>	
A.I.M.—Hostels and Nursing Homes, etc. .. .. .	£182,303
Board of Missions .. .. .	19,555
Church of St. Andrew, Canberra .. .. .	59,113
	£260,971
<i>Office Furniture and Equipment—</i>	
A.I.M. . . . .	1,538
Board of Christian Education .. .. .	323
	1,861
<i>Motor Vehicles—</i>	
A.I.M. . . . .	8,148
<i>Projectors, Wireless Sets, etc.</i>	
A.I.M. . . . .	5,061
<i>Investments—</i>	
<i>Government and Semi-Government Loans—</i>	
A.I.M. . . . .	40,945
Board of Christian Education .. .. .	3,000
Board of Missions .. .. .	30,502
A. E. McCracken Bequest .. .. .	4,000
	78,447
<i>Stocks, Debentures and Shares—</i>	
A.I.M. . . . .	23,829
Board of Missions .. .. .	2,887
	26,716
<i>Mortgages and Loans—</i>	
A.I.M. . . . .	10,900
Board of Christian Education .. .. .	3,692
	14,592
<i>Current Assets—</i>	
<i>Advances—Board of Christian Education to,</i>	
Aids and Devotions Committee .. .. .	21
Year Book Committee .. .. .	237
	258
<i>Funds in hands of Local Committees—</i>	
Board of Missions .. .. .	14,756
<i>Funds in the Hands of—</i>	
<i>Presbyterian Church in New South Wales—</i>	
A.I.M. . . . .	49,117
Board of Missions .. .. .	164,682
Church of St. Andrew, Canberra .. .. .	4,474

201

Liabilities—

Sundry Creditors—

A.I.M. . . . .	1,696	
Board of Christian Education . . . . .	5,595	
Board of Missions . . . . .	14,636	
		21,927

£758,788

General Assembly of Australia (Expenses and other Funds)

John Frazer Foreign Missions Endowment	24,972	
A. E. McCracken Bequest . . . . .	1,000	
	732	
		244,977

Presbyterian Church in Victoria—

A.I.M. . . . .	24,379	
Board of Missions . . . . .	203	
C. D. Lloyd (Aust.) Bequest . . . . .	22,308	
		46,890

Presbyterian Church in Queensland—

A.I.M. . . . .	5,579	
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Presbyterian Church in South Australia—

A.I.M. . . . .	3,274	
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Presbyterian Church in Western Australia—

A.I.M. . . . .	50	
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Sundry Debtors—

A.I.M. . . . .	1,395	
Board of Christian Education . . . . .	399	
Board of Missions . . . . .	15,400	
		17,194

Stock on Hand—

Board of Christian Education . . . . .	3,041	
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Cash at Bank—

A.I.M. . . . .	9,661	
Board of Christian Education . . . . .	8,053	
Board of Missions . . . . .	8,915	
		26,629

Cash on Hand—

A.I.M. . . . .	160	
Board of Missions . . . . .	4	
		164

Payment in Advance—

Board of Christian Education . . . . .	180	
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£758,788

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, 12th July, 1962.

H. J. WYLES, 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 FOR THREE YEARS ENDED 30th JUNE, 1962

	EXPENDITURE					INCOME				
	Year Ended 30/6/60	Year Ended 30/6/61	Year Ended 30/6/62	Total 3 years		Year Ended 30/6/60	Year Ended 30/6/61	Year Ended 30/6/62	Total 3 years	
<i>1959 Assembly—</i>										
Honoraria—										
Clerk of										
Assembly ..	£100	0	0		Collection					
Jnr. Clerk of					at Assembly ..	£75	18	3		£75
Assembly ..	50	0	0		Interest on					18
Convener of					Current Account	73	3	1	£60	3
Business					Royalties on				512	0
Committee ..	50	0	0		Church Hymnary				87	17
Hospitality at					Donations ..	32	0	0	238	10
Assembly ..	2,886	12	3		<i>Assessments Received</i>					7
Travelling					<i>for Expenses—</i>					
Expenses					Victorian Church	3,850	0	0	3,850	0
of Delegates ..	3,076	2	1		New South				3,850	0
Sundry Expenses					Wales Church	3,371	0	0	3,371	0
at Assembly ..	83	7	0		Queensland				3,371	0
White and					Church ..	1,347	0	0	1,347	0
Blue Books ..	1,296	12	11	£7,542	South Australian				1,347	0
<i>Moderatorial Expenses—</i>				14	Church ..	480	0	0	480	0
Rt. Rev. A. C.					Western Australian				480	0
Watson—					Church ..	385	0	0	385	0
Honorarium	400	0	0		Tasmanian Church	192	0	0	192	0
Rt. Rev. A. C.		£400	0	£400	<i>Assessments Received</i>					0
Watson—				1,200	<i>for Federal Inter-Church</i>					
				0	<i>Migration Committee—</i>					
				750	Victorian Church	14	0	0	14	0
<i>College Committee—</i>					New South				14	0
Secretary's					Wales Church	14	0	0	14	0
Honorarium ..	40	0	0		Queensland				14	0
Examiners Fees	63	0	0		Church ..	5	12	0	5	12
<i>Loss on</i>					South Australian				5	12
Year Book ..	139	4	2		Church ..	2	16	0	2	16
				535	Western Australian				2	16
				15	Church ..	2	16	0	2	16
				5	Tasmanian Church	2	16	0	2	16

<i>Annual Contributions and Assessments—</i>													
	World Presbyterian Alliance	62	15	3	62	15	3	62	15	3	188	5	9
	Federal Inter-Church Migration Committee	42	0	0	42	0	0	42	0	0	126	0	0
	World Council of Churches ..	625	0	0	625	0	0	625	0	0	1,875	0	0
	Australian Council of Churches ..	198	0	0	198	0	0	198	0	0	594	0	0
	Donation—Joint Commission on Church Union							60	0	0	60	0	0
<i>Expenses of Delegates—</i>													
	Advisory and other Committees	668	9	3	1,075	5	2	279	18	0	2,023	12	5
204	<i>Clerical Assistance—</i>												
	Judicial Commission	47	9	3							47	9	3
	Printing, Postages, Telephones, etc.	115	4	2	166	19	3	97	8	1	379	11	6
	Audit Fee 2 years to 30/6/59 ..	47	10	0							47	10	0
	Depreciation—												
	Office Furniture	16	6		4	8	10				5	5	4
	4% on Revenue	2	18	4	435	0	0	799	6	5	1,237	4	9
		£10,745	1	2	£3,286	14	9	£2,875	19	9	£16,907	15	8
	Balance Carried Forward												
	30th June ..	3,714	14	11	10,243	1	0	17,784	12	1	17,784	12	1
		£14,459	16	1	£13,529	15	9	£20,660	11	10	£34,692	7	9

Sydney, 12th July, 1962

*Assesments relating  
to year ended*

*30th June, 1959—*

Western Australian

Church .. 222 16 0

222 16 0

Tasmanian Church 112 16 0

112 16 0

	£10,183	13	4	£9,815	0	10	£10,417	10	10	£30,416	5	0
Balance Brought												
Forward 1st July	4,276	2	9	3,714	14	11	10,243	1	0	4,276	2	9
	£14,459	16	1	£13,529	15	9	£20,660	11	10	£34,692	7	9

Examined and Found correct,

H. J. WYLES, 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.

AUSTRALIAN INLAND MISSION  
BALANCE SHEET AT 31st DECEMBER, 1961

	LIABILITIES				ASSETS		
<p><i>Accumulated Funds—</i>  <i>General Funds—</i>            Balance at 1/1/61 .. .. . £209,447 5 3            Add Net Addition during Year .. .. 5,077 6 10</p> <hr/> <p>214,524 12 1</p> <p>Less Excess of Expenditure over            Revenue for Year .. .. . 711 13 3</p> <hr/> <p>Trust Funds .. .. . 40,092 16 8            Funds for Specific Purposes .. .. 47,201 5 8            Reserve Funds .. .. . 63,538 3 10</p> <hr/> <p>364,645 5 0</p> <p><i>Current Liabilities</i>            Presbyterian Church in            New South Wales .. .. . 1,062 1 5            Sundry Creditors .. .. . 1,695 8 10</p> <hr/> <p>2,757 10 3</p>					<p><i>Fixed Assets</i>            Properties .. .. . £177,378 0 0            Wireless Sets .. .. . 1,548 0 0            Projectors, Cameras, Screens and            Equipment, Films, etc. .. .. . 3,513 0 0            Office Furniture, etc. .. .. . 1,538 0 0            Motor Vehicles .. .. . 8,148 0 0</p> <hr/> <p>£192,125 0 0</p> <p><i>Investments—</i>            Shares and Notes in Companies .. .. . 2,782 10 0</p> <p><i>Trust Funds—</i>            Held by Presbyterian Church—            New South Wales .. .. . 922 4 5            Queensland .. .. . 500 0 0            South Australia .. .. . 100 0 0            Victoria .. .. . 14,990 19 3            Inscribed Stock in S.E.A. Queensland .. 1,000 0 0            Commonwealth Government Inscribed            Stock .. .. . 10,900 0 0            Shares in Companies .. .. . 11,679 13 0</p> <hr/> <p>40,092 16 8</p> <p><i>Funds for Specific Purposes—</i>            Held by Presbyterian Church—            New South Wales .. .. . 29,067 14 3            Queensland .. .. . 1,222 2 3            South Australia .. .. . 1,836 9 2            Victoria .. .. . 5 0 0            Commonwealth Government Inscribed            Stock .. .. . 13,615 0 0            Electricity Commission of Victoria—            Debentures .. .. . 1,000 0 0            Inscribed Stock in S.E.A. Queensland .. 455 0 0</p> <hr/> <p>47,201 5 8</p>		

