MINUTES

OF

PROCEEDINGS

OF THE

THIRTY-FIRST

GENERAL ASSEMBLY

OF THE

Presbyterian Church of Australia

HELD IN MELBOURNE, SEPTEMBER, 1967

Melbourne:
BROWN PRIOR ANDERSON PTY LTD, PRESBYTERIAN CHURCH PRINTERS
5 EVANS STREET, BURWOOD 3125

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AUTHORIZATIONS, INSTRUCTIONS, RECOMMENDATIONS

REMITS

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
Rev. William Young, B.A.	1964
Rev. Norman Faichney, B.A.	1967

* Deceased.

GENERAL ASSEMBLY

OF THE

Presbyterian Church of Australia

List of Officers

Right Reverend the Moderator

Rev. NORMAN FAICHNEY, B.A.
6 Estella Street, Glen Iris, Victoria

Clerk of Assembly:

Rev. G. ROSS WILLIAMS
Assembly Hall, 156 Collins Street, Melbourne

Deputy Clerk:

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

Business Convener:

Rev. COLIN M. DYSTER, M.A., B.D., S.T.M.
Assembly Hall, Margaret Street, Sydney

Procurator:

Mr. F. MAXWELL BRADSHAW
469 Chancery Lane, Melbourne, Victoria

The Law Agent:

Mr. J. P. ADAM, M.A., LL.B., Dip.Ed.
83 William Street, Melbourne, Victoria

Treasurers:

THE PRESBYTERIAN CHURCH (N.S.W.) PROPERTY TRUST
Chairman: Mr. R. K. Yorston

Assembly Hall, Margaret Street, Sydney, N.S.W.
(Box 100, G.P.O., Sydney, N.S.W.)

STANDING COMMITTEES

JUDICIAL COMMISSION

New South Wales
Rev. H. V. Barratt
„ C. M. Dyster
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„ J. Perkins
„ S. Russell Scott
„ J. M. Stuckey
„ Dr. W. Cumming Thom
„ W. K. C. Auld

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„ L. F. Gunn
„ W. B. Hastie
„ G. D. Jacobs
„ G. Ross Williams
Mr. J. P. Adam
„ R. S. Belcher
„ F. M. Bradshaw

Queensland
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„ R. T. Joughin
Mr. J. T. Johnstone
„ R. P. Gresham

South Australia
Mr. K. T. Griffin

Tasmania
Rev. H. G. Christie-Johnston

Western Australia
Rev. A. Maclever
Mr. R. D. Wilson

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„ W. A. Loftus (Vic.)
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„ E. G. Miller

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„ R. T. Lawton
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Convener: Rev. C. W. Auldist

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Mr. J. P. Adam
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„ R. W. Ralph

South Australia
———

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„ N. Monsen
„ Dr. W. Cumming Thom

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„ W. B. Hastie
„ Dr. J. D. McCaughey
„ G. Ross Williams

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„ Prof. R. A. Busch

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Tasmania
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„ Dr. W. S. McPheat (N.S.W.)
Rev. S. E. Yarnold (Vic.)
„ J. M. Young (Vic.)
Very Rev. W. Young (Qld.)

Convener: Rev. R. A. Blackwood

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„ D. G. Ritchie
Mr. K. C. Auld

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Rev. W. A. Alston
„ R. C. Foyster
„ K. D. Pearson
„ J. M. Young

Queensland
Mr. D. M. Allan
„ R. P. Gresham

South Australia
Rev. E. E. Gowers

Tasmania
Rev. H. G. Christie-Johnston

Western Australia
Mr. W. T. Jamieson

Assembly Representatives

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„ M. O. Fox (N.S.W.)
„ W. M. Rolland (Vic.)
„ L. G. Staton (W.A.)
Mr. R. R. Byrnes (Qld.)
„ W. S. Noble (Vic.)
„ S. K. Williams (Vic.)

Convener: Rev. W. A. Alston

SPECIAL COMMITTEES

Audio Visual (Min. 127)

The Combined State Committees on Audio Visual Matters with the N.S.W. Committee as the executive and the Convener of the N.S.W. Committee as Convener.

Australia Inland Mission (Min. 56 (23))

Convener: Rev. L. Blanchard.

Vice-Convener: Rev. J. G. Bucknall (H.M. Director, Vic.).

Victorian members: Rev. C. T. F. Goy, M. J. L. Griffiths, H. M. Rolland, P. J. Thomas.

N.S.W. members: Rev. H. J. Hillman, Dr. W. Scott McPheat, J. A. Richardson, R. B. Sparks, Messrs. D. Neilson, C. W. Wannan, D. G. Wyles, Drs. J. McF. Rossell, B. Scott.

Queensland member: Rev. R. M. Park.

S.A. members: Rev. I. B. Tanner, Senator G. S. Davidson.

W.A. members: Rev. H. D. McAndrew, Mr. F. H. Dorney.

Tasmanian member: Rev. W. Drooger.

Australian Presbyterian Life (Min. 134(3))

Rev. A. Maclever (W.A.), Rev. A. T. Cottrell (S.A.), Rev. R. S. Miller (Tas.), Rev. R. A. MacArthur (N.S.W.), S. B. Groenewegen (N.S.W.), Rev. Rhys. Miller, G. Fairservice, Mr. C. Homer Fraser (Vic.), Mr. R. S. Byrnes (Qld.).

Convener: Rev. R. A. MacArthur; Deputy Convener: Rev. Rhys Miller.

Beneficiary Fund

Convener: Mr. W. B. Armstrong; Messrs. K. C. Auld, S. C. Gillmore, and four other N.S.W. representatives. The Conveners of State Committees corresponding members.

Business

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).

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

Christian Unity (Min. 48(6))

Convener: (a) Rev. C. M. Dyster.

(b) Conveners of State Christian Unity Committees with the proviso that should any such member cease to hold the Convenership of a State Committee his place on the Federal Committee shall be taken automatically by his successor.

(c) Two members each from N.S.W. and Victoria and one from Queensland, appointed by and from the membership of the Christian Unity Committee of the States concerned.

(d) Messrs. J. P. Adam, P. N. Thwaites, D. R. Brierley, R. H. Gough.

Church and Nation (Min. 103(11))

Convener: Rev. A. North, A. R. Birch, A. L. Burns, Professor R. A. Busch, J. T. Bishop, D. G. Cole, J. B. Edwards, A. van der Linden-Dhont, R. A. MacArthur, Dr. J. Mol, H. Perkins, A. A. Richardson, Dr. E. R. Thomson, I. B. Tanner, Misses Freda Whitlam, Margaret Chase, Messrs. L. C. Higgins, A. F. Pederson, S. B. Smith, S. P. Sjoquist, Dr. A. R. McK. Langley, together with the Conveners of the corresponding State Assembly Committees or their nominees.

Defence Forces Chaplaincy (Min. 84(4))

The State Chaplaincy Committees with the Victorian Committee as the Federal Executive with the Rev. R. C. Russell as Convener.

Doctrine

Rev. Dr. J. D. McCaughey, Prof. H. R. Wardlaw, N. M. Watson, G. Yule (Convener), Rev. A. S. Crawford, J. B. Edwards, M. W. J. Geursen.

Corresponding members: Rev. D. J. A. Holland, Prof. Crawford Miller (N.S.W.), Prof. I. Gillman, Prof. H. C. Spijkerboer (Qld.), Rev. J. M. Owen, C. J. P. Mackay (W.A.).

Ecumenical (Min. 77(5))

The Moderator-General, Rev. Prof. R. A. Anderson, Prof. R. A. Busch, H. W. Grant, J. M. Stuckey, A. M. McMaster, G. A. Wood, Mrs. J. D. McCaughey, Mr. R. Wilson, Rev. Dr. W. Cumming Thom, D. Hodges, W. A. Alston, J. F. Peter, M. Fox, Prof. I. Gillman, Dr. J. D. McCaughey, Mrs. Yule, Mrs. Box, Deaconess Ritchie, Messrs. A. I. McCutcheon, Neil Stuart.

Convener: Rev. N. Faichney.

Immigration

The Conveners and Executive Officers of State Immigration Committees: Rev. J. G. Bucknall, R. J. Creevy, G. Fairservice, Mr. A. C. Top.

Convener: Rev. G. F. G. Kerry.

Maintenance of Ministry (Min. 138(4))

Rev. R. W. Kerkly, L. Schmidt, A. L. Finlay, with the Conveners of State Committees responsible for maintenance of the Ministry as corresponding members.

Convener: Mr. D. R. Brierley.

Marriage and Divorce (Min. 140(2))

Rev. H. D. McAndrew, Rev. C. J. P. Mackaay, Rev. J. M. Owen, Mr. R. D. Wilson. Corresponding members: Rev. D. G. Cole, R. H. C. Crowe.

Convener: Rev. J. M. Owen.

Public Worship and Aids to Devotion

Rev. W. A. Alston, D. G. Cole, Prin. A. A. Dougan, Prof. I. Gillman, P. L. Gordon, I. H. Gowdie, A. D. Hope, G. F. G. Kerry, N. E. Key, W. D. Marshall, Dr. Miller, E. G. Miller, K. D. Pearson, W. J. Perry, J. F. Peter, N. Pfieffer, A. A. Richardson, R. M. Robinson, Dr. J. Roodenburg, I. B. Tanner, Prof. H. Wardlaw, G. A. Wood, S. E. Yarnold, Prof. G. Yule, Senator G. Davidson, Mr. S. B. Smith.

Convener: Rev. W. A. Alston; Secretary: Rev. K. D. Pearson.

Relation with other Presbyterian Churches

Victoria: Rev. J. Beatty, M. W. J. Geursen, P. W. Gillies, W. J. Perry, R. Swanton, Prof. G. Yule, Messrs. F. M. Bradshaw, F. B. Heriot.

N.S.W.: Rev. Dr. J. Hallam Brown, Dr. W. Cumming Thom, C. M. Dyster, Very Rev. Hector Harrison, Rev. N. Pfieffer, Mr. H. E. H. Atkinson, Mrs. J. B. Rae.

Queensland: Rev. Prof. H. C. Spijkerboer, Rev. P. L. Gordon, I. Higgins.

South Australia: Rev. D. M. Hodges.

Tasmania: Rev. T. Evans.

Western Australia: Rev. J. M. Owen.

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

Convener: Rev. P. Gillies.

Service of the Laity in Church and Community (Min. 58(6))

Rev. A. Smart (Convener), M. O. Fox, Prof. Crawford Miller, J. D. Moody, W. S. McPheat, R. M. Robinson, J. Thomson, Drs. W. G. Kirchner, A. R. M. Langley, Messrs. R. F. Smart, A. G. Spalding, J. E. Stripewich, Messrs. M. Chea, J. Humphreys, F. Whitlam, Mesdames C. K. Ford, J. F. McKay, J. R. Thorburn.

Steward and Promotion (Min. 126(4))

Convener: Rev. G. F. G. Kerry.

Representatives appointed by State Committees:

(a) Three each from New South Wales and Victoria.

(b) Two from Queensland.

(c) One each from Western Australia, South Australia, and Tasmania.

Training of Women Workers (Min. 144)

Rev. J. G. Bucknall, A. C. Eadie, J. C. Foyster, R. A. Miller, Dr. D. R. Merritt, Mrs. G. Fairservice, Deaconess C. Ritchie, Rev. R. H. Vickers, Dr. E. Roberts-Thomson, Deaconesses K. Browning and J. McKinnon; Rev. J. Calder Allan, N. E. Key; Rev. E. E. Gowers, J. S. Petrie; Rev. R. B. Catford, H. G. Christie-Johnston, Rev. H. D. McAndrew, J. M. Owen, with the Rev. J. C. Foyster as convener and the Victorian members as the executive.

REPRESENTATIVES ON OTHER BODIES

Australian Council of Churches

The Moderator General, Rev. Principal R. A. Anderson, Principal R. A. Busch, A. W. Grant, J. M. Stuckey, A. M. McMaster, G. A. Wood, Mrs. J. D. McCaughey, Mr. R. Wilson.

Alternates: Rev. Dr. W. Cumming Thom, D. Hodges, W. A. Alston, J. F. Peter, M. Fox, Prof. I. Gillman, Dr. J. D. McCaughey, Mrs. A. Yule, Deaconess Ritchie, Mrs. M. Box, Messrs. A. I. McCutcheon, Neil Stuart.

Joint Commission on Church Union

Rev. J. C. Alexander, Prof. I. Gillman, D. M. Hodges, Dr. J. D. McCaughey, A. F. Smart, Messrs. H. E. H. Atkinson, A. J. Kilgour.

Alternates: Rev. J. M. Owen, N. Monsen, Mr. R. P. Gresham.

Joint Constitution Commission

Rev. C. M. Dyster, L. F. Gunn, R. T. Joughin, G. Ross Williams, Mr. J. P. Adam, I. S. Hunt, R. D. Wilson.

Alternates: Rev. J. Calder Allan, Mr. E. R. Henry, Mr. H. Yelling.

AD. HOC COMMITTEES

Review of Theological Education

Rev. J. G. Bucknall, Prof. A. L. Burns, Dr. E. L. French, Rev. D. M. Macrae, A. M. McMaster, Dr. D. R. Merritt, Dr. H. Mol, Messrs. H. Rogers, P. Thwaites.

Two corresponding members from N.S.W., Queensland, W. Australia, and one corresponding member from S. Australia and Tasmania, appointed by the respective State Theological Committees.

Revision of Ordination Vows

Rev. A. S. Crawford (Convener), D. W. Erickson, L. F. Gunn, W. S. McPheat, A. R. Peerman.

PRESBYTERIAN CHURCH OF AUSTRALIA

ROLL

of

MEMBERS ELECTED TO THE GENERAL ASSEMBLY

to meet in

The Assembly Hall, 156 Collins Street, Melbourne

on

Wednesday, 13th September, 1967, at 7.30 p.m.

NEW SOUTH WALES

(Elected by the State Assembly)

Ministers	Elders
Rev. H. V. Barratt	Mr. W. B. Armstrong
„ R. A. Blackwood	„ E. Armour
„ R. A. Caldwell	„ H. E. H. Atkinson
„ V. Clark-Duff	„ K. C. Auld
Rt. Rev. D. G. Cole	„ S. G. Edenborough
Rev. A. A. Dougan	„ S. C. Gillmore
„ C. M. Dyster	„ J. Haldane
„ M. O. Fox	Dr. A. R. M. Langley
„ J. Goudie	Mr. J. C. Mackillop
„ A. L. Hewitt	„ D. K. Robertson
„ M. A. McAlpine	„ Hugh Ross
„ R. A. MacArthur	„ John Ross
„ J. F. McKay	„ A. W. Smart
„ N. Monsen	„ A. Spalding
„ J. M. Stuckey	„ J. E. Sticpewich
„ Dr. W. C. Thom	„ R. K. Yorston

BATHURST

Rev. R. F. Mackay	Mr. L. Neubeck
„ J. Marshall	„ E. Smith

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Rev. D. W. Erickson	Mr. R. P. Christie
„ L. Romney	„ C. R. Martin
„ A. J. Watt	„ J. C. Winter

DUBBO

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„ J. McKinney	

THE HASTINGS

Rev. K. C. McAlpine	Mr. J. H. Churton
„ R. M. Williams	„ M. L. Partridge

THE HAWKESBURY

Rev. B. Galloway	Mr. E. R. Acland
„ A. W. Grant	„ W. Campbell
„ L. J. Schmidt	„ A. P. Lindsay

THE HUNTER

Rev. H. G. Durbin	Mr. R. Clarke
„ J. Smales	„ F. Ezzy
„ A. F. Smart	„ H. McLennan
„ J. Thompson	

ILLAWARRA

Rev. A. MacLachlan	Mr. J. H. B. McDonald
„ M. D. Macleod	„ H. A. Miller
„ N. H. Symes	„ C. Tindell

KU-RING-GAI

Rev. S. F. Eldred	Mr. J. F. Bennett
„ A. L. Finlay	„ J. T. H. Bolles
„ H. J. Hillman	„ C. R. Brierley
„ J. R. Thorburn	„ S. P. Sjoquist

MOREE

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„ R. J. Jepsen	„ M. Southam

THE MURRUMBIDGEE

Rev. N. C. Bell	Mr. J. Lovell
„ P. E. Boase	„ G. McCormick
„ G. Mann	„ G. E. Millard

NEW ENGLAND

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„ B. G. Logan	„ R. R. Mitchell

NORTH SYDNEY

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„ R. R. Martin	„ T. Ferrier
„ A. North	„ N. C. Gorton
Rev. Dr. W. Scott McPheat	„ J. B. Rae
„ S. R. Scott	„ T. Sinclair

THE NORTHERN RIVERS

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„ G. D. Penman	„ W. Walmsley
„ G. Treuren	„ W. M. Webb

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Rev. J. Bruce	Mr. W. E. Dunford
„ R. J. Duffy	„ J. O. Nicholson

SYDNEY

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„ J. T. Bishop	Mr. D. J. Massie
„ J. F. Boyall	„ R. D. Somervaille
„ E. G. Miller	„ D. B. Winter

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„ H. C. Lundy	„ A. J. Perry
„ C. J. Paton	„ V. S. Smith
„ E. S. Robson	„ B. D. Bowtell

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„ G. J. Stewart	„ J. Fell
„ V. K. Turner	„ R. S. Mackenzie

WAGGA WAGGA

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„ R. J. Taggert	„ S. G. L. Esplin
„ R. E. Williamson	„ M. K. Wilson

YOUNG

Rev. J. F. Broadhead	Mr. E. Penfold
„ P. A. Davidson	

QUEENSLAND

(Elected by the State Assembly)

Rev. J. C. Allan	Mr. R. S. Byrnes
„ Prof. R. A. Busch	„ E. E. Compton
„ R. H. C. Crowe	„ J. Fuller
„ Prof. I. Gillman	„ H. Lugg
„ R. T. Joughin	„ D. Moodie
„ K. C. Stevens	„ N. F. Nelson
Rt. Rev. W. Young	

BRISBANE

Rev. C. R. Gray	Mr. E. W. Caitens
„ N. A. Kerkin	„ R. J. H. Clarkson
„ R. B. McIntyre	„ R. P. Gresham
„ K. P. Savage	„ A. C. Low
„ Prof. H. C. Spijkerboer	„ R. W. Ralph
„ H. White	„ D. W. Walker

CARPENTARIA

Rev. K. J. Gardner	Mr. G. W. Munday

MACKAY

Rev. J. Kinniburgh	Mr. B. Hayward

MARYBOROUGH

Rev. E. H. Blackman	Mr. E. L. Barrett
„ K. N. R. Innes	„ S. L. Marshall

MOWBRAY

Rev. E. Ballinger	Mr. A. R. Bailey
„ A. W. Laurie	„ P. R. Gordon
„ B. R. Long	„ R. S. McBride
„ R. R. E. Maitland	„ G. R. Nelson
„ D. J. Watson	„ W. G. Tootell

ROCKHAMPTON

Rev. P. L. Gordon	Mr. N. F. Landsberg
„ C. R. S. Kenyon	„ R. Lutton

TOOWOOMBA

Rev. A. E. Dempster	Mr. G. H. Evans
„ M. A. Harriman	„ A. R. Hurse
„ N. E. Key	„ R. Mercer
„ B. E. Roy	„ D. F. L. Skerman

TOWNSVILLE

Rev. R. G. Evans	Mr. S. W. Kippin
„ H. G. D. Todd	„ J. W. Chamberlain

WARWICK

Rev. I. G. Davis	Mr. H. B. Goulter
„ A. R. Renton	„ W. McPhee

SOUTH AUSTRALIA

(Elected by the State Assembly)

Rt. Rev. A. T. Cottrell	Mr. W. Clark
Rev. D. M. Hodges	„ A. Trickett

BELALIE

Rev. R. V. Quick	Mr. J. Maule

ONKAPARINGA

Rev. J. S. Petrie	Mr. W. K. Farmer
„ B. van der Linden	„ K. T. Griffin

PENOLA

Rev. I. H. Tennant	Mr. H. A. Kuhl
„ R. Hume	„ J. B. Clezy

TORRENS

Rev. E. E. Gowers	Mr. W. K. Johns
„ A. Traford Walker	

TASMANIA

(Elected by the State Assembly)

Rev. T. J. Griffiths	Mr. G. Edwards
„ G. A. Wood	„ J. Hale

TASMANIA

Rev. John Baillie	Mr. S. Holder
„ H. G. Christie-Johnston	„ E. D. Jones
„ W. Drooger	„ D. A. Lawson
„ R. S. Miller	„ N. J. Turner

VICTORIA

(Elected by the State Assembly)

Rev. J. C. Alexander	Mr. J. P. Adam
„ Prof. R. A. Anderson	„ R. S. Belcher
„ A. C. Barr	„ F. M. Bradshaw
„ J. G. Bucknall	„ A. K. Duncan
„ James Beatty	„ C. Homer Fraser
„ A. M. Dickie	„ A. Gillespie
„ N. Faichney	„ F. B. Heriot
„ A. M. Clark	„ R. Gleeson
„ P. Gillies	„ A. J. Kilgour
„ M. J. L. Griffiths	„ J. G. R. McArthur
„ L. F. Gunn	„ G. U. Nathan
„ W. B. Hastie	„ W. S. Noble
„ G. F. G. Kerry	„ H. L. Richardson
„ K. D. Pearson	„ R. F. Scotford
„ Dr. D. Merritt	„ T. Staley
„ G. Ross Williams	„ J. H. Stickland
„ Prof. G. Yule	„ S. K. Williams

BALLARAT

Rev. Arnold James	Mr. W. T. Lakey
„ M. Oxer	„ H. G. Moorhead
„ K. C. Wood	Dr. C. E. Richardson

BENDIGO

Rev. J. A. Bouwmeester	Mr. W. H. Ayson
„ M. S. Campbell	„ R. Nixon
„ N. S. Vawser	„ L. Strawhorn

FLINDERS

Rev. A. J. Adam	Mr. E. Kennett
„ D. Carruthers	„ I. R. Lowe
„ G. L. Colquhoun	„ J. R. Power
„ A. F. Reid	„ E. A. Reid
„ V. J. Murrell	„ G. B. Skidmore

GEELONG

Rev. B. A. Ball	Mr. R. C. Anderson
„ F. H. Camp	„ K. W. Burnside
„ A. M. Hilliard	„ F. P. Hazeldine
„ G. T. McGregor	„ F. J. McPhail

GIPPSLAND

Rev. J. Poon	Dr. R. E. Fraser
„ H. Smith	Mr. W. F. Newnham

GOULBURN VALLEY

Rev. V. F. Hadley	Mr. E. G. Cameron
„ D. C. Harper	„ A. Crawford
„ J. S. Holden	„ A. McRorie

HAMILTON

Rev. R. W. Anstey	Mr. J. H. Bromell
„ C. G. Burtt	„ A. M. Philip
„ W. A. Johnston	„ M. M. Walter

LATROBE VALLEY

Rev. A. E. C. Collins	Mr. J. D. Dunbar
„ G. Johnson	„ R. Henry
„ T. A. Waters	„ D. H. Tanner

MALLEE DOWNS

Rev. A. H. Leitch	Mr. W. Fraser
„ R. Price	„ R. J. Lanyon
„ G. A. Thomson	„ J. White

MELBOURNE EAST

Rev. F. W. Boucher	Mr. J. F. Callahan
„ A. C. Eadie	„ G. Dixson
„ J. B. Edwards	„ W. French
„ A. R. C. Jamieson	Dr. T. J. K. Jamieson
„ W. Morgan	Mr. F. B. Kemp
„ A. R. Peerman	„ K. C. Kerr
„ A. T. Stevens	„ F. B. Smith
„ M. C. Williams	„ H. Zachariah

MELBOURNE NORTH

Rev. W. A. Alston	Mr. C. J. Couper
„ D. Drennan	„ J. T. Coutts
„ W. B. Howden	„ A. E. Froebel
„ T. B. Howells	„ R. Giltinan
„ W. A. Loftus	„ F. Hewitt
„ A. M. McMaster	„ F. J. C. Paton
„ R. A. Miller	„ J. L. Priestley
„ R. C. Russell	„ J. T. Roberts
„ R. Swanton	„ S. C. Watson

MELBOURNE WEST

Rev. Dr. J. D. McCaughey	Mr. C. F. Granger
„ J. A. K. McLean	„ E. D. Eastham
„ F. Sadler	„ W. Laught
„ G. S. Sasdy	„ R. G. Mason
„ J. I. Williamson	„ I. K. Morton
„ S. E. Yarnold	„ C. E. Barrie

MORTLAKE

Rev. M. J. Both	Mr. K. Atkins
„ G. W. Grant	„ L. Donaldson
„ H. L. Dunn	„ D. L. Fleming

NORTH EAST

Rev. S. L. Chant	Mr. J. R. Marks
„ K. K. Luck	„ W. J. Moyle

SEYMOUR

Rev. Dr. J. Roodenburg	Mr. D. L. McAlpin
„ A. Thomas	„ J. H. Roberts

WIMMERA

Rev. J. S. Murray	Mr. C. A. McKenzie
„ R. Corr	„ R. T. Slee

WESTERN AUSTRALIA

(Elected by the General Assembly)

Rt. Rev. J. M. Owen	Mr. D. T. Donald
Rev. J. Reid	„ D. W. Moore

CANNING

Rev. J. K. Hutchinson	Mr. D. F. Birch
„ T. J. B. Diggins	„ R. F. Miller
„ J. A. Murray	„ R. S. Purdie

PERTH

Rev. R. G. Birch	Mr. G. W. Jenkins
„ W. B. Gentle	„ R. J. Moon
„ I. J. Purdie	„ R. D. Wilson

THE SOUTH

Rev. Bruce McKane	Mr. F. B. Giles

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

The Thirty-First General Assembly

FIRST SEDERUNT

At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Wednesday, 13th September, 1967, at 7.30 p.m.

Constitution

1. The General Assembly of the Presbyterian Church of Australia convened. Public Worship was conducted by the Right Reverend the Moderator-General, the Rev. William Young, B.A.

Thereafter the Assembly was constituted with prayer.

Roll

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.

The motion was seconded and approved.

Apologies

3. The Clerk submitted apologies from the Rev. V. Clark-Duff, D. M. Hodges, G. J. Stewart, Messrs. E. E. Compton, K. T. Griffin, R. S. Mackenzie, J. M. D. Stevens, R. M. Wilson and moved that they be sustained.

The motion was seconded and approved.

Communications

4. The Clerk laid on the table communications addressed to the Assembly, and acknowledgements to letters forwarded in the name of the Assembly.

Associations

5. The Clerk Moved:

"That the Assembly—

"Associate the Rev. Dr. Elmer C. Elsea, minister of the United Presbyterian Church in the United States of America, the Rev. Dr. J. L. W. McLean of The Presbyterian Church in Canada, and Mr. A. Law, elder of The United Presbyterian Church in the United States of America."

The motion was seconded and approved.

Election of Moderator

6. The Clerk intimated that the Board of Nominators had unanimously agreed to nominate to the House the Rev. Norman Faichney, B.A., as Moderator of this Assembly.

The Clerk moved that the Assembly accept the nomination and elect the Rev. Norman Faichney, B.A., as Moderator of this Assembly.

The motion was seconded by the Rev. C. M. Dyster and approved with acclamation.

Induction

7. The Rev. Norman Faichney was conducted to the Chair, welcomed and inducted by prayer by the retiring Moderator. Thereafter he delivered a suitable address on the subject, "The Church—Ecumenical and Unified—in Mission".

Greetings

8. The Business Convener intimated that greetings to the General Assembly had been received from His Excellency, The Governor General and the Rt. Honourable the Prime Minister.

Loyal Address

9. 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:

To the Queen's Most Excellent Majesty.

May it please Your Majesty:

We representative Ministers and Elders of the Presbyterian Church of Australia convened in General Assembly at Melbourne the 13th day of September, 1967, beg leave to affirm anew our steadfast loyalty to Your Majesty's Person and Throne.

While mindful of Australia's common interests with neighbouring nations and of our Christian obligation to seek the highest well-being of all who bear a human face, we yet highly esteem and cherish our historic kinship with Your Majesty's subjects in the British Commonwealth of Nations, and we cordially share in the warmth of loyalty and affection towards Your Majesty which unites Australia in bonds of amity with Your Majesty's other peoples.

We welcome every evidence of mutual understanding, friendship and co-operation among branches of the Christian Church within and beyond Your Majesty's realms, and we faithfully seek to do our appointed part in promoting that unity in faith and work which is the will of the Church's King and Head.

In a world distressed by warfare, hunger and destitution and imperilled by conflicting ambitions, philosophies and ideologies, we address ourselves to our labours and to the business of this Assembly firmly persuaded that in obedience to the will of God revealed in Jesus Christ there is sure hope of that peace on earth and goodwill among all men which we believe to be the burden of Your Majesty's prayers and the object of Your Majesty's endeavours as they are of ours.

We desire to assure Your Majesty that in public worship and in private prayer we are ever mindful of our Christian duty to invoke the blessings of Almighty God upon Your Majesty, Elizabeth the Queen Mother, Philip Duke of Edinburgh, Charles the Prince of Wales and all members of the Royal Family.

We Ministers and Elders of the Presbyterian Church of Australia convened in General Assembly at Melbourne this 13th day of September, 1967, rejoice to declare ourselves most heartily Your Majesty's ever faithful and dutiful servants.

Signed in the name and by the authority of the said General Assembly:

.....

MODERATOR"

The motion was seconded and approved.

The General Assembly sang the National Anthem.

Business

10. The Report of the Business Committee was laid on the table and received.

The Rev. C. M. Dyster moved the deliverance.

The motion was seconded and approved.

"That the Assembly:

"1. Determine the hours of meeting to be:
Morning Sederunt—9.30 a.m. to 5.30 p.m., with Luncheon Interval from 12.45 to 1.45 p.m.
Evening Sederunt—7.00 p.m. to 9.30 p.m.

"2. Declare speeches to be limited as follows:
Conveners and seconders of Deliverances as a Whole as shown at heads of reports.
A.I.M. Superintendent, Board of Missions Secretary, Christian Education Director—20 minutes.
Overturists—10 minutes.
Petitioners—at the discretion of the House.
All other speakers—5 minutes.
Speeches to be extendible on motion duly moved, seconded and approved.

"3. 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 Business Committee who are members of the Assembly.

"4. Determine that Notices of Motion shall be submitted in duplicate.

"5. Approve the Order of Business for Thursday 14th, and Friday, 15th September 1967, and approve generally the proposed Order of Business for the following days as follows:"

SECOND SEDERUNT—Thursday, 14th September.

9.30 a.m.: Communion Service—The Scots Church.
11.00 a.m.: Report of Immediate Past Moderator.
Welcome to Ministers of Other Churches holding Commissions.
Code.
Overtures 6, 8, 11.
National Journal.
Finance.
3.00 p.m.: Petition 1 F.O.D.
Reception of Ministers.
Evening: A.I.M. DEMONSTRATION.

THIRD SEDERUNT—Friday, 15th September.

9.30 a.m.: College.

Overtures 3, 7, 12.
Petitions.
Training of Women Workers.
12.30 p.m.: Communication 1.
Reception P.W.A. Office Bearers.
1.45 p.m.: Christian Unity.
Overture 9.
Immigration.
Audio Visual.
4.00 p.m.: Nominations close membership Committees.

FOURTH SEDERUNT—Friday, 15th September.
7.00 p.m.: A.I.M.
Service of Laity in Church and Community.
Overtures 4, 13.

FIFTH SEDERUNT—Monday, 18th September.
9.30 a.m.: Church and Nation.
12.30 p.m.: Ballot.
1.45 p.m.: Board of Missions.
Overture 5.
Ecumenical.
Overture 10.
Relations with other Presbyterian Churches.
Beneficiary Fund.
Maintenance of the Ministry.
Evening: BOARD OF MISSIONS DEMONSTRATION.

SIXTH SEDERUNT—Tuesday, 19th September.
9.30 a.m.: Presbytery of Canberra.
Defence Forces Chaplaincy.
Marriage and Divorce.
Sunday Observance.
Public Worship and Aids to Devotion.
Overtures 1, 2.
Sacraments.
Stewardship and Promotion.

SEVENTH SEDERUNT—Tuesday, 19th September.
7.00 p.m.: Christian Education.
National Journal.
Year Book.

EIGHTH SEDERUNT—Wednesday, 20th September.
9.30 a.m.: Remanets

Selection Committee

11. The Business Convener moved:
"That the Assembly:
"Appoint the Selection Committee as follows—
N.S.W.—Rt. Rev. D. G. Cole, Rev. H. V. Barratt, Mr. Alan Spalding
Queensland—Rev. R. T. Joughin, Mr. R. P. Gresham
S.A.—Rev. E. E. Gowers, J. S. Petrie
Tasmania—Rev. J. Baillie
Victoria—Rev. M. J. L. Griffiths, W. B. Hastie, Mr. R. S. Belcher
W.A.—Rev. I. J. Purdie
Convener: Rev. W. B. Hastie."
The motion was seconded and approved.

Committee to Scrutinize Minutes

12. The Business Convener moved:
"That the Assembly—
"Appoint the Committee to scrutinize the Minutes as follows: Rev. H. G. Christie-Johnston, R. T. Joughin, A. M. McMaster (Convener)."
The motion was seconded and approved.

Ballot Committee Assembly

13. The Business Convener moved:
"That the Assembly—
"Appoint the Ballot Committee as follows:
"Mr. A. Gillespie (Convener), Rev. R. J. Duffy, E. E. Gowers."
The motion was seconded and approved.

Paper 1 Notices of Motion 1-28

14. The Business Convener laid on the table Assembly Paper 1, and Assembly Papers A and B, including Notices of Motion 1-28.