<i>Reserve Funds</i>			
(Available in case of emergency for General Purposes)			
Held by Presbyterian Church—			
New South Wales .. .. .	20,189	11	7
South Australia .. .. .	917	12	3
Victoria .. .. .	3,264	0	0
Commonwealth Government Inscribed Stock .. .. .	13,975	0	0
Electricity Commission of New South Wales—Inscribed Stock .. .. .	1,000	0	0
Shares in Companies .. .. .	8,367	0	0
Loans on Mortgage .. .. .	10,900	0	0
Property—Artarmon .. .. .	4,925	0	0
			63,538 3 10
<i>Current Assets—</i>			
Cash at Bankers . . . . .	9,661	6	11
Cash on Hand .. .. .	160	0	0
Council Cash Balances—			
Queensland .. .. .	1,806	8	11
South Australia .. .. .	419	10	0
Victoria . . . . .	6,119	10	6
Western Australia .. .. .	50	0	0
Home Mission Council of Queensland ..	2,051	0	0
Sundry Debtors (including advances to Padres and Nursing Homes) .. .. .	1,395	2	9
			21,662 19 1
	£367,402	15	3
			£367,402 15 3

We report that we 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 us and have found same to be in accordance therewith. In our opinion such Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Missions's affairs according to the best of our information and the explanations given us and as shown by the books of account of the Mission.

Sydney, 20th March, 1962

CARRUTHERS FARRAN & CO.  
Chartered Accountants  
Registered under the Public Accountants Registration Act,  
1945, as amended.

AUSTRALIAN INLAND MISSION

REVENUE ACCOUNT FOR THREE FINANCIAL PERIODS FROM 1st APRIL 1959 TO 31st DECEMBER 1961

	EXPENDITURE				Total	REVENUE			
	12 Months to 31/3/60	9 Months to 31/12/60	12 Months to 31/12/61			12 Months to 31/3/60	9 Months to 31/12/60	12 Months to 31/12/61	Total
Advertising and Publicity ..	£2,400 9 2	£1,007 8 1	£2,361 5 8	£5,769 2 11	Donations, Special Efforts, etc.	£38,387 9 6	£34,658 14 5	£40,812 5 7	£113,858 9 6
Beneficiary and Super- annuation ..	340 6 7	248 0 6	398 12 6	986 19 7	Dividends ..	791 12 8	1,298 4 4	1,470 9 11	£3,560 6 11
Bank Charges	52 19 5	16 17 8	11 7 3	81 4 4	Fees and Rents ..	8,443 12 11	7,986 6 1	18,978 18 0	35,408 17 0
Freight and Cartage ..	863 1 9	445 8 0	846 17 4	2,155 7 1	Interest ..	3,336 7 2	3,384 6 9	4,996 16 6	11,717 10 5
Fuel, Light and Power ..	2,514 4 9	1,854 11 4	2,532 8 0	6,901 4 1	Subsidies and Grants ..	14,031 4 8	14,444 5 3	15,530 16 7	44,006 6 6
Grants and Subsidies ..	1,148 6 8	3,663 14 5	1,629 11 6	6,441 12 7	Profit on Sale of Christmas Cards ..	398 0 1	141 15 11	297 11 9	837 7 9
General Expenses ..	1,372 11 2	1,558 11 0	1,568 0 0	4,499 2 2	Profit on Sale of Drovers Cook ..	671 16 9	16 15 0	19 19 0	708 10 9
Hospital Supplies ..	3,628 4 1	3,798 5 9	3,701 13 10	11,128 3 8	Profit on Sale of John Flynn Memorial Brochure ..	—	96 8 2	164 6 0	260 14 2
Household Expenses ..	7,470 19 1	5,320 6 5	7,553 15 1	20,345 0 7					
Insurance ..	1,145 5 10	1,193 11 8	1,165 0 10	3,503 18 4					
Printing and Stationery ..	602 14 4	464 0 10	521 10 10	1,588 6 0					
Rent, Rates and Church Office Charges ..	3,198 17 10	2,346 9 2	3,358 4 8	8,903 11 8					
Repairs and Maintenance	1,933 17 3	1,113 13 10	3,344 3 2	6,391 14 3					
Salaries and Allowances	36,797 7 11	28,032 18 4	36,372 17 8	101,203 3 11					
						£66,060 3 9	£62,026 15 11	£82,271 3 4	£210,358 3 0



Stamps, Tele-grams and Telephones .	1,468	10	9	1,608	0	0	1,764	1	4	4,840	12	1
Travelling Expenses ..	6,636	15	1	6,165	10	10	7,244	10	3	20,046	16	2
Depreciation on Buildings, etc. Motor Vehicles, Wireless Sets and Projectors .	9,233	5	4	5,145	2	1	8,818	15	1	23,197	2	6
	£80,807	17	0	£63,982	9	11	£88,192	15	0	£227,983	1	11
Cost of Distribution of New English Bible (Project "Saddle Pack")							2,186	14	1	2,186	14	1
	£80,807	17	0	£63,982	9	11	£85,379	9	1	£230,169	16	0

Transfer from Specific Funds	439	0	0	200	0	0	209	18	5	848	18	5
Sale of Rights in Broken Hill Pty. Co. Ltd.	1,879	18	10							1,879	18	10
Transfers from Specific Funds												
Transfers from Specific Funds applied to Project "Saddle Pack"							2,186	14	1	2,186	14	1
	£69,379	2	7	£62,226	15	11	£84,667	15	10	£215,273	14	4
Transfer to Accumulated Funds												
Excess of Expenditure over Revenue	12,428	14	5	1,755	14	0	711	13	3	14,896	1	8
	£80,807	17	0	£63,982	9	11	£85,379	9	1	£230,169	16	0

PRESBYTERIAN CHURCH OF AUSTRALIA  
BOARD OF CHRISTIAN EDUCATION  
BALANCE SHEET AS AT 31st DECEMBER, 1961

<p><i>Current Liabilities—</i></p> <table border="0" style="width: 100%;"> <tr> <td style="width: 80%;">Youth Departments .. .. .</td> <td style="width: 10%; text-align: right;">£5,258</td> <td style="width: 10%; text-align: right;">12 8</td> </tr> <tr> <td>Balance re Code Book C'tee . . . .</td> <td style="text-align: right;">112</td> <td style="text-align: right;">11 10</td> </tr> <tr> <td>Sundry Creditors .. .. .</td> <td style="text-align: right;">224</td> <td style="text-align: right;">0 0</td> </tr> <tr> <td></td> <td style="border-top: 1px solid black; text-align: right;">£5,595</td> <td style="text-align: right;">4 6</td> </tr> </table> <p><i>Reserves—</i></p> <table border="0" style="width: 100%;"> <tr> <td style="width: 80%;">House Reserve A/c. . . . .</td> <td style="width: 10%; text-align: right;">6,000</td> <td style="width: 10%; text-align: right;">0 0</td> </tr> <tr> <td>Overseas Study Fund Reserve .. .. .</td> <td style="text-align: right;">730</td> <td style="text-align: right;">0 0</td> </tr> <tr> <td>Staff Research Fund . . . . .</td> <td style="text-align: right;">700</td> <td style="text-align: right;">0 0</td> </tr> <tr> <td>Joint Board of Graded Lessons Reserve .. £11,500</td> <td style="text-align: right;">0 0</td> <td></td> </tr> <tr> <td>Less Invested in Joint Board . . . . .</td> <td style="text-align: right;">11,500</td> <td style="text-align: right;">0 0</td> </tr> <tr> <td></td> <td style="border-top: 1px solid black; text-align: right;">7,430</td> <td style="text-align: right;">0 0</td> </tr> </table> <p><i>Accumulated Fund—</i></p> <table border="0" style="width: 100%;"> <tr> <td style="width: 80%;">Balance at 1st Jan., 1959 .. .. .</td> <td style="width: 10%; text-align: right;">4,139</td> <td style="width: 10%; text-align: right;">13 2</td> </tr> <tr> <td>Add Net Profit for period (3 years) ended 31/12/1961 .. .. .</td> <td style="text-align: right;">39,676</td> <td style="text-align: right;">19 2</td> </tr> <tr> <td></td> <td style="border-top: 1px solid black; text-align: right;">£43,816</td> <td style="text-align: right;">12 4</td> </tr> </table> <p><i>Less Distributed to Youth Depts. for period (3 years) .. . . .</i></p> <table border="0" style="width: 100%;"> <tr> <td style="width: 80%;">Tsfr. 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209

We certify that we have audited the books and accounts of the Board of Christian Education for the 3 years ended 31st December, 1961, and that the Balance Sheets and Trading and Profit and Loss Account are correct and in accordance herewith.

MORTON, WATSON & YOUNG  
Chartered Accountants, 28/2/1962.

PRESBYTERIAN CHURCH OF AUSTRALIA  
BOARD OF CHRISTIAN EDUCATION

TRADING AND PROFIT AND LOSS ACCOUNT FOR THREE YEARS ENDED 31st DECEMBER, 1961

YEAR ENDED	31/12/59	31/12/60	31/12/61	Total	YEAR ENDED	31/12/59	31/12/60	31/12/61	Total
Stock on Hand					Stock on Hand				
1st Jan. ...	£2,689 3 9	£2,705 7 2	£2,378 5 8	£2,689 3 9	Sales ...	£3,739 15 9	£4,014 16 7	£3,671 6 4	£11,425 18 8
Purchases ...	2,786 7 6	2,503 16 0	3,042 8 6	8,332 12 0	Stock on Hand				
Writers, Artists, etc. .	20 0 0	18 18 0	26 9 0	65 7 0	31st Dec. ...	2,705 7 2	2,378 5 8	3,040 14 1	3,040 14 1
Gross Profit	949 11 8	1,165 1 1	1,264 17 3	3,379 10 0		£6,445 2 11	£6,393 2 3	£6,712 0 5	£14,466 12 9
	£6,445 2 11	£6,393 2 3	£6,712 0 5	£14,466 12 9	Gross Profit ..	£949 11 8	£1,165 1 1	£1,264 17 3	£3,379 10 0
Salaries . ...	£1,941 2 9	£2,194 4 0	£3,624 17 5	£7,760 4 2	Interest Received	308 19 0	307 12 3	323 11 4	940 2 7
Outside					"Record" Subsidy				
Editorial ...	200 0 0	133 6 8		333 6 8	A.B.M. ...	180 0 0	200 0 0	165 0 0	545 0 0
House Rents ..	300 0 0	357 14 2	600 0 0	1,257 14 2	Profit dis- tributed from				
Removal					"Up from				
Expenses ...		305 15 0	32 0 0	337 15 0	Childhood" ..	300 0 0		278 3 7	578 3 7
Office Rent	278 17 8	283 18 0	281 2 0	843 17 8	Joint Board of Graded Lessons--				
Telephone ...	26 17 7	51 8 3	55 3 9	133 9 7	A. Graded				
Postage . ...	54 7 7	85 9 11	109 14 6	249 12 0	Allocation ..	12,658 12 5	12,238 3 2	14,335 15 3	39,232 10 10
Printing and Stationery ..	51 13 9	65 18 5	47 15 2	165 7 4	Editorial and Management	2,000 0 0	2,708 6 8	3,750 0 0	8,458 6 8
Books and Periodicals ..	15 10 4	13 11 6	40 12 6	69 14 4	Highway				
Advertising ...	32 4 1	41 15 3	9 14 1	83 13 5	Editing ...	200 0 0	133 6 8		333 6 8
Insurance ...	4 12 0	5 3 11	13 14 4	23 10 3	B. Non-Graded	485 6 0	695 16 10	260 1 10	1,441 4 8
Auditing . ...	15 15 0	15 15 0	16 16 0	48 6 0					
Conferences ...	10 0 0		97 0 6	107 0 6					
Depreciation ..	71 14 0	63 6 6	57 7 0	192 7 6					
General									
Expenses ...	58 13 10	32 5 10	58 9 7	149 9 3					
Full Board Meeting									
Expenses ...	433 7 6	274 10 3	207 4 0	915 1 9					

	Youth Sunday											
	Orders of											
	Service											
	145	7	6	146	16	0	169	15	7	461	19	1
	W. A. Youth											
	Department . .											
	450	0	0	450	0	0				900	0	0
	A.C.Y.C. . . . .											
	40	0	0							40	0	0
	A.C.C.E. . . . .											
							40	0	0	40	0	0
211	Loss on											
	"Record"											
	414	17	6	326	19	10	376	19	10	1,118	17	2
	Net Profit											
	12,537	8	0	12,600	8	2	14,539	3	0	39,676	19	2
	£17,082	9	1	£17,448	6	8	£20,377	9	3	£54,908	5	0

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£17,082	9	1	£17,448	6	8	£20,377	9	3	£54,908	5	0
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AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS  
BALANCE SHEET AS AT 31st DECEMBER, 1961

LIABILITIES				ASSETS	
<i>Home Base—</i>				<i>The Forestry Pulp and Paper Co. of Australia Ltd.—Stock</i> £70 0 0	
<i>General Capital—</i>				<i>Freehold Properties—</i>	
Balance at 1st January, 1959 .. ..	£1,819 16 6			(At Cost less Depreciation)	
Add Surplus for three years .. ..	499 10 9			Haberfield—All Saints College .. .. £7,620 7 10	
Transfer from Queensland Committee .. ..	11,471 0 1			Strathfield Residence .. .. 5,644 14 9	
				Eastwood Residence .. .. 6,289 9 0	
		£13,790 7 4			
Training Scholarships Funds .. ..	1,422 3 5			<i>Sydney Holding Treasurer's Investments—</i>	
Bequest Funds .. ..	12,623 13 3			On account of—	
Emergency Fund .. ..	1,864 9 10			Kirkland Bequest .. .. 4,142 9 4	
Special Construction Fund .. ..	5,531 14 10			McCaul Bequest .. .. 4,649 0 0	
New Work Fund .. ..	1,772 8 1			M. Symonds Bequest .. .. 728 4 0	
Provident Fund Trust .. ..	6,523 9 6			New Hebrides M.M.S. Board .. .. 1,700 0 0	
Office Furniture Depreciation Fund .. ..	160 0 0			Board of Missions .. .. 21,500 0 0	
		£29,897 18 11			
<i>Chinese in Australia—</i>				<i>Sundry Current Accounts—</i>	
Chinese Mission Fund .. ..		264 15 9		New Zealand Overseas Missions Committee .. .. 1,102 10 6	
<i>India—</i>				Western Australia Aborigines and Overseas Missions Committee .. .. 17 19 2	
Vehicles Depreciation Fund .. ..	2,186 19 6			Victoria Aborigines and Overseas Missions Committee .. .. 127 10 0	
India Emergency Fund .. ..	1,799 14 2			Tasmania Aborigines and Overseas Missions Committee .. .. 10 10 6	
India Administration Fund .. ..	600 0 0			India Working Advance .. .. 600 0 0	
Building and Equipment Fund Trust .. ..	2,405 17 9			Korea Working Advance .. .. 1,100 0 0	
Evangelistic Extension Fund Trust .. ..	1,100 14 6			Tangoa Training Institute .. .. 137 10 9	
India Bequest Funds .. ..	2,068 19 1	10,162 5 0		Paton Memorial Hospital Working Advance .. .. 1,000 0 0	
				H.B.M. Resident Commissioner—Vila .. 2,314 18 10	
<i>Indonesia—</i>				New Hebrides M.M.S. Board—	
Indonesia Scholarships Fund Trust .. ..	1,537 8 0			Petty Cash Advance .. .. 15 0 0	
Vehicle Depreciation Fund .. ..	1,641 15 10	3,179 3 10			
<i>New Hebrides—"John G. Paton Fund Stations"—</i>					
Paama School Furnishing Trust .. ..	87 8 11				
Paama Church Trust .. ..	739 12 9				

Properties Depreciation and Insurance Fund .. .. .	3,831	0	1
Native Teachers' Fund Trust .. .. .	1,605	1	6
Language Publications Trusts .. .. .	1,164	9	6
Launch Depreciation and Insurance Funds .. .. .	5,826	8	5
Vehicles Depreciation Funds .. .. .	1,448	10	10