Adjournment

15. The House adjourned to meet on Thursday, 14th September, 1967, 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, 14th September, 1967 at 9.30 a.m.

16. 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. Prof. R. A. Busch. **Lord's Supper**

The Assembly proceeded to the business sederunt which was opened with prayer.

17. The Clerk intimated further corrections to the Roll and moved that the amended Roll be declared the Roll of this General Assembly. **Roll**

The motion was seconded and approved.

18. The Report of the Moderator-General was laid on the table and received. **Moderator-General**

The Business Convener moved: **Thanks**

"That the Assembly—

"1. Gratefully record their appreciation of the three years of dedicated service to the Church by the retiring Moderator, the Very Rev. W. Young.

"2. Thank him for his gracious handling of the Assembly, and for his brotherliness to all, in the Assembly, Presbyteries, Parishes and Mission Fields where he visited.

"3. Give thanks to God for His sustaining Grace to him in the sorrow that came suddenly so early in his term of office.
Express appreciation of the way in which throughout this period of strain he continued his heavy programme of commitment.
Extend their cordial good wishes upon his recent marriage to Deaconess Edna Bishop.

"4. Pray that God will continue to bless his ministry as he returns to the full care of his parish and people."

19. The motion was seconded and approved.

The Moderator conveyed the thanks of the Assembly to the Very Reverend William Young who briefly addressed the House.

20. The Clerk introduced to the Moderator, Dr. J. L. W. McLean, and Dr. E. C. Elsea commissioners to the General Assembly from the Presbyterian Church in Canada and from the United Presbyterian Church of the United States of America, who welcomed them in the name of Assembly. **Welcome**

Dr. J. L. W. McLean and Dr. E. C. Elsea briefly addressed the House and conveyed the greetings of their respective Churches.

21. The Report of the Code Committee was laid on the table and received. **Code**

Rev. G. Ross Williams moved the deliverance.

The motion was seconded.

It was decided to take the Deliverance clause by clause. Clause 1 was moved and seconded.

Rev. M. D. Macleod moved the adjournment of the debate. The motion was seconded and disapproved.

Rev. N. Monsen moved the insertion of the words in the section "Union with other Churches" in the 7th line after the word "to", "Congregations and to", and in the 8th line at the end after the word "by" "3/5 of communicant members".

The motion was seconded and disapproved.

Dr. A. R. M. Langley moved the omission of all words after "Assembly" in the first line of paragraph 2 (Section "Government of the Church—The Assembly") with a view to inserting the following words: "shall be as at present determined for the General Assembly of Australia until such time as the General Assembly determine otherwise."

The amendment was seconded and disapproved.

Dr. A. R. M. Langley moved the omission of the words in the second paragraph of the section marked "Synods" after the word "shall" in line 1 down to and including the word "commissioned" in line 6, with a view to inserting the following words: "be as at present provided for in State Codes for State Assemblies".

The amendment was seconded and disapproved.

Clause 1 was approved.

Clauses 2 to 7 were approved.

22. The Deliverance as a whole was approved in the following form.

"That the Assembly:

"1. (a) Remit the following amended draft of the Proposed Basis for a Presbyterian Church of Australia to State Assemblies and

through them to Presbyteries under Barrier Act procedure for approval or disapproval (see Preamble) replies to be forwarded to the Convener of the Code Committee not later than June 30th 1969.

(b) Direct the committee, should the replies indicate substantial support of the Basis, to prepare a statement of procedures to be followed by State Assemblies, should the Basis finally be approved by the General Assembly."

THE PROPOSED BASIS

Preamble

WHEREAS:

(1) By Scheme of Union made the 24th day of July, 1901, following enabling legislation in the various States of the Commonwealth of Australia the Presbyterian Church of New South Wales, the Presbyterian Church of Victoria, the Presbyterian Church of Queensland, the Presbyterian Church of South Australia, the Presbyterian Church of Tasmania and the Presbyterian Church of Western Australia agreed to unite to form one Presbyterian Church called the Presbyterian Church of Australia on the Basis of Union and Articles of Agreement set out in the said Scheme whereof certain Sections and Articles were subsequently altered or added to in accordance with the provisions of the said Basis of Union and Articles;

(2) The Constitution of the Presbyterian Church of Australia is federal in form whereby certain of the functions of the Several State General Assemblies are delegated to the General Assembly of Australia including provision that the General Assembly of Australia should have functions legislative, administrative and judicial supreme with regard to the doctrine, worship and discipline of the Church and with regard to certain other matters referred to in the said Articles and the amendments thereto but including also provision whereby the State General Assemblies should retain their present names and that their autonomy should not be further interfered with than is needful to give effect to the Basis of Union and the Articles of Agreement;

(3) Owing to social developments and changes which have occurred both in Church and State since the Scheme of Union, the Presbyterian Churches in the several States believe that it would be for the glory of God and the advancement of His Kingdom that they now enter into a fuller corporate form of union whereby the General Assembly of the Presbyterian Church of Australia shall be the supreme court of the Presbyterian Church of Australia, enabling such General Assembly to speak on matters of national and social importance, to apply resources available to it for the strengthening of the Church throughout the Commonwealth of Australia and its mission to the world and to have the right and power, subject to due and proper safeguards for minorities, to enter into union with other branches of the Christian Church according to the provisions set forth in this Basis:

NOW THEREFORE the General Assembly of Australia, seeking to do the Will of God for the strengthening of His Church, resolve to renounce their present Constitution under the Basis of Union 1901, provided that under the Barrier Act procedure all State Assemblies and a majority of Presbyteries agree, and provided that each State General Assembly acting under its own provisions of Barrier Act procedure agree to renounce their present Constitution and the Scheme of Union of 1901 and to accept, on a date specified and in agreement with the final decision of the General Assembly of Australia, this new Constitution for a Presbyterian Church to be called "The Presbyterian Church of Australia", the government of which is hereunder provided for and set forth, and provided further that all necessary enabling State legislation shall have been enacted to carry such Constitution into effect.

BASIS

Standards

The Supreme Standard of the Presbyterian Church of Australia shall be the Word of God contained in the Scriptures of the Old and New Testaments.

The Subordinate Standard (at the time of adopting this Basis) shall be the Westminster Confession of Faith read in the light of the Declaratory Statement.

Declaratory Statement

(i) That in regard to the doctrine of redemption as taught in the subordinate standard, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's all-sufficient sacrifice, are regarded by this church as vital to the Christian faith. And inasmuch as the Christian faith rests upon, and the Christian consciousness takes hold of certain objective supernatural historic facts, especially the incarnation, the atoning life and death, and the resurrection and ascension of our Lord, and His bestowment of His Holy Spirit, this church regards those whom it admits to the office of the holy ministry as pledged to give a chief place in their teaching to these cardinal facts, and to the message of redemption and reconciliation implied and manifested in them.

(ii) That the doctrine of God's eternal decree, including the doctrine of election to eternal life, is held as defined in the Confession of Faith, Chapter III, Section I, where it is expressly stated that according to this doctrine, "neither is God author of sin, nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather established", and further, that the said doctrine is held in connection and harmony with the truth—that God is not willing that any should perish, but that all should come to repentance, that He has provided a salvation sufficient for all, and adapted to all, and offered to all in the gospel, and that every hearer of the Gospel is responsible for his dealing with the free and unrestricted offer of eternal life.

(iii) That while none are saved except through the mediation of Christ, and by the grace of the Holy Spirit, Who worketh when and where and how it pleaseth Him; while the duty of sending the gospel to the heathen who are sunk in ignorance, sin, and misery is imperative; and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the gospel; in accepting the subordinate standard it is not required to be held that any who die in infancy are lost, or that God may not extend His grace to any who are without the pale of ordinary means, as it may seem good in His sight.

(iv) That in holding and teaching according to the Confession of Faith the corruption of man's nature as fallen, this church also maintains that there remain tokens of man's greatness as created in the image of God, that he possesses a knowledge of God and of duty—that he is responsible for compliance with the moral law and the call of the gospel, and that, although unable without the aid of the Holy Spirit to return to God unto salvation, he is yet capable of affections and actions which of themselves are virtuous and praiseworthy.

(v) That liberty of opinion is allowed on matters in the subordinate standard not essential to the doctrine therein taught, the church guarding against the abuse of this liberty to the injury of its unity and peace.

(vi) That with regard to the doctrine of the civil magistrate and his authority and duty in the sphere of religion as taught in the subordinate standard, the church holds that the Lord Jesus Christ is the only King and Head of the church. "and Head over all things to the Church, which is His Body". It disclaims, accordingly, intolerant or persecuting principles, and does not consider its office-bearers, in subscribing the confession, as committed to any principle inconsistent with the liberty of conscience and the right of private judgment, declaring, in the words of the confession, that "God alone is Lord of the conscience".

Amendments to the Confession of Faith

Chapter XXIV, Section 4.

After the words "nearer in blood than of her own" add "except the case of the deceased wife's sister, or the case of a deceased husband's brother".

Chapter XXVII, Section 4.

Add after the words "lawfully ordained" the words ("saving where the General Assembly has made a special provision to the contrary, that the people of God may not be left without these sealing ordinances").

Formula for Ministers

The following formula is required to be signed by ministers at their ordination, induction, or appointment to a ministerial office by the General Assembly, a Synod or a Presbytery, and by probationers on receiving licence:

I own and accept the Subordinate Standard of this Church, with the explanations given in the Articles contained in the Declaratory Statement, as an exhibition of the sense in which I understand the Holy Scriptures, and as a confession of my faith. I further own the purity of worship practised in this Church, and the Presbyterian Government thereof, to be founded on the Word of God and agreeable thereto; and I promise that through the grace of God I shall firmly and constantly adhere to the same, and to the utmost of my power shall, in my station, assert, maintain, and defend the doctrine, worship and government of this Church.

Formula for Elders

The following formula is required to be signed by elders at their ordination and/or induction:

I confess my faith in God, revealed to us in Jesus Christ, His only Son, our Lord and Saviour. I own anew the Lord Jesus Christ as my personal Saviour and Lord, and will seek, in dependence on the Holy Spirit, to order my life in accordance with His will. I acknowledge as the Supreme Standard of Faith and Duty the revelation of God recorded in the Scriptures of the Old and New Testaments and perfected in Jesus Christ. I declare my loyalty to this Church and to the principles of Presbyterian polity.

Revision of the Subordinate Standard

Any proposed change in the Basis of Union (including amendment or replacement of the Subordinate Standard and the Declaratory Statement) or restatement of the doctrine of the Church contained therein shall, before being adopted, be remitted to synods and presbyteries and no change shall be made without the consent of a majority of Synods, three-fifths of the Presbyteries of the whole Church, and three fifths of the members of the General Assembly present when the final vote is taken. On any change being made in the Basis of Union or restatement of the doctrine of the Church, if any congregation thereupon refuses to acquiesce in the change or restatement and determines to adhere to the original Basis of Union as duly amended prior to such change or restatement, the General Assembly is empowered to:

(1) Allow such congregation to retain its congregational property or
(2) Deal in such other way with the said property as to the Assembly shall seem just and equitable.

Union with other Churches

The General Assembly shall have the right and power to negotiate with other branches of the Christian Church with a view to the Presbyterian Church of Australia entering into union with them, and the Presbyterian Church of Australia may enter into such union provided that any proposed basis of union with another Church or Churches which shall include a section setting out basic principles of constitutional structure and practice shall be remitted to Synods and Presbyteries under the Barrier Act procedure and may be approved by the General Assembly only when approved by a majority of Synods, at least three-fifths of the Presbyteries of the whole Church and three-fifths of the members of the General Assembly present when the final vote of the General Assembly is taken.

Before the final vote is taken in the General Assembly communicants whose names are on the roll of a congregation, such roll having been purged by the session and attested by the Presbytery of the bounds, shall be given the opportunity to answer the following questions:

(a) Do you desire this congregation to become a congregation of the Churches going into union?
(b) Should the required majority vote for union be obtained in Presbyteries, Synods and the General Assembly of Australia would you still remain in membership of any Presbyterian Church of Australia continuing to function on the present basis.

On any union being entered into pursuant to this section, the General Assembly shall provide just and equitable safeguards of the rights of minorities who do not concur in the decision to unite. Such safeguards shall include the following provisions:

(a) In any case where at least one third of the communicants who participate in the vote and whose names appear on the roll of a congregation, having been purged by the session and attested by the Presbytery of the bounds (hereinafter called a "continuing congregation"), shall prior to the date of the final vote of the General Assembly approving such union have recorded votes indicating their desire to continue in membership of the Presbyterian Church of Australia, such communicants shall not become a

congregation of the Uniting Churches but shall be recognized as a congregation of the Presbyterian Church of Australia continuing to function on this basis and shall be entitled to retain the congregational property unless the Commission referred to in Section (b) shall otherwise determine in which event the said Commission is required to ensure that what it deems to be adequate and suitable congregational property is provided with a due and proper share of any congregational endowments.

Where in any district or locality less than one third of the communicants who participate in the vote and whose names appear on a roll of a congregation, purged as aforesaid, shall prior to the date of the final vote of the General Assembly approving such union have recorded votes indicating their intention to remain in membership of any Presbyterian Church of Australia continuing to function on this basis, and the Presbytery of the bounds is of the opinion that such minorities of such congregations are not able to be related in membership with other congregations continuing as a charge or charges, and the Commission, as provided for in Section (b) is satisfied regarding their capacity to continue as such, the Commission shall have power to arrange for such groupings of communicants to be provided with a Church, manse, and other necessary buildings in a suitable locality or localities to be used for congregational purposes; or with sufficient funds to provide such buildings as aforesaid.

(b) The General Assembly shall set up a commission consisting of two groups of equal numbers, one representing those approving and one disapproving such union, together with three independent persons acceptable to both groups one of whom shall be chairman, such commission having power, in addition to powers, functions and discretions conferred upon it by Section (a), to determine what specific items (if any) of the general property of the Presbyterian Church of Australia and of the several State Synods shall be retained by such continuing congregations and what compensation (if any) for the loss of a just and equitable share of such property shall be payable to continuing congregations, provided that such continuing congregations shall satisfy such commission of their capacity to operate as the continuing Presbyterian Church under this Constitution, with the right of the use of the name "The Presbyterian Church of Australia".

The commission referred to in clause (b) hereof shall in making its determinations have regard to the just and equitable rights of minorities and shall provide (inter alia) for the following requirements of a continuing Presbyterian Church, including a due and proper share of endowments existing at the date of the union: such shall include provision for and maintenance of:

1. A centre for the theological training of the ministry of the continuing Presbyterian Church of Australia, including a centre of residence and staffing, having regard to the aim of the Presbyterian Church of Australia to have their Theological Halls equipped with not fewer than three professors.
2. (a) A centre for the administration of the Presbyterian Church of Australia which would require at least provision for a Clerk, Treasurer and such other staff and buildings deemed necessary by the commission for continuing the activities of the Presbyterian Church of Australia.
   (b) A centre for administration with provision for adequate staff to meet requirements in any State where the strength of the Presbyterian Church of Australia is deemed by the commission to warrant it.
3. At least one school for girls and one school for boys in each State where at the date of union there is more than one Presbyterian school for girls and one Presbyterian school for boys, and in any State where there is one only school for girls and/or one only school for boys, the commission shall determine whether ownership of any such school shall be vested in any continuing Presbyterian Church or in the Uniting Churches; or make other adequate provision if the strength of any continuing Presbyterian Church warrants it.

GOVERNMENT OF THE CHURCH

The Assembly

1. The Supreme Court of the Church is the General Assembly which shall have functions legislative, administrative and judicial supreme with regard to the doctrine, worship, discipline and government of the Church. In matters affecting the life and well-being of the Church its decisions are final and are not subject to review by any Civil Court. The time and

place of the next meeting shall be determined prior to the General Assembly being dissolved.

2. The membership of the General Assembly consists of commissioners elected by presbyteries for each meeting of the General Assembly. These commissioners being ministerial members of presbyteries and elders are elected in proportion to the numerical strength of each presbytery on the basis of one ministerial member and one elder for every five charges or portion thereof within its bounds served by an Ordained minister either inducted or appointed by or with the sanction of the Presbytery. The Moderator, the immediate past Moderator, Clerks of Assembly, Business Convener, the Procurator and Law Agent shall be members ex officio. Conveners of committees, boards and councils reporting to the Assembly who have not been commissioned shall have the right and privilege of membership during the presentation of the report of the respective committee and the deliberations on the proposed deliverance. The Assembly shall have the power to seek additional commissions from presbyteries of elders to give parity of representation in the Court. The Commission of Assembly shall consist of ex officio members of the General Assembly and one minister and one elder from each Presbytery for every fifteen charges or portion thereof within its bounds served by an Ordained minister either inducted or appointed by or with the sanction of the Presbytery. Presbyteries, when commissioning ministers and elders to the General Assembly, shall indicate those of the number so commissioned who shall be members of the Commission of Assembly. The Commission of Assembly shall meet when appointed by the General Assembly and when convened by the Moderator for exceptional and urgent business, at a time and place determined by him, upon a requisition being presented to him by at least 12 members representing at least three synods and sustained by the Moderator.

Synods

The General Assembly shall have power to create synods and to determine their bounds. At the time of this constitution becoming operative there shall be six synods, entitled the Synod of New South Wales; the Synod of Queensland; the Synod of South Australia; the Synod of Tasmania; the Synod of Victoria; and the Synod of Western Australia; the bounds of which shall be determined by the respective bounds of State unless otherwise determined by the General Assembly.

The membership of Synods shall consist of ex officio members to be determined by the synods and half the ministerial members of presbyteries within the bounds and an equal number of elders commissioned by the presbyteries except in the case of South Australia, Tasmania and Western Australia where all ministerial members of presbyteries and an equal number of elders shall be commissioned until such time as the General Assembly determine otherwise.

Synods shall have power to appoint additional elders to give parity of membership.

Synods shall meet at least annually at time and place appointed before adjournment. Special meetings may be convened by the Moderator after requisition signed by 9 members representing 3 presbyteries (excepting Tasmania) and sustained by him.

Synods shall, subject to this constitution, exercise executive, administrative, pastoral and disciplinary functions over the Church within their bounds using for the time being the Code Books as at present, and formerly recognized as the Code Books of the respective States, adapted for the purpose, and if none such State Code exists the Code Book known as that of the Presbyterian Church of Victoria, which Codes the General Assembly recognizes and authorizes for the use of synods, presbyteries and sessions until such time as a new Code is formulated and enacted as the Code of the Presbyterian Church of Australia.

The synod shall be the final court of appeal except in cases of doctrine and/or discipline that carry deposition or excommunication as possible judgments.

Presbyteries

Presbyteries shall be formed or dissolved or their boundaries determined or altered only by decision of the General Assembly. At the time when this constitution becomes operative the presbyteries and their bounds shall be those recognized by each State Assembly.

The membership of presbyteries shall consist of all ministers in pastoral charges or holding other charges under the authority of the General Assembly and other ministers and elders to whom seats have been granted by rule, regulation or resolution of the General Assembly, one representative

elder commissioned by the kirk session of each sanctioned charge, elders who are members of a session granted seats by rule or regulation of the General Assembly, and other elders of kirk session within the bounds invited and granted seats by the presbyteries to establish parity in the Courts.

Sessions

Sessions shall be formed with the approval of or by direction of Presbyteries. The method of election to sessions and their powers and duties shall continue in each congregation as under the former State Codes until such time as the General Assembly determine otherwise.

Committees

The General Assembly, synods and presbyteries in each case appoint from time to time such committees as they think fit, prescribing their membership, purpose and duties and giving other directions usually in the form of regulations.

2. Repeal Rules—Division F—Reception of Ministers—195-199 and enact the following new regulations to be numbered 195-199:

195. The Reception of Ministers Committee shall:

(a) be appointed under the provisions for Standing Committees and the members residing in the State of the Convener shall be the executive;
(b) receive from presbyteries (and in appropriate cases directly from the applicants) applications for reception into the Presbyterian Church of Australia from ministers or licentiates of other Presbyterian churches or ministers, preachers or pastors of other denominations;
(c) consider such applications and report the names of those who have been received under these regulations with relevant details;
(d) deal with applications, when authorized to do so by the following regulations, and request presbyteries having oversight to issue certificates of status to those whose applications have been approved by the committee;
(e) receive from presbyteries and report to the General Assembly on applications for admission to the Presbyterian Church of Australia from ministers and congregations conjointly or congregations alone of any other denomination.

Ministers and licentiates from specified Reformed Churches adopting the Presbyterian system of government

196 (a) A minister or licentate from any of the following churches:

The Presbyterian Church in Ireland.
The Presbyterian Church of Wales.
The Presbyterian Church of England.
The Church of Scotland.
The Free Church of Scotland.
The Reformed Presbyterian Church of Ireland.
The Presbyterian Church of New Zealand.
The United Presbyterian Church of the United States of America.
The Presbyterian Church in the United States.
The Presbyterian Church in Canada.
The United Church of Canada.
The Presbyterian Church of South Africa.
The Netherlands Reformed Church (Nederlandse Hervormde Kerk).
The Hungarian Reformed Church (Magyar Reformatus Egyhaz).

who:

(i) is directly commissioned by the appropriate committee of such Church;
(ii) is directly commissioned by a committee appointed by any State Assembly or presbytery thereof for the selection of ministers;
(iii) has accepted a call from a congregation regularly sustained by the Presbytery of the bounds;
(iv) has been appointed to some ministerial office in the Church by an Assembly or presbytery;

shall be received at once by the committee on receipt of evidence of such commission, call or appointment along with a certificate of status, and the presbytery within whose bounds he resides shall be notified accordingly.

(b) A minister or licentiate of the Presbyterian Church of Australia who has undertaken missionary service under the Board of Missions and who has been ordained and/or received into the Church which

he has served, on his permanent return to Australia from such service and on presenting a certificate of status from the Church in which he has been serving along with a certificate of good conduct from the Board of Missions, shall be received at once by the committee and the Presbytery within whose bounds he resides shall be notified accordingly and shall issue a certificate of a status.

Ministers and Licentiates from other Reformed Churches and other denominations

197. (a) Any Minister, licentiate, preacher, or pastor from Churches not specified in Rule 196 or from other churches desiring to be admitted as a minister or licentiate of the Presbyterian Church of Australia shall prepare a Petition to the General Assembly in the form approved by the committee which shall set forth the applicant's age, place of birth, course and manner of education, previous history (including details of previous employment of whatever kind) and all particulars bearing on his character and general eligibility.

(b) The petition shall be presented through a Presbytery of the Church, and shall be accompanied by documentary evidence in support of it to the satisfaction of the Presbytery.

(c) The Presbytery shall:

(i) examine the petition and accompanying documents and may hear the applicant in support of his petition;

(ii) satisfy itself that at the time of the presentation of the petition he has severed his connection with the Church (or denomination) with which he had been previously connected and has become a communicant member of the Presbyterian Church at least six months prior to the presentation of the petition, and satisfy itself that the applicant was under no censure or liability to censure at the time of severing his connection with his former Church on any moral or doctrinal grounds which would be incompatible with the Christian Faith as held by the Presbyterian Church of Australia.

(d) The Presbytery, if satisfied on the foregoing points and as to the general suitability of the petitioner, may recommend him to the Home Mission or other appropriate Committee of the State Assembly for temporary employment, but any temporary employment by the Church shall not be held to commit the General Assembly to receive the applicant as a minister or licentiate.

(e) The Presbytery shall transmit the petition and all relevant documents, with a recommendation favourable or otherwise to the committee at least three months before the meeting of the General Assembly.

(f) The committee, upon receipt of the documents from Presbytery shall investigate the case and shall confer with the applicant directly or through commissioners. It shall prepare a written report which shall include the recommendation of the presbytery and forward it to the Clerk of Assembly at least one month prior to the meeting of the General Assembly.

(g) The Clerk shall have the reports printed as a confidential paper and they shall be placed in the hands of members of the Assembly at least twenty-four hours before the Assembly shall deal with them in private session.

Proviso re Petitions from Presbyterian Ministers and Licentiates not specified under Rule 196

198. Notwithstanding the provisions of Rule 197 in the case of a petition from a Minister or Licentiate of a Presbyterian Church not specified in Rule 196, or the case of a minister of one of the Presbyterian Churches specified in Rule 196, not commissioned, called or under appointment, the provisions of Rule 197 shall be modified as follows:

If the interval between receipt of the Petition and the meeting of the General Assembly exceeds twelve months the committee may:

(a) receive the petitioner if all documents and the interview are to its satisfaction and the presbytery reports favourably, notify the presbytery in whose bounds he resides and requests it to issue a certificate of status; or

(b) require of the petitioner, if it is not entirely satisfied as to the suitability of the petitioner, a period of temporary service as a probationary period under the appointment of the Home Mission or other appropriate committee of the State and, upon completion of

this period, if the report of the presbytery is satisfactory, receive him, notify the presbytery having oversight and request it to issue a certificate of status.

Action on Petitions in the General Assembly and thereafter

199. (a) In the case of ministers or licentiates of Presbyterian Churches, if the Assembly grant the prayer of the petition, the applicant is received as a minister or licentiate of the Presbyterian Church of Australia and is eligible for a Call. The Clerk shall notify the Presbytery having jurisdiction and request it to issue a certificate of status.

(b) (i) In the case of ministers or licentiates from other denominations, if the Assembly grant the prayer of the petition, they shall determine whether it is necessary for the applicant to receive Ordination at the hands of a Presbytery, and the applicant shall spend at least one year in attendance at one of the Theological Halls of the Presbyterian Church of Australia and/or fulfil such requirements as shall be determined by a Faculty of a Theological Hall which he attends subject to the approval of the College Committee. Provided that the General Assembly in any particular case may deal with the petition in any such other way as they shall determine.

(ii) Upon completion of the requirements of the General Assembly and upon the committee receiving a satisfactory report from the College Committee and the Faculty or Senatus of the petitioner's work, it shall notify the Home Mission Committee of the State that the petitioner is eligible for appointment under the provisions for the appointment of exit students and request the Presbytery having jurisdiction to require the petitioner to sign the formula, and to issue a certificate of status, after which the petitioner shall be eligible for a Call.

3. Affirm the following principles and transmit them to State Assemblies with the request that they be incorporated in State Codes:

(a) that it is the responsibility of a Presbytery to:

(i) ascertain on all grounds whether an applicant is a suitable person to become a candidate for the ministry;

(ii) accept him as a candidate, after consultation with the State Theological Education Committee and with its concurrence;

(b) that it is the responsibility of the College Committee of the General Assembly of Australia, after receiving from the relevant State committee intimation of a person's acceptance as a candidate for the ministry, to:

(i) determine his academic status;

(ii) admit him to the course of training;

(iii) assign him an appropriate grading in that course;

(c) (i) that a candidate for the ministry continues under the oversight of a presbytery during his course of training and that his candidature can be terminated only by the decision of the presbytery having such oversight;

(ii) that it is the duty of the presbytery to conduct an annual review of each candidate under its oversight, and after calling for a report on his suitability on all grounds from the State Assembly Theological Education Committee, to sustain or terminate his candidature;

(iii) that the College Committee may terminate a candidate's course of training on grounds of his inability to satisfactorily fulfil the Church's requirements, and in such cases it is required to notify the presbytery having oversight that it may take appropriate action concerning his candidature;

(d) that no regulation of the College Committee which refers to the acceptance of candidates can overrule the rightful jurisdiction of presbyteries and State Assemblies in relation to the acceptance (as distinct from their admission to the course of training) of candidates or the termination of their candidature;

(e) that while State Assembly Theological Education Committees may act as agents of the College Committee of the General Assembly of Australia for purposes within the purview of that committee, in all other respects they remain as committees of the State Assembly appointing them and subject to the laws of the relevant State Church.

4. Amend Regulations of the A.I.M. Board (Division H. 202) by repealing Clauses 3 and 4 and enacting new Clauses 3 and 4 as follows:
   3. The Board shall consist of twenty-four members:
      (a) nominated by the Board for appointment by each Assembly:
         (i) A Convener from the State of N.S.W.
         (ii) A Vice-Convener from Victoria.
         (iii) Nine members from N.S.W. (not including the Convener) with the proviso that should the Convener be appointed from the ex officio members one extra member may be appointed.
         (iv) Three members from Victoria (not including the Vice-Convener) with the proviso that should the Vice-Convener be appointed from the ex officio members an extra member may be appointed.
         (v) One member from Queensland.
         (vi) Two members from each of the States of South Australia and Western Australia.
         (vii) One member from Tasmania.
      (b) Ex officio members: The Superintendent of the A.I.M., the Director of Home Missions Victoria, the Superintendent of Home Missions N.S.W., the Director of Home Ministry Queensland.
      (c) (i) The Board shall meet at least three times each year.
         (ii) Alternates may be appointed to keep State representation up to strength at any meeting of the Board.
         (iii) The N.S.W. members with the Superintendent shall constitute the Executive which shall be responsible to the Board for its actions. It shall normally meet monthly.
   4. Other nominations for membership on the Board may be made by members of the Assembly within the categories of 3(a) (i) to (vii). Such nominations shall be signed by the nominator and a seconder, after the consent of the nominee has been obtained, and be in the hands of the Clerk not later than 12 noon on the Thursday of the first week of the Assembly. Such nominations shall indicate clearly the category to which the additional nominations apply. If such nominations are forthcoming a ballot shall be held for the appointment of the members within the particular category affected.
5. Approve the following regulations, authorize that they be numbered 181A and inserted in Constitution Procedure and Practice following Regulation 181:
   (a) Each Standing Committee of the General Assembly, and such other Committees whose work requires meetings which involve State representatives in travelling expenses for which no other financial arrangements are made, and Committees responsible for the Assembly's involvement in work and interests beyond the Assembly's jurisdiction (i.e. World Council of Churches, World Presbyterian Alliance) shall submit to the Convener of the Finance Committee one month prior to the date dead-line for the material for the White Book an estimate, with detailed statement, of expenses or commitments per annum for the ensuing three years.
   (b) The Finance Committee shall consider these estimates and detailed statements and shall report with any recommendations to the General Assembly.
   (c) Any Committee not provided for, or of the opinion that its needs are not adequately met by the provisions of the Finance Committee may seek, by notice of motion, to amend the proposed Deliverance of the Finance Committee to make such provision.
6. (a) Amend Article (x) 157 by the addition of the words:
   "Ministers of the Presbyterian Church of Australia who have undertaken missionary service under the Board of Missions and have put themselves under the ecclesiastical jurisdiction of the Church within which they are working and licentiates of the Presbyterian Church of Australia who have undertaken missionary service under the Board of Missions and have placed themselves under the ecclesiastical jurisdiction of the Church within which they are to work and received ordination at their hands, shall be received immediately by such Committee as has power delegated to it, upon the presentation of a certificate of status from the Church in which they have been serving and a certificate of good conduct from the Board of Missions."
   (b) Amend Article (viii) 148 by deleting the words "with an annual working session of six months".
   (c) (i) Amend Article (iv) 128 by inserting after the words "Home

Missions" the following words: "and the publication of a National Church Journal".

(ii) Enact a new Article of Agreement to be numbered 166A (xixA) as follows:

"The General Assembly shall appoint at each ordinary meeting a Committee on a National Church Journal to manage the publication of a National Presbyterian Journal according to regulations to be enacted and amended from time to time by the General Assembly."

(d) (i) Repeal Article (ix) 156.

Enact a new Article (ix) 156 as follows:

"The General Assembly at each Ordinary Meeting shall appoint a Board of Christian Education for the management and administration of the work of Christian Education subject to such regulations as the General Assembly shall from time to time enact.

(ii) Enact new Regulations as follows:

1. The Board shall consist of 22 members, Ministers and Elders, 16 of whom shall be appointed on the nominations of the State Assemblies, four by New South Wales, six by Victoria, three by Queensland, one by Tasmania, one by South Australia, one by Western Australia, and six by the General Assembly itself.
2. The Board shall:
   (a) seek to further the work of Christian Education throughout the Commonwealth in conjunction with the State Christian Education Committees;
   (b) act as a co-ordinating agent for the State Christian Education Committees;
   (c) be a receiving centre for information from the States on new developments and items of interest in the work of Christian Education throughout the Commonwealth, and the State Committees shall forward copies of the minutes of their meetings to the Board;
   (d) exercise, on behalf of the General Assembly, authority over the Presbyterian Fellowship of Australia;
   (e) represent the General Assembly on ecumenical organizations relating to Christian Education.
3. The Board shall act as agent for the General Assembly in the partnership between itself and the Methodist General Conference of Australasia in the Joint Board of Christian Education of Australia and New Zealand.
4. State Committees on Christian Education shall be responsible for stimulating the work of Christian Education within their own States and shall report annually on their activities to the Board as well as to their own Assemblies.
5. Moneys received by State Assemblies for the support of their Christian Education Departments shall be held by their respective treasurers and no part of this money shall be allocated to the expenses of the Board without the consent of the State Committee.
6. The General Assembly shall appoint a Director of the Board of Christian Education upon terms and conditions laid down by the General Assembly. The Director shall be the executive officer of the Board and shall be responsible to the General Assembly through the Board for carrying out the functions and policy of the Board as laid down from time to time by the General Assembly.
7. The General Assembly shall appoint a Presbyterian Director of the Joint Board of Christian Education of Australia and New Zealand upon terms and conditions laid down by the General Assembly. The Director shall be the Executive Officer of the Board in partnership in the Joint Board of Christian Education of Australia and New Zealand and shall be responsible to the General Assembly through the Board.
8. The Board shall appoint an Executive and the place of meeting of the Executive shall be in Melbourne unless otherwise ordered by the General Assembly.
9. The Board shall report to each General Assembly.