14,702 12 0

*New Hebrides—*

New Hebrides Emergency Fund . . . . .	1,847	12	4
Bequest Funds .. .. .	91	3	0
N. H. Mission Maritime Service Board Trust .. .. .	2,144	6	11
Hurricane Appeal Fund Trusts .. .. .	16,480	4	11
Deposit Trusts .. .. .	9,543	6	10
Properties Depreciation and Insurance Funds .. .. .	12,041	18	3
Literature and Language Publications Trusts .. .. .	918	8	5
Launches Depreciation and Insurance Funds .. .. .	17,855	14	1

60,922 14 9

*Korea—*

Korea Emergency Fund .. .. .	14,642	16	0
Bequest Funds .. .. .	91	4	6
Reconstruction Fund Trust .. .. .	5,736	16	5
Relief Fund Trust .. .. .	2,654	14	4
Vehicles Depreciation Fund .. .. .	7,244	19	2
Local Staff Severance Allowance Fund .. .. .	486	0	0

30,856 10 5

*North Queensland Aborigines—General—*

Aborigines Education Fund—General .. .	814	0	10
Cattle Industry Development Fund—General .. .	14,879	8	4

15,693 9 2



Mapoon Store Working Advance	.. ..	3,500	0	0			
Weipa Store Working Advance	.. ..	6,500	0	0			
Aurukun Store Working Advance	.. ..	4,500	0	0			
Mornington Island Store Working Advance	.. ..	4,500	0	0			
Ernabella Working Advance	.. ..	2,250	0	0			
Mowanjum Working Advance	.. ..	1,500	0	0			
						29,175	19 9
<i>Sundry Debtors—</i>							
Accrued Income	.. ..	15,104	5	10			
General	.. ..	295	6	3			
						15,399	12 1
						598	19 6
Paama Church Investments	.. ..						
Sydney Holding Treasurers	.. ..	£164,681	15	6			
Melbourne Holding Treasurers	.. ..	202	13	3			
						164,884	8 9
						4	0 0
Petty Cash	.. ..						
<i>Bank of New South Wales—Currents Accounts—</i>							
Brisbane	.. ..	1,082	10	10			
Sydney	.. ..	4,081	7	3			
Melbourne	.. ..	1,285	18	5			
Adelaide	.. ..	1,391	5	7			
Perth	.. ..	1,074	5	0			
						8,915	7 1

*Thursday Island Agency and Boats—*

Buildings and Equipment Depreciation Fund .. .. .	1,818	11	1
Boats Depreciation Fund .. .. .	5,877	8	8
Boats Refit and Replacement Fund ..	2,014	8	8
Child Endowment Amenities Trust ..	12	0	0

9,722 8 5

*Mapoon—*

Church Building Fund Trust .. .. .	474	0	7
Bequest Funds .. .. .	297	1	3
Pensions Amenities Trust .. .. .	506	2	9
Child Endowment Amenities Trust ..	202	14	11

1,479 19 6

*Weipa—*

Church Building Fund Trust .. .. .	1,059	1	7
Trading Store Building Fund .. .. .	2,202	17	6
Bequest Funds .. .. .	34	0	1
Pensions Amenities Trust .. .. .	1,046	18	7
Child Endowment Amenities Trust ..	131	5	1

4,474 2 10

*Aurukun—*

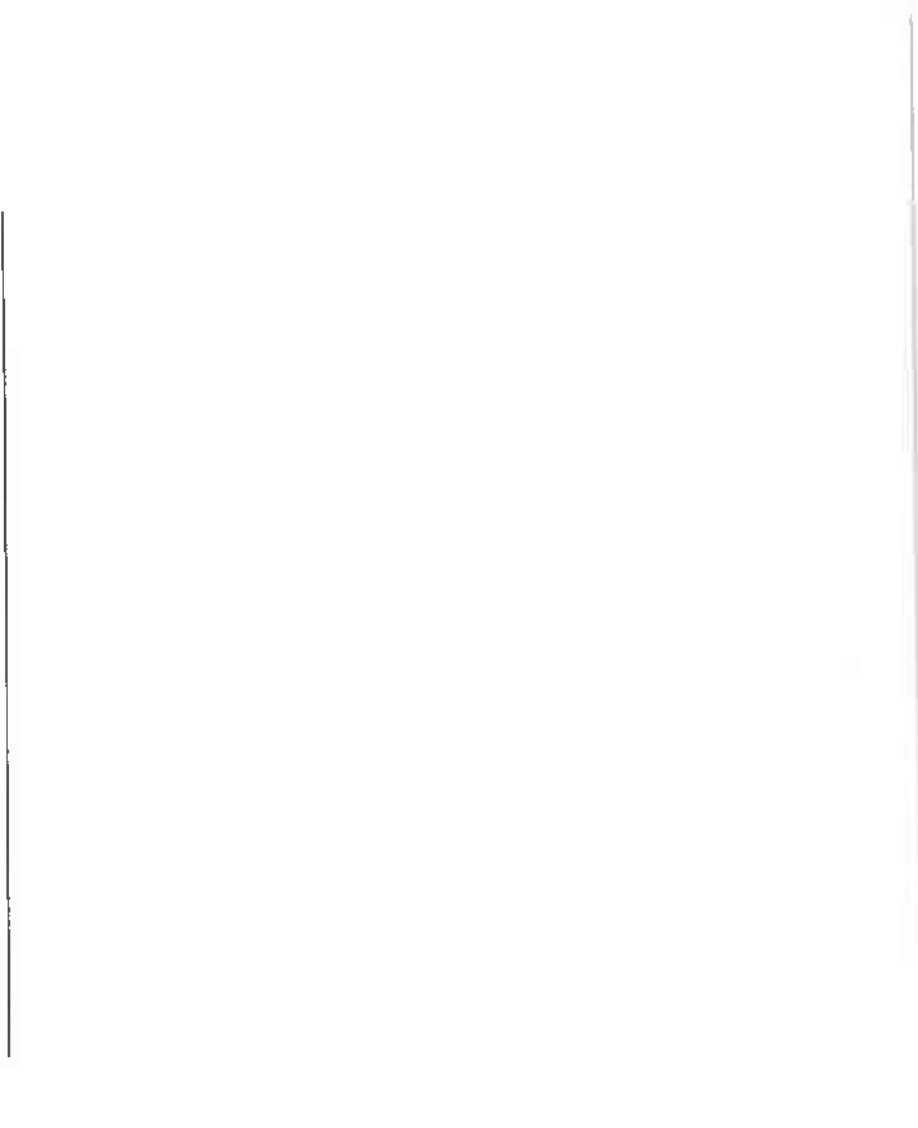
Church Building Fund Trust .. .. .	213	0	9
Kindergarten Equipment Fund .. ..	56	0	0
Native Housing Trust .. .. .	312	4	5
Bequest Funds .. .. .	102	15	6
Pensions Amenities Trust .. .. .	1,463	6	2
Child Endowment Amenities Trust ..	323	14	5
Vehicles and Plant Depreciation Fund .	500	0	0

2,976 1 3

*Mornington Island—*

Hospital Building Fund Trust .. .. .	159	1	4
R. K. Wilson Memorial Fund Trust ..	1,107	3	4
Radio Transceiver Fund .. .. .	15	0	0
Tape Recorder Fund .. .. .	31	0	0
Bequest Funds .. .. .	195	15	10
Pensions Amenities Trust .. .. .	804	19	1
Vehicles and Plant Depreciation Fund .	400	0	0
"Watt Leggatt" Depreciation Fund ..	500	0	0

3,212 19 7



<i>Ernabella—</i>					
	Bequest Fund .. .. .	9,288	4	1	
	Drought Fund .. .. .	8,898	10	1	
	Child Endowment Trust .. .. .	916	17	5	
	Development Fund .. .. .	546	4	0	
	Scriptures Fund . . . . .	14	13	4	
	Language Publications Fund .. .. .	85	5	3	
	Trucks and Utilities Depreciation Fund	3,214	13	5	
	Sheep—Drought Loss Replacement Fund	1,525	7	11	
					24,489 15 6
<i>Mowanjumb—</i>					
	Bequest Funds .. .. .	778	17	0	
	Pensions Amenities Trust .. .. .	822	18	0	
	Vehicles and Plant Depreciation Fund	7,130	15	1	
	Development Fund .. .. .	7,708	11	2	
					16,441 1 3
<i>Sundry Current Accounts—</i>					
	New Zealand Lepers' Trust Board ..	4,425	16	1	
	Paris Evangelical Mission .. .. .	35	17	8	
	Thursday Island Agency and Boats ..	204	2	9	
	Mapoon Station . . . . .	329	0	10	
	Weipa Station .. .. .	4,154	15	9	
	Aurukun Station .. .. .	3,156	16	1	
	Mornington Island Station . . . . .	2,113	15	10	
					14,420 5 0
<i>Sundry Creditors—</i>					
	Accrued Expenditure .. .. .	9,310	9	11	
	General .. .. .	5,325	11	8	
					14,636 1 7
					<u>£271,322 12 1</u>
					<u>£271,322 12 1</u>

I report that I have compared the above Balance Sheet of the Australian Presbyterian Board of Missions with the vouchers and books of account of the Board which have been produced to me and find same to be in accordance therewith. In my opinion such Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Board's affairs according to the best of my information and the explanations given to me and as shown by the Board's books of account.

Sydney, 15th February, 1962

A. W. CHAPMAN, F.C.A.  
Registered under the Public Accountants Registration Act,  
1945, as amended.

JOHN FRAZER FOREIGN MISSION ENDOWMENT ACCOUNT  
FROM 1st JULY, 1959 to 30th JUNE, 1962

Payments to Australian Presbyterian Board of Missions ..	£122	18	4	Balance Brought Forward 1st July, 1959 .. .. .	£1,000	0	0
Balance Carried Forward 30th June, 1962 .. .. .	1,000	0	0	Interest on Capital Account to 30th June, 1962 .. .. .	122	18	4
	£1,122	18	4		£1,122	18	4

Sydney 12th July, 1962

Examined and found correct,  
H. J. WYLES, 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  
FROM 1st JULY, 1959 TO 30th JUNE, 1962

	<i>Income</i>	<i>Capital</i>		<i>Income</i>	<i>Capital</i>
Payments to Australian Presbyterian Board of Missions .. .. .	£514	1 6	Balance Brought Forward 1st July, 1959 .. .. .	£4,142	9 4
4% on Revenue .. .. .	17	2 0	Interest received from—		
Balance Carried forward 30th June, 1962 .. .. .		£4,142 9 4	Current and Capital Accounts . . . . .	£408	1 5
	£531 3 6	£4,142 9 4	Commonwealth Loans .. .. .	123	2 1
				£531 3 6	£4,142 9 4

Sydney, 12th July, 1962

Examined and found correct,  
H. J. WYLES, 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.

ALEXANDER EARLE McCRACKEN BEQUEST  
FROM 1st JULY, 1959 TO 30th JUNE, 1962

	<i>Income</i>	<i>Capital</i>		<i>Income</i>	<i>Capital</i>
4% on Revenue .. .. .	£17 8 9		Balance Brought Forward 1st July, 1959 . . .	£300 11 2	£4,000 0 0
Balance Carried Forward 30th June, 1962 ..	732 6 1	£4,000 0 0	Interest received from—		
			Current and Capital Accounts .. . . .	108 5 7	
			Government and Semi-Government Loans ..	340 18 1	
	£749 14 10	£4,000 0 0		£749 14 10	£4,000 0 0

Sydney, 12th July 1962

Examined and found correct,  
H. J. WYLES, 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 3 YEARS ENDED 30th JUNE, 1962

RECEIPTS	PAYMENTS
Balance Brought forward 1st July, 1959 .. . . .	Balance carried forward 30th June, 1962 .. . . .
£22,274 5 0	£22,274 5 0

CHARLES D LLOYD (AUSTRALIA) BEQUEST REVENUE  
REVENUE ACCOUNT FOR 3 YEARS ENDED 30th June, 1962

RECEIPTS	PAYMENTS
Balance brought forward 1st July, 1959 .. . . .	Presbyterian Church of Tasmania .. . . .
Interest on Trust Fund .. . . .	Presbyterian Church of Western Australia .. . . .
	Presbyterian Church of South Australia .. . . .
	Presbyterian Church, Australian Capital Territory .. . . .
	Printing, Postages, etc. .. . . .
	Balance carried forward 30th June, 1962 .. . . .
£3,273 12 9	£400 0 0 1,733 0 0 350 0 0 750 0 0 7 7 10 33 4 11
	£3,273 12 9

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS  
COMBINED REVENUE ACCOUNT FOR THE THREE YEARS ENDED 31st DECEMBER, 1961

	EXPENDITURE			Totals	3 Years to 31/12/61
	Year Ended 31/12/59	Year Ended 31/12/60	Year Ended 31/12/61		
<i>Home Base—</i>					
Secretariat—Salaries and Honorarium . . . . .	£3,550 0 0	£3,900 0 0	£3,784 6 0	£11,234 6 0	
Secretariat—Residences Expenses . . . . .	967 0 6	1,269 0 6	1,217 19 8	3,454 0 8	
Office Staff Salaries . . . . .	1,971 6 3	2,030 18 2	3,553 11 6	7,555 15 11	
Beneficiary Fund Contributions . . . . .	100 0 0	127 5 10	73 2 6	300 8 4	
Provident Fund Contributions . . . . .	80 0 0	48 0 0	102 13 4	230 13 4	
Travelling Expenses—Board and Secretariat . . . . .	612 7 4	792 0 9	1,083 0 7	2,487 8 8	
Office Rent and Sydney Church Office Charges . . . . .	660 7 0	808 14 3	853 13 10	2,322 15 1	
Printing and Stationery . . . . .	166 12 3	171 18 5	252 13 5	591 4 1	
Postages, Telegrams and Telephones . . . . .	265 9 5	302 4 5	329 5 0	896 18 10	
Sundry Expenses . . . . .	308 6 6	129 13 11	171 0 6	609 0 11	
Publicity Literature—"Record", etc. . . . .	180 9 0	200 0 0	166 8 5	546 17 5	
Publication—"Doctor in Korea" Deficit . . . . .			160 4 2	160 4 2	
"Encounter"—Deficit . . . . .	132 6 6	188 3 5		320 9 11	
Publication for Sale—Deficit . . . . .			112 15 3	112 15 3	
Audit Fees . . . . .	210 0 0	189 0 0	278 5 0	677 5 0	
Training Scholarships . . . . .		425 0 0	180 0 0	605 0 0	
Training Fees—All Saints College . . . . .		537 15 0	985 4 7	1,522 19 7	
Missionaries' Furlough Accommodation Charges . . . . .		71 8 6	293 0 0	364 8 6	
National Missionary Council . . . . .	220 0 0	220 0 0	220 0 0	660 0 0	
National Missionary Council—E.A.C.C., Secretary, etc. . . . .	570 0 0	580 0 0	590 0 0	1,740 0 0	
Interest Allocated . . . . .	4,587 7 3	7,438 13 7	7,578 10 4	19,604 11 2	
Office Furniture and Fittings—Expenses . . . . .		416 1 3	141 16 7	557 17 10	
Office Furniture Depreciation . . . . .	40 0 0	40 0 0	40 0 0	120 0 0	
Transfer to—					
Legacies Fund General . . . . .	40 0 0	20 0 0		60 0 0	
A.S. Fregon Legacy Fund . . . . .	2,000 0 0			2,000 0 0	
<i>Chinese in Australia—</i>					
Grant for Sydney Chinese Deaconess . . . . .	16 5 0		237 10 0	253 15 0	
				£58,735 0 8	
					253 15 0

218





488	10	0	488	10	0
16	0	0	16	0	0
257	16	2	257	16	2

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762 6 2

5,630	0	0	6,128	0	0	4,041	0	0	17,307	0	0
2,881	5	10	2,852	0	0	1,508	0	0	8,355	5	10
36	0	0	15	0	0	2,622	0	0	69	0	0
			136	10	0	18	0	0	396	10	0
98	13	4	102	0	0	260	0	0	302	13	4
304	15	0	349	15	10	102	0	0	951	8	11
100	0	0	300	0	0	296	18	1	700	0	0
350	0	0				300	0	0	3,304	0	0
						2,954	0	0			
300	0	0	500	0	0	400	0	0	1,200	0	0

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32,585 18 1

225	11	3				288	2	0	513	13	3
1,260	0	0	737	2	4	780	0	0	2,777	2	4
45	6	4	29	6	4	15	12	0	90	4	8
188	16	8	19	18	3	172	7	1	381	2	0
32	13	4	62	13	5	294	0	0	389	6	9
1,050	0	0	802	17	0	225	0	0	2,077	17	0
1,333	10	0				674	15	0	2,008	5	0
250	0	0	300	0	0	250	0	0	800	0	0

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9,037 11 0

5,538	0	1	18,945	4	9	15,780	2	4	40,263	7	2
12,142	0	0	12,144	0	0	13,182	0	0	37,468	0	0
8,815	5	8	9,737	9	10	10,770	0	0	29,322	15	6
122	10	0	40	0	0	97	0	0	259	10	0
279	5	2	308	5	1	338	1	4	925	11	7
1,210	5	3	1,333	11	8	227	3	7	2,771	0	6
98	0	6	115	0	1	200	0	4	413	0	11
800	0	0	800	0	0	800	0	0	2,400	0	0

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113,823 5 8

*New Hebrides—*

Buildings and Equipment .. . . . . .	.. . . . . .
Grant to Paton Memorial Hospital Budget .. . . . . .	.. . . . . .
Grant to Tangoa Training Institute Budget .. . . . . .	.. . . . . .
Missionaries' Salaries and Allowances .. . . . . .	.. . . . . .
Missionaries' Children's Allowances .. . . . . .	.. . . . . .
Beneficiary and Superannuation Contributions .. . . . . .	.. . . . . .
Provident Fund Contributions .. . . . . .	.. . . . . .
Passages, Freights, etc. .. . . . . .	.. . . . . .
Tangoa Training Institute Freights .. . . . . .	.. . . . . .
Launches Maintenance .. . . . . .	.. . . . . .
Station Expenses .. . . . . .	.. . . . . .
Land Titles Expenses .. . . . . .	.. . . . . .
Hurricane Relief Expenses .. . . . . .	.. . . . . .
Aulua Language Publication .. . . . . .	.. . . . . .
Transfers to—	
Hurricane Relief Appeal Fund .. . . . . .	.. . . . . .
Vehicle Depreciation Funds .. . . . . .	.. . . . . .
Property Depreciation and Insurance Fund .. . . . . .	.. . . . . .
Launches Depreciation and Insurance Funds .. . . . . .	.. . . . . .
Properties Restoration Funds .. . . . . .	.. . . . . .