7. "Ask the Code Committee to confer with the Committee on Reception of Ministers with a view to amending Regulation 196 (a) in such a way as to make clear that mutual recognition of ministers obtains between

the Presbyterian Church of Australia and certain Churches in Asia."

The motion was seconded and approved.

Private Petition

23. The House sat in private.

24. Petition 1 of Douglas Craig Gray re the issuing of a Certificate of Status was laid on the table and received.

The Petitioner was called to the bar of the House.

Mr. Gray stated the Petition.

Questions were called for.

Rev. Dr. Cumming Thom moved:

"That the Assembly—

"Dismiss the Petition."

The motion was seconded and disapproved.

Rev. H. Lundy moved:

"That the Assembly—

"Grant the prayer of the petition."

The motion was seconded and approved.

The Clerk moved:

"That the Assembly—

"Receive Mr. Gray as a minister of the Presbyterian Church of Australia and direct the Reception of Ministers Committee to issue a certificate of Status."

The motion was seconded and approved.

The Moderator intimated the decision to Mr. Gray.

Public, resumed National Journal

25. The House resumed in public.

26. The Report of the Committee on the National Journal was laid on the table and received.

Rev. R. A. MacArthur moved the deliverance.

The motion was seconded and approved.

"That the Assembly:

"1. Enact the following regulations for the "Australian Presbyterian Life" Committee:

(1) There shall be a Committee of the General Assembly of Australia entitled the "Australian Presbyterian Life" Committee.

(2) The Committee shall consist of a Convener and nine members appointed by the General Assembly. At least three States shall be represented on the Committee.

(3) The Committee shall be elected at each General Assembly of Australia on the nomination of the Committee. Should any other nominations be made by any member of the Assembly the Committee shall be elected by Ballot.

(4) The Committee shall:

(a) be responsible for the publishing and management of "Australian Presbyterian Life".

(b) nominate an Editor for appointment by the General Assembly.

(c) report to the General Assembly.

(5) The Editor shall:

(a) be appointed by the General Assembly for a period of six years and be eligible for re-appointment subject normally to the termination of the appointment by either party after six month's notice.

(b) confer with the Committee on questions relevant to the format and content of "Australian Presbyterian Life" but he shall be responsible finally to the General Assembly of Australia on these matters.

"2. Authorize the Committee to nominate an Editor to a later sederunt for appointment."

Minutes Finance

27. The Clerk laid on the table the minutes of the First Sederunt.

28. The Report of the Finance Committee was laid on the table and received.

Mr. S. C. Gillmore moved the deliverance.

The motion was seconded.

Debate adjourned Overture 6

29. The Debate was adjourned (Min. 104).

30. Overture 6 from the General Assembly of New South Wales re the relationship of the Church and its Institutions to Civil Courts was laid on the table and received.

Rev. M. D. Macleod and C. M. Dyster stated the Overture.

Questions were called for.

Rev. M. D. Macleod moved:

"That the Assembly—

"1. Sustain the Overture.

"2. Express to the N.S.W. Assembly its appreciation of the Overture being brought forward, inform it that in so far as the matters raised affect the General Assembly of Australia and its instrumentalities, they have had full consideration by the Code Committee; but that further consideration along the lines suggested in the overture may be necessary following the next General Assembly."

The motion was seconded and approved.

31. Overture 8 from the General Assembly of New South Wales re the ordination of Licentiates for Special Ministries was laid on the table and received. Overture 8

Rev. J. T. Bishop and C. M. Dyster stated the Overture.

Questions were called for.

Rev. J. T. Bishop moved:

"That the Assembly—

"1. Sustain the Overture.

"2. Refer the Overture to the Code Committee for consideration of the matters raised therein and to report with any recommendations to the next General Assembly."

The motion was seconded and approved.

32. Overture 11 from the General Assembly of the Presbyterian Church of Victoria re Revision of Vows, etc. was laid on the table and received. Overture 11

Rev. L. F. Gunn stated the Overture.

Questions were called for.

Rev. L. F. Gunn moved:

"That the Assembly—

"1. Sustain the Overture.

"2. Direct the Selection Committee to nominate an ad hoc committee of five to a later sederunt for appointment, to examine the Formula for ministers and licentiates and the vows required of licentiates and ordinands and should it deem revision and restatement desirable, after consultation with the Code Committee, to state the changes in the form of an Overture to the next General Assembly."

The motion was seconded and approved.

33. Rev. Colin Dyster moved: A.C.T. Trust Corporation

"That the Assembly—

"Approve the following action by the appropriate authorities of the Presbyterian Church of Australia in the State of New South Wales—

"(a) That an ordinance of the Australian Capital Territory be sought to constitute a trust corporation in the Territory to hold Presbyterian property therin.

"(b) That the ordinance should, so far as applicable, provide for the said property to be held upon the same trusts as provided for in the New South Wales Property Trust Act 1936-1956.

"(c) That present and future Presbyterian property be vested in the proposed trust corporation in the same manner as would be the case if the property were held within the State of New South Wales.

"(d) That amendments may be made to any such ordinance from time to time to bring it into line with any amendments that may be made to the aforesaid Act of the Parliament of New South Wales.

"(e) That the members of the proposed corporation should be the same persons as constitute from time to time the Presbyterian Church (New South Wales) Property Trust."

The motion was seconded and approved.

34. The House sat in private. Private

35. The Report of the Committee on the Reception of Ministers was laid on the table and received. Reception of Ministers

Dr. W. Cumming Thom moved the deliverance.

The motion was seconded and approved as follows:

"That the Assembly:

"1. (a) Grant the prayer of the petition of the Rev. E. C. Dean.

(b) Receive the Rev. E. C. Dean as a Minister of the Presbyterian Church of Australia.

"2. (a) Grant the prayer of the Petition of the Rev. R. H. Mogensen.

(b) Receive the Rev. R. H. Mogensen as a Minister of the Presbyterian Church of Australia under Rule 197(e) subject to:

(i) attendance at a Theological Hall for one year,

(ii) the completion of a reading course during a second year, at the same time fulfilling the Home Mission requirements, and

(iii) the final approval of the Faculty and the College Committee.

"3. (a) Grant the prayer of the petition of the Rev. S. H. H. Price.

(b) Receive the Rev. S. H. H. Price as a Minister of the Presbyterian Church of Australia under Rule 197 (e) subject to the receipt of a favourable report from the Faculty in Perth.

"4. (a) Grant the prayer of the Petition of the Rev. M. A. Thomson.

(b) Receive the Rev. M. A. Thomson as a Minister of the Presbyterian Church of Australia under Rule 197 (e) subject to receipt of a favourable report from the Faculty at Ormond College.

"5. (a) Grant the prayer of the Petition of the Rev. D. J. Lowry.

(b) Receive the Rev. D. J. Lowry as a minister of the Presbyterian Church of Australia under Rule 197 (e) subject to attendance at a Theological Hall while pursuing the course of study for two years to the satisfaction of the Faculty and the College Committee, at the same time fulfilling the Home Mission requirements."

"6. Dismiss the Petition of the Rev. Clark Seymour.

Public, resumed

36. The House resumed in public.

Notices of Motion 29-57

37. The Business Convener laid on the table Notices of Motion 29-57.

Adjournment

38. The House adjourned to meet on Friday, 15th September, 1967, at 9.30 a.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 Friday, 15th September, 1967, at 9.30 a.m.

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

40. The Clerk moved that the minutes of the First Sederunt be confirmed.

The motion was seconded and approved.

41. The Report of the College Committee was laid on the table and received. College

Rev. J. C. Alexander moved the Deliverance.

The motion was seconded and approved in the following form.

"That the Assembly:

"1. Amend the Regulations as follows:

In 2(c) omit all words, and insert "pass the matriculation examination or meet alternative requirements laid down by an Australian University for admission to the University.

In 3 omit in lines 2 and 3, within the brackets, the words "of" and "the first, the Preliminary Year".

In 5 omit all words after "training" in line 2.

In 6 omit in the first line the word "University" and insert the word "Preparatory", and in the fourth line omit the word "university".

In 7 omit all words and insert "(a) In cases where University subjects cannot be studied by attendance at a University, or by a University external studies course, Faculties may provide alternative courses, consisting of such disciplines as English, History, Philosophy, Psychology, Greek and Hebrew. Such courses, both in respect to tuition provided and examinations set, shall be of university standard. Faculties shall submit annually on or before 30th June, for the approval of the College Committee, detailed particulars of the courses to be offered, contents of subjects, and the names of teachers and examiners to be appointed for the following year. The College Committee shall satisfy itself that in all respects these courses are of University standard.

(b) These subjects shall be studied at a centre or centres determined by the Faculty. In the case of students not proceeding to a University degree at least one Biblical language shall be included in the first year of their studies, and they shall study Hebrew for at least one year of their Preparatory Course, but on the recommendation of the Faculty, and with the approval of the College Committee, they may discontinue it thereafter."

Delete clauses 8 and 9.

Renumber 10 as 8.

Renumber 11 as 9. In line 1 insert after "in" the words "introduction to and content of the", and in line 3 omit "except those in their first year" and insert "in the second, third and fourth year of the course".

Renumber 12 and 13 as 10 and 11.

In 11 insert in line 5 after "Training" the words "including Presbyterian Polity". The omission of all words in paragraph 4.

Renumber 14 to 17 as 12 to 15.

"2. Re-enact the Regulations for the Older Candidates with the following amendments:

In 1 omit in lines 2, 3 and 4 the words "in categories (a) and (b) and over 40 years of age, in categories (c) and (d) as defined in 2".

In 2 (a) omit in line 2 the words "for and in a secular occupation"

In (b) omit in line 2 the words "for and in a secular occupation".

Delete (c) and (d).

In 3 in line 1 omit "all" and insert "both" and omit all words after the word "Committee" in line 3.

In 4 (a) omit in line 2 the words "two or"; in line 5 omit "one thesis" and insert "two theses". In (b) omit in line 1 "and (c)" and insert after "one" the words "or two", and omit "year" and insert "years". In line 2 omit "Faculty" and insert "Preparatory", and omit "two" and insert "three". In line 3 insert after "Hebrew" the words "and with or without Greek". In line 4 omit "one thesis" and insert "two theses". Delete (d).

"3. Recommend to State Committees consideration of the Report re-

lating to ways in which instruction in the field of Pastoral Theology and Training may be given.

"4. Request State Assemblies to authorize through their regular channels an appeal for the raising of $5,000 to aid in the rehousing of the Theological Hall in Perth in the neighbourhood of the University and in proximity to the Theological Hall of the Methodist Church in Kingswood College.

"5. Determine that the Executive be located in Brisbane as from the conclusion of this session of the General Assembly."

"6. Authorize the College Committee in consultation with the Code Committee to consider the question of how petitions for licensing and ordination in exceptional circumstances should be presented to the General Assembly.

"7. Request the committee to investigate the feasibility of offering an External Studies Course to candidates for the ministry and other interested persons who are unable to reside in or attend a Theological Hall.

42. Overture 3 from the General Assembly of Queensland and Overture 7 from the General Assembly of New South Wales were laid on the table and received.

Overtures 3 and 7

Rev. R. B. McIntyre and the Rev. A. W. Grant stated the Overtures.

Questions were called for.

Rev. R. B. McIntyre moved—

"That the Assembly:

"Sustain the Overtures."

The motion was seconded and approved.

Rev. R. B. McIntyre moved—

"That the Assembly:

"1. Set up a special committee to review theological education.

"2. Declare that the terms of reference for the committee include the following:

"(a) Whether the traditional pattern of three years in a theological hall following upon three years of university level general education best prepares men for the ordained ministry in the church today.

"(b) At what stage (or stages) of the overall course should entrance standards be set?

"(c) The balance of subjects in both general and theological education, in particular the place of the biblical languages; the integration of 'theoretical' and 'practical' subjects, supervised field appointments, and other experience centred training.

"(d) The place of recognized institutes of higher learning, other than universities, in providing such preparatory training as is seen to be necessary.

"(e) The extension of theological training for lay men and lay women through approved institutes.

"(f) The question of residential requirements for students, the problems to be overcome if full-time study is to be made practicable, and the relationship of such full-time and residential students to the life of the student world in general.

"(g) The need to implement courses in specialized training during and following courses in the theological halls, and other forms of post-graduate training.

"(h) The need to view the issue of theological study in Australia in the light of questions of population and distances, and the relationship of this to ecumenically based theological education.

"3. Appoint the committee as follows:

"(a) Messrs. Peter Thwaites and Hugh Rogers; Rev. D. M. Macrae, Dr. D. R. Merritt, with the Rt. Rev. J. G. Bucknall as Convener.

"(b) Two corresponding members each from New South Wales, Queensland and Western Australia, appointed by the relevant State Theological Education Committees.

"4. Request the committee to report to the College Committee.

The motion was seconded.

Rev. J. C. Alexander moved the omission of all words after "Assembly" with a view to inserting the following words:

"Refer the matters raised in the overtures to the Executive of the College Committee with the recommendation that after adequate preparation they convene a conference of the full committee and advisers to mature recommendations to the next Assembly."

The amendment was seconded and disapproved.

It was decided to take the Deliverance clause by clause. Clauses 1 and 2 were approved.

Clause 3 was moved and seconded as follows—

"Appoint the committee as follows:

"(a) Messrs. Peter Thwaites and Hugh Rogers; Rev. J. B. Edwards, D. M. Macrae, Dr. D. R. Merritt, with the Rt. Rev. J. G. Bucknall as Convener.

"(b) Two corresponding members each from New South Wales, Queensland and Western Australia, appointed by the relevant State Theological Education Committees."

Rev. G. A. Wood moved the omission of all words with a view to inserting other words namely—

"Request the Selection Committee to nominate the committee to a later sederunt for appointment."

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

Rev. G. A. Wood moved the insertion of the words.

The motion was seconded and approved.

Clause 3 as amended was approved.

Clause 4 was approved.

The motion as amended was approved.

43. Overture 12 from the General Assembly of the Presbyterian Church of Victoria re the appointment of Lecturers in Theological Halls was laid on the table and received. Overture 12

Rev. G. Ross Williams and A. M. Dickie stated the Overture.

Questions were called for.

Rev. G. Ross Williams moved—

"That the Assembly:

"Sustain the Overture."

The motion was seconded and approved.

Rev. G. Ross Williams moved—

"That the Assembly:

"Enact new regulation to be numbered 191 as follows:

"With prior approval by the relevant State Assembly, in any particular case, of the need to appoint and the availability of finance to make the appointment possible, State Theological Education Committees may appoint lecturers to assist the Professors in the teaching of the disciplines for which they are responsible. Such lecturers shall be appointed for limited periods and may be re-appointed, the approval of the Professor concerned being required in each instance. The lecturer shall be deemed to be an assistant to the Professor who shall be responsible to the Church for the whole discipline of which he is Professor. The Senatus or Faculty, after consultation with the Committee, shall have power to terminate the appointment after due notice.

"If a lecturer be a member of a Church other than the Presbyterian Church, he shall be required to affirm his acceptance of the oversight of the Presbyterian Church, exercised through its responsible committees, during the period of his appointment."

The motion was seconded and approved.

44. The Report of the Committee on the Training of Women Workers was laid on the table and received. Training of Women Workers

Rev. J. C. Foyster moved the deliverance.

The motion was seconded and approved as follows—

"That the Assembly:

"1. Instruct the Committee on the Training of Women Workers to continue its investigation of the training, methods of appointment and welfare of deaconesses, and to report to the Assembly in 1970.

"2. Refer to the Committee on Doctrine (should it be appointed) the whole question of ministry and ordination.

"3. Instruct the Code Committee to prepare such changes of rule as will add "reception of deaconesses, in consultation with the State Committee concerned" to the functions of the Reception of Ministers Committee."

45. Communication 1 from the Presbyterian Women's Association was laid on the table and received. Communication

Mrs. Yule, the President of the Presbyterian Womens' Association, the retiring President, and the newly elected office-bearers were presented to the Moderator who welcomed them.

Mrs. Yule briefly addressed the House.

46. The Clerk laid on the table the Minutes of the Second Sederunt. Minutes

47. The Report of the Committee on Christian Unity was laid on the table and received. Christian Unity

The Rev. C. M. Dyster moved the deliverance.

The motion was seconded.

The Convener laid on the table the replies from State Assemblies and Presbyteries and a summary of them prepared for the committee.

It was decided to take the Deliverance clause by clause.

Clause 1 was moved and seconded:

The Rev. N. Monsen moved the omission of all words in Clause 1 after the word "Churches" with a view to inserting the following words:

"with a view to achieving a satisfactory basis for corporate union".

The amendment was seconded and disapproved.

Clause 1 was approved.

Clause 2 was approved.

Clause 3 was moved and seconded.

The Rev. R. W. Price moved the omission of all words in Clause 3 (b) and (c) with a view to inserting other words, as follows:

"(b) would welcome the suggested approach by the Anglican Church of Australia to participate in the present negotiations with a view to union;

"(c) empower the Christian Unity Committee in consultation with the Methodist and Congregational Churches to facilitate such participation.

The amendment was seconded and disapproved.

The Rev. E. S. Robson moved the omission in section 3 (b) of the words "at this stage".

The amendment was seconded and disapproved.

The Rev. J. H. Gowdie moved the addition of a new sub clause to be marked (d) to clause 3, as follows:

"(d) Express the opinion that a prior entering into free intercommunion on the part of the Anglican Church would facilitate negotiations for union with that Church and might well make acceptable arrangements for a 'Unification of Ministries' similar to those proposed in North India, Pakistan and Ceylon."

The amendment was seconded and disapproved.

Clause 3 was approved.

Clause 4 was moved and seconded.

Rev. W. A. Loftus moved the omission of all words in Clause 4 from "request" to "following" with a view to inserting other words as follows:

"Inform the Joint Commission that the Presbyterian Church of Australia desires the following modifications to the Proposed Basis of Union".

The amendment was seconded and disapproved.

Clause 4 was approved.

Clauses 5 and 6 were approved.

Clause 7 was moved and seconded.

Mr. G. U. Nathan moved the insertion after the words "Church Union" the words "who shall previously have undertaken to the Convener of the Selection Committee to use their best endeavours in meetings of the Joint Commission to secure the implementation of Clause 4 of this Deliverance".

The motion was seconded and disapproved.

Clause 7 was approved.

The Rev. E. S. Robson moved an additional clause as follows—

"Request the Joint Commission on Church Union to retain provision for the eldership or its equivalent in the Basis of Union."

The motion was seconded and disapproved.

The Rev. A. C. Barr moved an additional clause as follows—

"Request the Joint Commission to revise the Proposed Basis of Union to ensure that the right of call shall be the norm for Ministers and congregations."

The motion was seconded and disapproved.

The Rev. W. A. Loftus moved an additional clause as follows—

"Inform the Joint Commission that the Presbyterian Church of Australia desires to retain the principle of the Parity of Ministers in the Revised Basis of Union."

The motion was seconded and disapproved.

The Rev. Malcolm Macleod moved an additional clause as follows—

"Request the Joint Commission to revise the Proposed Basis of Union taking into account the following—

The section concerning Doctrinal Standards be revised by omitting the whole section and inserting the following words—

"(a) The Supreme Standard of the Uniting Church shall be the Word of God contained in the Scriptures of the Old and New Testaments.

"(b) The Uniting Church recognizes the Doctrinal Standards of the Congregational Union of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia to be founded on the Word of God and agreeable thereto, and accepts them as valid expositions of the Christian Faith.

"(c) At the First General Assembly of the Uniting Church a Commission shall be set up to prepare a Confession of Faith to be presented to the General Assembly no later than six years from that date."

Omit the paragraph (c) "Ordination Vows" in the section concerning the Ministry and substitute:

"For six years after the formation of the Uniting Church the Doctrinal Vows at Ordination may be those used in any one of the three Churches, at the request of the candidate for ordination, thereafter the vows be those prescribed by the Uniting Church."

The motion was seconded and approved and the clause added.

48. The Deliverance as a whole as amended was approved as follows—

"That the Assembly:

"1. Affirm its determination to continue negotiations with the Methodist and Congregational Churches until corporate union is achieved.

"2. Welcome the presence of observers from the Anglican Church of Australia at the meetings of the Joint Commission.

"3. (a) Express appreciation of the decision of the Anglican Synod and the letter from the Primate;

(b) express the opinion that it is not advisable at this stage for the Anglican Church of Australia to be invited to become a full participant of the Joint Commission on Church Union;

(c) empower the Christian Unity Committee, in conjunction with the relevant committees of the Methodist and Congregational Churches, to consult with the Anglican Ecumenical Affairs Committee.

"4. Request the Joint Commission, in accordance with comments and proposed amendments from State Assemblies and Presbyteries to revise the Proposed Basis of Union taking into account the following:

(a) "The Preface" to be re-entitled "The Decision to Unite" and

(i) shortened, particularly by deleting the second last paragraph and combining the third and fourth last paragraph into one condensed paragraph,

(ii) expressed consistently in the first person,

(iii) combined with the section headed "The Decision to Unite" itself shortened following the pattern suggested by the Presbytery of Wagga Wagga but with the retention of the words "and gift" after "will" where first appearing: namely "The Congregational Union of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia, seeking that unity which is Christ's will and gift for His Church, enter into union under the name of the Uniting Church of Australia. We declare our readiness to go forward together in sole loyalty to Christ, the living Head of the Church, open to constant reform by His Word and seeking a wider unity";

(b) the section "Concordat with the Church of South India" to be deleted and replaced by a section "Relation to the Church Universal" containing reference to:

(i) relation to the Church Catholic and continuity in doctrine, experience and witness with the Apostolic Church,

(ii) relation to ecumenical councils,

(iii) relation to the World Council of Churches and international confessional fellowships,

(iv) visible unity in mission with neighbouring churches;

(c) the section "Concerning Doctrinal Standards" to be revised:

(i) so that all reference to the Chalcedonian Decree is removed,

(ii) to read as a definite statement,

(iii) with the word "earthly" in first paragraph deleted,

(iv) to include a reference to the illumination of the Holy Spirit in connection with the Scriptures,

(v) by omitting the words from "as the Nicaeno" down to "Nicaea",

(vi) by altering the last sentence in paragraph two to read, "They provide a framework for instruction in the Faith";

(d) a statement clearly affirming the place of faith in the proper reception of the Sacraments to be added to the section "Concerning the Sacraments";

(e) a statement making clear that baptism is to be administred to both infants and adults to be added to subsection (i) Baptism,

(f) Sub-section (ii) The Lord's Supper, to be re-drafted:
  (i) in less pretentious language,
  (ii) so that in the enumeration of essential elements in the observance of the Sacrament there is no suggestion of a prescribed order of service and that epiclesis and preaching of the Word are included,
  (iii) by changing "Communion" to "the Sacraments" in the last sentence,

(g) The need for a clearly defined place for adherents;

(h) The section "Concerning Church Membership" to be revised
  (i) by deleting the first sentence and substituting therefor, "In accordance with traditional practice in the Holy Catholic Church membership in the Uniting Church shall be by baptism",
  (ii) so that the laying on of hands at confirmation either be made optional or be deleted,
  (iii) so that it shall be clear that confirmation is for those who have been baptized as infants;

(i) The sub-section 4(a), The Ministry of the Whole Church, to be re-drafted to indicate clear ways in which this Ministry may be expressed;

(j) The changing of "Presbyter" to "Minister" throughout;

(k) The section "Presbyters" to be re-drafted in a shorter form, ensuring the right of ministers to confirm, but retaining the last paragraph as it is;

(l) the deletion of all refence to Bishops;

(m) The last paragraph of 4(b) (iii), The Ordained Ministry to be revised to,
  (i) resolve the use of the term "order" with a consequent clarification of the statement "only one 'order' of the ministry",
  (ii) make clear that there is only one ministry, that of Jesus Christ, which He has committed to His Church,
  (iii) recognize that He, as Lord of the Church, is free, through His Church, to assign different functions to different ministers to help carry out His own ministry,
  (iv) state that the Church can have and structure ('order') these functions in ways it feels to be most appropriate to its mission and ministry,
  (v) show that the ways of structuring her ministry have varied in the life and history of the Church,
  (vi) make clear that in our own tradition personal oversight has, particularly at the congregation level, been combined with corporate oversight,
  (vii) recognize that it may prove desirable in the Uniting Church in the future to provide for acceptable expressions of personal oversight, always in conjunction with that exercised corporately, in levels above that of the congregation as well, as at present, within the congregation.

(n) The section on "Deacons" to be revised with a view to clarifying:
  (i) the relationship of the deacon to the ministry of the laity and the ministry of the Word and Sacraments and pastoral care, and especially the expression "limited but genuine participation . . . discipline",
  (ii) what ordination of deacons really means and whether ordination of deacons is desirable,
  (iii) the role of deaconesses, local preachers, elders and deacons of the negotiating Churches in the Uniting Church,
  (iv) paragraph three relating to deacons elected by councils beyond the congregational level;

(o) the section "Concerning the Councils of the Church" to be re-drafted:
  (i) to omit sub-section (a) Ecumenical Councils,
  (ii) to retain the opening paragraph but re-siting it as the closing paragraph,
  (iii) to ensure parity of ministerial and lay representation and the right to elect a chairman from among the members in all councils above congregational level,
  (iv) to use one name, preferably the un-bracketed one, for each council,

(v) to include under "The Council of the Congregation" a clause in line with The United Church of Canada, Polity, 2 Pastoral Charge, paragraph 4,

(vi) to express the form of government at the parish level to be the prescribed form subsequent to union making provision for:

* a body, consisting of ministers and deacons with responsibility for pastoral concern, discipline and pastoral oversight,
* a body with wider representation but including ministers and deacons (or representative deacons) responsible for stimulating the organizational life and mission of the congregation together with responsibility for finance and property;

(vii) to eliminate the Church Meeting while retaining encouragement of all congregations to meet frequently;

(p) the removal of 4 "The Constitution and Interim Constitution" as being inappropriate for a Basis of Union,

(q) The withdrawal of "A Confessing Act" from the Basis, and the attaching of it, in a simplified and shortened form, as an appendix.

"5. Request the Joint Constitution Commission to prepare a statement of the basic principles of constitutional structure and practice under which the Uniting Church would work for an initial period, such period to be determined by the Uniting Church itself.

"6. Appoint the Committee:

a. Convener, the Rev. C. M. Dyster.

b. Conveners of State Christian Unity Committees ex officio with the proviso that should any such member cease to hold the Convenership of a State Committee his place upon the Federal Committee shall be taken automatically by his successor.

c. Two members each from N.S.W. and Victoria and one from Queensland appointed by and from the membership of the Christian Unity Committees of the States concerned.

d. Messrs. J. P. Adam, P. N. Thwaites, D. R. Brierley and R. H. Gough.

"7. Instruct the Selection Committee to nominate to a later Sederunt for appointment:

a. Seven members of the Joint Commission on Church Union.

b. Seven members of the Joint Constitution Commission.

"8. Request the Joint Commission to revise the Proposed Basis of Union taking into account the following proposed amendment—

The section concerning Doctrinal Standards be revised by omitting the whole section and inserting the following words—

"(a) The Supreme Standard of the Uniting Church shall be the Word of God contained in the Scriptures of the Old and New Testaments.

"(b) The Uniting Church recognizes the Doctrinal Standards of the Congregational Union of Australia, the Methodist Church of Australasia and the Presbyterian Church of Australia to be founded on the Word of God and agreeable thereto, and accepts them as valid expositions of the Christian Faith.

"(c) At the First General Assembly of the Uniting Church a Commission shall be set up to prepare a Confession of Faith to be presented to the General Assembly no later than six years from that date.

Omit the paragraph (c)—Ordination Vows—in the section concerning the Ministry and substitute—

"For six years after the formation of the Uniting Church the Doctrinal Vows at Ordination may be those used in any one of the three Churches, at the request of the candidate for ordination, thereafter the vows be those prescribed by the Uniting Church."

49. Messrs. C. Homer Fraser, F. Maxwell Bradshaw, D. Brierly, the Rev. R. Swanton, R. W. Price, S. Russell Scott, Donald Campbell, dissented to clause 1 of the Deliverance on the grounds—

"That thereby the Assembly give the impression that they have bound themselves to something that is not competent."

and to clause 3(b) on the ground:

"That whilst the Presbyterian Church is still a separate Church it should face the issue of union with the Anglican Church as part of the present negotiations."

Overture 9

50. Overture 9 from the General Assembly of the Presbyterian Church of Victoria re a scheme of Federal Unity with other Churches was laid on the table and received.

The Rev. C. T. F. Goy and C. W. Auldist stated the Overture.

Questions were called for.

The overturists were removed from the Bar.

The Rev. M. J. L. Griffiths 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.

Adjournment

51. 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.

FOURTH SEDERUNT

At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Friday, 15th September, 1967, at 7.00 p.m.

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

53. The Business Convener presented the Report of the Business Committee which was received. Business

54. The Clerk intimated the corrections to the Minutes of the Second Sederunt and moved they be confirmed. Minutes

The motion was seconded and approved.

55. The Report of the Board of the Australian Inland Mission was laid on the table and received. A.I.M.

The Rev. Louis Blanchard moved the deliverance.

The motion was seconded.

The Assembly extended the privilege to Mr. David D. Neilson, of addressing the House.

The Superintendent, the Rev. J. F. McKay, addressed the House.

It was decided to take the Deliverance clause by clause.

Clauses 1-13 were approved.

Clauses 14-21 were approved.

Clauses 21-23 were approved.

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

"That the Assembly:

"1. Receive and adopt
   (a) the Statement of Revenue and Expenditure Accounts from 1st January 1963 to 31st December 1966 and
   (b) the Balance Sheet with complete schedules as at 31st December 1966.

"2. Express satisfaction at the results of the patrol ministries in the various areas but instruct the Board to investigate the priorities in connection with each of the patrols in South Australia and Queensland so that the vacant Kennedy Patrol may be considered in the light of such priorities.

"3. Confirm the action of the Board in its establishment of aerial ministries in the Gregory and Forrest Patrols and of training ministerial staff as private pilots as necessary.

"4. Approve the policy of appointing when practicable a patrol padre who has accredited qualifications in the field of sociology so that his services can be applied as priority requires in the different areas of A.I.M. ministry.

"5. Instruct the Board to continue consultations with other denominations who are also practically involved in Christian ministry in the North West of Western Australia and to ensure that the greatest possible measure of co-operation is achieved.

"6. Confirm the action taken by the Board in undertaking an itinerant 'family care service' particularly among aborigines on pastoral properties and in small towns in the West and East Kimberley areas, and commend this service as a typical extension of A.I.M. ministry to aboriginal people.

"7. Commend the experiments in pre-school education in new communities and authorize the Board to participate further in these activities in such areas as may be determined in consultation with governments and other authorities.

"8. Note with appreciation the dedicated skill of Nursing Sisters at all hospital outposts and urge Ministers and Sessions to encourage trained nurses within their congregations to consider this rewarding vocation.

"9. Authorize the Board to utilize the hospital building at Kununurra for other parish and community services when the new government hospital is completed, and confirm the plan for the A.I.M. to continue its nursing services within the Government Hospital under contractual arrangements with the W.A. Medical Department.

"10. Draw attention to the specialized activities at Warrawee, particularly among aboriginal children, and sanction the policy being followed, in co-operation with Welfare Departments, of registering homeless children with approved foster parents and of providing free facilities for deaf and dumb children until other suitable arrangements can be made.

"11. Approve the policy of capital extensions to the School Children's

Hostel at Coen so that all-round facilities for educational work in that centre may be realistically related to the growing needs.

"12. Authorize the Board to complete plans with the appropriate W.A. Government departments for the possible transfer of the School Children's Hostel in Hall's Creek to a pre-vocational technical training centre for aboriginals.

"13. Confirm the policy of appointing Deaconesses and other trained women workers to specialist tasks within new communities, and convey to Deaconess Wilma Clarke the appreciation of the whole Church for her unique contribution in Exmouth.

"14. Approve the continuation of the successful partnership of the Australian Inland Mission within the United Church in North Australia and the Territories, and request the Board to give its support to the development of greater local responsibility within the Northern Territory.

"15. Authorize the Board to appoint eight of its regularly elected members to serve on the Board of the United Church in North Australia and approve that such members act also as Councillors of St. Philip's College, Alice Springs.

"16. Confirm the action taken by representatives of the A.I.M. Board serving on the United Church Board in North Australia and the Territories in agreeing to the proposal to create the United Church in Port Moresby a corporate body under an appropriate ordinance within the Territory of Papua-New Guinea so that the United Church in Port Moresby can proceed in due form to integrate itself within the United Church of Melanesia.

"17. Authorize the Board to enter into a further co-operative arrangement with the appropriate committees of the Methodist and Congregational Churches for the possible building of a Staff Wing, Hospital Annexe and Craft Room at St. Philip's College, Alice Springs, and if necessary to negotiate with the Trustees of the General Assembly and the Law Agent in implementing a long term loan from the Commonwealth Government for such purposes.

"18. Note the growing financial commitments being undertaken by the Board and the dangers connected with the increasing level of annual deficits, and direct the Board to exercise continuing diligence in the control of reserve funds to guarantee the on-going work of the Mission.

"19. Note the emphasis of State Home Mission Departments relating to the needs in new extension areas and assure these departments and their Directors of the gratitude of the whole Church for their sense of concern for the total Australian field, for their co-operation with the A.I.M., and for their practical help to Home Mission development in Western Australia.

"20. Appoint Messrs. Carruthers, Farram and Company as auditors of the A.I.M. as from 1st January 1968 to 31st December 1971.

"21. Extend the appointment of the Reverend James Frederick McKay as Superintendent of the A.I.M. until the date of next Assembly on present terms and conditions.