220

*New Hebrides—J. G. Paton Fund Stations—*

Buildings and Equipment .. . . . . .	.. . . . . .
Missionaries' Salaries and Allowances .. . . . . .	.. . . . . .
Missionaries' Children's Allowances .. . . . . .	.. . . . . .
Beneficiary and Provident Contributions .. . . . . .	.. . . . . .
Passages, Freights, etc. .. . . . . .	.. . . . . .
Launches Maintenance .. . . . . .	.. . . . . .
Station Expenses .. . . . . .	.. . . . . .
Sundry Expenses .. . . . . .	.. . . . . .
Transfers to—	
Lenakel Property Depreciation and Insurance Fund .. . . . . .	.. . . . . .
Vehicle Depreciation Funds .. . . . . .	.. . . . . .
Launches Depreciation and Insurance Funds .. . . . . .	.. . . . . .

*Aborigines General—*

Grant for Nth. Queensland Station Budgets .. . . . . .	.. . . . . .
North Queensland Fares, Freights, etc. .. . . . . .	.. . . . . .
North Queensland Property Insurances .. . . . . .	.. . . . . .

422	17	4	2,550	13	2	2,703	4	1	5,676	14	7
1,214	18	0	1,308	17	3	1,176	8	0	3,700	3	3
1,195	5	9	589	16	3	600	0	0	2,385	2	0
15,848	19	2	18,361	9	0	18,468	11	9	52,678	19	11
265	10	0	213	13	4	308	0	0	787	3	4
387	18	6	423	8	2	414	17	10	1,226	4	6
120	0	0	104	0	0	192	0	0	416	0	0
2,531	15	1	3,708	9	2	3,861	9	7	10,101	13	10
330	17	2	434	16	7	740	4	2	1,505	17	11
1,026	7	4	1,949	1	9	1,604	11	3	4,580	0	4
822	17	1	1,331	7	4	1,968	19	2	4,123	3	7
22	15	7	122	18	10	5	0	0	150	14	5
			19,703	3	10	7,600	9	10	27,303	13	8
			214	10	2				214	10	2

			21,313	15	11				21,313	15	11
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300	0	0	500	0	0	300	0	0	1,100	0	0
1,400	0	0	1,400	0	0	700	0	0	3,500	0	0
2,200	0	0	2,200	0	0	1,700	0	0	6,100	0	0
4,000	0	0							4,000	0	0

150,863 17 5

1,712	5	2	36	10	7	111	0	7	1,859	16	4
7,425	8	10	6,938	13	8	6,814	2	9	21,178	5	3
263	0	0	97	0	0	72	0	0	432	0	0
281	8	0	291	6	7	237	14	10	810	9	5
2,118	15	9	1,088	19	2	1,177	10	4	4,385	5	3
200	11	3	712	19	6	535	3	7	1,448	14	4
367	9	2	491	19	3	602	14	5	1,462	2	10
9	10	6	4	7	7				13	18	1

900	0	0	900	0	0	900	0	0	2,700	0	0
300	0	0	500	0	0	600	0	0	1,400	0	0
1,000	0	0	1,050	0	0	850	0	0	2,900	0	0

38,590 11 6

8,994	0	0	8,994	0	0	5,550	0	0	23,538	0	0
						(Half Year)					
						310	15	6	310	15	6
						194	7	5	194	7	5

Transfer to—

Legacies for Aborigines Fund . . . . .

*Thursday Island Agency and Boats* (Half Year to 31/12/61)—

Buildings and Equipment . . . . .

Grant to Station Budget . . . . .

Missionaries' Salaries and Allowances . . . . .

Provident and Superannuation Contributions . . . . .

Fares, Freights, etc. . . . .

Sundry Expenses . . . . .

Transfers to—

Buildings and Equipment Depreciation Fund . . . . .

Boats Depreciation Fund . . . . .

*Mapoon* (Half Year to 31/12/61)—

Grant to Station Budget . . . . .

Missionaries' Salaries and Allowances . . . . .

Beneficiary Contributions . . . . .

Provident and Superannuation Contributions . . . . .

Fares, Freights, etc. . . . .

Cattle Wages, Rations and Expenses . . . . .

Sundry Expenses . . . . .

*Weipa* (Half Year to 31/12/61)—

Grant to Station Budget . . . . .

Missionaries' Salaries and Allowances . . . . .

Provident and Superannuation Contributions . . . . .

Fares, Freights, etc. . . . .

Cattle Wages, Rations and Expenses . . . . .

Sundry Expenses . . . . .

*Aurukun* (Half Year to 31/12/61)—

Grant to Station Budget . . . . .

Missionaries' Salaries and Allowances . . . . .

Missionaries' Children's Allowances . . . . .

Beneficiary Contributions . . . . .

Provident and Superannuation Contributions . . . . .

Fares, Freights, etc. . . . .

Cattle Wages, Rations and Expenses . . . . .

Sundry Expenses . . . . .

0 0 1,324 0 1

1,524 0 1

25,567 3 0

3,577	6	4	3,577	6	4
3,567	10	0	3,567	10	0
1,325	11	5	1,325	11	5
39	15	4	39	15	4
61	12	1	61	12	1
142	9	5	142	9	5

300	0	0	300	0	0
1,000	0	0	1,000	0	0

10,014 4 7

3,462	10	0	3,462	10	0
1,386	0	0	1,386	0	0
11	0	9	11	0	9
48	0	0	48	0	0
124	16	6	124	16	6
875	8	4	875	8	4
92	0	9	92	0	9

5,999 16 4

4,000	0	0	4,000	0	0
1,674	0	0	1,674	0	0
64	0	0	64	0	0
110	8	10	110	8	10
54	0	0	54	0	0
93	9	3	93	9	3

5,995 18 1

8,087	10	0	8,087	10	0
2,597	0	0	2,597	0	0
224	0	0	224	0	0
15	8	5	15	8	5
111	16	0	111	16	0
313	0	5	313	0	5
3,852	13	4	3,852	13	4
348	5	0	348	5	0

Transfers to—

Cattle Industry and Development Fund—North Queensland  
Vehicles and Plant Depreciation Fund .. . . .

*Mornington Island* (Half Year to 31/12/61)—

Buildings and Equipment .. . . .  
Grant to Station Budget .. . . .  
Missionaries' Salaries and Allowances .. . . .  
Missionaries' Children's Allowances .. . . .  
Beneficiary Contributions .. . . .  
Provident and Superannuation Contributions .. . . .  
Fares, Freights, etc. .. . . .  
Cattle Wages, Rations and Expenses .. . . .  
Sundry Expenses .. . . .

Transfers to—

Vehicles and Plant Depreciation Fund .. . . .  
"Watt Leggatt" Depreciation Fund .. . . .

*Ernabella*—

Buildings and Equipment .. . . .  
Grant to Station Budget .. . . .  
Missionaries' Salaries and Allowances .. . . .  
Beneficiary Contributions .. . . .  
Provident and Superannuation Contributions .. . . .  
Fares, Freights etc. .. . . .  
Sundry Expenses, Insurances, etc. .. . . .  
Land Rentals .. . . .  
Shearing Wages, Stores and Expenses .. . . .  
Sheep Loss Replacement Provision .. . . .  
Cattle Wages, Rations and Expenses .. . . .  
Children's Special Diet, Care and Amenities .. . . .  
Language Publications .. . . .  
Pastoral Development Programme .. . . .

Transfers to—

Child Endowment Fund .. . . .  
Truck and Utility Depreciation Fund .. . . .  
Legacies Fund .. . . .