"22. Appoint the Reverend Ronald Bevan Sparks, B.A., as Colleague and Successor to the A.I.M. Superintendent as from 1st January 1968 on the following terms and conditions:

"(a) Salary $3,800 with right of review by the Board:

"(b) Manse, telephone, beneficiary and long service dues, travelling expenses, one month's holiday per annum.

"23. Appoint the Board as follows:

Convener: Rev. L. Blanchard.

Vice-Convener: Rev. J. G. Bucknall (H.M. Director, Vic.).

Victorian Members: Rev. C. T. F. Goy, M. J. L. Griffiths, H. M. Rolland, P. J. Thomas.

N.S.W. Members: Rev. H. J. Hillman, Dr. W. Scott McPheat, J. A. Richardson, R. B. Sparks; Messrs. D. D. Neilson, C. W. Wannan, D. G. Wyles; Drs. J. McF. Rossell, B. Scott.

Q'land Member: Rev. R. M. Park.

S. Aust. Members: Rev. I. B. Tanner, Senator G. S. Davidson.

W. Aust. Members: Rev. H. D. McAndrew, Mr. F. H. Dorney.

Tasmanian Member: Rev. W. Drooger.

The ex officio members.

57. The Moderator intimated to Rev. R. B. Sparks his appointment as Colleague and Successor to the A.I.M. Superintendent and conveyed to him the congratulations and good wishes of the Assembly.

Rev. R. B. Sparks briefly responded.

58. The Report of the Committee on the Service of the Laity in the Church and the Community was laid on the table and received. Service of the Laity

The Rev. A. F. Smart moved the deliverance.

The motion was seconded and approved as follows—

"That the Assembly:

"1. Refer to State Assemblies and Presbyteries for consideration and Comment, the Reports of the Committee on the Service of the Laity in the Church and the Community and the Church of Scotland Panel on Doctrine anent the Doctrine of the Eldership, such replies to be forwarded to the Convener by 31st December, 1969.

"2. Instruct the Committee to continue its studies on the function of the Eldership and to report thereupon to the next Assembly.

"3. Instruct the Committee to continue investigation of the question of women in the ministry.

"4. Instruct the Committee to examine the nature of the office of the deaconess in the Church in consultation with the Committee on the Training of Women Workers.

"5. Authorize the Committee to co-opt such specialists in the fields of its concern as it considers necessary and to set up groups to study particular problems and to present the findings of these groups, with any appropriate recommendations to the next Assembly.

"6. Appoint the committee as follows: The Rev. A. Smart (Convener), M. O. Fox, Professor Crawford Miller, J. D. Moody, W. S. McPheat, R. M. Robinson, J. Thomson, Dr. W. G. Kirchner, Dr. A. R. M. Langley; Messrs. R. F. Smart, A. G. Spalding, J. E. Sticpewich; Misses M. Chia, J. Humphreys, F. Whitlam; Mesdames C. R. Ford, J. F. McKay, J. R. Thorburn."

59. Notices of motion 64-84 were laid on the table. Notices of Motion 64-68

60. The House adjourned to meet on Monday, the 18th September, 1967, at 9.30 a.m. which having been duly intimated the sederunt was closed with the Benediction. Adjournment

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

FIFTH SEDERUNT

At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Monday, 18th September, 1967, at 9.30 a.m.

Constitution

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

Church and Nation

62. The Report and Supplementary of the Church and Nation Committee were laid on the table and received.

The Rev. R. A. MacArthur moved the deliverance.

The motion was seconded and approved.

It was decided to take the Deliverance Clause by Clause.

Clause 1 was moved and seconded as follows—

"That the Assembly:

"1. Request Presbyteries to consider that section of the report dealing with how best to provide effective Christian education for Australian children and forward their comments to the Secretary of the Church and Nation Committee by 31st December, 1968.

The motion was seconded and disapproved.

Clause 2 was moved and seconded as follows—

"2. Approach the Australian Council of Churches suggesting that a commission be set up to study and report on opportunities and problems of Religious Instruction within State systems.

Rev. J. C. Alexander moved the omission of all words with a view to inserting the following:

"Urge the Australian Council of Churches to publish as early as possible the findings of its research on Christian Education in State Schools and to make further enquiry and take further action on a national and inter-denominational basis on the opportunities and problems of Christian Education in State Schools."

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

Rev. J. C. Alexander moved the insertion of the words.

The motion was seconded and approved.

Clause 3 was fallen from.

Clause 4 was moved and seconded as follows:

"4. Authorize the Church and Nation Committee to continue study and research on how best to provide effective Christian education for Australian children."

The Rev. J. C. Alexander moved the omission of all words in clause 4 with a view to inserting the following words:

"Instruct the Church and Nation Committee after consultation with the Code Committee to make enquiries re the desirability and feasibility of establishing a G.A.A. Committee on Educational Policy and if it is thought desirable to have such a committee to suggest its terms of reference."

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

Rev. J. C. Alexander moved the insertion of the words.

The motion was seconded and approved.

Debate adjourned

63. The debate was adjourned ( ).

Private

64. The House resolved to sit in Private.

Petition 1

65. Petition 1 from Mr. Sydney Percival Chapman was laid on the table and received.

Questions were called for.

Rev. J. C. Alexander moved:

"That the Assembly—

"Dismiss the Petition."

The motion was seconded and approved.

Petition 2

66. Petition 2 from Mr. Alexander Thornton McEvoy was laid on the table and received.

Rev. J. C. Alexander moved:

"That the Assembly—

"Dismiss the Petion."

The motion was seconded.

Debate adjourned

67. The debate was adjourned (Min. 90).

Public, resumed

68. The House resumed in public.

Selection

69. The Report of the Selection Committee was laid on the table and received.

The Rev. W. B. Hastie moved the Deliverance.

"That the Assembly—

"Proceed to ballot for the appointment of Assembly members for the Board of Christian Education, Board of Missions, and the Reception of

Ministers Committee according to the Order of the Day for 12.30 p.m., Monday, September 18th."

The motion was seconded and approved.

70. The Ballot was taken to appoint the Assembly members for the Board of Christian Education, Board of Missions, Reception of Ministers. **Ballot**

71. The Rev. J. M. Stuckey moved— **Associations**

"That the Assembly:

"Associate the Rev. I. F. Kerr from the Church of South India and the Rev. F. L. Van Emmerick from Indonesia."

The motion was seconded and approved.

72. The Report of the Board of Mission was laid on the table and received. **Board of Missions**

The General Secretary, the Rev. J. M. Stuckey, addressed the House.

The Rev. J. Beatty moved the deliverance.

The motion was seconded.

It was decided to take the Deliverance clause by clause.

Clauses 1-3 were approved.

Clause 4 was moved and seconded.

Dr. T. J. K. Jamieson moved the insertion after the word "Confirm", the words, "with regret".

The amendment was seconded and approved and the words added.

Clause 5 was approved.

Clauses 6-17 were approved.

Clause 18 was moved and seconded as follows:

"In accordance with Missionary regulation 31 approve missionaries basic salaries as under:

	Missionaries on Standard Scale	Technical Assistant Missionaries	
		High Responsibility	Limited Responsibility
Married Men	2564	2460	2408
Single Men	1826	1754	1706
Single Women	1536	—	—

subject to "total wage" adjustments declared by the Commonwealth Arbitration Commission after September 1967, and authorize the Board of Missions to increase the salary rates of technical assistant missionaries to those of missionaries on standard scale as soon as financially practicable.

Mr. F. B. Heriot moved the omission of all words down to and including "1967, and" with a view to inserting the following:

(a) Affirm that the basic salaries for missionaries (married men) should be not less than the basic stipend of the Presbyterian Church of Victoria as determined from time to time;

(b) Direct the Finance Committee to convene a conference of representatives of committees responsible for State Budgets to consider the ways and means by which this objective may be implemented;

(c) Request the Board to take immediate steps to raise the missionaries' basic salary (married men) by $100 p.a. and other categories in proportion, pending the implementation of the provisions in clause (a) above."

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

Mr. Heriot moved the insertion of the words.

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

Clauses 19-20 were approved.

73. During the debate Mr. Aisake Raratabu of Fiji was welcomed and conveyed a greeting to the Assembly. **Welcome**

74. The Deliverance as a whole as amended was approved as follows—

"That the Assembly:

"1. Adopt the financial statements.

"2. Request the Moderator to convey the thanks of this Assembly to the missionaries of the Church for the work they are doing on behalf of the whole church and the assurance of our prayers for the success of the Mission in which we are engaged.

"3. Agree to continue to provide at least one ex-patriate teacher to each Presbyterian Senior Primary School in the areas of the New Hebrides for which we have accepted responsibility until they can be replaced by a suitably qualified New Hebridean teacher.

"4. Confirm with regret:

(a) the action of the Board in handing over the Presbyterian Medical Dresser Service to the British Administration of the New Hebrides, and

(b) the agreement reached on the management of Lenakel Hospital.

"5. Convey to the Fijian Methodist Church and the Department of Education Fiji the thanks of this Assembly for the assistance given by the Fijian Missionaries to the Church of the New Hebrides.

"6. Declare that the Presbyterian Church of Australia claims no beneficial interest in the undermentioned lots in the islands of the New Hebrides which have been the subject of proceedings in the Joint Court, or in any other lands included in the deed of conveyance dated 29th October, 1956, between the Presbyterian Church of Victoria Trusts Corporation and the Presbyterian Church (New South Wales) Property Trust, and accordingly has no objection to Deeds of Grant issuing in respect of the said lots or other lands included in the deed of conveyance dated 29th October, 1956, between the Presbyterian Church of Victoria Trusts Corporation and the Presbyterian Church (New South Wales) Property Trust in the name of the Presbyterian Church of the New Hebrides Trust Association: Northern Islands Application Nos. 100 and 102 (Ambrym), 104 (Paama), 106, 108, 109, 110, 123, 125, 137, 139, 152, 159, 175, 330, 334 (Malekula), 176 (Uripiv), 193 (Wala), 195 (Rano), 200 (Atchin), 203 (Norsup Island).

"7. Authorize the Board to assist the Presbyterian Church of New Hebrides in building up its capital resources, and after request, made by that church to promote one major appeal throughout the Church of Australia, subject to the approval of the appropriate State authorities.

"8. Authorize the General Secretary to convey to the Synod of the C.S.I. and in particular to the Bishop and Executive of the Diocese of Madras the continued desire of this church to support and strengthen the Church of South India in every way available to us.

"9. Convey to the National Council of Churches of Indonesia the Papua Ekalesia, the Korean Presbyterian Church and the Presbyterian Church of the New Hebrides, the fraternal greetings of this church and the assurance of our continued interest and desire to co-operate in all ways possible.

"10. Confirm the action of the Board of Missions in handing over to the Queensland Government, administrative control of Weipa Aboriginal community.

"11. Direct the College Committee to give consideration for special needs of Aboriginal Christian leaders who have a call to the ordained ministry of the church.

"12. Determine that the salaries of permanent officers of the Secretariat be equal to the salary of the Secretary of the N.S.W. State Aborigines and Overseas Missions Committee as varied from time to time by the New South Wales Assembly, allowances to continue as determined from time to time by this Assembly.

"13. Reappoint the Treasurer, Mr. S. G. Edenborough, A.A.S.A. A.C.I.S., for a further period of six years from 1st January 1969 on the basis of salary as determined by clause 13 and with allowances as follows:

House allowance $900.
Telephone ground rent plus official calls.
Annual leave of one calendar month.
Contribution according to Board Provident Fund Rules.

"14. Declare that the Board of Missions is empowered to act on behalf of this Assembly in negotiations with the Immigration Department related to the call and residence in this country of Ministers of the Chinese Congregations.

"15. Refer, the question of how appeals from Ecumenical sources are to be conveyed to our church, to the Board of Missions in consultation with the Committee on Ecumenical Affairs with instruction to report with recommendations to the next meeting of the General Assembly.

"16. Request Presbyteries and State Assemblies to assist the Board of Missions in securing subscribers for "Encounter", and in the best use of all publicity produced.

"17. (a) Affirm that the basic salaries for missionaries (married men) should be not less than the basic stipend of the Presbyterian Church of Victoria as determined from time to time;

(b) Direct the Finance Committee to convene a conference of representatives of committees responsible for State Budgets

to consider the ways and means by which this objective may be implemented;

(c) Request the Board to take immediate steps to raise the missionaries' basic salary (married men) by $100 p.a. and other categories in proportion, pending the implementation of the provisions in clause (a) above;

(d) Authorize the Board of Missions to increase the salary rates of Technical Assistant Missionaries to those of missionaries on a standard scale as soon as financially possible;

"18. (a) Amend the rules of the Provident Fund as follows:

Clause 1—add after the words "or continued service" the following:

Notwithstanding anything hereinbefore contained the Board may in their absolute discretion admit members of the 'Fund' who are members of the Church's Beneficiary Funds or Superannuation Funds and any persons so admitted shall be at liberty to participate in any voluntary contribution savings scheme prescribed by these rules.

Clause 3—add after the words "scale of deductions" the following:

Provided however that the Board may in their absolute discretion but subject to the approval of the General Assembly of the Presbyterian Church in Australia vary or modify the amount of any contribution determined to be paid by members under this Clause and any such variation or modification shall take into account the Australian Consumer Price Index Statistics where applicable.

Clause 4—add after the words "broken period." the following: "Provided however that the Board may in their absolute discretion but subject to the approval of the General Assembly of the Presbyterian Church in Australia vary or modify the amount of any contribution determined to be paid by the Board under this Clause and any such variation or modification shall take into account the Australian Consumer Price Index Statistics where applicable.

(b) Approve of increases in contributions to the Board's Provident Fund as from 1st January 1967 as follows:

(i) members' contributions—Sixty dollars per annum for adults and Thirty dollars per annum for juniors,

(ii) Board's contributions—Eighty dollars per annum for adults and Forty dollars per annum for juniors,

and amend the Provident Fund Rules accordingly."

"19. Reappoint Mr. H. J. Wyles, F.C.A., auditor of the Board of Missions Accounts for the term of three years from 1st January 1968.

"20. Believing that it is not God's will for this Church to reduce its present commitment to Mission amongst the Aborigines and overseas and in full cognisance that to maintain this mission responsibility, annual State Quota grants of approximately $60,000 greater than the 1966 contributions are required.

(a) Call on State Assemblies to do all in their power to ensure that adequate funds are made available to maintain the Board's work.

(b) Request the Moderator-General to press this urgent need on the Churches and Assemblies he visits.

(c) Instruct the Board of Missions to seek to fill all present declared vacancies.

(d) Authorize the Board to arrange conference with representatives of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church of the U.S.A. with a view to the sharing of workers and resources in Ecumenical Mission in the Mission fields of both Churches.

"21. Authorize the Board of Missions to make provision for Long Service Leave for Missionaries of the Board.

"22. Request the Board of Missions, when seeking approval for alterations of terms of settlement of missionaries to submit their recommendations to the Assembly after consultation with the Maintenance of the Ministry Committee.

"23. Draw the attention of State Assemblies to the desirability of some measure of parity between the numbers of ministers and elders nominated by the several State Assemblies to the Board of Missions

under Article (vii)a, of the Articles of Agreement (C. & P. & P., Article 138).

"24. Request the Board to—

(a) Thank the councils of those Presbyterian schools and colleges who have in recent years afforded scholarships and facilities both to children of missionaries and the indigenous peoples with whom they work.

(b) Seek from each Presbyterian school or college in Australia, one or more free places or scholarships for missionaries' children requiring secondary education, as the occasion requires.

Mission to Aborigines

75. The Report on the Mission to Aborigines (special) was laid on the table and received.

Rev. J. Beatty moved the deliverance.

The motion was seconded and approved as follows:

"That the Assembly:

"1. Give General approval to the policy contained in three documents prepared by the Division of Mission of the Australian Council of Churches namely: General Policy on Aborigines; the Meaning of Assimilation; Four Major issues in Assimilation; and recognized that ultimately municipal functions will be taken over by local or State Governments.

"2. Agree that responsibility for Aboriginal Mission Communities of the Church remain with the Board of Missions.

"3. Instruct the Board of Missions to engage in all possible joint action with other Mission Boards.

"4. Direct the Australian Inland Mission and the Board of Missions to confer about areas of common concern where work overlaps or where there are gaps in the work.

"5. Instruct the Board of Missions to press vigorously for secure land tenure for Aborigines on reserves.

"6. Instruct the Board of Missions to continue to develop sheep and/or cattle industries at Aurukun, Mornington Island, Ernabella and Mowanjum reserves, as charitable trusts for Aborigines, involving them in the responsibility of administration and other work as fully as possible.

"7. Request the Board to press, through the Division of Mission of the Australian Council of Churches, for the Federal Government to set up a National Trust Fund for Aborigines.

"8. Authorize the Board of Missions, where satisfactory educational facilities can be provided and good standards maintained and improved, to continue to be responsible for education on missions, but where this is not possible to negotiate with Government Education Departments for assistance.

"9. Request the Board to seek the assistance of State Governments to provide facilities for increasing teaching technical skills to Aboriginal children.

"10. Instruct the Board of Missions in addition to long term appointments to encourage short term appointments of selected specialists for work with Aborigines.

"11. Request Presbyteries and congregations which have Aboriginal Australians living within their boundaries, to engage in Mission to those Aborigines, and assess the need for special assistance and report through State Aboriginal and Overseas Missions Committees to the Board of Missions for appropriate action.

"12. Recognize, in both congregations of the Church and the Australian community at large, the existence of prejudice which leads to discrimination against Aborigines and declare that this prejudice is unchristian, and urge congregations to be concerned and involved in action to eliminate such prejudice.

"13. Request State Assemblies to arrange, preferably through lectures at Theological Colleges and by inservice training for ministers, a programme of education in the understanding of Aborigines, particularly fringe dwellers, and the most suitable ministry of the Church to them.

"14. Thank and discharge the committee."

Overture 5

76. Overture 5 from the General Assembly of New South Wales re appeal for funds for New Hebrides Aerial Medical Scheme was laid on the table and received.

Rev. J. M. Stuckey and W. H. Ives stated the Overture.

Questions were called for.

Rev. J. M. Stuckey moved—

"That the Assembly:

"1. Sustain the Overture.

"2. Authorize the Board of Missions to approach State Assemblies with a view to the raising of funds throughout the whole Church in Australia to inaugurate a New Hebrides 'Mantle of Safety'."

The motion was seconded and approved.

77. The Report of the Committee on Ecumenical Affairs was laid on the table and received. Ecumenical Affairs

Rt. Rev. N. Faichney moved the deliverance.

The motion was seconded and approved as follows:

"That the Assembly:

"1. Recommend to Presbyteries and Kirk Sessions the study of the four (4) preparatory volumes and the report of the Conference on Church and Society.

"2. Recommend to Presbyteries and Kirk Sessions the study of the pre-Assembly book "All Things New", produced by the World Council of Churches, and commend both the East Asian Christian Conference at Bangkok in February 1968 and the World Assembly of the Churches at Uppsala in July 1968 to the prayers and the interest of the Church.

"3. Recommend to Presbyteries and Kirk Sessions that all encouragement should be given to proposed ecumenical planning and action, consequent upon the Church and Life Movement at local levels, both in the life of the church and the community.

"4. Direct the Committee to discuss with the appropriate Committees and/or Boards of the Assembly, the recommendations of the Consultation on National Christian Strategy for any action thought desirable.

"5. Appoint the following as representatives to the Australian Council of Churches the Moderator-General, Rev. Principal R. A. Anderson, Principal R. A. Busch, A. W. Grant, J. M. Stuckey, A. M. McMaster, G. A. Wood, Mrs. J. D. McCaughey, Mr. R. Wilson, and appoint these representatives, together with the following alternates to the Australian Council. Rev. Dr. W. Cumming Thom, D. Hodges, W. A. Alston, J. F. Peter, M. Fox, Professor I. Gillman, Dr. J. D. McCaughey, Mrs. A. Yule, Deaconess C. Ritchie, Mrs. M. Box, Mr. A. I. McCutcheon, Mr. Neil Stuart, members of the Ecumenical Committee, the Rt. Rev. N. Faichney to be convener, and the Victorian members to be the Executive.

"6. Commend to Kirk Sessions and Congregations the continued support of Inter-Church Aid and the work of the World Refugee Service to the prayers and interest of the Church.

"7. Commend the various reports of Australian Frontier Consultations to the study of Presbyteries and Kirk Sessions and the continuing work of Australian Frontier to the financial support of congregations and people of the church."

"8. Send greetings to the Evangelical Church in Germany on the occasion of the 450th anniversary of the Lutheran Reformation. It thanks God for the witness of Martin Luther to God's justification of sinners in Jesus Christ, available to them by grace through faith; it notes the widespread and renewed appreciation in our day of the continued significance of Luther's teaching for the whole life of the Church; and acknowledges with gratitude the work of German scholars and Churchmen to this end.

"9. (a) Commend to State Assemblies and through them to Presbyteries the study of the Church's relation to the Jews.

(b) Affirm their opposition to anti-semitism wherever it may exist."

78. Notices of motion 84-89 were laid on the table. Notices of Motion 85-89

79. The Clerk laid on the table the minutes of the Third and Fourth Sederunts. Minutes

80. The House adjourned to meet on Tuesday, 19th September, 1967, at 9.30 a.m. which having been duly intimated the sederunt was closed with the Benediction. Adjournment

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

SIXTH SEDERUNT

At Melbourne and within the Assembly Hall, Collins Street, Melbourne, on Tuesday, 19th September, 1967, at 9.30 a.m.

Constitution

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

Business

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

Minutes

83. 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.

Presbytery of Canberra

84. The Report of the Presbytery of Canberra was laid on the table and received.

Rev. A. J. Watt moved the deliverance.

The motion was seconded and approved as follows:

"That the Assembly—

"1. Commend the Joint Commission for Church Development in the Australian Capital Territory and encourage the co-operative work envisaged.

"2. Commend to the Church at large the Burgmann College Appeal subject to the provisions of State Assemblies covering special appeals."

Defence Forces Chaplaincy

85. The Report of the Defence Forces Chaplaincy Committee was laid on the table and received.

The Rev. R. C. Russell moved the deliverance.

The motion was seconded and approved as follows:

"That the Assembly:

"1. Express gratification at the good work done on ships, and at ports camps and bases, and the fine spiritual influence exerted by all our Chaplains in the Navy, Army and Air Force.

"2. Note with satisfaction the action of the Commonwealth Treasury in reconsidering the question of Chaplains' pay, and taking the appropriate action whereby pay increases were granted retrospectively to all Chaplains of the Defence Forces.

"3. Confirm the action of the Federal Executive in reaffirming the principle that it is the responsibility of the Commonwealth Government to provide Chapels and adequate facilities for religious observances at all Defence Force Establishments, and instruct the Federal Executive to take whatever action is necessary to have this matter satisfactorily resolved.

"4. Appoint the State Chaplaincy Committees as the Defence Forces' Chaplaincy Committee, with the Victorian Defence Forces' Chaplaincy Committee as the Federal Executive, and with Rev. R. C. Russell as Convener."

Association

86. Rev. R. C. Russell moved:

"That the Assembly—

"Associate Chaplain A. J. W. McAllister."

The motion was seconded and approved.

Selection

87. The Report of the Selection Committee was laid on the table and received.

The Rev. W. B. Hastie moved the Deliverance.

The motion was seconded.

It was decided to take the Deliverance clause by clause.

Clause 1 was approved.

Clause 2 was approved.

Clause 3 was approved.

Clause 4 was moved and seconded as follows:

"Appoint the Joint Commission on Church Union as follows:

Rev. J. C. Alexander, Mr. H. E. H. Atkinson, Rev. Prof. I. Gillman, Rev. D. M. Hodges, Dr. J. D. McCaughey, Rev. J. M. Owen, Rev. A. F. Smart.

with alternates—Rev. N. Monsen, Mr. D. D. Davey, Mr. R. P. Gresham.

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

"Refer clause 4 back to the committee with the instruction that it provides for at least two laymen."

The motion was seconded and approved and the words omitted.

Mr. Nathan moved the insertion of the words.

The motion was seconded and approved and the words inserted.

Clause 5 was approved.

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

"That the Assembly—

"1. Appoint the representatives to the Committee as follows:

Code Committee

N.S.W.: Rev. H. V. Barratt, Rev. H. G. Durbin, Rev. C. M. Dyster, Mr. K. C. Auld.

Victoria: Rev. L. F. Gunn, Rev. G. Ross Williams, Messrs. J. P. Adam and F. M. Bradshaw.

Queensland: Rev. R. H. C. Crowe, Rev. R. T. Joughin.

South Australia: Rev. A. Trafford Walker

Tasmania: Rev. J. Baillie.

West Australia: Rev. J. M. Owen.

Assembly Representatives: Mr. R. S. Belcher, Rev. E. W. S. Bishop, Mr. R. S. Byrnes, Rev. M. O. Fox, Rev. J. H. Gowdie, Rev. W. H. Littler, Mr. R. D. Wilson.

Convener: Rev. G. Ross Williams.

College Committee

N.S.W.: Rev. Dr. J. R. Barrie, Rev. C. M. Dyster, Rev. N. Monsen, Rev. Dr. W. Cumming Thom.

Victoria: Rev. J. C. Alexander, Rev. A. M. Dickie, Rev. R. Swanton, Rev. J. M. Young.

Queensland: Rev. R. B. McIntyre, Mr. J. M. D. Stevens.

South Australia: Rev. B. van der Linden-Dhont.

Tasmania: Rev. J. Baillie.

West Australia: Rev. J. A. Murray.

Assembly Representatives: Rev. R. H. Adie, Rev. G. Coutts, Rev. N. A. Kerkin, Rev. N. E. Key, Mr. B. Leal, Rev. R. A. Patterson, Very Rev. Wm. Young.

Convener: The Very Rev. Wm. Young.

Finance Committee

N.S.W.: Messrs. W. B. Armstrong, K. C. Auld, S. C. Gillmore, R. K. Yorston.

Victoria: Rev. A. M. Clark, Messrs. C. Homer Fraser, H. L. Richardson, S. K. Williams.

Queensland: Mr. R. P. Gresham, Mr. R. W. Ralph.

South Australia:

Tasmania: Rev. J. Baillie.

West Australia: Mr. A. R. Foyster.

Assembly Representatives: Rev. A. A. Adam, Mr. H. E. H. Atkinson, Mr. D. R. Brierley, Rev. M. J. L. Griffiths, Mr. W. M. Hodges, Mr. H. I. M. MacFarlane, Mr. G. S. Robertson.

Convener: Mr. S. C. Gillmore.

Judicial Commission

N.S.W.: Rev. H. V. Barratt, Rev. C. M. Dyster, Rev. G. R. George, Rev. J. Perkins, Rev. S. Russell Scott, Rev. J. M. Stuckey, Rev. Dr. W. Cumming Thom, Mr. K. C. Auld.

Victoria: Rev. A. M. Dickie, Rev. L. F. Gunn, Rev. W. B. Hastie, Rev. G. D. Jacobs, Rev. G. Ross Williams, Messrs. J. P. Adam, R. S. Belcher, F. M. Bradshaw.

Queensland: Rev. R. H. C. Crowe, Rev. R. T. Joughin, Mr. J. T. Johnstone, Mr. R. P. Gresham.

South Australia: Mr. K. T. Griffin.

Tasmania: Rev. H. G. Christie-Johnston.

West Australia: Rev. A. Macliver, Mr. R. D. Wilson.

Assembly Representatives: Rev. J. G. Bucknall, Mr. A. K. Duncan, Rev. G. F. G. Kerry, Mr. A. J. Kilner, Rev. W. A. Loftus, Rev. R. S. Miller, Rev. J. M. Owen, Rev. R. M. Park, Mr. J. M. D. Stevens, Mr. S. K. Williams, Rev. S. E. Yarnold, Mr. Howard Zelling.

Convener: The Moderator General (Rt. Rev. N. Faichney).

Year Book

N.S.W.: Rev. H. V. Barratt, Rev. G. R. George, Rev. D. G. Ritchie, Mr. K. C. Auld.

Victoria: Rev. W. A. Alston, Rev. J. C. Foyster, Rev. K. D. Pearson, Rev. J. M. Young.

Queensland: Messrs. D. M. Allan, R. P. Gresham.

South Australia: Rev. E. E. Gowers.

Tasmania: Rev. H. G. Christie-Johnston.

West Australia: Mr. W. T. Jamieson.

Assembly Representatives: Mr. R. S. Byrnes, Rev. D. W. Erickson, Rev. M. O. Fox, Mr. W. S. Noble, Rev. W. M. Rolland, Rev. L. G. Staton, Mr. S. K. Williams.

Convener: Rev. W. A. Alston.

Board of Christian Education

N.S.W.: Rev. R. A. Blackwood, S. F. Eldred, T. L. H. Roberts, E. G. Miller.

Victoria: Rev. C. W. Auldist, A. M. McMaster, R. A. Lawton, P. K. Melville.

Queensland: Rev. R. H. Adie, Rev. Prof. R. A. Busch, Mr. J. S. D. Mellick.

South Australia: Rev. J. D. Bentley.

Tasmania: Rev. A. van der Linden-Dhont.

Western Australia: Rev. I. J. Purdie.

Convener: Rev. C. W. Auldist.

Board of Missions

N.S.W.: Rev. H. M. Bell, K. W. Burton, J. J. T. Campbell, R. T. C. Williamson, Mr. I. S. Hunt.

Victoria: Rev. J. Beatty, G. Fairservice, J. W. P. Gillan, G. T. McGregor, C. W. McLeod, E. W. New, A. R. Peerman.

Queensland: Rev. J. F. Forrest, Rt. Rev. J. R. Sweet, Rev. A. R. Wilson.

South Australia: Mr. A. Trickett.

Tasmania: Rev. G. A. Wood.

Western Australia: Rev. J. K. Hutchinson.

Convener: Rev. G. A. Wood.

Reception of Ministers

N.S.W.:Rev. C. M. Dyster, M. A. A. McAlpine, N. Monsen, Rev. Dr. W. Cumming Thom.

Victoria: Rev. J. G. Bucknall, W. B. Hastie, Dr. J. D. McCaughey, Rev. G. Ross Williams.

Queensland: Rev. R. H. C. Crowe, Rev. Prof. R. A. Busch.

South Australia: Rev. J. S. Petrie.

Tasmania: Rev. H. G. Christie-Johnston.

Western Australia: Dr. A. A. Barr.

"2. Appoint the committee for the Revision of Ordination Vows, etc.: viz. Rev. A. S. Crawford, Rev. D. W. Erickson, Rev. L. F. Gunn, Rev. W. Scott McPheat, Rev. Alex R. Peerman.

Convener: Rev. A. S. Crawford.

"3. Appoint the following ad hoc committee for the review of Theological Education—

"(a) Nine members, together with two to be appointed by the Victorian Theological Education Committee—Rev. J. G. Bucknall (Convener), Prof. Arthur L. Burns, Dr. Edgar L. French, Rev. D. M. Macrae, Rev. A. M. McMaster, Rev. Dr. D. R. Merritt, Dr. Hans Mol, Messrs. Hugh Rogers, Peter Thwaites.

"(b) Approve the appointment of two corresponding members each from New South Wales, Queensland and Western Australia and one corresponding member from South Australia and Tasmania by the respective state Theological Committees.

"4. Refer Clause 4 of the original Deliverance back to the Committee with the instruction that it provide for at least two laymen.

"5. Appoint the Joint Constitution Commission as follows— Mr. J. P. Adam, Rev. C. M. Dyster, Rev. L. F. Gunn, Mr. I. S. Hunt, Rev. R. T. Joughin, Rev. G. Ross Williams, Mr. R. D. Wilson; with alternates —Rev. J. Calder Allan, Mr. E. R. Henry, Mr. Howard Zelling."

Private

89. The House sat in private.

Petition 2

90. The debate on Petition 2 was resumed (Min. 66).

The motion was approved.

Petition 3

91. Petition 3 from Geoffrey William Wilson was laid on the table and received.

Questions were called for.

The Rev. R. Swanton moved:

"That the Assembly—

"Dismiss the petition."

The motion was seconded and approved.

Petition 4

92. Petition 4 from Cecil Clyde McPherson re Trials for Licence was laid on the table and received.

Questions were called for.

The Rev. P. A. Davidson moved:

"That the Assembly—

"Grant the prayer of the petition."

The motion was seconded and disapproved.

The Business Convener moved:

"That the Assembly—

"Dismiss the Petition."

The motion was seconded and approved.

93. Petition 5 from John Hale re Trials for Licence was laid on the table and received. Petition 5

The Rev. J. C. Alexander moved:

"That the Assembly—

"Grant the Prayer of the Petition."

The motion was seconded and approved.

Rev. J. C. Alexander moved:

"That the Assembly—

"Require Mr. Hale to do three years in a Theological Hall to the satisfaction of the Faculty."

The motion was seconded and approved.

94. Petition 6 from Gilbert Edwards re Trials for Licence was laid on the table and received. Petition 6

The Rev. J. C. Alexander moved:

"That the Assembly—

"Dismiss the Petition."

The motion was seconded.

The Clerk moved the omission of the words "Dismiss the Petition" with a view to inserting the following words:

"Refer the petition to the College Committee and authorize the College Committee after consultation with the Petitioner and suitable tests to take whatever action is deemed desirable."

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

The Clerk moved the insertion of the words.

The motion was seconded and approved.

95. The House resumed in public. Public, resumed

96. The Rev. Norman Monsen moved: College

"That the Assembly—

"Instruct the College Committee to consider the reasons upon which and the criteria upon which ordination is granted to petitioners who do not fulfil the requirements of a theological course of training for the ministry, with a view to the presentation of a statement to the next Assembly; and, if necessary, with recommendations."

The motion was seconded and approved.

97. The Moderator declared the Ballot as follows: Ballot, declaration of

"Board of Christian Education—

"Rev. R. J. Duffy, Professor I. Gillman, J. F. Jamieson, D. G. McKenzie, I. B. Tanner, Very Rev. W. Young.

"Board of Missions—

"Rt. Rev. N. Faichney, Rev. Principal R. A. Anderson, Rev. J. B. Hartshorn, J. M. Stuckey, Dr. T. J. K. Jamieson, Messrs. K. C. Auld, S. G. Edenborough, F. B. Heriot.

"Reception of Ministers—

"Rev. R. A. Blackwood, G. F. G. Kerry, R. B. McIntyre, Dr. W. S. McPheat, S. E. Yarnold, J. M. Young, Very Rev. W. Young."

98. The Report of the ad hoc Committee on Marriage and Divorce was laid on the table and received. Marriage and Divorce

The Rev. J. M. Owen moved the deliverance.

The motion was seconded and approved.

The debate was adjourned (Min. 106).

99. The Rev. Frank Borland representing Australian Volunteers Abroad was welcomed by the Moderator and addressed the House. Rev. F. Borland

100. The Deputy Clerk moved: Association

"That the Assembly—

"Associate Rev. N. E. Campbell of the Presbyterian Church of New Zealand."

The motion was seconded and approved.

101. Rev. M. Macleod raised a matter of Privilege re statements in the Melbourne Sun and Sydney Morning Herald. Privilege

The Moderator intimated to the members of the press present the position, and requested that they seek information when in doubt re the procedures of the House.

102. The debate on the Deliverance of Church and Nation was resumed (Min. 63). Church and Nation

Clause 5 was moved and seconded.

The Rev. E. G. Robson moved the omission of all words with a view to inserting the following words:

"Accept the necessity for Australia's present involvement in Vietnam and commend the Australian Government and the President of the

United States of America for their repeated efforts to negotiate for peace in Vietnam."

The amendment was seconded and disapproved.

The Rev. A. W. Grant moved the omission of the words "where practicable" and the addition at the end of the words, "and Australian participation in it".

The amendment was seconded and approved.

Clause 5 as amended was approved.

Clause 6 was moved and seconded as follows:

"Request the Australian Government, recognizing the vital importance of civilian and developmental aid in South Vietnam, to develop this aid to the highest possible level."

The Rev. A. M. Dickie moved the omission of all words in clause 6 with a view to inserting the following words:

"Recognizing the vital importance of civilian and developmental aid in South Vietnam; but conscious that such aid can be of greater value when the war is ended and when aid can be given to the whole of Vietnam request the Australian Government to develop aid in South Vietnam to the highest possible level and to be ready when the time is opportune to assist in the rehabilitation of Vietnam as a whole."

The motion was seconded and approved and the words omitted.

The Rev. A. M. Dickie moved the insertion of the words.

The motion was seconded and the words inserted.

Clause 7 was moved and seconded.

The Rev. A. W. Grant moved insertion after the words "That the Assembly" the following words:

"Concerned that the United Nations reports 1200 civilian casualties each week in Vietnam."

The amendment was seconded and approved and the words added.

Clause 7 was approved.

Clause 8 was moved and seconded.

Dr. A. R. M. Langley moved the addition of the words:

"and the provision of medical aid for civilian victims of the war in Vietnam", at the end of the clause.

The amendment was seconded and approved and the words added.

Clause 9 was moved and seconded.

The Rev. A. M. Dickie moved the omission of the words in sub clause (a) "urge them" and the omission of sub clause (b).

The amendment was seconded and disapproved.

Clause 9 was approved.

Rev. J. H. Gowdie moved an additional clause as follows:

"Declare that, in the opinion of the Assembly, it is the duty of all Christians, notwithstanding that their own conscientious convictions may constrain them to participate in or to support military action, to give full moral and spiritual support to those who as convinced pacifists refuse to bear arms or to render other military service and to those who, not being convinced pacifists, hold sincerely the conviction that any particular war, or other military operation, into which the nation enters is not a just and necessary war in which they can conscientiously participate."

The amendment was seconded and disapproved.

Rev. J. A. Gowdie moved an additional clause as follows:

"Request the Commonwealth Government to accept, from those eligible for National Service who have conscientious objections either to military service generally or to partipating in any particular war or military operation, service in projects to aid undeveloped countries under conditions approved by the Government, or other constructive and non-military service within or outside Australia and its territories acceptable to the Government as an alternative to, and a substitute for, National Military Service."

The motion was seconded and approved and the new clause added.

Rev. J. A. Gowdie moved an additional clause as follows:

"Declare that, since all power in heaven and earth belongs to Christ alone and the calling of His Church is so to proclaim the Word of God to all men that every aspect of human life shall be brought under the rule of Christ, Christians must never acquiesce in any claim that moral principles are irrelevant to international politics or that a nation's policies may properly be determined by considerations of self-interest but, rather, must ever proclaim that, in a word created for brotherhood, freedom and peace, the only grounds for security and prosperity are righteousness, mercy, truth and a humble dependence on God."

The motion was seconded and approved.

Clause 10 was approved.

Clause 11 was moved and seconded.

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

"Appoint the Victorian Church and Nation Committee as from time to time constituted, the Church and Nation Committee of the General Assembly of Australia for the next three years, with the State Committee conveners as corresponding members."

The amendment was seconded and disapproved.

Clause 11 was approved.

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

"1. Urge the Australian Council of Churches to publish as early as possible the findings of its research on Christian Education in State Schools and to make further enquiry and take further action on a national and inter-denominational basis on the opportunities and problems of Christian Education in State Schools.

"2. Instruct the Church and Nation Committee after consultation with the Code Committee to make enquiries re the desirability and feasibility of establishing a G.A.A. Committee on Educational Policy and if it is thought desirable to have such a committee to suggest its terms of reference.

"3. Call upon the Australian Government to support and attempt all reasonable initiatives for peace in Vietnam, and also to review constantly the moral issues involved in the conduct of the war there and Australian participation in it.

"4. Recognizing the vital importance of civilian and developmental aid in South Vietnam; but conscious that such aid can be of greater value only when the war is ended and when aid can be given to the whole of Vietnam request the Australian Government to develop aid in South Vietnam to the highest possible level and to be ready when the time is opportune to assist in the rehabilitation of Vietnam as a whole.

"5. Remind the Australian Government of its obligation to exercise its influence to minimize the sufferings of civilians in the conduct of war.

"6. Declare that Presbyterians should heartily support appeals for relief of refugees in the Middle East and Vietnam in particular and for reconstruction projects in South Vietnam especially through Inter-Church Aid of the Australian Council of Churches and the provision of medical aid for civilian victims of the war in Vietnam.

"7. Urge Presbyterians to—

(a) accept Christian responsibility to be peacemakers in all situations, and urge them as citizens to strive for peace;

(b) evaluate carefully the bona fides of such peace groups as they have opportunity to join but not allow doubts in this regard to result in neglect of their own Christian responsibility.

"8. Request the Commonwealth Government to accept, from those eligible for National Service who have conscientious objections either to military service generally or to participating in any particular war or military operation, service in projects to aid undeveloped countries under conditions approved by the Government, or other constructive and non-military service within or outside Australia and its territories acceptable to the Government as an alternative to, and a substitute for, National Military Service.

"9. Declare that, since all power in heaven and earth belongs to Christ alone and the calling of His Church is so to proclaim the Word of God to all men that every aspect of human life shall be brought under the rule of Christ, Christians must never acquiesce in any claim that moral principles are irrelevant to international politics or that a nation's policies may properly be determined by considerations of self-interest but, rather, must ever proclaim that, in a world created for brotherhood, freedom and peace, the only grounds for security and prosperity are righteousness, mercy, truth and a humble dependence on God.

"10. Instruct the Committee, after study and research, to devise the practical steps necessary to revive within the Church the study of the implications of the Christian Faith for the social order, including political and economic theory, and to report to the next General Assembly.

"11. Appoint the Committee as follows: Rev. Arthur North (Convener), R. G. Birch, A. L. Burns, Professor R. A. Busch, J. T. Bishop, D. G. Cole, J. B. Edwards, A. van der Linden-Dhont, R. A. MacArthur, Dr. J. Mol, H. Perkins, A. A. Richardson, Dr. E. Roberts

Thomson, I. B. Tanner; Misses Freda Whitlam, Margaret Chase; Messrs. L. C. Higgins, A. F. Pederson, S. B. Smith, S. P. Sjoquist and Dr. A. R. McK. Langley; together with the Conveners of the corresponding State Assembly Committees or their nominees.

Finance

104. The debate on the Deliverance of Finance was resumed (Min. 29).

Clauses 1-7 were approved.

Clause 8 was moved and seconded.

The Rev. R. A. MacArthur moved an addition to Clause 8 as follows:

"and a sum not in excess of $100 toward the expenses of the Church and Nation Committee for two meetings during the triennium".

The motion was seconded and approved and the words added.

Clause 9 was approved.

The Rev. W. A. Alston moved an additional clause as follows:

"Approve the payment of $50 for postage and the purchase of necessary worship resources by the Committee on Public Worship and Aids to Devotion.

The motion was seconded and approved.

Clause 10 was approved.

The Rt. Rev. N. Faichney moved an additional clause—

"Authorize the Committee to pay necessary expenses of 9 representatives to the Annual Meeting of the Australian Council of Churches."

The motion was seconded and approved.

Clause 11 was approved.

Clauses 12 and 13 were moved and seconded.

Rev. R. Swanton moved the addition to Clauses 12 and 13 after the words "Pastoral theology" of the words "or any other necessary teaching responsibility".

The motion was seconded and approved and the words added to both clauses.

Clauses 14-16 were approved.

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

"That the Assembly:

"**1.** Authorize payment of travelling expenses to members attending meetings of the Assembly, until otherwise determined by the Assembly, on the following basis:

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

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

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

(d) Where concession rail fares are not available, ordinary rail fares as in (a) and (b).

(e) Provided that the Finance Committee is empowered to approve the payment of the cost of air travel for Western Australian members and when the Assembly meets in Melbourne, representatives to the Assembly travelling from within the bounds of the Presbyteries of Carpentaria and Townsville.

(f) Instruct the Finance Committee to consider the matter of travelling expenses and report to next Assembly."

"**2.** Approve an annual payment for Moderatorial expenses at the rate of $1,000.

"**3.** Approve payment of honoraria as follows:

Clerk of Assembly	$200
Deputy Clerk	$100
Convener, Business Committee	$100

"**4.** Request the Code Committee, after consultation with the Finance Committee, to prepare and submit to the next General Assembly regulations to govern the administration of the Assembly Fund.

"**5.** Approve an increase from $400 p.a. to $500 p.a. in the allocation for travel and hospitality expenses of members of the Christian Unity Committee (Min. 95(12) B.B. 1964).

"**6.** Approve an increase from $280 p.a. to $400 p.a. in the allocation for travel and hospitality expenses of the Presbyterian members of the Joint Commission on Church Union and to increase the allocation for administration expenses from $60 p.a. to $100 p.a. (Min. 95(11) B.B. 1964).

"**7.** Approve the payment of $200 during the triennium 30th June 1967 to 30th June 1970 for research projects of the Church and Nation Committee (In terms of Min. 164 2(c) B.B. 1964.) and a sum not in excess of $100 toward the expenses of the Church and Nation Committee for two meetings during the triennium.

"8. Approve the payment of $10 p.a. for postage and $50 p.a. for advertising expenses of the Immigration Committee.

"9. Approve the payment of $50 for postage and the purchase of necessary worship resources by the Committee on Public Worship and Aids to Devotion.

"10. Approve the payment of $200 during the triennium 30th June 1967 to 30th June 1970 for secretarial services and Convener's expenses etc., for the Committee on the Service of the Laity in the Church and the Community.

"11. Approve the recommendations of the Ecumenical Affairs Committee for additional finance for fares of delegates to World Council of Churches meetings in 1968 up to $1,400.00.

"12. Authorize the Finance Committee to pay necessary expenses of 9 representatives to the Annual Meeting of the Australian Council of Churches.

"13. Approve the payment in 1968 from the voluntary contributions and interest in the Capital Account of:

(a) Up to $3,450.00 as subsidy to the Theological Hall, Perth, for the following specific purposes—

i. General Grant	$2,000
ii. Subsidy towards appointment of Lecturer in Pastoral Theology or any other necessary teaching responsibility	$1,250
iii. Subsidy for fares of visiting lecturers	$200
	$3,450

(b) Contributions of $4,400.00 to the Australian Council of Churches; $2,256.00 to the World Council of Churches and $1,250.00 to the World Presbyterian Alliance.

"14. Approve—

(a) A request to State Assemblies for contributions as from 1st January, 1969 to a Fund, through the medium of the G.A. of A., to meet the following annual payments until the next meeting of Assembly—

Up to $3,450.00 as subsidy to the Theological Hall, Perth, for the following specific purposes—

i. General Grant	$2,000
ii. Subsidy towards appointment of Lecturer in Pastoral Theology or any other necessary teaching responsibility	$1,250
iii. Subsidy for fares of visiting lecturers	$200
	$3,450

Contributions of $4,400.00 to the Australian Council of Churches, $2,256 to the World Council of Churches and $1,250 to the World Presbyterian Alliance.

(b) That the amount requested from the State Assemblies from 1st January 1969 be as follows:

Victoria	$4,556
New South Wales	3,989
Queensland	1,595
South Australia	568
Western Australia	420
Tasmania	228
	$11,356

"15. Direct the Committee to transfer $11,000 from the Assembly Account to the General Assembly of Australia Capital Fund and to cease allocating $2,000 p.a. from the Assembly Account to the Capital Fund, subject to review at the next Assembly.

"16. Direct the Committee to convene a conference of representatives of Committees responsible for State budgets to consider—

(a) The provision through State Budgets of:

i. Contributions at the level approved by this Assembly to the Australian Council of Churches, the World Council of Churches and the World Presbyterian Alliance;

ii. Assistance to the Theological Hall in Western Australia;

(b) General overall Federal financial responsibility including the requirements of the Board of Missions, and the Australian Inland Mission Committee; and report to the next Assembly; and

authorize payment of necessary travelling expenses for one representative from each State.

"17. That the Annual General Assessment on State Assemblies be:

Victoria	$4,806
New South Wales	4,208
Queensland	1,682
South Australia	599
Western Australia	443
Tasmania	240
	$11,978

Marriage and Divorce

106. The debate on Marriage and Divorce was resumed (Min. 98).

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

"That the Assembly:

"1. (a) Acknowledge the Statement forming section II of the report as a substantial helpful guide to the Church's attitude to marriage and divorce;

(b) Refer the Statement to all ministers for study and guidance.

"2. Appoint a special committee in one state to prepare a revision of Chapter XXIV of the Subordinate Standard (Of Marriage and Divorce) and amendments to the Regulations of Division L of "Constitution and Procedure and Practice", especially in regard to the remarriage of divorced persons, using the Statement in the report as a basis of study.

"3. (a) Suspend the authority of Regulations 215, 216 and 217;

(b) Approve the following principles as a guide for ministers pending action by the Assembly following the report and recommendations of the Committee provided for in Clause 2:

Guiding Principles concerning the Remarriage of Divorced Persons

The Assembly considers that it is undesirable and dangerous to the public welfare that divorce should be too easily obtained on any ground and is concerned that the divorce laws now applicable throughout Australia may in some cases lead to an easy dissolution of marriage that could have detrimental effects upon the stability of society. It does welcome the present law's provision that a court shall explore any possibility of reconciliation which appears to exist before proceeding to grant a divorce.

The Assembly calls ministers to do all in their power as pastors and counsellors to preserve the enduring basis of marriage and to affirm the Gospel to this end, which calls all men to repentance and confession of sins, forgiveness, reconciliation and renewal of life.

At the same time, the Assembly declares that no bar should or can be put in the way of ministers accepting any divorce recognized by Australian law as having effectively dissolved the marriage concerned.

Before a minister decides that he should remarry a person who has been divorced, it is important for him to consider, in addition to all other relevant circumstances, whether the person concerned is aware and repents of any part he or she may have played in the break-down or unwarranted dissolution of the former marriage, is willing to accept and exercise forgiveness and is prepared to begin a new marriage trusting in the grace and power of God in Jesus Christ.

"4. Discharge the committee and instruct the Selection Committee to nominate the new committee to be appointed in accordance with clause 2 to a later sederunt."

Minutes

108. The Clerk laid on the table the Minutes of the Fifth Sederunt.

Notices of Motion

109. Notices of Motion 85-89 were laid on the table.

Adjournment

110. 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, 19th September, 1967, at 7.00 p.m.

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

112. The Clerk intimated the corrections to the Minutes of the Fifth Sederunt and moved that they be confirmed. **Minutes**

113. The Report of the Board of Christian Education was laid on the table and received. **Christian Education**

The Directors, the Rev. K. D. Pearson and Dr. D. R. Merritt, addressed the House.

The Rev. L. F. Gunn moved the Deliverance.

"That the Assembly:

"1. Appoint the Rev. Dr. David Roy Merritt, B.A., B.Ed., B.D., Ed. R.D., Presbyterian Director of the Joint Board of Christian Education for a further term of five years on the same conditions to 31st December, 1973.

"2. Appoint the Presbyterian members of the Joint Board of Christian Education of Australia and New Zealand: the Rev. L. F. Gunn, R. A. Lawton, A. M. McMaster, Dr. D. R. Merritt, K. D. Pearson, Professor N. Watson.

"3. Instruct the Board to continue to consult with the commonwealth council and executive of the Presbyterian Fellowship of Australia in evaluating present structures and considering desirable changes in order to offer better service to local congregations in their ministry with youth."

"4. Request the Board to keep State Assemblies and Presbyteries informed of the developments in the Church's work with youth and young adults.

"5. Request State Assemblies and Presbyteries to take steps—

(a) to stimulate the awareness of local congregations to the role of the whole Church in working with youth and young adults;

(b) to encourage the more active participation of local congregations in carrying out this role."

The motion was seconded and approved.

114. The Moderator intimated to Dr. David Merritt his reappointment for another term, thanked him for his valued service, and conveyed the good wishes of the Assembly.

115. The Report of the Committee on the Year Book was laid on the table and received. **Year Book**

Rev. W. A. Alston moved:

"That the Assembly—

"Express appreciation to the Editor of the Year Book, the Rev. J. C. Foyster, for his meticulous attention to the work involved."

The motion was seconded and approved.

116. The Report of the Committee on Public Worship and Aids to Devotion was laid on the table and received. **Public Worship and Aids to Devotion**

The Rev. W. A. Alston moved the Deliverance.

"That the Assembly—

"1. Authorize the committee to publish in provisional form for experimental use and evaluation, liturgies for services of baptism and holy communion and other occasions in traditional and contemporary language.

"2. Invite ministers to forward to the committee copies of original prayers and Orders of Service used in their parish.

"3. Authorize the committee to confer with the Church of Scotland Committee on the Revision of the Hymnary about our participation in the revision.

"4. (a) Authorize the committee to explore further with the Methodist Church of Australasia their proposal for the preparation of a common hymnary;

(b) negotiate for the participation of the Anglican and Congregational Churches and the Churches of Christ in this venture;

(c) Appoint four Presbyterian representatives, namely the Rev. Professors G. Yule and H. R. Wardlaw and Messrs. C. L. Fouvy and D. W. Martin to act in this matter and to report through the Committee on Public Worship and Aids to Devotion.

"5. Instruct the committee to take into account the material in its hands at the time of its report to the Assembly in 1957 and 1959.

"6. Appoint the committee as follows: Rev. W. A. Alston, D. G. Cole, Principal A. A. Dougan, Prof. I. Gillman, P. L. Gordon, J. H. Gowdie, A. D. Hope, G. F. G. Kerry, N. E. Key, W. D. Marshall, Dr. J. D. McCaughey, J. F. McKay, Dr. D. R. Merritt, Prof. Crawford Miller, E. G. Miller, K. D. Pearson, W. J. Perry, J. F. Peter, N. Pfeiffer, A. A. Richardson, R. M. Robinson, Dr. J. Roodenburg, I. B. Tanner, Prof. H. R. Wardlaw, G. A. Wood, S. E. Yarnold, Prof. G. Yule, Senator G. Davidson, Mr. S. B. Smith. Convener: Rev. W. A. Alston. Secretary: Rev. K. D. Pearson. The Victorian members to be the executive."

The motion was seconded and approved.

Overture 1

117. Overture 1 from the Presbytery of The Hawkesbury re Revision of Hymnary was laid on the table and received.

The Rev. B. Galloway and A. W. Grant stated the Overture.

Questions were called for.

The Rev. B. Galloway moved:

"That the Assembly—

"1. Sustain the Overture.

"2. Refer the Overture to the Committee on Public Worship and Aids to Devotion for consideration when conferring with other Churches."

The motion was seconded and approved.

Overture 2

118. Overture 2 from the Presbytery of the Hawkesbury forwarded simpliciter by the General Assembly of New South Wales re Revision of the Book of Common Order was laid on the table and received.

The Rev. B. Galloway and A. W. Grant stated the overture.

Questions were called for.

The Rev. B. Galloway 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.

Sacraments

119. The Report of the Committee on the Sacraments was laid on the table and received.

The Rev. Professor G. Yule moved the deliverance.

The motion was seconded.

It was decided to take the Deliverance Clause by Clause.

Clause 1 was approved.

Clause 2 was moved and seconded.

The Rev. E. S. Robson moved the omission of all words after "people".

The amendment was seconded and disapproved.

Clause 2 was approved.

Clause 3 was approved.

Clause 4 and 5 were approved.

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

"That the Assembly:

"1. Commend the Church of Scotland Statement on Baptism, contained in the Blue Book of the G.A. of A. 1962 to Presbyteries and Sessions as a valuable statement for study.

"2. Commend the short statement on Baptism and the Lord's Supper contained in the committee's report as helpful guides to ministers and people as summarizing the Church's understanding of these matters.

"3. (a) Repeal the Declaration of the Assembly contained in "Constitution, Procedure and Practice"—Division J—Rightful subjects for Baptism—number 203.

(b) Declare:

Baptism is to be administered to infants only when the Church through the parish Minister and Session assumed pastoral responsibility for the child and the home and when, in normal cases, the parents or others assuming parental responsibility accept the obligation to assist the Church in fulfilling this pastoral ministry; that it is the responsibility of Presbyteries to exercise their pastoral concern by reviewing the practice of baptism at regular Presbyterial visitations. There is a pastoral problem in administering this Sacrament to the children of such parents as are without Christian faith because it brings parents under responsibili-

ties which they are unable to discharge, unless they respond to the grace of God.

(c) Insert this declaration in "Constitution, Procedure and Practice" to be numbered 203.

"4. Appoint a Committee of the General Assembly on "Doctrine" consisting of the following members:

Rev. Dr. J. D. McCaughey; Rev. Prof. H. R. Wardlaw, N. M. Watson, G. Yule; (Convener) Rev. A. S. Crawford, J. B. Edwards, M. W. J. Geursen. Corresponding Members: N.S.W.—Rev. Dr. J. Angus Holland, Rev. Prof. Crawford Miller. Qld.—Rev. Prof. Ian Gillman, Rev. Prof. H. C. Spijkerboer. W.A.—Rev. C. J. P. Mackay, Rev. J. M. Owen.

"5. Discharge the Committee on the Sacraments."

121. Dr. T. J. K. Jamieson recorded his dissent to Clause 2 on the grounds that the statement mentioned in this clause does not in fact summarize the Church's understanding of the Sacraments. Rev. A. Crichton Barr, R. I. C. Crowe, R. Swanton and Mr. Maxwell Bradshaw associated themselves with this dissent. **Dissent**

122. Communication 2 from the P.W.A. was laid on the table and received. **Communication 2**

The Business Convener moved:

"That the Assembly approve the following amended form of the section of the P.W.A. Constitution marked "Office Bearers"—

"OFFICE-BEARERS: Office-bearers shall be—

The Hon. President, who shall be the wife of the Moderator-General;

The President;

A Senior Vice-President;

Vice-Presidents who shall be the Presidents of the State Units;

Secretary;

Treasurer;

and any other Office-Bearers whom the Governing Body may, from time to time, appoint. Term of office to be from Conference to Conference. The President, the Senior Vice-President, Secretary and Treasurer (all of whom shall be from the one State) shall be from States in rotation. The order of rotation shall be fixed by the Governing Body at its first meeting. Each State, through its Governing Body, shall have power to nominate. The State Unit shall have the right to decline its place in the rotation. The President shall preside at such meeting of Delegates, or, in her absence, one of the Vice-Presidents, and such Chairwoman shall have, in addition to her own vote (if a delegate), a casting vote. Nominations must be in the hands of the Federal Secretary two months prior to the Conference. The EXECUTIVE shall consist of the President, the Senior Vice-President, one other Vice-President, Secretary, Treasurer, and three other members who shall be appointed by the State Unit where the Executive is situated."

The motion was seconded and approved.

123. The House adjourned to meet on Wednesday, the 20th September, 1967, at 9.30 a.m. 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, 20th September, 1967, at 9.30 a.m.

Constitution

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

Sunday Observance

125. The Report of the Committee on Sunday Observance was laid on the table and received.

The Business Convener moved the Deliverance.

The motion was seconded.

The Rev. L. F. Gunn moved a new Clause 1 as follows:

"That the Assembly—

"1. (a) Recognise that the doctrinal statement on Sunday Observance contained in the Confession requires revision and restatement to guide the Courts of the Church in this present day;

(b) Request the Committee on Doctrine to prepare an Overture for the restatement of the doctrine of the Lord's Day and its Observance in a form suitable for inclusion in the Declaratory Statement; present it to the next General Assembly with a view to it being remitted to the Courts of the Church should the new Constitution for a General Assembly of Australia be approved;

(c) Draw the attention of State Assemblies, Presbyteries and Sessions to these decisions and request that any decisions they may be called upon to make relative to Sunday Observance pending the restatement of doctrine provided for in Clause (b) above, be directed toward maintaining the peace and unity of the Church.

"2. Discharge the Committee."

The motion was approved.

Stewardship and Promotion

126. The Report of the Committee on Stewardship and Promotion was laid on the table and received.

The Rev. G. F. G. Kerry moved the Deliverance.

"1. Commend all State Stewardship and Promotion Committees for their willingness in entering into reciprocal agreements which have enabled them to work together in harmony and to the benefit of the Presbyterian Church of Australia.

"2. Encourage the Committee along with all State Committees to continue to work towards the establishment of a Federal Stewardship and Promotion structure.

"3. Request State Assemblies to authorize their several Stewardship and Promotion Committees to make available the resources at their disposal which will assist the G.A. of A. Committee to develop a possible Federal Stewardship and Promotion structure.

"4. Appoint the Committee as follows:

Convener: Rev. G. F. G. Kerry.

Representatives appointed by State Committees:

(a) Three each from New South Wales and Victoria.

(b) Two from Queensland.

(c) One each from Western Australia, South Australia and Tasmania.

Two representatives appointed by the Board of Christian Education.

"5. Invite the State Committees and/or Assemblies to share proportionately in the cost of holding meetings from time to time."

The motion was seconded and approved.

Audio Visual

127. The Report of the Audio Visual Committee was laid on the table and received.

The Rev. K. Fox moved the Deliverance.

The motion was seconded and approved as follows:

"That the Assembly—

"1. Appoint the combined State Committees on Audio Visual matters as the General Assembly of Australia Audio Visual Committee, with the New South Wales Committee as the executive and the Convener of the New South Wales Audio Visual Committee as Convener."

"2. Commend the Australian Religious Film Society and the Christian Broadcasting Association (both founded by Presbyterian ministers) to the continued support of all our people.

"3. Thank Mr. John McPhee and his sons for their untiring efforts

in recording and distributing Assembly addresses, and in tending the Public Address System."

128. Overture 4 from the General Assembly of New South Wales re Elders as Moderators of General Assemblies was laid on the table. Overture 4

On a point of order the Moderator ruled the Overture not competent.

129. Overture 10 from the Board of Missions re change of Articles of Agreement for the integration of the Board of Missions and the Committee on Ecumenical Affairs was laid on the table and received. Overture 10

Rev. J. M. Stuckey and the Rt. Rev. N. Faichney stated the Overture.

Questions were called for.

Rev. J. M. Stuckey moved:

"That the Assembly—

"1. Sustain the Overture."

The motion was seconded and approved.

Clause 2 was moved and seconded.

Rev. M. Owen moved the omission after the word "aims" of the words "and functions" in sub-clause (a) of clause 2.

The amendment was seconded and approved and the words omitted.

Clause 2 as amended was approved.

Clause 3 was approved.

130. The motion as a whole as amended was approved as follows:

"That the Assembly—

"1. Sustain the Overture.

"2. Remit to State Assemblies and through them to presbyteries, for consideration and reply to the Code Committee by 31st December 1969, the proposed change of Articles of Agreement as follows: Repeal Articles of Agreement 137 (vii)—143 (vii) and enact new Articles of Agreement 137 (vii) and 138 (vii) as follows:

137 (vii) There shall be a Board of the General Assembly entitled the Board of Ecumenical Mission and Relations.

138 (vii) It shall be the responsibility of the Board:

(a) To carry out the aims of the General Assembly in World Mission and to represent the Assembly at all relevant Ecumenical levels.

(b) To remind and advise the Church of the range and character of the Missionary task, and to deepen the sense within the Church of missionary obligation.

(c) To stimulate thought and study in the Biblical and Theological basis and meaning of the Church's missionary task in the spread of the Gospel throughout the world.

(d) To establish and maintain ecumenical relations with other churches and wherever possible to plan and carry out concerted missionary action.

(e) To encourage study of the nature of the Church's unity of current ecumenical thought and development and the implications of both for the life and work of the Presbyterian Church of Australia.

"3. Send proposed new regulations 186-199 as set out in the Overture to State Assemblies and through them to presbyteries for consideration and comment. Such comments to be forwarded to the Board of Missions by 31st December, 1968."

131. Overture 13 from the Committee on the Service of the Laity in the Church and the Community, re the Doctrine was laid on the table and received. Overture 13

The Rev. A. F. Smart stated the Overture.

Questions were called for.

The Rev. A. F. Smart moved:

"That the Assembly—

"Sustain the Overture."

The motion was seconded and approved.

Rev. A. F. Smart moved:

"That the Assembly—

"1. Declare that the Presbyterian Church of Australia holds the doctrine of the Eldership as set forth in the Westminster Form of Presbyterial Church Government under the heading "other Church Governors".

"2. Declare that on the basis of the foregoing doctrine the Eldership is a service within the Church which can be performed appropriately by men and women."

The motion was seconded and approved.

Dissent

132. Mr. C. Homer Fraser, Rev. H. C. Lundy, R. Swanton, F. Maxwell Bradshaw recorded their dissent to Clause 2.

Reference

133. The Business Convener intimated that the Board of Missions had fallen from the Reference.

"Australian Presbyterian Life"

134. The Rev. R. A. MacArthur moved:

"That the Assembly—

"1. Appoint Mr. W. S. Noble as Editor of "Australian Presbyterian Life" on terms related to the current industrial award.

"2. Request the Victorian General Assembly to permit the Editor to continue his membership of its Superannuation Fund.

"3. Appoint the committee as follows—

Western Australia: Rev. A. Macliver.
South Australia: Rt. Rev. A. T. Cottrell.
Tasmania: Rev. R. S. Miller.
Queensland: Mr. R. S. Byrnes.
New South Wales: Rev. R. A. MacArthur (convener), J. B. Groenewegen.
Victoria: Rev. Rhys Miller (Deputy Convener), G. Fairservice, Mr. C. Homer Fraser.

"4. Request the General Assembly of the Presbyterian Church of Victoria to release Mr. W. S. Noble for the office of Editor of the National Journal."

Clauses 1-4 were seconded and approved.

Clause 5 was moved and seconded as follows:

"Thank the Victorian Assembly for its generosity in making accommodation and facilities available for the publication of the interim journal and request that Assembly to make provision of accommodation and the necessary facilities for "Australian Presbyterian Life".

Mr. S. K. Williams moved the omission of all words after "request", with a view to inserting other words as follows:

"the Committee to make suitable arrangements for office accommodation in Melbourne."

The amendment was seconded and disapproved.

Clause 5 was approved.

The motion as a whole was approved.

135. The Moderator conveyed to Mr. W. S. Noble congratulations upon his appointment as Editor of Presbyterian Life, thanked him for his service to the Church, and conveyed good wishes for his continuing service.

Mr. W. S. Noble briefly replied.

Minutes

136. The Clerk laid on the table the Minutes of the Sixth Sederunt.

Beneficiary Fund

137. The Report of the Beneficiary Fund Committee was laid on the table and received.

Rev. A. M. Clark moved the Deliverance.

The motion was seconded and approved as follows:

"That the Assembly:

"1. Appoint the Committee as follows:

Mr. W. B. Armstrong (Convener),
Mr. K. C. Auld,
Mr. S. C. Gillmore,
and 4 other New South Wales representatives.
and the Conveners of State Committees corresponding members.

"2. Request the Committee to pursue its investigations with particular emphasis on Clause 4 and 5 (1964 BB Min.114) and report to the next General Assembly."

Maintenance of the Ministry

138. The Report of the Maintenance of the Ministry Committee was laid on the table and received.

The Rev. A. M. Clark moved the Deliverance.

The motion was seconded and approved as follows:

"That the Assembly:

"1. Commend the principle of a Basic Stipend to all States and request the committee to bring this recommendation before State committees and report to the next Assembly.

"2. Request the committee to examine reciprocal arrangements for Long Service Leave between the States with a view to having a standard acceptable for all States, with each bearing a proportionate share of cost of leave according to the years a minister has served in each State when taking leave.