*Mowanjumb*—

Buildings and Equipment .. . . .  
Grant to Station Budget .. . . .  
Property Purchase .. . . .

3,940 13 7      3,940 13 7  
500 0 0      500 0 0

19,990 6 9

523 6 7      523 6 7  
7,550 0 0      7,550 0 0  
2,518 1 9      2,518 1 9  
124 0 0      124 0 0  
11 0 10      11 0 10  
46 10 6      46 10 6  
391 5 8      391 5 8  
1,983 3 8      1,983 3 8  
169 14 2      169 14 2

400 0 0      400 0 0  
500 0 0      500 0 0

14,217 3 2

931 7 5	3,495 13 10	1,043 18 0	5,470 19 3
4,811 0 0	5,286 2 3	5,786 3 5	15,883 5 8
5,225 5 0	6,180 19 3	10,189 14 7	21,595 18 10
27 18 4	52 3 6	105 6 6	185 8 4
188 0 0	192 0 0	304 0 0	684 0 0
388 5 7	688 10 5	670 14 10	1,747 10 10
374 13 5	388 18 7	262 2 5	1,025 14 5
27 10 0	27 10 0	17 10 0	72 10 0
523 13 7	363 9 6	336 3 8	1,223 6 9
2,080 10 0	763 18 0	965 0 0	3,809 8 0
		83 17 6	83 17 6
1,630 13 9	1,000 0 0	769 18 2	3,400 11 11
	67 10 8		67 10 8
	7,021 14 4	33,553 13 5	40,575 7 9
3,312 17 6	2,857 0 0	2,937 10 0	9,107 7 6
1,000 0 0	1,000 0 0	1,000 0 0	3,000 0 0
402 17 5	264 14 11		667 12 4

108,600 9 9

2,266 9 3	2,509 9 10	2,526 0 6	7,301 19 7
720 0 0	1,200 0 0	1,200 0 0	3,120 0 0
		2,450 0 0	2,450 0 0









329	5	0	171	0	0	91	0	0	262	0	0		
						111	6	8	440	11	8		
						1,800	0	0	1,800	0	0		
350	0	0	58	10	0	52	0	0	110	10	0		
						1,000	0	0	1,350	0	0		
												3,963	1 8
						55	10	6	55	10	6		
26	15	2							26	15	2		
333	10	0				674	15	0	1,008	5	0		
1,050	0	0	802	17	0	225	0	0	2,077	17	0		
												3,168	7 8
37	18	6	21	10	0	26	1	6	85	10	0		
2,441	0	0	1,223	0	3	620	0	0	4,284	0	3		
			7,067	8	10	280	2	4	7,347	11	2		
			10,500	0	0	4,388	1	0	14,888	1	0		
						11,111	19	0	11,111	19	0		
			1,377	15	11				1,377	15	11		
												39,094	17 4
24	8	0	10	0	0	24	11	6	58	19	6		
618	9	9	60	1	0	323	1	8	1,001	12	5		
			41,016	19	9				41,016	19	9		
27	3	1							27	3	1		
						1,076	9	5	1,076	9	5		
656	0	0				925	0	0	1,581	0	0		
			491	16	8	314	9	8	806	6	4		
			214	10	2				214	10	2		
						7,600	9	10	7,600	9	10		
												53,383	10 6
46	6	10	72	16	0				119	2	10		
200	0	0	1,074	0	1				1,274	0	1		



250 0 0

15 7 10  
133 17 2

4,400 0 0

1,600 0 0  
51 4 2

5,000 0 0  
911 18 10  
551 4 9

4,500 0 0  
50 0 0  
737 1 5  
1,127 18 0

8,300 0 0  
2,001 5 8  
1,779 12 0  
3,940 13 7

7,100 0 0  
1,949 0 1  
1,823 1 0

68 1 0  
6,820 3 0  
108 0 0  
323 6 0

250 0 0  
15 7 10  
133 17 2

4,400 0 0

1,600 0 0  
51 4 2

5,000 0 0  
911 18 10  
551 4 9

4,500 0 0  
50 0 0  
737 1 5  
1,127 18 0

8,300 0 0  
2,001 5 8  
1,779 12 0  
3,940 13 7

7,100 0 0  
1,949 0 1  
1,823 1 0

219 10 11  
6,920 3 0  
288 0 0  
877 15 3  
200 14 9  
200 0 0  
202 17 5

6,192 7 11

1,651 4 2

6,463 3 7

6,414 19 5

16,021 11 3

10,872 1 1

107 9 11  
70 0 0  
84 0 0  
250 5 2  
200 14 9  
200 0 0  
202 17 5

44 0 0  
30 0 0  
96 0 0  
304 4 1

Legacy: Estate I. C. Miller .. .. .	
Legacies Fund—Income .. .. .	
Pastoral Development Project Donations .. .. .	
Sundry Station Income for Pastoral Development .. .. .	
Sale of Wool and Skins .. .. .	
Sale of Sheep for Rations, etc. .. .. .	
Child Endowment .. .. .	
Government Education Subsidy .. .. .	
Government Grant for Pastoral Development .. .. .	
Pensions Administration .. .. .	
Transfers from—	
Child Endowment Fund for Children's Care .. .. .	
Scriptures Fund .. .. .	
Vehicles Depreciation Fund .. .. .	
Pastoral Development Allocated from—	
A. S. Fregon Bequest Fund .. .. .	
Child Endowment Fund .. .. .	
Aborigines New Work Fund .. .. .	
Ernabella Legacies Fund .. .. .	
Development Fund .. .. .	

*Mowanjumb—*

227

Donations General .. .. .	
Donations Allocated .. .. .	
Donations Special for Development .. .. .	
Forestry Pulp & Paper Co.—Dividend .. .. .	
Child Endowment Receipts .. .. .	
Government Subsidies—	
Indigent Receipts .. .. .	
Child Receipts .. .. .	
Cattle Sales .. .. .	
Local Income .. .. .	
Pensions Administration .. .. .	
Legacy—Estate I. C. Miller .. .. .	
Transfers from—	
Station Current Account .. .. .	
Development Fund .. .. .	
Vehicles and Plant Depreciation Fund .. .. .	

TOTALS

Additional income administered through the Queensland  
A. & F.M. Committee as per separate statement .. .. .

204 24 11

95 4 0

95 4 0	1,000 0 0		1,453 10 3	1,000 0 0	95 4 0
6,623 0 2	4,019 19 5		6,931 14 2	1,453 10 3	1,453 10 3
1,905 0 0	1,881 0 0		1,785 0 0	5,571 0 0	17,574 13 9
3,312 17 6	2,857 0 0		2,937 10 0	9,107 7 6	5,571 0 0
1,250 10 0	1,195 10 0		1,153 6 8	3,599 6 8	9,107 7 6
			9,000 0 0	9,000 0 0	3,599 6 8
	161 10 0			161 10 0	9,000 0 0
3,030 13 9	3,000 0 0		2,700 0 0	8,730 13 9	161 10 0
	60 0 0			60 0 0	8,730 13 9
	2,678 13 3			2,678 13 3	60 0 0
	6,021 14 4		5,066 11 2	11,088 5 6	2,678 13 3
			3,000 0 0	3,000 0 0	6,021 14 4
			3,870 17 8	3,870 17 8	3,000 0 0
			3,707 6 1	3,707 6 1	3,870 17 8
			835 5 3	835 5 3	3,707 6 1
					835 5 3
					<hr/>
					90,507 9 11
2 15 0	25 0 0	24 3 4		51 18 4	
	257 0 0			257 0 0	
	6,304 12 2	1,456 15 0		7,761 7 2	
8 0 0	16 0 0	8 0 0		32 0 0	
1,395 9 0	1,286 15 1	1,645 9 11		4,327 14 0	
1,826 0 7	631 15 8	206 4 3		2,664 0 6	
2,240 15 7	1,953 1 11	2,574 7 9		6,768 5 3	
		1,615 15 0		1,615 15 0	
		360 0 0		360 0 0	
	154 9 0			154 9 0	
	264 14 11			264 14 11	
		5,298 18 9		5,298 18 9	
		500 0 0		500 0 0	
		1,525 2 0		1,525 2 0	
					<hr/>
					31,581 4 11
£150,077 8 3	£220,079 11 1	£275,629 14 2			£645,786 13 6
					207,406 0 0
					<hr/>
					£853,192 13 6

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS  
 ADDITIONAL FINANCIAL OPERATIONS ADMINISTERED THROUGH THE QUEENSLAND ABORIGINES AND FOREIGN MISSIONS  
 COMMITTEE  
 COMBINED REVENUE ACCOUNT FOR THE TWO YEARS ENDED 30th JUNE, 1961