"3. Declare that the terms of settlement or alterations thereto for all ministers in the service of the General Assembly of Australia directly or through its committees, shall be determined by the Assembly, after recommendation by the committee, board or council concerned, with the approval of the Maintenance of the Ministry Committee, except that where interim authority between Assemblies exists consultation with the Maintenance of the Ministry Committee is required and both committees shall report to the next Assembly.

"4. Reappoint the ad hoc committee: Rev. R. W. Kirkby, L. Schmidt, A. L. Finlay; Messrs. D. R. Brierley, A. W. Smart, R. Mackenzie, as the Executive; with the Conveners of State Committees responsible for the Maintenance of the Ministry as corresponding members; and Mr. D. R. Brierley as Convener."

139. The Report of the Immigration Committee was laid on the table and received. Immigration

The Rev. G. F. G. Kerry moved the Deliverance.

The motion was seconded.

It was decided to take the Deliverance Clause by Clause.

Clauses 1-3 were approved.

Clause 4 was moved and seconded as follows:

"Appoint the Committee as follows: The Conveners and Executive Officers of the State Immigration Committees; Rev. J. G. Bucknall, R. G. Butler, G. Fairservice and Mr. J. F. Callahan; with Rev. G. F. G. Kerry as Convener and the Victorian members as the Executive."

Mr. F. B. Heriot moved that the names of the Rev. R. G. Butler and Mr. J. F. Callahan be deleted, and the names of the Rev. R. J. Creevy and Mr. A. C. Top be inserted.

The amendment was seconded and approved.

Clause 4 as amended was approved.

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

"That the Assembly:

"1. Re-affirm the urgency of having migration committees in congregations for sponsoring of Presbyterians and request State Committees to continue the policy of exhorting them to do this.

"2. Commend the Commonwealth Government for its policy of building better class Hostel and self-contained accommodation for migrants.

"3. Authorize the executive of the committee to sponsor through the Federal Inter-Church Migration Committee a request to the Commonwealth Department of Immigration to make financial assistance available to Churches and other voluntary bodies, to enable them to build or purchase suitable accommodation for migrants.

"4. Appoint the Committee as follows: The Conveners and Executive Officers of the State Immigration Committees; Rev. J. G. Bucknall, R. J. Creevy, G. Fairservice, Mr. A. C. Top with Rev. G. F. G. Kerry as Convener.

"5. Authorize the committee to approach the Commonwealth Minister for Immigration and direct his attention to the considerable number of people of European descent, living in Ceylon, who speak English and have been reasonably well educated, are British subjects, and who are desirous of emigrating to Australia.

140. The Supplementary Report of the Selection Committee was laid on the table and received. Selection

The Business Convener moved:

"That the Assembly—

"1. Appoint the Rev. R. A. Blackwood Convener of the Committee on the Reception of Ministers.

"2. Appoint the Joint Commission on Church Union as follows: Rev. J. C. Alexander, Mr. H. E. H. Atkinson, Rev. Prof. I. Gillman, Rev. D. M. Hodges, Mr. A. J. Kilgour, Dr. J. D. McCaughey, Rev. A. F. Smart. As alternates: Rev. J. M. Owen, Rev. N. Monsen, Mr. R. P. Gresham.

"3. Appoint the Committee on Marriage and Divorce as follows: Mr. A. Barblett, Mr. D. F. Birch, Rev. H. D. McAndrew, Rev. C. J. P. Mackaay, Rev. J. M. Owen, Mr. R. D. Wilson; Convener: Rev. J. M. Owen. And as corresponding members: Rev. D. G. Cole and Rev. R. H. C. Crowe."

The motion was seconded and approved.

141. The Business Convener moved: Selection discharged

"That the Assembly:

"Thank and discharge the Selection Committee."

The motion was seconded and approved.

Relations with other Presbyterian Churches

142. The Report of the Committee on Relations with other Presbyterian Churches was laid on the table and received.

The Rev. P. W. Gillies moved the Deliverance.

The motion was seconded.

The Very Rev. Hector Harrison addressed the House.

It was decided to take the Deliverance clause by clause.

Clause 1 was moved and seconded as follows:

"Inform the World Alliance of Reformed Churches, that so far as the proposed union of the World Alliance of Reformed Churches and the International Congregational Council is concerned, that they think there is some virtue in retaining a world expression of distinctive traditions, as a sharing of traditions is already found in the World Council of Churches."

The Rev. Professor Ian Gillman moved the omission of all words after "that" in line 1 with a view to substituting the following:

"while acknowledging the importance of a Presbyterian polity in its history, recognize as of necessity the distinctive theological emphases of the Reformers of Switzerland and the Rhineland, and so, on the grounds of common theological heritage, approve of the proposed union between the World Alliance of Reformed Churches and the International Congregational Council."

The amendment was seconded and approved and the words omitted.

Professor Ian Gillman moved the insertion of the words.

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

Clauses 2-4 were approved.

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

"That the Assembly:

"1. Inform the World Alliance of Reformed Churches that while acknowledging the importance of a Presbyterian polity in its history, recognize as of necessity the distinctive theological emphases of the Reformers of Switzerland and the Rhineland, and so, on the grounds of common theological heritage, approve of the proposed union between the World Alliance of Reformed Churches and the International Congregational Council.

"2. Inform the World Alliance of Reformed Churches, that it is agreeable to accepting six voting delegates as its quota of representation at the next General Council of the Alliance.

"3. Urge ministers and members of the Church to take a greater interest in the publications of the Alliance.

"4. Appoint the Committee as follows—

Victoria: Rev. J. Beatty, M. W. J. Geursen, P. W. Gillies, W. J. Perry, R. Swanton, Professor G. Yule; Messrs. F. M. Bradshaw, F. B. Heriot.

N.S.W.: Rev. Dr. J. Haltain Brown, Dr. W. Cumming Thom, Rev. C. M. Dyster, Very Rev. Hector Harrison, Rev. N. Pfeiffer; Mr. H. E. H. Atkinson, Mrs. J. B. Rae.

Queensland: Rev. Professor H. C. Spijkerboer, Rev. P. L. Gordon, I. Higgins.

South Australia: Rev. D. M. Hodges.

Tasmania: Rev. T. Evans.

Western Australia: Rev. J. M. Owen.

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

Convener: Rev. P. W. Gillies.

Executive: The Victorian members.

Training of Women Workers

144. The Rev. N. E. Key moved:

"That the Assembly:

"Appoint the Committee on the Training of Women Workers as follows: Rev. J. G. Bucknall, A. C. Eadie, J. C. Foyster, R. A. Miller, Dr. D. R. Merritt, Mrs. G. Fairservice, Deaconess C. Ritchie, Rev. R. H. Vickers, Dr. E. Roberts-Thomson, Deaconesses K. Browning and J. McKinnon; Rev. J. Calder Allan, N. E. Key; Rev. E. E. Gowers, J. S. Petrie; Rev. R. B. Catford, H. G. Christie-Johnston, Rev. H. D. McAndrew, J. M. Owen, with the Rev. J. C. Foyster as convener and the Victorian members as the executive."

The motion was seconded and approved.

145. The Rev. M. J. L. Griffiths moved:

"That the Assembly declare:

"1. That the Clerk of the Assembly is the person to whom all correspondence, applications and enquiries be addressed in matters concerning the relationship between the Presbyterian Church of Australia and other Churches throughout the world which are not already designated to a particular committee of the Assembly.

"2. That the Clerk of the Assembly should consult with the Ecumenical Relations Committee and the Board of Missions (or the successors) in disposing with matters concerning the relationship of the Presbyterian Church of Australia with other Churches throughout the world.

"3. That the Clerk of the Assembly should be informed of any matter or incident which may affect the good name and relationship of the Presbyterian Church of Australia with other Churches throughout the world."

The motion was seconded and approved.

146. The Rev. M. O. Fox moved: Petitions, presentation of

"That the Assembly:

"Direct the Code Committee to report on the following matters with regard to Petitions, with any amendments to Rules considered necessary—

(a) Whether Petitions can with justice to the Petitioner be presented by a person other than the Petitioner himself.
(b) Whether Petitions for Reception of Ministers should be presented only to the Presbytery, and there anent the Presbytery make recommendation concerning the Minister concerned to the Reception of Ministers Committee, forwarding a copy of all documents, and that the Reception of Ministers Committee bring a recommendation to the General Assembly.
(c) Whether rules on Petitions in the Codes of New South Wales and Victoria should be part of "Constitution and Procedure and Practice"."

The motion was seconded and approved.

147. The Business Convener moved: Thanks to Retiring Conveners

"That the Assembly:

"Express their appreciation of the service of the Rev. James Beatty, L. F. Gunn, E. W. S. Bishop and Dr. Cumming Thom, Conveners of The Board of Missions, The Board of Christian Education, the Code Committee and the Reception of Ministers Committee respectively, over a number of years."

The motion was seconded and approved.

148. The Business Convener moved: Committees Discharged

"That the Assembly:

"Thank and discharge the Committee to Scrutinize the Minutes and the Ballot Committee."

The motion was seconded and approved.

149. The Business Convener moved: Thanks

"That the Assembly:

"Thank:

(a) The Hospitality Committee, members of the P.W.A. and the Elders' Association for fine hospitality extended to members and their wives, the luncheons and morning and afternoon teas provided and the splendidly organized and memorable outing to Geelong and Ballarat.
(b) The staff of the General Office for their assistance with the Ballot.
(c) Miss Brown and Mrs. Banham, of the Stated Clerk's office, who gave unobtrusive but invaluable service to the House by preparing the Assembly papers day by day.
(d) The Victorian members of the Assembly for friendships made and renewed and the consequent friendly atmosphere of the Assembly itself."

The motion was seconded and approved.

150. The Clerk Moved: Commission

"That the Assembly—

"Commission the Rev. Dr. J. D. McCaughey to represent them at the Jubilee of the Reformation to be celebrated in Wittenberg at the end of October, and request him to convey the greetings of this General Assembly."

The motion was seconded and approved.

151. The Clerk moved: Commission to confirm Minutes

"That the Assembly—

"Appoint the Moderator and Clerks a Commission to correct and confirm the Minutes of the Sixth, Seventh and Eighth Sederunts."

The motion was seconded and approved.

152. The Clerk moved:

"That the Assembly:

Appointment Commission of 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 members as set out in clause 1."

The motion was seconded and approved.

153. The Clerk moved:

"That the Assembly—

Appointment of Next Assembly

"Resolve to convene in the Scots Church Sydney on the evening of the second Wednesday of September 1970 at 7.30 p.m."

The motion was seconded and approved.

Dissolution

154. The Business of the Assembly having been completed the Moderator after briefly addressing the House, intimated that the Assembly would next convene in terms of Minute 153, and dissolved the Assembly with praise, prayer, and the pronouncing of the Benediction.

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

CERTIFICATE

The Minutes of the Sixth, Seventh and Eighth Sederunts having been carefully corrected are confirmed as authorized in Minute 151 thereof.

N. FAICHNEY,
Moderator.

Reports of Committees

AND OTHER PAPERS

presented to

THE GENERAL ASSEMBLY
OF AUSTRALIA

MELBOURNE, SEPTEMBER, 1967

REPORTS

AUDIO VISUAL (Min. 127)

Since the last General Assembly, there has been no occasion for a meeting of the committee, although members have been in touch from time to time, and especially in connection with meetings of the Christian Television Association of Australia.

There seems to be little necessity for the committee, as Audio Visual work is done on a State basis. However, it may possibly continue to serve a useful purpose in bringing before the General Assembly some account of the work being done in the various States, and in representing the General Assembly of Australia as required in matters relating to Television and Radio.

The following brief reports summarize the position in the States:

New South Wales

The Audio Visual Committee meets regularly and is responsible for the production of radio programmes on 2CH and representation on the Christian Television Association (N.S.W.).

Queensland

This committee arranges the allocation of Church broadcasts made available by the A.B.C. and commercial stations; it is represented on the Christian Television Association of Queensland.

South Australia

There is no separate Audio Visual Committee, but the Church is a partner in the Christian Television Association and presents a weekly radio broadcast, "Presbyterian Corner" on 5KA.

Tasmania

There is no Audio Visual Committee, but the Church is represented actively in the Christian Television Association, and ministers take part in radio broadcasts.

Victoria

In Victoria, Audio-Visual work in undertaken by the Department of Stewardship and Promotion, who seek to maintain an up-to-date stock of audio-visuals covering movie films, film strips and/or slide sets and accompanying tapes, and tape recordings of various things.

In 1967 a 35 minute colour film of Assembly Enterprises was produced, entitled "The Decision is Yours". Slide sets on the Enterprises and Stewardship Motivation were also produced.

A generous volunteer with high quality equipment has produced high quality tape recordings. The Assembly Hall is also suitably equipped and proceedings of every Assembly are taped and excerpts are widely distributed. Ten minute presentations by missionaries and other specialist workers, called "Ten Tapes", are used at Board of Management meetings and other suitable occasions. Individual departments, especially the Home Mission Department, are also active in this field.

Western Australia

After an experimental period during which the convener had a seat on the Moderator's Committee, there is now a separate Audio Visual Committee.

The Rev. T. Luckett made a remarkable contribution in the fields of radio and television, and is greatly missed since his resignation.

Mr. D. W. Moore is Chairman of the Christian Television Association, which arranged a most successful seminar under the guidance of the Rev. Maurice Coombes.

K. W. BURTON, Convener.

AUSTRALIAN INLAND MISSION (Min. 55)

In presenting its twenty-first report to the General Assembly the Board of the Australian Inland Mission acknowledges that the last three years have projected problems and needs which normally might have been considered beyond the Mission's capacities. Such situations have called for urgent re-appraisal of priorities and quick re-plotting of ministry. The

whole enterprise is not our own, but God's. That alone is ground for confidence. Therefore our fervent prayer has been for daily strength to learn new skills so that we might be able to fulfil the servant role of the Church under present-day conditions. And no-one can mock the efforts made, for there has been stern and honest endeavour on every side.

Official Records

The Moderator General, the Right Rev. William Young, made a complete visitation of the Northern Territory and South Australian outposts in 1965, performing official ceremonies at the Old Timers' Homes and the new hospital at Andamooka Opal Fields.

Two Members of the Board, Rev. R. M. Park and Rev. C. T. F. Goy were created Officers of the Most Excellent Order of the British Empire in 1966-67.

Proud record is made of the services of senior Board Member Rev. C. J. V. McKeown who died on 3rd February 1967, and of Right Rev. A. E. Long who died on 9th June 1966. A suitable tribute was also inserted in official records to the revered pioneer patrol padre, Robert Bruce Plowman, who died on 26th August 1966. Rev. C. G. Dane and Mr. E. F. Byers were translated to other States and their places on the Board were filled by Rev. R. B. Sparks and Mr. C. W. Wannan.

Role of Ministry

If, as someone has said, "the A.I.M. is God's gift to the inland", it must be admitted that there is at least the hint of a unique ministry devolving upon the Presbyterian Church of Australia. There are several facts, however, that the General Assembly should note in any attempt to interpret the total role of the A.I.M. in the inland today.

The very nature of developments throughout fifty-five years finds the A.I.M. representing a complex of services linked together by a pragmatic concept of ministry singularly related to geographical and social conditions. In the end, the proclamation of the love of God is so inextricably bound up within day-to-day community services, that traditional ecclesiastical structures are not generally relevant. In short, the A.I.M. exercises its influence in the inland as the common arm of the Church, providing, under the administration of one committee, a flexible and inter-related series of evangelistic, pastoral, educational, social welfare, and hospital services.

Recruitment of New Mission Staff

Particularly valuable recruiting work has been done by Mrs. Ann Dobinson of the Melbourne Office. It is desired to emphasize the great satisfaction experienced by nursing sisters who volunteer for inland service, and to urge Assembly members to encourage trained nurses within their congregations to consider this rewarding vocation. Four new patrol padres will be required in 1968, several nurses, a married couple for hostel managership, a mechanic, a hospital secretary, and various nursing aides and house assistants.

The following represents recruitment of staff from the different States since last Assembly:

From Victoria: Rev. D. L. Hurse (Forrest Patrol); Rev. C. R. Brandt (Carnarvon); Rev. A. E. Bell (St. Philip's College); Mr. & Mrs. L. Robilliard (Coen); Miss J. McLernon (Coen); Miss D. McHarg (Alice Springs); Mrs. F. M. McHarg (Alice Springs); Sisters E. C. Young (Alice Springs), E. M. Hildebrand (Warrawee), B. Hill (Exmouth), B. Cook (Kununurra), H. Dodgshun (Kununurra), A. Gordon (Coen), G. A. Honey (Warrawee), S. Perry (Kununurra), H. Bathie (Fitzroy Crossing), B. Burden (Oodnadatta), E. G. Finlayson (Itinerant Sister), W. Fletcher (Kununurra), E. Hasselbusch (Oodnadatta), M. Mitchell (Kununurra), P. McPherson (Itinerant Sister), N. McIntyre (Kununurra), E. Carman (Fitzroy Crossing), P. Murray (Alice Springs & Kununurra); Nurses J. Warton and J. Anderson (Warrawee), R. Yandell and M. Grinter (Alice Springs).

From New South Wales: Home Missioner Ray George (Woomera); Mr. & Mrs. George Lamb (Alice Springs); Deaconess W. Clarke (Exmouth); Miss H. McLeod (Carnarvon); Miss M. Geddes (Exmouth); Miss I. Spencer (Alice Springs); Miss H. Marsh (Darwin); Sisters D. Farquharson (Birdsville), P. Gibson (Coen), P. Gray (Exmouth & Fitzroy Crossing), D. Lloyd (Andamooka), M. Marshall (Birdsville & Fitzroy Crossing), C. Sinclair (Hall's Creek), G. Henderson (Hall's Creek), H.

Andrews (Hall's Creek), J. Hunt (Warrawee & Kununurra), G. Megahey (Andamooka), A. Lake (Coen); Nurse E. Clemens (Alice Springs).

From Queensland: Sisters R. Ware (Warrawee, Fitzroy Crossing & Coen), B. Arnold (Warrawee), A. Waldron (Birdsville); Nurse D. Warner (Alice Springs).

From South Australia: Sister S. Darling (Birdsville); Nurse A. McMillan (Warrawee).

From Western Australia: Sisters C. Derby (Warrawee), J. Doering (Warrawee), R. Lapsley (Warrawee), J. le Quesne (Warrawee), O. Harris (Itinerant Sister); Miss M. Lundgren (Hall's Creek).

From Tasmania: Sisters M. Burrows & A. Howden (Andamooka).

Patrols

The eight patrol areas have been consistently served with ordained ministries as follows:

Burke and Wills (West Queensland): Rev. A. L. McKay, B.A., B.D.
Kennedy (Cape York Peninusla): Rev. I. W. G. Thomson, B.A. (till 1966).
Leichhardt (Central Queensland): Rev. A. W. Campbell.
Sturt (Far West N.S.W. and part of S.A. & Qld.): Rev. T. H. Prisk.
McDouall Stuart (Central and South Australia): Rev. A. T. Cottrell.
Giles (Central Australia, United): Rev. R. G. Ewin, B.A.
Forrest (Kimberley, W.A.): Rev. D. L. Hurse.
Gregory (North West Australia): Rev. J. G. McCahon, Dip.Ag.

A vacancy now exists in the Kennedy Patrol (Cape York Peninsula) owing to the transfer of Rev. I. W. G. Thomson to the united work at Katherine. Rev. C. R. Brandt was also compelled to relinquish his appointment to the Carnarvon area on medical advice early in 1967.

The numbers of families under pastoral care vary greatly in each area, as do roads, distances, and social conditions. The Sturt area is the only one not completely covered in the three year period, and for which vital statistics are not therefore available. But records show that the other seven patrols are ministering to over 2,000 isolated families, apart from the populations in some townships. An annual average of 18,000 road miles have been covered by the padres between 1964-1966, great variations being occasioned by widespread drought conditions in three of the areas. Radio communication is maintained with each vehicle. Manses or manse allowances are provided for the padres, and stipends, education allowances, family allowances, and Assembly and Long Service dues are regularly evaluated in accordance with cost of living and Assembly adjustments.

The patrol ministry of the A.I.M. remains the integrating force between the other departments of service. Each year approximately 105 baptisms are performed in this roadside ministry, and family services and services of Holy Communion are conducted under varied conditions. The General Assembly of South Australia has honoured Rev. A. T. Cottrell of the McDouall Stuart Patrol in elevating him to the office of Moderator for 1967. The A.I.M. is glad to share in this honour.

The total cost of maintaining the patrol ministry during the three year period has been $158,838.00. The local income from this field of work has never been realistically comparable to the expenditure involved. The Board is aware that donations from pastoral companies and others which come direct to Headquarters are largely the outcome of inland patrol contacts, but owing to bookkeeping complexities such donations are not credited to patrol accounts. On paper therefore the patrol ministry is by far the costliest operation of the whole Mission with a recorded income between 1964-1966 of only $31,696.00.

New Methods of Work

The very nature of the A.I.M. role in the inland makes it imperative that realistic needs be met as they arise. Therefore several emergency courses of action have been undertaken since last General Assembly.

(a) In accordance with 1964 B.B. Minute 75(15) and in view of the new tempo of industrial life in North Western Australia, the Board carried out urgent research and, adopting the policy of using aircraft on an experimental basis in the north-west, has trained the two patrol padres in the area as private pilots. A Cessna 172 (costing $8,878.50) was based at Carnarvon for use in the Gregory Patrol on 1st April 1966; and a Cessna 182 (costing $12,061.85) at Kununurra for use in the Forrest Patrol on 26th January 1967.

Specific funds were forthcoming from three independent donors for this whole capital commitment, the Ord River farmers underwriting a considerable amount from the prospective proceeds of cotton production on 50 acres of Mr. Harry Kerr's farm. The two padres, Rev. John McCahon and Rev. David Hurse, are acquitting themselves with considerable skill as aircraft pilots. In the first twelve months Rev. John McCahon initiated a new pattern of patrol work, flying 340 hours and covering approximately 40,000 air miles. The expenditure (covering insurance, depreciation, mechanical overhauls, plus fuel) for the year's operation amounted to approximately $12.60 per hour. The responsible activity carried out would have been impossible by any other means of transport. The costs in the Forrest Patrol will be greater with a more highly powered aircraft. However it is yet too early to establish any final conclusions on the all-round economics and effectiveness of the experiment.

Mr. Charles W. Wannan, a Solicitor and experienced war pilot, was co-opted as official adviser to the Board on aircraft utilization, and later was elected to full Board membership to fill the vacancy occasioned by the interstate transfer of Mr. E. F. Byers. Mr. Wannan has given special attention to aircraft insurance coverages, mechanical overhauls and inspections, and operational procedures and economics, reporting to the Executive of the Board with detailed information on all aspects of the experiment.

(b) In accordance with 1964 B.B. Minute 75(9) the Board has made independent surveys and evaluations of the social conditions in the Hamersley Range settlements, the North West Cape community, the Ord River area, MacArthur River and Gove. In view of the complex situations which develop in these new construction settlements in isolated areas, and in view of the socio-economic problem which has arisen out of recent legislation affecting the aborigines, it is proposed to appoint as soon as practicable a patrol padre trained and experienced in the field of sociology, so that within its own self-contained team the A.I.M. can carry out skilled research, and a resultant practical community ministry. Preliminary exercises in sociological evaluation of the Ord River, Darwin and Alice Springs situations have already been carried out through visiting sociologists.

(c) In view of the 1964 B.B. Minute 75(17) the Board has frankly assessed the critical impasse facing the denominational groups of the Church in areas of North Australia where the technological age has suddenly produced highly secular situations in extraordinary places. In the main, this emergency has resulted from the phenomenal expansion in iron-ore mining in the Pilbara district where two of the guaranteed contracts for the sale of ore amount to over $1,300,000,000.00. Complex needs have arisen, particularly in the mammoth programmes of building new railways, new harbours, and new townships. Dialogue with other branches of the Church has taken place on site and functional plans for zoned co-operation have been evolved with the Anglicans and Methodists. In this kind of context the A.I.M. has special contributions to make arising out of its traditional services. But more and more it is becoming evident that the total task is beyond the resources of any one denominational group. The A.I.M. is probably better geared than others to undertake specialist services in new communities; and it appears inevitable that our Mission must be prepared more and more to act as an intelligence agency for all denominations, and carry out functions which will help to set a common course for the whole Church. It is self-evident that no Presbyterian domain can be created in this kind of situation. But the Presbyterian Church can make contributions which will increase the relevancy of the total ministry of the whole Church of God.

In this connection, for example, a proposal is being implemented by the A.I.M., whereby in the new township of Mt. Tom Price a common Church Centre will probably be erected for the use of all denominations (including Roman Catholics) and in which the A.I.M. will give specialist assistance in the initial conduct of pre-school education.

(d) In view of the high infant mortality rate among aboriginals in certain areas, and in view of the unavailability of skilled infant welfare facilities, conferences took place in 1965 between the A.I.M. and the Medical Department of Western Australia which resulted in the Board accepting responsibility for the establishment of itinerant infant health services in the Fitzroy Crossing and Wyndham-Kununurra areas. Two fully equipped landrovers with radio transceivers were placed on the road in charge of two triple-certificated and experienced nursing sisters. Working in close liaison with the Infant Health Section of the W.A. Medical Department these Sisters have already proved conclusively that this type of operation is one of utmost importance.

The venture is an entirely new one by the A.I.M. and it has been

particularly satisfactory that trained child welfare sisters of the calibre and experience of Sisters Patricia McPherson, Olga Harris and Grace Finlayson accepted the challenge to pioneer the service. During the wet season of 1966 some dangerous travel hazards under flood conditions were experienced by Sister McPherson in her coverage of stations in the West Kimberleys, but the whole enterprise has been evaluated by the responsible officers of the government to be of good professional quality with clear evidence of satisfactory practical results. The decrease in infant mortality in the Fitzroy region has been so significant as to cause special comment, and the outdoor training in mothercraft has created a warm bond between the itinerant sisters and the aboriginal families.

It is axiomatic in this type of service that when one problem is solved others are created. As soon as this kind of relationship is established with aboriginal families and their children the next challenge relating to pre-school education immediately protrudes itself. The A.I.M. Board feels that even this added task will have to be realistically faced, especially in view of the buttressing support given in the recent referendum. The Board is entering into discussion with all interested parties on the practical issues involved.

It is further reported that an approach has come relating to the possible appointment of a third itinerant infant health sister based on Hall's Creek, and in this extension of the service already pioneered in the other two areas it is recommended that the Assembly give its confirming approval to the Board in its continuing endeavour to provide the urgent services required if satisfactory financial arrangements can be made.

Inland Hospitals

Two new Hospital Outposts were opened in 1965, one at Exmouth Gulf, where a construction community came into sudden existence through the development of the North West Cape VLF Station, and the other at Andamooka Opal Fields where a rugged mining community of approximately 900 people was without medical care. The outpost at Exmouth grew rapidly and was transferred to Government control in late 1966.

Other regular hospitals have been fully maintained at Oodnadatta, Birdsville, Hall's Creek, Fitzroy Crossing, Coen, and Kununurra, with specialized hospitals at the Old Timers' Homes, Alice Springs, and at the Far North Children's Health Scheme base at "Warrawee", Adelaide.

The following noteworthy observations are made:

(a) The total number of day-bed patients increased to the phenomenal level of 2,412 in 1965 at one hospital (Fitzroy Crossing), owing to the specialized efforts of our Nursing Sisters in the up-to-date treatment of aboriginals. Government authorities have advised us that this record of aboriginal inpatient treatments appears to be greater than in any Aboriginal Mission settlement in Australia, and that the decrease of aboriginal infant mortality in this particular district has been exceptional. This is symptomatic of the trend in A.I.M. policy—the spontaneous emphasis on highly qualified care of aboriginal people who are part and parcel of the daily community. In this way practical redemptive work becomes the initial unpretentious evidence of the Church in action.

(b) With the convergence of aboriginal people upon a township like Oodnadatta owing to recent social legislation there has come a radical change in the activities of our oldest hospital outpost. This is illustrated by the fact that in 1966 there were 35 aboriginal inpatients in comparison with 18 white inpatients, which is a total change in ratio of treatments.

(c) On a survey of the eight outpost hospitals Birdsville has again registered the smallest amount of nursing work with 27 inpatient days and 1,519 outpatient treatments; this hospital however carries on certain activities which have been discontinued at all others, namely continual radio-telegraphy work for the P.M.G., weather reports for D.C.A., and club-social work.

(d) Total hospital statistics for the three year period are as follows 10,490 day-bed inpatients; 54,951 outpatient treatments.

(e) Total expenditure on outpost hospitals for the three year period has been $239,652.00. Total income for the same period amounted to $190,335.00. The resultant deficit in this account of $49,317.00 was largely caused by the considerable losses incurred at Kununurra and Exmouth during construction periods when work-forces in the area were almost purely transient. Due representation in connection with this problem has been made to the W.A. Government with promising prospects of financial assistance. Financial losses at Oodnadatta and Andamooka Opal Fields have also been substantial, caused by the pure missionary nature of the work.

(f) The Hospital services represent the largest single department of

field activities. Through its strategically placed outposts and well-trained staff the A.I.M. has taken a distinctive part in the campaign to eradicate malaria, hookworm, trachoma and other diseases, and has a noteworthy record of co-operative service with flying doctors and government medical officers in the field of salk, sabin, antibiotic, and new drug treatments in isolated areas. In this department of administration specialized technical knowledge, modern methods of case handling, and management skills relating to Hospital Benefits, Fees and Subsidies, are becoming more and more necessary. It should also be reported that it has become obligatory to increase the number of trained staff at all hospitals in the Kimberley area.

Far North Children's Health Scheme

This work has become closely co-ordinated with the aboriginal welfare departments of South Australia and the Northern Territory, and the last three years have witnessed a remarkable phase of successful specialist attention to a growing number of handicapped children. "Warrawee Hospital" is now recognized and acclaimed by medical authorities and almoners as providing a unique service with a thoroughly dedicated and efficient staff. Matron Helen McCully has been succeeded by Matron Betty Hildebrand. The daily bed average ranges in the vicinity of 22. Financially this scheme is self-supporting.

Old Timers' Homes, Alice Springs

The gross cost of maintaining this enterprising settlement amounted to $72,502.00 in the three year period, with an income of $34,840.00. This considerable financial loss is compensated for only by the satisfying ministry of Christian care which is given to needy aged people. The average number in residence has been 28. Matron Betty Young of Yarrawonga is now in charge of the Rosetta Flynn Home and the McKeoch Hospital, and Mr. John Blakeman has continued his commendable managership of the settlement. The development of the citrus orchard and lucerne crops have been good income producing activities. There is an urgent need, however, for property reconditioning in all the cottage units, and this work can be undertaken only when the necessary funds are forthcoming.

Educational Institutions

At Coen there has been an unpredicted increase in enrolments of primary school children, the record being 22 in 1966. This extension of activity has made it necessary to appoint a married couple to administer the children's section of the Coen outpost and also to build three new rooms. At Hall's Creek Hostel the enrolment of primary school children has decreased to the extent that it is not now a necessary service. Discussions have consequently been held with the Departments of Education and of Native Affairs in W.A. concerning a proposal to establish in Hall's Creek a technical training centre for aboriginal children. To implement this proposal it is being suggested that the present hostel be used as the residential unit. The Board is giving all possible encouragement in the appropriate quarters to bring this proposal to effective reality so that aboriginal children in the East Kimberley can be taught industrial technical skills relating to gainful employment, particularly on station properties.

Home Mission Work

In its responsibilities in the field of federal home mission work the Board has maintained a close liaison with State Home Mission Departments, and has given special attention to Western Australia.

Good relations continue to exist and co-operation in work takes place wherever possible.

The two following excerpts from reports from the Home Mission Directors of Queensland and Western Australia underline this.

"Western Queensland is of special concern to our Committee, for we believe that the isolated communities are entitled to the ministries of the Church and yet by their small population and isolation a strain is placed on the Committee both in the selection of suitable men and the provision of financial subsidy. Wherever possible we co-operate with the A.I.M. in maintaining a ministry in these distant places."

"As Western Australia has an area about ⅓rd of the whole of Australia, and only about 4000 Presbyterian Communicants, we would like to express our heartfelt thanks for external help generally, and in particular to the Australian Inland Mission, which is continually increasing the great extent and diversification of its Mission work along modern lines in our remote North-Western areas, in addition to lending generous monetary support to

the Home Missions Council for promotion of work in the Southern part of our State, and also to the Victorian Church for its very helpful financial support each year."

The following expenditure has been directed to Western Australia for approved home mission enterprises in the three year period. (i) 1964: $2,307.00 (H.M. Director), $2,600.00 (grants), $964.00 (Boulder). (ii) 1965: $3,514.00 (H.M. Director), $3,500.00 (grants), $1,213.00 (Boulder). (iii) 1966: $3,445.00 (H.M. Director), $5,238.00 (grants). The Presbyterian-Congregational charge at Kalgoorlie under the ministry of Rev. L. G. Maley, has reported a three year period of normal progress. The major portion of the C. D. Lloyd Bequest funds have also been distributed to Home Mission Work in W.A., the current year's allocation from this bequest being $2,145.00. The Board requests approval to budget for an annual amount of not less than $2,500.00 out of its normal funds for the next three year period for approved federal home mission enterprises, and to continue subsidy to be arranged with the W.A. Assembly towards the work of the Home Mission Director in that State. A distribution to home mission projects in country areas was made from the income of the Earle McCracken Estate in 1967.

United Church in North Australia and the Territories

The co-operative scheme involving the Australian Inland Mission, the Methodist Overseas Mission, the Federal Methodist Inland Mission, and the Congregational Union of Australia, has now established firm patterns of united work in Darwin, Nightcliff, Batchelor, Katherine, Alice Springs, Tennant Creek, Woomera and Port Moresby. The growth of membership in several of the united congregations has been significantly high, and whereas the financial degree of participation by the denominational partners is not uniform the common commitment to functional co-operation is completely cemented. The A.I.M. by the very nature of its seniority of involvement in inland ministry has felt it a realistic responsibility to give leadership in financial assistance; for instance, in 1965 the denominational contributions were as follows—

(1) Presbyterian	$12,182.00 on maintenance of ministry $30,994.00 on capital expenditure
(2) Methodist	$9,428.00 on maintenance of ministry $20,720.00 on capital expenditure
(3) Congregational	$1,600.00 on maintenance of ministry $1,300.00 on capital expenditure

Two interesting developments since last G.A. of A. were—

(a) the acceptance of an overture from the Salvation Army to station a trained officer in Alice Springs to work in association with the United Church team; which arrangement is now working most satisfactorily.

(b) the appointment in 1965 by the Congregational Federal Home Missions Committee of an ordained minister trained in social science, Rev. J. H. Downing, to undertake specialized welfare work among aborigines in Alice Springs. Methodist property was made available for Mr. Downing to integrate his work within the United Church, and he has welded his total activities within the common team ministry.

For the first occasion a meeting of all United Church Ministers and of Clerks of Councils from each centre was held in 1966. This is now established as an annual conference. The evident growth of the whole movement indicates the kind of problems which must soon be faced because the point of time has been reached when congregations and parishes are ready to operate on more than a "missionary outpost" basis. For this reason the Board is recommending to the Assembly that steps be undertaken for the setting up of a special synod or similar body in the Northern Territory which will make planned provision for a greater degree of local involvement in the government of the United congregations of the area.

It is also recommend to the Assembly that authority be given to the A.I.M. Board to appoint eight of its regularly elected members to serve on the Board of the United Church.

In accordance with 1964 B.B. Minute 75(19) the Board has given its sponsorship to the movement in Papua-New Guinea for the consummation of the union of the Papua Ekalesia, the United Church of Port Moresby, and the various Melanesian groups of the Methodist Church, into the United Church of Melanesia. In this connection it was necessary to create the United Church in Port Moresby a corporate body registered in the Territory so that the legal processes of the complete union could be effected.

St. Philip's College, Alice Springs

This new experiment in meeting the educational needs of families in Central Australia was undertaken as a co-operative effort under the auspices of the United Church in North Australia on 1st January 1965. There have been various agonies connected with the daring attempt to integrate boys and girls of primary and secondary ages into a residential community, but on the whole the results have been outstanding.

Financial losses have been incurred each year, mainly caused by setting-up operations and drought conditions, as follows:

1965	$4,162.83
1966	$6,108.57

Term enrolments over the three year period have varied between 43 and 57.

One of the current problems relates to outstanding fees caused by a variety of reasons, and the Council is pursuing this matter with urgency.

Mr. John Cope of Canberra was the pioneering Principal in 1965. Rev. A. E. Bell of Victoria is now in his second year of Principalship and has done particularly sound work in the co-ordination of the life of the College and in the development of leisure and sporting facilities.

Several aboriginal children have been enrolled as regular students each year.

Community Services by Women

Two flexible experiments in community services by women have produced quite exciting results. Deaconess Wilma Clarke was appointed to the new rustic settlement at Exmouth Gulf early in 1966. All traditional approaches to ministry were soon discovered to be unrelated to the real needs, and without a home or church building she quickly identified herself with caravan dwellers, construction families living in tents, and others. Out of her unpretentious example came an intriguing apostolic witness. A day kindergarten was started in a shed. Two years later a mobile church house for all-round community services has been erected with funds underwritten by the P.W.A. of N.S.W. The warm fellowship which has gathered round Deaconess Clark's work is a reasonable vindication of the method of ministry which begins where people's needs are greatest.

In Carnarvon a further experiment is under way where Miss Helen McLeod, trained youth worker, has directed the urgent interest of local people to new responsibilities toward the various age-groups of young people. The resulting stimulus from this specialized work is showing itself in the total community. The Board is convinced that there are challenging avenues in certain frontier settlements where women members of staff can identify themselves with specialist services, notably in pre-school and children's activities in struggling new communities. This basic thrust of the Church has already led the way to new understanding of the Gospel.

Management and Public Relations

The Board has met three times each year, with signally good attendance of interstate members. The Executive has met monthly and kept in constant touch with the total field operation. During 1965 when the Superintendent was Moderator of the N.S.W. General Assembly the Rev. R. B. Sparks, B.A. was appointed as Assistant Superintendent, and in view of the increased commitments of the Mission this appointment has been maintained. The Finance Sub-Committee has exercised a vigilant scrutiny of budgets, financial trends, investments, salary reviews, and all matters relating to insurances, loan repayments, and government grants. The voluntary services of Mr. E. F. Byers and Mr. D. D. Neilson (Chairmen of the Finance Committee) have been a greater contribution than can be estimated. Public Relations Departments have been conducted in Melbourne and Sydney, and this work has been particularly onerous in keeping pace with the increased financial needs.

In this section of the report the opportunity is taken to make reference to the overall financial management of the Mission.

In the Statement of Revenue and Expenditure for the period 1st January 1964 to 31st December 1966 and the Balance Sheet as at 31st December 1966, complete details are shown of the total operation and of total funds.

To get a clear picture of the financial responsibility of the A.I.M. it is necessary to emphasize:

(a) the A.I.M. is an agency of the General Assembly of Australia which has no funds, and therefore it has had to raise and borrow funds on its own account from the very beginning, with no call on the resources of State

Assemblies. The Presbyterian Church (N.S.W.) Corporate Trustees act as banker for the A.I.M. and as such can allow our accounts to operate only within our own income and reserves. This means in practice that the A.I.M. cannot borrow from State Capital Foundations or operate on an overdraft secured by State resources. For this reason the A.I.M. Board has to employ special measures in its own right to meet the total financial obligations connected with its operational costs and capital extensions. There is no other department of the Australian Church which carries this complete individual responsibility.

(b) the A.I.M. receives budget or stewardship allocations from two States only, namely Victoria and New South Wales. This means that the A.I.M. Board has to pursue independent courses in other States and among the general public to raise funds for operational costs and to build up capital reserves.

(c) in its annual operation the A.I.M. has always had to face deficits. For instance, the total deficits in the period 1954-1966 (13 years) have amounted to $333,898.00. That the deficits have been bridged each year from reserve funds built up through gifts and legacies has been a miracle beyond actuarial predictions.

(d) in the financial report being submitted to this General Assembly the following deficits are recorded, namely $24,940.00 in 1964, $26,150.00 in 1965, $54,643.00 in 1966. But in the same period the extraordinary result has been obtained, under God's mercy, where reserves were correspondingly built up so that the deficits could be written off. The Board appreciates well that this is a dangerous way for any organization to face increasing commitments. The Finance Committee is compelled therefore to keep the general reserve fund in the future at a level no lower than $150,000.00 to safeguard the total operation of the Mission for the three year period between meetings of the G.A. of A.

Diagrammatic Indices Relating to Income and Expenditure

The two following diagrams are produced to give a quick summary of incoming and outgoing funds for the three year period under review.

Diagrammatic Index of Gross Revenue for 3 year period (Fig. 1):

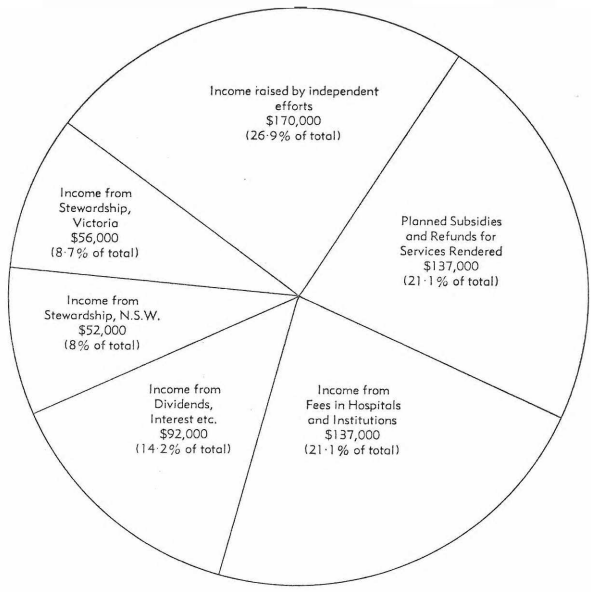

FIG. 1

(i) Attention is drawn to the large amount of income which has to be raised by independent efforts.

(ii) Stewardship allocations from N.S.W. have decreased proportionately from 10·2% to 8% of total income.

(iii) This index does not include income from bequests which is directed to the reserve account.

Diagrammatic Index of Gross Expenditure for 3 year period (Fig. 2):

(i) A significant fact shown in the above index is that the costs of adminstration including public relations work show a decrease of 4·1% on the costs for the previous similar period.

(ii) Further comments relating to Hospitals and Patrols, the two most substantial items, are given under these headings in the body of the report.

Properties

The following summary is submitted relating to new properties:

(a) St. Philip's College, Alice Springs, was completed and officially opened on 3rd April 1965. All capital financial commitments were undertaken with the other partners within the United Church in accordance with the report to last General Assembly. It is envisaged that an additional staff wing and hospital annexe may be compelled on the College Council within the next three year period and the approval of the Assembly is requested to proceed as required with this property extension in consultation with the Law Agent and Trustees.

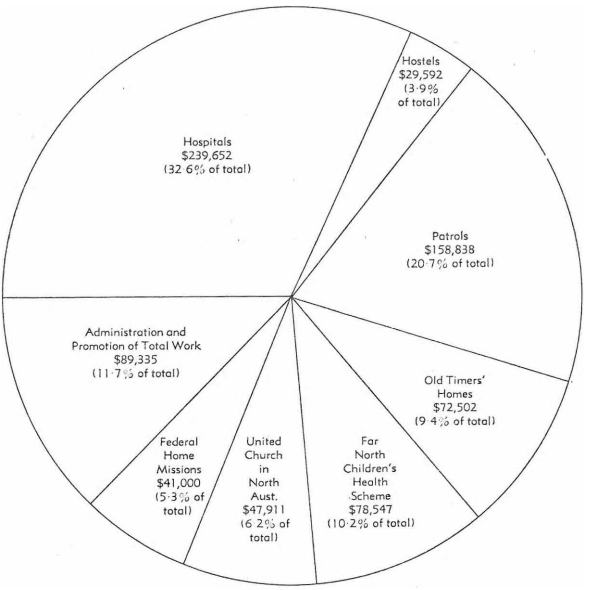

FIG. 2

(b) The Hospital building at Kununurra will be vacated later in 1967 and our Mission will transfer its services to a newly erected Government Hospital. The old building will continue to be used for child care, dental, and parish purposes as an independent A.I.M. property.

(c) A new Church was completed and opened in Tennant Creek on 10th December 1966. The cost to the A.I.M. was $10,000.00 mostly for materials. The total construction was undertaken on a voluntary basis. This fine new building is used for worship by the United Church in North Australia.

(d) Extensions have had to be made to the Children's Hostel Wing in Coen to cope with the increased intake of children. This capital outlay and cost of construction, approximately $2,500.00, has been met from specific funds.

(e) A new staff wing has been erected at Fitzroy Crossing Hospital costing $18,974.00, half of which capital outlay was provided by the W.A. Government.

(f) The McGeoch Hospital Wing at the Old Timers' settlement, Alice Springs, was duly opened by the Moderator General, the Rt. Rev. William Young on 21st August 1965. The entire cost of this Wing was met by proceeds from the bequest of the late Miss Marion McGeoch, with a two to one subsidy from the Commonwealth Government.

(g) A new 10 KVA Lighting Plant has been installed at Fitzroy Crossing, a new bore drilled and equipped, and complete reconditioning of sewerage and sullage systems carried out. This outlay amounted to $3.000.00, a large proportion of which was met by the P.W.M.U. of Victoria and the Murrumbeena (Victoria) Men's Brotherhood.

(h) A new mobile Church House has been established at Exmouth costing $8,773.00. This capital outlay has been accepted by the P.W.A. of New South Wales for their Market Day project in October 1967. The cost of certain equipment for use at Exmouth has been provided by the Victorian P.W.M.U.

(i) A new hospice has been erected at Carnarvon costing $7,644.00. A new Manse has also been completed at Carnarvon costing $18,320.00. Both these buildings have been erected on a central allotment of land purchased from the Methodist Church, and all capital moneys have been a direct charge on A.I.M. funds. The cost of furnishing the new Carnarvon Manse has been met by the Victorian P.W.M.U.

(j) Two aircraft, four Landrovers, three Utility trucks, one Ambulance, and three cars have also been purchased for Mission use during the three year period.

(k) Urgent property work for which funds are not available include the reconditioning of seven cottages at the Old Timers' Homes and the building of a new dispensary and waiting room at Oodnadatta.

Future Superintendency

Rev. Fred McKay has served as Superintendent of the Mission since the death of the Very Rev. Dr. John Flynn, and has expressed his conviction that another distinct phase of ministry by the A.I.M. is now commencing which requires specialized and youthful leadership. The Board has considered this whole situation in close consultation with Mr. McKay, and has finally agreed to accept his announcement that he will not be available for reappointment beyond the date of next General Assembly (1969 or 1970). Consequently the Board unanimously recommends to the General Assembly that Rev. Ronald Bevan Sparks, B.A., be appointed as Colleague and Successor to the Superintendent, to take over full duties according to a time schedule to be mutually arranged. Mr. Sparks has been Assistant Superintendent for the last two years, after having served as a patrol padre in the field, and has completed his training as an aircraft pilot.

Auditors

Annual auditing has been carried out by Messrs. Carruthers, Farram and Company, and it is recommended that they be re-appointed in the same capacity until the date of next General Assembly.

Appointment of Board Members

According to the direction of the last Assembly 1964 B.B. Minute 59(9) the following information is provided with the nominations which are hereby submitted for appointment to the Board.

Convener:	Rev. Louis Blanchard (Parish Minister, Board Member since 1941, Convener since 1957).
Vice Convener:	Rt. Rev. J. G. Bucknall (H.M. Director, Victoria, Vice Convener since 1962).
Ex Officio:	Rev. Fred McKay (Superintendent). Rev. N. Monsen (H.M. Director, N.S.W.). Rev. J. C. Allan (H.M. Director, Qld.).
Victoria:	Rev. C. T. F. Goy (Minister Emeritus, ex-Patrol Padre). Rev. P. J. Thomas (Parish Minister, ex-Patrol Padre). Rev. M. J. L. Griffiths (Director S. & P. Victoria). Mr. H. M. Rolland (Elder, Architect).
N.S.W.:	Rev. H. J. Hillman (Minister Emeritus, ex-H.M. Director). Rev. Dr. W. S. McPheat (Parish Minister, ex-Patrol Padre). Rev. J. A. Richardson (Parish Minister). Rev. R. B. Sparks (Assistant Supt. ex-Patrol Padre). Mr. D. G. Wyles (Elder, Radio Engineer). Mr. D. D. Neilson (Elder, University Staff Member, Chairman Finance Sub-Committee). Mr. C. W. Wannan (Communicant, Solicitor, Aircraft Adviser).

	Dr. J. McF. Rossell (Elder, Medical Officer). Dr. B. Scott (Communicant, Business Consultant, New Member).
Queensland:	Rev. R. M. Park (Parish Minister).
S.A.:	Rev. I. B. Tanner (Parish Minister, New Member). Senator G. S. Davidson (Elder, ex-Chairman S.A. Council).
W.A.:	Rev. H. D. McAndrew (A.I.M. Commissioner/H.M. Director). Mr. F. H. Dorney (Elder, Company Manager, Chairman H.M. Council).
Tasmania:	Rev. W. Drooger (Parish Minister, Convener H.M. Committee, New Member).

LOUIS BLANCHARD, Convener.

SUPERINTENDENT'S REPORT

Summarized Activities

In addition to regular administrative responsibilities, office work, promotional activities, liaison duties with government departments, attendance at conferences, recruitment and appointment of staff, and editing publications, the following special duties have been undertaken during the past three year period:

(a) the supervision on site of the final stages of the building contract for St. Philip's College, Alice Springs.
(b) the direction of the activities for work parties on the same contract.
(c) a survey by road of the iron-ore developments and community needs in North West Australia.
(d) the supervision of a photographic coverage of Western Australian projects.
(e) the dedication of the new Royal Flying Doctor Base in Mount Isa.
(f) official participation in an outback rally at McKinlay.
(g) the arranging of the official opening of St. Philip's College, Alice Springs, and the new Church at Tennant Creek.
(h) the negotiations relating to the purchase of the aircraft VH-AIM.
(i) attendances at the State Assemblies of Victoria, Tasmania and South Australia.
(j) the carrying out of the duties of Moderator of the N.S.W. State Assembly in its Centenary Year 1965, with complete visitations of five Presbyteries.

Miles travelled in the three year period on A.I.M. duties (excluding State moderatorial travelling) were: by vehicle on field duties 9,037 miles; by commercial airline on field duties 44,700 miles; by padres' vehicles on field duties 5,410 miles.

Summarized Comments

The report by the Board will make all necessary observations relating to the field operation, the current policies, and the future outreaches of the Mission.

There has been a genuine mutual sharing of responsibility with the Board in every phase of planning and in every detail of the widely varied programme. I am constantly grateful to the Convener, the Assistant Superintendent, and all members of staff, who have been magnanimous partners and whose patience and energies have been unfailing.

Future Superintendency

Careful consideration has been given to the policy relating to the future superintendency of the Mission, and after realistic discussions with the Board on this whole matter I respectfully advise the General Assembly that it is my belief that the long range interests of our total work would be best served by the appointment of a new Superintendent with specialized abilities at the next session of the Assembly in 1969 or 1970. Accordingly the Board has graciously accepted my announcement that I will not be available for re-appointment for another complete term. In line with this broad policy the Board will be presenting certain proposals to this current Assembly relating to the nomination of a Colleague and Successor. With these wise and strategic proposals I whole-heartedly concur.

FRED McKAY, Superintendent.

BENEFICIARY FUND (Min. 137)

As will be seen from the report made by the Committee in 1964, there are peculiar legal and machinery difficulties which have to be dealt with by this Committee. These difficulties made the progress of the Committee's efforts seem slow. There is little progress to report since exploratory and research work only has been done. However, correspondence with Mr. W. Bruce Armstrong suggests that some progress may be achieved in the foreseeable future.

Discussion with the Clerk of the Assembly confirms the opinion that it would seem wise, because of the nature of investigation and enquiry the Committee must make, that members of the Committee should be appointed within one State to facilitate discussion and collaboration.

It is recommended that the Committee be composed of New South Wales members with Mr. W. B. Armstrong as Convener.

W. H. LITTLER, Convener.

BUSINESS (Min. 10)

The Business Committee met in Melbourne on Friday, 7th July, 1967, considered the material for submission to the Assembly then in hand and drafted its recommendations regarding the Assembly business.

The Order of Business for the opening sederunt is as follows:

FIRST SEDERUNT—Wednesday, 13th September.

7.30 p.m.: Opening of the Assembly.

Public Worship conducted by the Right Reverend, the Moderator, the Rev. William Young, B.A.
Assembly constituted with prayer.
Roll of Assembly.
Apologies.
Associates.
Election of Moderator.
The Moderator takes the Chair.
The Moderator's Address.
Motion of Loyalty.
Report of Business Committee.
Election of Selection, Ballot and Minute Committees.
Notices of Motion.
Adjourn.

The Order of Business for the succeeding sederunts is set out in the proposed deliverance.

COLIN M. DYSTER, Convener.

CHRISTIAN EDUCATION (Min. 113)

1. Personnel

Since last Assembly the Rev. Gordon Beatty has resigned from the position of Director of Christian Education in the Presbyterian Church of Victoria, and worked with the Australian Council of Churches organizing the Church and Life Movement before leaving for some overseas research into lay training. Mr. Beatty has served the church continuously in Christian Education since 1946, first with the Board, then with the Victorian Department.

Resignations were received from the Rev. G. A. Beatty, J. D. Bentley, A. L. Hewitt, D. V. Morey, H. Perkins and C. J. R. Price, and these members were replaced on the nomination of their state assemblies by the Rev. S. F. Eldred, G. D. Jacobs, A. van der Linden, P. K. Melville, T. L. H. Roberts and I. B. Tanner. The Rev. Louis Blanchard, who has served as a member of the Board since 1948 and is the member with the longest record of service has indicated that he will not be standing for re-election this Assembly. The Board expresses its appreciation of his long and faithful period of service.

Miss Hazel Belcher, who has been associated with the Presbyterian Board and the Joint Board since 1935, resigned at the beginning of this year

and is travelling abroad. She served in a variety of capacities, clerical and editorial, and we express gratitude for her faithful service, particularly in the area of missionary education.

2. Directorship

The separation of the work of Christian Education into two areas of responsibility, with directors having executive oversight of the work of the Presbyterian Board and of the Presbyterian responsibilities of the Joint Board, has continued and proved acceptable in practice. Dr. David Merritt was appointed Presbyterian Director of the Joint Board of Christian Education of Australia and New Zealand to 31st December, 1968, and the Board recommends his reappointment for another period of five years.

3. Presbyterian Fellowship of Australia

The Commonwealth Council of the Presbyterian Fellowship of Australia meets biennially, normally associated with a national conference of P.F.A. members. The executive moves from state to state for a two year period between the Commonwealth Council meetings. It is at present in South Australia, and will move to Queensland for the period 1968-69. A Commonwealth conference is planned for Tatachilla Conference Centre, McLaren Vale, South Australia from 27th December, 1967 to 2nd January, 1968 on the theme of "Prejudice".

The present executive has been active in planning for Commonwealth use of a Youth Leaders' Kit to be published by the Board. It has also initiated discussion on such themes as experimental approaches to youth ministry, voting age and patterns of equipping youth for life in church and community.

4. Ministry With Youth

Following the report to the last Assembly, the Board has continued to investigate changing patterns in the church's ministry with youth.

In co-operation with the commonwealth executive of the P.F.A., two national consultations were convened which brought together both directors of Christian education as representatives of their departments and key office-bearers of state P.F.A. councils as representatives of youth.

From these emerged a report outlining objectives and moving on to consider implications for structures, particularly at parish level.

On objectives and criteria for youth ministry, the following ten points were considered important:

1. opportunity to share in the life and work of the church which involves youth and adults working together,
2. opportunity to explore all of life in the light of the gospel,
3. exposure to the church's heritage to give meaning to, and interpret experience,
4. confrontation with the gospel through worship, study, service,
5. meeting the needs of youth which are not adequately met by other agencies (recreational, cultural, etc.),
6. opportunity for sharing experiences of a social and recreational nature,
7. equipping members for mission,
8. flexibility and variety,
9. opportunities for activity in a variety of groupings, small and large, peer groups, age level, interest, etc.
10. meaningful ecumenical encounter.

These criteria are based on a study of the booklet of the American National Council of Churches "We Have This Ministry".

On structures for youth ministry at the local church level, the consultation emphasized:

1. the primacy of the local churches in our thinking and planning rather than a heavy emphasis on district, state, federal structures,
2. flexibility in planning and offering a variety of activities for youth, including where applicable the weekly meetings of a youth fellowship, but offering others on short term bases,
3. integration into the life of the congregation,
4. youth participation in leadership,
5. adult leadership of a suitable kind to be considered, not a luxury, but a necessity,
6. some alteration to present structures—possibly the setting up of a ministry to youth advisory committee under the session to work on the problem locally,

7. outside-the-parish help in the way of resources and leadership development from departments or other agencies.

This report has provided a basis for wider discussion between youth leaders and assembly committees at state levels. In addition, in most states there has been a continuing work of assessing policy, at times with the help of independent commissions and of experiment with different structures for P.F.A. state council operation.

The Board is seeking information from people with professional competence in universities and community youth organizations on current concepts of leadership. As well as general information, we are asking for specific help on understanding the role both of youthful office-bearers and of adult workers with youth. These will be used as a basis for discussion and further reflection on structures for youth ministry in the church.

No one pattern can be held out at this stage as our strong recommendation regarding the way ahead. We welcome signs of experiment in a growing number of places, and appeal to those trying new approaches to share with others, particularly with their state departments of Christian education, news not only of their successes but also of their failures so that our common experience when analyzed may give guidance for the future.

These experiements have involved new patterns of worship, of study with particular interest being taken in creative and artistic expressions of material studied, of structures to take into account the varying needs and interests of the young people and their degree of commitment or lack of commitment to the church's life and mission.

5. Joint Commission on Youth Work

The Board received an invitation from the Methodist Federal Board of Education to participate in an enquiry set up by its General Conference. The Commission is set up in New South Wales, and invitations have been accepted by educationalists, psychologists, parish ministers and other key persons to work with it. The terms of reference given to the Commission requested work in the following areas:

(a) youth in contemporary society, with particular attention to the status and responsibilities of youth and youth's own understanding of its place in society,

(b) youth's participation in the life and mission of the church, with particular attention to the relationship between adults and youth, and the leadership programmes and organization of the youth work in the church.

Despite some real difficulties due to the heavy load of work already falling to busy commissioners, it is hoped that they will be able to do some significant research, even if in a limited area, to produce a useful report.

6. Youth Convention

Further evidence of the growing spirit of co-operation between the Congregational, Methodist and Presbyterian churches is seen in the decision to join in sponsoring a combined National Christian Youth Convention at the Sydney Showground from 4th to 13th January 1969. This will be open to all youth of the three denominations and others interested, not only those in our youth fellowship movements. The Rev. Geoffrey Ainger of Nottinghill Gate, London, England has accepted the invitation to be one of the guest speakers; the other is yet to be determined.

By planning for meetings in regional areas as well as the bigger meetings at the showground it is hoped to be able to combine some of the advantages of the closer fellowship of small groups with the impact of large rallies. Planning is for attendance of 3,000 young people.

7. Christian Attitude to Sex, Marriage, Parenthood

Following the Board's proposal to the last meeting of the General Assembly, a sub-committee was set up in Melbourne to begin a study of questions related to a Christian approach to questions of sex, marriage and parenthood in Australia today. The committee has consisted of the Rev. Dr. Graeme Griffin (convener), Professor Harry Wardlaw, Colin Thomson, Keith Pearson, Mr. Spencer Colliver and Mrs. Val Yule.

The committee began by asking a number of people throughout Australia whose work brings them into contact with people facing problems to give their opinion regarding pressure points and problem areas commonly brought to their attention in these areas.

It then began its task of reviewing literature from abroad and the little available in Australia and assessing it in relation to the problems faced here. A decision was made that a more limited task, capable of achievement in the initial period, should be defined. Thus the committee has been working

almost exclusively in the first of the three areas, that of sex, while noting the implications of their work for more detailed study in the other two areas.

The Board has been aware of a growing number of publications in this area, and of the feeling expressed in many areas that the subject is being given undue prominence. We have been careful to read and criticize reports coming to hand, but have yet to find one to meet the need in our minds when this matter was brought before the last Assembly, namely of a statement oriented towards the needs of parish ministers in their pastoral, counselling and educational ministries both with young people and adults.

The committee has reached draft stage with three chapters of our five proposed for its first report. It is proposed that these be circulated for criticism amongst some chosen people in various parts of the church's life and in related fields, then revised and two further chapters added on the implications for church and society and a listing of resources. The Board will publish the report, when revised and completed for study and discussion. It would be the basis for other more popular publications in such fields as preparation for marriage, study of the issues, facing and coping with pressures in society. This, we believe, will fill a gap with much needed material as ministers seek to interpret to their people a Christian attitude to these important questions.

8. The Joint Board of Christian Education

The past three years have been probably the busiest in the 53 years of the Joint Board's history. Smooth working relationships between the Presbyterian, Methodist and Congregational churches in both Australia and New Zealand have made possible important developments in the work of the Board. Improvements have been introduced into the present curriculum for Christian education at the same time that extensive planning has been undertaken to prepare a new curriculum. The Board has noted a very favourable reaction to the current series of improvements in lesson materials: sets of teaching pictures, suggestions for more varied methods of teaching, additional help with biblical and theological backgrounds, resource articles on various aspects of teaching, wider use of visuals, and a substantial upgrading of the appearance of the publications.

General publications (that is, those in addition to the resources for the main curriculum) have greatly expanded and have met with an enthusiastic response from our churches. Of particular significance are the **Over to Youth** series of studies for young people in week-end camps, and **Songs of Faith**, a collection of 91 songs and hymns for contemporary worship by young people. Work is proceeding on the preparation of a hymnal for children and this is expected to be published towards the middle of next year.

Increasingly the work of the Joint Board has been directed towards the planning of a new approach to systematic Christian education in our churches. As a result of three years of extensive study and planning, the outline of the new curriculum should be completed by the end of this year. The new curriculum will be available in 1970. The planning process has been thorough and varied, including study of both overseas developments and changes in educational practice within Australia, evaluation of the strengths and weaknesses of the present Sunday school system, wide-spread discussion in regional planning conferences by hundreds of people in our churches concerned to find a more effective approach to Christian education for all ages.

The planning is taking very seriously the central role of the local church in the implementation of a curriculum for Christian education. What is sought is a plan for the local church that is both educationally realistic and authentically Christian. We are convinced that the present wide-spread gap between Christian education and the church's worship and mission must be decisively overcome in any new plan. Similarly, the content of the new curriculum (that is, what is taught and learned) must be both firmly rooted in the church's faith witnessed to by Scripture and fully related to the rapidly changing life of the 20th century.

Careful attention to increasingly accurate knowledge about the capacities of persons at different ages and stages of development is pointing the way to new and indeed exciting understandings of our task in Christian education. What is made available to the church in 1970 should reflect both the best contemporary understandings of educational process and a realistic appraisal of what can be accomplished with the modest resources available in most of our churches.

The Board looks forward to increasingly close co-operation not only between Methodist, Presbyterian and Congregational churches, but also with Anglican churches and the Churches of Christ in both Australia and New Zealand.

The Joint Board's need for extra and more adequate office space has led to a decision that it, along with the Presbyterian and Methodist Boards, should move to a new site to be developed outside the central city area. Financial provision for the move has been made from income over the past three years.

9. Publications

Last Assembly the Board reported its intention to seek a registered publishing title (colophon) and to explore the possibility of becoming the Australian agent for overseas Presbyterian publishing houses. Difficulties were encountered in both areas and other developments described below have led to a change of policy and the dropping of these two proposals.

It has become apparent that while some of our publications are distinctively Presbyterian and relate to our church alone, many others are of interest to other denominations engaged in similar educational work. In particular, our close association with the Methodist Federal Board has led us to see that it is wasteful of time and resources to continue completely separate publishing programmes apart from the curriculum handled by our partnership in the Joint Board. In one or two areas we combined to publish, but have found it more efficient and convenient to hand over to the Joint Board matters for publication in which we have a common interest rather than establish other channels of co-operation.

The Board continues to publish, although on a considerably smaller scale, certificates and booklets for our own needs. At other times, as with the Church and Home leaflets and the accompanying handbook, the director of the Presbyterian Board has undertaken editorial responsibility for materials to be published by the Joint Board.

Two recent publications of note have been the booklets **What is a Presbyterian?** and **Presbyterians Affirm . . .**, both by Professor Ian Gillman. These fill a gap created when it was decided no longer to keep in print older books on the subject.

Some continuing publications have been the **Year Book** on behalf of the Year Book Committee, the **Book of Family Worship** and **Orders of Service**, with themes relating to youth or Christian education concerns.

The Communicants' Kit and our reading book for members **The Meaning of Church Membership** continue to be in good demand, as does our pamphlet **Why Do We Baptize our Children?**

In the field of pastoral counselling the Board has published three new resources, **Facing Grief** by Douglas McKenzie, and **Mixed Marriage** and **Good Grief**, both by Granger E. Westberg, the two latter as Australian reprints of American editions.

The following are among current publications of the Board:

Basic Documents of Presbyterian Polity	$1.25
Basic Facts of Our Faith	20c
Church, Its Nature, Function and Ordering and Proposed Basis of Union	30c
Church Union in Australia	25c
Congregation, Summoned and Sent	40c
Discussion Aid—God's Frozen People	10c
Divine Drama	25c
Facing Grief	15c
Good Grief	45c
Keeping Faith	20c
Lively Oracles	30c
Living Hope, A	15c
Matter of Life and Death	20c
Meaning of Church Membership	40c
Ministers' Manual	40c
Mixed Marriage	15c
On Your Way	25c
Popular Fallacies	25c
Presbyterians Affirm	15c
Servant Lord, Servant People	20c
Unique Fellowship, The	15c
What is a Presbyterian?	15c
Why Did Jesus Die?	15c
Why Do We Baptize Our Children?	8c
Why Should I Join the Church?	10c
Young Presbyterians' Manual	30c

Certificates	
Coloured Baptismal	5c
Folded Adult Blue Baptismal	5c
Folded Child White Baptismal	5c
Communicants' Vows	8c
Cradle Roll, Invitation to	2c
Cradle Roll, Welcome to	5c
Enrolment Cards	25c
First Communion Certificates	5c
Information Cards	2c
Teachers' Order of Service (per 100)	$2.50
Secretary's Registers	50c
Young Worshippers League Certificates	5c
Other Publications	
Faith and Life Catechisms	5c
Year Book	$1.00
Book of Family Worship	7c
Communicants' Kit	$16.00

10. Ecumenical

The Board continues to be represented on the **Australian Council of Christian Education** and to give good support and leadership in its enterprises. These have been mainly in the area of training in human relations, curriculum conferences and the maintaining of links with overseas bodies.