	EXPENDITURE				INCOME				
	Year Ended 30/6/60	Year Ended 30/6/61	Totals	2 Years Ended 30/6/61	Year Ended 30/6/60	Year Ended 30/6/61	Totals	2 Years Ended 30/6/61	
Allocated Donations paid to Board of Missions . . . . *	£2,437	£1,663	£4,100	£4,100	Presbyterian Church of Queensland Budget Grant .. *	£4,608	£14,051	£18,659	£18,659
Quota Grant to Board of Missions . . . . *	6,497	14,547	21,044	21,044	Sundry Donations .. . . *	2,144	2,093	4,237	4,237
Administration Expenses .. *	2,668	6,393	9,061	9,061	Allocated Donations . . . . *	2,437	1,663	4,100	4,100
<i>Aborigines Stations Expenditure—</i>					<i>Aborigines Stations Income—</i>				
Rations . . . . .	18,793	19,937	38,730		Stns. Trading 1960 1961				
Clothing . . . . .	605	1,269	1,874		Stores Sales £49,078 £89,671				
Wages—Stations General ..	12,810	13,320	26,130		Less Cost of				
Wages—Cattle Industry ..	6,909	6,741	13,650		Goods Sold 46,724 64,225	2,354	5,446	7,800	
Property Maintenance and Depreciation . . . . .	3,145	5,191	8,336		State Government Subsidies for Aborigines . . . . .	53,000	53,000	106,000	
Sundry Station Expenses ..	7,824	9,283	17,107		Child Endowment Receipts ..	15,361	15,434	30,795	
Boats Maintenance and Depreciation . . . . .	6,866	5,738	12,604		Pensions Receipts . . . . .	6,062	10,696	16,758	
Children's Endowment Amenities . . . . .	1,494	2,621	4,115		Pharmaceutical Benefits Refunds . . . . .	745	855	1,600	
Pensioners' Maintenance and Amenities . . . . .	6,062	1,445	7,507		Sundry Stations Income and Produce Sales . . . . .	1,456	1,457	2,913	
Missionaries' Salaries and Allowances . . . . .	12,702	17,744	30,446		Stations Grant from Board of Missions . . . . .	4,497	10,047	14,544	180,410
Missionaries' Fares and Freights . . . . .	1,938	1,878	3,816						
Provision for Boats Refits and Replacements . . . . .		1,000	1,000	165,315					
Surplus transferred to Working Capital . . . . .	1,914	5,972	7,886	7,886					
	<u>£92,664</u>	<u>£114,742</u>		<u>£207,406</u>		<u>£92,664</u>	<u>£114,742</u>		<u>£207,406</u>

(Note: Items marked \* refer to the half year only—January—June, 1960.)



# INDEX

	Minute	Page
Authorizations (see insert in front of book)		8
Acknowledgements		6
Adjournment	18, 53, 62, 89, 113, 146, 161	
Apologies		3
Appointment Authorized—		
Presbyterian Director of Joint Board of Graded Lessons	151 (2)	
Appointments (Persons):		
Acting Director, Joint Board of Graded Lessons	151 (5)	
Assistant Business Convener		13
Auditor, Board of Missions	95 (12)	
Business Convener		11 (5)
Convener—Ad hoc Committee on Long Service	75 (3b)	
Second Clerk		11 (4)
Treasurer, Board of Missions	95 (10)	
Appointments (Committees):		
Assembly Administration	124, 176	
Long Service—Ad hoc		75 (3)
Marriage and Divorce	122 (2b), 176	
Ministers under Boards or Committees		122 (6)
National Journal	141 (2, 5)	
Scrutinize Minutes		16
Service of the Laity in the Church	134 (4), 176	
Associations		4, 64, 127
Ballot		99, 108
Biography—Late Dr. John Flynn		66, 68 (7, 8)
Commendation: Rev. H. L. Dunn		167
Commission: Rev. C. M. Dyster		12
Commission of Assembly		180
Commission to—		
Appoint Presbyterian Director of Joint Board of Graded Lessons	151 (3)	
Confirm Minutes		181
Deal with Reception of Rev. W. R. Llewellyn		171
Committee—Change of name		81 (3)
Committees Discharged:		
Fire Insurance	84 (2)	
Nature and Functions of the Ministry		134
Communications:		
1. General Assembly of New South Wales	85	183
2. Board of Missions	12	183
Conclusion		182
Congratulations—Rev. J. F. McKay		69
Constitution	1, 19, 54, 63, 90, 114, 147, 162	
Dissent		76
Dissent, answers to	77, 149	
Greetings		7, 175
Loyal Address		10
Minutes	50, 55, 88, 91, 111, 115, 145, 148, 174	
Moderator Elected		8
Moderator's Ruling Challenged		133
Next Assembly		73 (7)
Notices of Motion	51, 61, 86, 112, 116, 144, 150	
Overtures:		
1. General Assembly of Victoria (Services of Dedication)	82	184
2. General Assembly of Victoria (Women in the Eldership)	137	184
3. N.S.W. General Assembly (Amendment Rule 195)	44	184
4. N.S.W. General Assembly (powers of elders elected as Moderators)	138	185
5. N.S.W. General Assembly (Aust. Presbyterian Journal)	141	185
6. General Assembly of Queensland (Status of Home Missionaries)	80	186
7. Code Committee (Standing Orders)	23	186
8. Presbytery of Toowoomba (Board of Missions)	101	195
9. Presbytery of North Sydney (Aust. Presby. Provident Fund)	78	196

	Minute	Page
Personalia:		
Rev. J. F. McKay	68 (31)	
Rev. Samuel McVicker		4
Petitions:		
1. Mr. J. H. Treloar (Trials for Licence)	46	198
2. Mr. T. H. Colling (Trials for Licence)	47	199
Petitions (through Reception of Ministers):		
Rev. T. C. Arnold	36	
Rev. J. Beard	28	
Rev. Wesley Bligh	32	
Rev. C. T. Jones	41	
Rev. J. Arthur Lewis	31	
Rev. W. R. Llewellyn	39	
Rev. R. I. Maddigan	29, 30	
Rev. I. A. Pollard	33	
Rev. H. T. Seaton	37	
Rev. W. M. Thomson	35	
Rev. H. White	38	
Rev. R. M. Williams	34	
Private	26, 98,	170
Public (resumed)	43, 100,	172
Rules and Regulations (Changes of and Enactments):		
Standing Orders	23 (1)	
Regulation 195	44 (2)	
College Committee (Rules 152, 153)	45 (2, 3), 122 (5b)	
A.I.M.	68 (34)	
Board of Missions (Article vii(a))	122 (5a)	
Regulation 221(a)	122 (4)	
Constitution of General Assembly (Rule 127 (Article iii))	122 (5c)	
Theological Training (Rules 150, 151)	122 (5d)	
Reference	123	200
Remits:		
Christian Education—Articles of Agreement	151 (8)	
Marriage and Divorce (for comment)	122 (a, c)	
Sacraments—Statement on Doctrine of Baptism of Church of Scotland	79 (3)	
Reports:		
Aids to Devotion	81	66
A.I.M.	65	66
Audio Visual	163	82
A.C.T., Appeal for Extension in	49	84
Beneficiary	74	84
Business	11, 56	85
Canberra	48	85
Christian Education	151	87
Christian Unity	59	93
Code Committee	102, 120	95
College Committee	45	99
Defence Forces Chaplaincy	126	101
Ecumenical	164	107
Finance	24, 72	110
Fire Insurance	84	112
Immigration	168	112
Missions	93	115
Moderator-General (Retiring)	21	144
Nature and Functions of the Ministry	106, 130	147
Public Questions	117	151
Reception of Ministers	27, 169	154
Relations with other Presbyterian Churches	166	154
Sacraments	79	156
Selection	92, 176	166
Statistics	142	167
Stewardship and Promotion	143	167
Sunday Observance	159	169
Training of Women Workers	83	180
Year Book	139	182

	Minute	Page
Returns to Remit	136	
Rolls	2, 20	15
Sacrament of the Lord's Supper	19	
Standing Orders:		
Resumed	158	
Suspended	153	
Thanks:		
General	178	
Retiring Moderator-General	22	
Rev. E. C. Day	152	
Mrs. Ross Dean	67	
Rev. J. F. Forrest	129	
Miss A. A. McNabb, Dr. T. J. K. and Mrs. Jamieson	96	
Rev. E. H. McLean Shugg, A. S. Houston, A. Duff, A. M. Stevenson, Mr. E. F. Monk	69	
Very Rev. Dr. A. C. Watson	165	
Committee on Nature and Functions of the Ministry	135	
Welcome:		
A.I.M. Padres	5, 65	
President, Secretary and Treasurer, Presbyterian Women's Association	57	
Rev. Samuel McVicker (Presbyterian Church in Ireland)	58	
Alan Mungulu of Mowanjum	95 (4)	





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2458