In connection with the Pacific Islands Christian Education Curriculum venture, A.C.C.E. has continued to arrange with help in staffing and finance of training courses. At the time of writing this report the director of the Board, the Rev. Keith Pearson, is planning to be in Fiji for three weeks in August to help in a national course to equip trainers of teachers and leaders for local use of the curriculum.

The Australian Christian Youth Council has been involved in the ferment of changing patterns in youth ministry and has been pushing for some time for greater involvement of youth and adults in the life of the whole church rather than their being kept in a separate youth compartment. This has led to the Council's deciding to go out of existence and ask the Australian Council of Churches to establish a new approach to youth work which takes seriously their participation in the whole life and divisional structure of the ecumenical movement.

The Board and Departments of Christian Education gave a considerable amount of time to the **Church and Life Movement.** The final evaluation of the Movement is still awaited; it would seem that considerable benefit was experienced in a number of places, with much less in others. No doubt the level of commitment to it by minister, session and people was one of the most influential factors in these variations.

The Board is a sponsor of **Australian Frontier** and strongly commends its current work towards the establishment of an Australian lay training centre in Canberra. The convening of community consultations and the provision of national study courses have allowed the exploration of vital issues affecting both church and society. The Rev. Dr. David Merritt, one of our directors, has recently been appointed a commissioner of Frontier.

11. Training

In co-operation with other denominations under the auspices of the Australian Council of Christian Education, the Board has been participating in programmes of training to equip ministers and others for more effective participation in teaching, group leadership and the training of others.

A four stage training programme has now been developed which is proving useful in this regard. The first stage is a week or a fortnight devoted to human relations training in a "laboratory", as a first requirement in leadership is seen to be not familiarity with techniques but a sensitivity to the forces and factors operating in group life, whether a Christian congregation or any other.

The second stage is devoted to workshop training in the preparation, presentation and evaluation of teaching/training sessions and becoming familiar with inductive as well as lecture or didactic methods of presentation. Stage 3 is practical work in the trainee's local situation and stage 4 a coming together again for a day or so for evaluation and planning of future training needs.

These courses are available now in all states during the year for ministers, deaconesses and any others who can find the time, and have now

been extended to offer an annual event in January for laymen with a sprinkling of ministers. Such a course offered at Tallangatta, Victoria in January 1967 was judged to be extremely valuable.

The Learn to Live Home Study Course which originated in Queensland has now extended to other states, and work is now progressing towards its integration on a federal level.

12. Overseas Study Fund

A serious problem confronts the work of Christian Education work in the church of finding persons to be appointed to executive positions with the Board or state Departments who have had adequate professional training prior to their appointment.

For some years the Board has operated a scholarship fund for overseas study which in practice gave small amounts of about $400 to a number of people who were travelling overseas to do courses with some elements of Christian education.

An appraisal of our staff situation led to a new policy of offering more significant amounts of $1000 to a single man or $2000 to a married man as a major contribution towards fares, with help from the Board in obtaining other scholarships for tuition and accommodation at the college or seminary chosen. These are offered to those who are seen as potential directors in the future, although with no guarantee of any such appointment since this will remain a matter for Assembly decision.

Two men are now abroad studying. The Rev. Stuart Reid is working for his Th.M. degree in Christian Education, and the Rev. Desmond Cousins begins his study for the M.R.E. degree as this Assembly begins. Both have chosen Princeton Seminary for their studies.

Applications are now invited for another scholarship. A requirement is normally that some post-graduate work should already have been done in Australia, whether a second or higher degree, so as to benefit most from the overseas experience.

13. Staff Training and Interchange

The Board has resolved on a scheme of in-service staff training which will bring together state and federal staff for a fortnight to which we would invite guest leaders with special competence in education and related fields, not necessarily from within the church. A pilot scheme is planned for 1968; evaluation of this will determine whether to continue on a biennial basis.

It seems probable that the Methodist Federal Board and the Joint Board will accept our invitation to join with us in the venture.

The Board also affirmed the desirability of its director being available when possible to states with less staff to help with special enterprises and it encourages the interchange and "loan" of staff members with special experience.

Two new staff members began their appointments this year. Miss Daphne McCamley was appointed by the West Australian Council of Christian Education as their education officer, and South Australia appointed Deaconess Lorna Stevenson to their position. A fortnight was spent by the two staff members in Melbourne as they began their appointments as an orientation to the work. The Board and the Victorian Department joined in planning and making the course available. Several other deaconesses in parish situations took advantage of the opportunity to participate in the course.

14. Other Assembly Committees

The Board values its associations and is happy to help in publishing enterprises of the Committee on Public Worship and Aids to Devotion and the Year Book Committee.

Further co-operation in the way of conversation and exploring of common areas has been attempted with the recently established G.A.A. Committee on Stewardship. The Board appoints two members to this committee. The Board has invited representatives from the New South Wales and Victorian Stewardship Departments to be present at its annual meeting, and has welcomed their presence.

15. Visitor

A director of Christian Education from the United Presbyterian Church, U.S.A., the Rev. Herman Sweet, visited Australia in September-October 1966 at the invitation of the Board. Dr. Sweet conducted seminar courses for ministers and staff workers in South Australia, Victoria, New South Wales

and Queensland. We are very grateful for the impetus to our work given by Dr. Sweet and for his willingness to be available for so much consultation in what was planned as much a holiday trip as work.

16. Melbourne College of Divinity

In an attempt to have study opportunities provided within Australia for ministers desiring to equip themselves better for teaching ministries in the local congregation setting, the Board made an approach to the Melbourne College of Divinity, requesting alterations in its provisions for the Diploma of Religious Education, and enquiring about the possibility of a degree course in Christian Education.

We are pleased to report that the College has agreed to the first request so that the Diploma may now be taken with emphasis either on teaching either in the school situation or in the local church. The questions of a degree course is still receiving attention. Our thanks have been expressed to the College for this help.

17. Publishing Advisory Service

The Board has been pleased to extend its resources in publishing to other committees and agencies of the church with advice and consultation. Such help was given to the Theological Faculty of Ormond College, Melbourne, in their recent booklet by Don Chambers, **Theological Teaching and Thought in the Theological Hall of the Presbyterian Church of Victoria, 1865-1906.**

L. F. GUNN, Convener.

ADDENDUM

The Board at its annual meeting in July 1967, heard from the convener, the Rev. L. Farquhar Gunn, of his intention not to seek re-appoinment. The Board expressed its appreciation in the following terms:

"The Rev. L. Farquhar Gunn, M.B.E., M.A., B.D., was appointed convener of the Board to fill the vacancy caused by the death of the previous convener, the Rev. A. D. Marchant, in May, 1959; he has been a member since 1955. The years of his convenership have been marked by rapid growth and radical change and development in both the Presbyterian and Joint Boards.

"His mature experience and wise council have guided the Board through some difficult situations, and he must share in the credit for the very harmonious relationships now existing and for the trust and co-operation which mark the links between the federal board and the state committees.

"Mr. Gunn's contribution as one who knew the New Zealand situation has been extremely valuable. His experience as a parish minister and his role within the courts of the church in administrative positions have enabled him to make a unique contribution. A growing of other responsibilities, together with a conviction that convenerships should not be held too long by one person has led to his decision to resign. The Board expresses sincere gratitude for his leadership, firm but gracious, and for his faithful service rendered.

"The directors join in their expression of appreciation of a convener who gave every freedom to get on with their work, but who was always available as a sympathetic consultant, and who could be counted on for loyal support and encouragement."

K. D. PEARSON, Director.

CHRISTIAN UNITY (Min. 47)

Since last Assembly the Committee on Christian Unity has had two meetings, both for two days and with a good attendance of members from all States.

At its meeting in February, 1965, the Committee considered thoroughly and determined procedural matters and also resolved to prepare a commentary on the Proposed Basis of Union, as authorized by the Assembly (B.B. 1964, Min. 95.13). The commentary, entitled "Towards Understanding", was published in August, 1965, and while widely used in New South Wales

found little demand from other States. However, where it was used, it appeared to meet with approval and to serve the purpose for which it was prepared. Furthermore, it was a financially profitable publication.

Reports from State Assemblies and Presbyteries, with comments on and proposed amendments to the Proposed Basis of Union, were due on 31st December, 1966. By mid-January, 1967, reports from the six State Assemblies and forty-eight of the fifty-two Presbyteries had been received. The major task of the Committe then lay in collating the material forwarded, studying it and deducing therefrom the mind of the Church on the Proposed Basis. The mind of the Church as thus deduced was, at the February, 1967, meeting fashioned into clauses for the deliverance for submission to the Assembly.

It must be clearly understood that what the Committee submits to the Assembly is what the Committee believe the Courts of the Church desire. Not every member of the Committee was personally in agreement with every recommendation submitted, and some members, although agreeing with the substance, were not happy with the form in which some of the recommendations were expressed. All members agreed, however, that all of the recommendations are, in substance, clearly deducible from the reports received and reflect the will of the Church as expressed in the reports.

Observers from the Anglican Church and from the Churches of Christ have been present at meetings of the Joint Commission for some time. Late in 1966 the Moderator General received a letter from the Anglican Primate asking if it would be helpful or acceptable to our Church if the Anglicans were to seek involvement in the negotiations at this juncture. The Moderator General sent the letter on to this Committee and at its meeting in February, 1967, the Committee resolved to recommend that the Assembly advise the Primate that it would not be helpful for the Anglican Church to become a participant in the present negotiations. Since then a conference with representatives of the Methodist and Congregational Committees has revealed a common mind on this question.

In accordance with the Assembly's decision (B.B. 1964, Min. 163.7) the Finance Committee has been advised of the Committee's financial requirements which are sufficient funds to enable the Committee and the Joint Commission to meet and perform the important tasks entrusted to them.

The Committee was newly constituted at last Assembly and it is presumed that its personnel will be determined in the same way at this Assembly. In anticipation of this the Committee is nominating four elders as members of the Committee.

In view of the stage which negotiations have now reached and the hope the Committee has that a Basis of Union acceptable to the three negotiating Churches will be the result of the similar amendments offered by the three Churches to the Proposed Basis, and because the Committee believes that any unnecessary delay in bringing to a conclusion the present negotiations would be inimical to the union movement itself, the Committee proposed that the Assembly should meet in two and not three years time. The Methodist General Conference will be held in May, 1969, and the Congregational Union of Australia set the date of its next Assembly taking note of the possibility of all three Churches meeting in 1969 to receive the revised Basis of Union. It would be practical evidence of the honesty of Presbyterian intentions if the Assembly were to shorten the time of further deliberations by deciding to meet in September, 1969, and this the Committee recommends.

Two Joint Commissions will need to be at work between this and the next Assembly, one to revise the Basis in the light of amendments proposed and the other to draft a proposed constitution. No nominations for either commission were made at the meetings of the Committee, so that the Assembly may be free without embarrassment to appoint its representatives. It was, however, anticipated that the Assembly in its wisdom would include among its seven representatives on the Joint Commission on Church Union some of those who had gained valuable experience and insight through their years of continuous service on the Commission, and on the Constitutional Commission some with a close connection with the development of the Basis and all with mature legal or administrative judgment. It is suggested that the Selection Committee be asked to make the initial nominations and a ballot be held if necessary.

The Committee does not intend to burden this report nor the members of Assembly with what it believes would be too much detail from the reports from Assemblies and Presbyteries. But it believes that it is necessary to give some indication of at least the broad reaction of the Courts of the Church to the sections of the Proposed Basis. The reports from Assemblies and Presbyteries will be laid on the table together with the summary provided to all members of the Committee before the February, 1967, meeting. What follows is a precis of the summary.

PREFACE No Assemblies commented.
2 Presbyteries generally approved and 8 suggested amendments, the most common being for simpler language and shorter form.

1. THE DECISION TO UNITE

4 Assemblies expressed approval.
23 Presbyteries approved the decision to unite (1 "in principle", another "although organic union is not the nature of the unity we seek", while nearly all offer some criticism of the section and request some form of re-drafting), and 1 was indefinite.

Name of Church—Only 1 Assembly (W.A.) and 7 Presbyteries commented on this and all found the proposed name unacceptable. 3 Presbyteries suggested "The United Church" and 3 others suggested 3 other different names.

2. CONCORDAT WITH THE CHURCH OF SOUTH INDIA

No Assemblies expressed approval, 4 expressed disapproval, 1 (Victoria) not clear.
5 Presbyteries approved (1 expresses the belief "that the form of bishopric set down . . . is not essential for such a Concordat", 2 others state that Bishops of C.S.I. should take part in the inaugural service but not consecrate bishops of the Uniting Church. 30 disapproved (7 approving an approach to C.S.I. (and other Asian Churches) after union).
3 did not disapprove unless Concordat proves an obstacle to union.

3. GENERAL ARTICLES

1. Concerning Doctrinal Standards

1 Assembly (W.A.) approved, while the other 5 disapproved.
5 Presbyteries approved although 2 of them suggested amendments.
30 Presbyteries offered criticism, 12 specifically requesting re-drafting in simpler modern language.
12 reject the Chalcedonian Decree specifically while 3 others disapprove the authoritative place given to the creeds.
There is clearly dissatisfaction with this Section of the Proposed Basis and from the varied amendments offered the Committee has had to discriminate with extreme care.

2. Concerning the Sacraments

While 4 Assemblies submitted comments on the whole of this Section, all of them pressing for some revision, only 2 Presbyteries commented: Sydney offering "no serious criticism" and Toowoomba finding the "section on Sacraments highly unsatisfactory".

(i) Baptism

No Assemblies express approval; 1 Presbytery (Warwick) does.
4 Assemblies seek revision, chiefly desiring clarification of the rightful subjects of baptism, namely believers and children of believers.
26 Presbyteries proffer criticism, the major criticism echoing that of the Assemblies but with the addition of the need for clarification of the question of rightful celebrants and the relation of faith to baptism (a fair number of Presbyteries see the possibility of an ex opere operato interpretation of the section as it stands).

(ii) The Lord's Supper

No Assemblies express approval; 2 Presbyteries offer "no serious criticism" or "generally agree".

All Assemblies seek revision mainly relating to the necessity for the epiclesis in the normal order, the need for a clear statement that celebrants should be ordained and that faith on the part of participants is essential.
28 Presbyteries make suggested alterations, chiefly demanding the inclusion of the epiclesis and preaching in the normal order.
Several Presbyteries call for a statement that celebration shall be by ordained ministers and a few hold that there should be no suggestion of an order of service in the Basis.

3. **Concerning Church Membership**

1 Presbytery (Sydney) found nothing to criticize in the Section.
4 Assemblies and 16 Presbyteries offered comments and specific alterations.
Some concern was expressed at the implication that only baptized persons are members of the Church Catholic, that there is no place made for adherents and that confirmation is presented as made essential for membership of the Uniting Church. There is sufficient weight of opinion from which to draw the conclusion that confirmation should be required only of those who were baptized in infancy, that the laying on of hands (by the Minister) should be optional and that a place with the acknowledgment of the Parish Council in the membership of the Church should be made for adherents.

4. **Concerning the Ministry**

(a) and (b) 2 Presbyteries approved.

3 Assemblies and 11 Presbyteries demanded radical revision with specific reference to a need for clarification of the ministry of the whole church and of one "order" of the ministry.

(1) Presbyters

Of the name Presbyter 8 Presbyteries approved while 4 Assemblies and 23 Presbyteries prefer Minister.
Of the sub-section itself the main concern was with the minister's place in confirming and ordaining.
A few Presbyteries want the whole section deleted, some express the opinion that the detailed duties should be in the Constitution and not the Basis and on the question of women ministers there are some differing comments.

(2) Bishops

2 Assemblies approved—Victoria: "Affirm the principle . . . superintendent, separated chairman, bishop, etc"; Western Australia "in principle".
7 Presbyteries approved, one generally, 3 with qualifications ("Pastoral bishop", "but one bishop for each Synod", "but superintendent, pastor, shepherd, overseer").
The Queensland Assembly approved personal oversight beyond parish level but "the suggestion of a bishop-in-presbytery has about it an air of historic precedent rather than of a fresh response . . ." 11 Presbyteries were not decisive enough to place them among the approvers or disapprovers of bishops. Four of them, for instance, said "If bishops . . . ." (one of these going on to express difficulty in justifying the inclusion of bishops), one explained that its comments did "not necessarily imply support", one suggests disapproval, one dissents.
2 Assemblies and 26 Presbyteries clearly disapproved the introduction of bishops at this stage.
In the light of this the Committee deems it unnecessary to summarize here the extensive comments forwarded.

(3) Deacons

The 5 Assemblies that reported on this section all demanded revision or clarification and 2 of them were concerned

that the relationship of the ministry of deacons to the ministry of the laity and of the Word and Sacraments should be made clear.

From all Presbyteries there was criticism and from most Presbyteries drastic criticism of the provisions of the Section. There was an inescapable demand for retention of an office similar to the eldership, for a distinct separation of spiritual and temporal oversight, for clarification of the "limited but genuine participation in the one ministry of the Word and Sacraments" and for definition of the role of deaconesses, local preachers, elders and deacons of the negotiating Churches in the Uniting Church.

5. **Concerning the Councils of the Church**

Only one Presbytery (Sydney South) expressed approval of this section but with the exclusion of bishops. The 4 Assemblies that commented on the section as a whole required revision particularly with reference to representation on the Councils and this was also the major matter of concern of the Presbyteries.

(a) **Ecumenical Councils**

Few Courts specifically commented on this sub-section but what comments were made indicated lack of enthusiasm for it.

(b) **The General Assembly**

(c) **The Synod and**

(d) **The Presbytery**

In all courts above the congregational level the demand was for (i) parity of ministers and lay representatives (ii) the right of each council to elect from its own members its chairman and (iii) the use of one name, preferably the first name printed, for each council. There was also some concern expressed that the powers of each court should be carefully defined.

(e) **The Council of the Congregation**

The general criticism of this section was that it is confused and unsatisfactory.

(i) **The Parish Council**

4 Assemblies offered specific criticisms, which suggested the need for clarification of the nature, structure and function of the Council.

The majority of Presbyteries agreed with this criticism, and recommended that there should be only one congregational council, namely the Parish Council, and that provision should be made for this Council to be akin to the Session, and another body set up with functions similar to the Committee of Management.

(ii) **The Church Meeting**

Opinion was fairly evenly divided on this section between deleting it altogether and so revising it that the Church meeting would become a meeting of the congregation without governing and disciplinary powers. The need for a place being made for adherents was again strongly expressed.

6. **Concerning Orders of Worship**

Relatively few Presbyteries (and no Assemblies) commented on this section, 4 expressing approval and 5 offering various suggestions none of which could be accepted as expressive of the mind of the Church.

7. **Concerning Revision of Statements of Doctrine**

Again only 7 Presbyteries reported on this section, 2 approving and the other 5 suggesting various changes.

4. THE CONSTITUTION AND INTERIM CONSTITUTION

Not all Assemblies and Presbyteries commented on this section, 6 want some form of constitution set down before Union, 4 specifying Barrier Act procedure.

5. A CONFESSING ACT

Only 2 Presbyteries approved, one asking for a shorter form for use in acts of worship.

3 Assemblies and 13 Presbyteries submitted other suggestions. The 3 Assemblies all felt that the statement was too long and the language and thought forms largely outmoded. This was generally the opinion of the Presbyteries, also, the only conclusion to be drawn being that the statement was unacceptable to the Courts of the Church.

COLIN M. DYSTER, Convener.

CHURCH AND NATION (Min. 62)

The Committee, appointed at the last session of the General Assembly, has taken up those duties referred to it at that time, and now desires to report as follows:

All **matters referred by the Assembly** (Minute 164.2.a) have been considered; a significant **matter of public interest** considered important to the Christian welfare of Church, community and state (Minute 164.2.b)—the issues of war as they affect the Church now—will be the subject of an Assembly paper to be drawn up as near as possible to the time of the Assembly meeting so that the current situation may be dealt with; **research on a matter of public interest** (Minute 164.2.c)—Christian Education in State Secondary Schools—has been carried out; the Committee **has assisted the Moderator in composing and issuing public statements** (Minute 164.2.d) —twice on the Referenda regarding Aborigines.

Difficulties in prosecuting the task. The Committee draws the Assembly's attention to (i) the difficulty experienced in inter-state communication, and (ii) the paucity of monies available thus limiting proper research on matters of public interest and preventing inter-state representatives attending meetings of the Committee.

Most members of the Committee reside in Sydney. Unfortunately men already overburdened with other commitments have been unable to give their full attention to this Committee's work. Communication with other states has been limited mainly to correspondence and again, because those involved are already fully occupied, the contribution from some states has been non-existent. Therefore, while attempting to look at matters from a national rather than a provincial viewpoint, there has been a certain imbalance in prosecuting this work at a national level. The Committee suggests that these difficulties might be overcome, to some extent, in the personnel nominated for election. And, secondly, the Committee suggests that the Assembly instruct its Finance Committee to consider allowing some monies for travelling expenses so that the Committee, functioning as a national Committee, might meet at least twice in the forthcoming triennium.

Referenda on Aborigines. In 1965 the Committee studied the issues raised by the proposed Referendum regarding Commonwealth powers on Aborigines. In particular the Committee supported the Wentworth proposals which were aimed at helping the States raise the standards of aboriginal people and at removing all traces of racial discrimination against the native people. On the advice of the Committee the Moderator, early in 1966, made a public statement supporting the Wentworth proposals and expressing his regret at the postponement of that Referendum.

In 1967 when the matter again came before the voters the Committee advised the Moderator on a public statement supporting a "Yes" vote. It is gratifying to record that the Australian people resoundingly voted in favour of the alterations to the Constitution.

Minute 165/1964. The Committee was asked to appoint one or more of its number to attend the 1964 Australian Congress for International Co-operation and Disarmment and to participate in the Churchmen's Conference.

The Committee acknowledged that the Congress provided an immediate opportunity for personal discussion with others not in the Church, but declined to appoint official representatives. Nevertheless, two members attended as observers and reported to the Committee.

Minute 166/1964. The question of how best to provide effective Christian Education for Australian children has occupied a major part of the Committee's time. Indeed such is the field of discussion opened up that consideration has been given only to the place of Christian Education in State Secondary Schools. This question, as it applies to State Secondary Schools where Chaplains are appointed, Church Schools, Sunday Schools, Bible Classes, etc., has been deferred for the time being.

In the study and research into this question the Committee has been assisted to a considerable extent by a number of educationists to whom thanks are due.

It would appear that few, if any, are completely satisfied with the system of Christian Education in State Secondary Schools. Some would go so far as to say that unless reform is promoted as a matter of urgency irreparable damage will be done to the future of religion in Australia. Observations suggest that Christian Education given in State Secondary Schools is often quite ineffective and sometimes calculated to alienate adolescents from religion. The main reason for this is that instruction is frequently given by people (both clerical and lay) who are well-meaning but untrained in the art of teaching and poorly acquainted with the mind of the adolescent child.

One educationist comments: "I feel that many of the assumptions applied by teachers of religion are out of touch with the realities of modern life and with the findings of psychological research into the process of learning."

The Committee affirms that the purpose of Religious Instruction periods is to impart a critical but reverent view of the Bible, to show the relevance of religion to life so that pupils may learn to cope with real life situations, and the relevance of religion to a scientific age. Further, it is recognized that the classroom is not a "gospel hall"; it is a teaching situation. The Church must teach, not preach for decisions. However, teachers should be prepared to deepen commitment when it is there and to prepare for that commitment, especially in the face of scientific ethos. ("Commitment" here is not understood as "decision" in, for example, evangelistic rallies.)

The Committee maintains that the teaching of religion in schools requires the same degree of teacher skill as other areas of the curriculum, and is perhaps needed more than in another subject. Commitment to a set of beliefs and ideals is not reached by a passive acceptance of another's words but by a movement of the learner's own will and thought and a clarification of his ideas, which can be done only by himself. It is relatively easy to talk to a class but a matter of skill to lead young people to an understanding of truth. Inept teaching, therefore, is not merely ineffective; it actively works against the cause which the teacher is seeking to promote.

The ideal situation would be that in which Christian education is given by full-time teachers trained by the Church, teachers who are members of the school staff and who have taken a qualification in religious teaching. However, if we are to be realistic we ought to recognize that an increasing school population coupled with limited manpower generally deployed in other areas of the Church's concern makes this ideal unattainable in the foreseeable future.

What can be done in the immediate future? The study of religion can be made a part of the curriculum and serious efforts can be undertaken to alter the custom of giving religious instruction to denominational groupings. The Christian cause is greatly damaged by the impression at present conveyed. Religious instruction, in most places, is isolated from the curriculum proper owing to the fact that it is taught, not by the school staff, but by visitors many of whom are quite obviously not trained teachers. And it is taught in groups that are artifically constructed in that they are formed on the basis of denomination rather than of maturity. These groups often cover a very wide range and are too large for the purposes of discussion, which is an essential element in all effective religious teaching.

The fact that religion is, in most places, a non-examinable subject in a school system which sets a premium on examination results makes it very difficult for children to treat it seriously. If religion could be taken as an examinable subject, it might do something to draw religion into the life of the school as a serious study.

From Western Australia comes news of an interesting and worthwhile experiment aimed at overcoming the paucity of teachers and giving some status to religious instruction. Instruction is given on a class basis by each

of the ministers and clergymen concerned (Roman Catholic, Anglican, Presbyterian, Methodist, Baptist, Church of Christ and Salvation Army). Examinations are held; the school provides the textbook which is the R.S.V. Bible; the R.C. Franciscans act as substitute teachers in emergencies; teacher training is given by the Education Department. The Committee will watch with interest this valuable experiment.

It has been suggested that the Assembly should set its whole authority against the employment of unqualified teachers of religion in schools. Until such time as fully trained teachers are available in sufficient numbers, the Assembly should urge that the credentials of those who go into schools to teach religion should be very carefully scrutinized by competent selection committees which include an adequate representation of experienced educationists.

The Committee is not prepared to recommend anything as drastic as this at the moment. However, the Committee recognizes that the Church is in danger of losing the allegiance of Australian youth. This is in large measure due to the failure of Christian education in schools to adapt its methods to the changed conditions of an age in which the prescriptions of external authority are rightly giving way to the responsibilities of individuals for their own self-instruction. The Church can no longer coerce but must rather persuade and teach.

Before urging the Assembly to take a particular course of action further work should be done on this question. The Committee is investigating the possibility of a research student in Education undertaking a survey of religious instruction and its problems in a particular area. But this is not a provincial, nor is it a denominational, problem; it is both national and inter-denominational. The Committee therefore suggests that this question also be studied in its wider aspects after a scientific analysis by experts along the lines of that done in Western Australia by the Education and Research Officer of the Teachers' Union in that state (see Report on Efficiency and Economy of Religious Instruction in Government Primary and Secondary Schools). Accordingly it is recommended that an approach be made to the Australian Council of Churches suggesting that a commission be set up to study and report on opportunities and problems of Religious Instruction within the State systems. Such a report could be the basis of approaches to State Governments. And further it is recommended that other denominational bodies be informed of this approach.

CRAWFORD MILLER, Convener.

CHURCH AND NATION SUPPLEMENTARY

The complex issues of the war in Vietnam have produced sharp and often emotional controversy both within the Church and within the community at large. The Committee itself has experienced deep disagreement; it was not united in approving this report which was finally adopted by a majority vote.

In a recent editorial "The Australian Presbyterian Life" argued: "It would be a tragedy if the Assembly ended without some expression of opinion, not merely about war in general but about the war in Vietnam. Presbyterians are entitled to guidance from their Assembly on this divisive issue."

This demand undoubtedly echoes the feeling of a large number of people. But it raises very sharply the question of the basis upon which the Church is entitled to speak. It ought to be clear that the Church in the sense of the Courts of the Church is entitled to speak only when its utterances can be shown to be based upon its understanding of the Word of God. Individual members of the Church have a Christian duty to make up their minds upon all manner of issues according to their talents and their vocations. Over a very wide range of these issues it is obvious that while Christian obedience calls for a profound concern with regard to them, the Christian Faith itself does not provide any premises implying that they should be settled in one way rather than another.

Political issues generally and the issues of peace and war in particular, create problems for Christian obedience because they involve a tangle of issues in which moral questions having an intrinsic relation to the affirmations of the Christian faith, and technical questions having no such relation, are bound up together. Before the Church ventures to make pronouncements upon the Vietnam war it is important that some attempt be made to disentangle these issues.

The controversial issue which is most clearly related to the understanding of the Faith itself, and which arises at the present time, is the

question of pacifism. A minority of Christians hold that obedience to Christ prohibits participation in war. This issue has often enough been discussed and this report does not canvass it further. The pragmatic justification for this decision is simply that down the centuries and at the present day the great majority of Christians have not been convinced by the pacifist case, and continue to hold, in the words of the Westminester Confession, that Christian men "may lawfully, now under the New Testament, wage war upon just and necessary occasions". The report will assume this traditional position.

The second issue is more complex because it involves decisions regarding particular situations. It arises from the words of the Confession that Christian men may wage war "upon just and necessary occasions". The Confession echoes the general thinking of the Church. Christians rightly bear arms, not in any war which any government may decide to engage in, but only in such wars as are just and necessary. Though this doctrine has generally been professed it is clear that in practice it has been more honoured in the breach than in the observance. Usually Churches have simply acquiesced in whatever wars those in political authority have thought fit to start. It is arguable that few things have so contributed to the discredit of the Church and the loss of its influence as its almost total failure to exercise this function of judgment to which its teaching commits it.

The time is past at which the Church can afford to ignore this responsibility. For example, young men called up to serve in Vietnam have the right to demand an unequivocal answer to the question whether the Church regards their bearing arms in this conflict as an action which a Christian man may properly undertake, or whether they disobey the Lord of the Church. The Church is committed to answering this question both by its own teaching and by its pastoral responsibility for these young men.

In attempting an answer two points are to be noted: (i) The question demands an unequivocal answer. It is a matter of obedience or of disobedience. (ii) The Church recognizes that in a sense political authority is of Divine appointment, and that the primary responsibility for making decisions regarding peace or war rests with the political authority and not with the Church. Accordingly the Church could take the very grave responsibility of condemning the action of the state only for the weightiest and most convincing reasons. This fact partly explains, though it cannot altogether justify, the extreme hesitation of the Church in making this kind of judgment in the past.

The basic question which faces the Assembly, though not the only one, is this: Is the war in Vietnam so clearly and manifestly unjust and unnecessary that the Church would be justified in instructing its people that obedience to the Government in this matter involves disobedience to the higher authority of Christ, and that accordingly it is their Christian duty to refuse participation in the war whatever it may cost them personally? This question may be sharpened by posing a parallel question. Would the Church be entitled to counsel South Vietnamese Christians that they defy the will of Christ if they take up arms to resist the Viet Cong and their North Vietnamese allies?

Clearly the answer to this latter question mainly turns upon the kind of judgment the Church makes regarding the Communist system. The claim that here the issue of Communism may be disregarded because the Viet Cong are not really Communists or would not, if victorious, find themselves under Communist control is devoid of any serious foundation. It follows that to answer the question in the affirmative would be to make the judgment that the future well-being of the Vietnamese people, and by implication that of many other peoples as well, lies with the victory of the Communist system.

The Church can get along quite happily with a purely secular state, that is, one which is religiously neutral. But a state which is committed to dogmatic atheism is another matter. In fidelity to the Gospel the Church must judge that the Communist system is inherently destructive of human well being. Despite the genuine economic, social and cultural benefits which Communist regimes have provided, by reason of its basic theoretical assumptions and the particular kind of power structure which its economic and political arrangements create, Communism inevitably limits and often cruelly frustrates the proper intellectual and political freedom of those subject to it. In particular it always seeks to hamper and often cruelly suppresses the proper freedom of the Church to proclaim the Word of God. Since in the end whether they recognize it or not men live by the Word of God, the attempt to suppress the Word of God is a crime against humanity.

Furthermore it is evident that the existence of the Communist move-

ment constitutes the single greatest threat to peace at the present time. In the colossal upheaval going on throughout the greater part of the world it would be difficult enough to maintain peace. The existence of the Communist movement makes the task well night impossible. To understand this we have only to contrast the dire results for mankind of the victory of Mao Tse Tung's revolution in China, with the quite different effects of the liberation movement led by Mahatma Ghandi in India. The essential evil of Communism shows itself in the perversion of the great and inevitable revolution of the 20th century to violent and destructive courses. This tragedy is bound up with the false and arrogant claim of Marxist-Leninist ideology simply to dispose of the accumulated wisdom of mankind and provide a blueprint by means of which human society is to be totally reconstructed. It remains the continuing duty of the Church to expose this lie. In the long run the hope for mankind lies in the fact that in the Providence of God human nature and a sense of reality will prove too strong for Communist illusions. It is possible to argue that this process is already visible in the Soviet Union and is the basis of the rift with China.

In term of this judgment regarding the nature of Communism it is clear that if Christian men are ever justified in bearing arms, military resistance to the forcible imposition of Communist tyranny is a case which is pre-eminently justified. Accordingly the Church cannot judge that those South Vietnamese people who offer resistance to the Viet Cong are to be condemned as defying the will of Christ. But if the Church cannot condemn the South Vietnamese Government for taking up arms against the Viet Cong it cannot condemn other nations who chose to go to the assistance of that Government. From this a number of things follow.

(i) If the Church cannot in principle take exception to Australian intervention on behalf of South Vietnam, it must acknowledge that this intervention is a matter which falls within the proper freedom of action of the Australian Government. The Church as a Church has a right to object to Government policy only to the extent to which this can be clearly shown to conflict with the plain teaching of the Christian faith based upon Holy Scripture. The Church as the Church speaks with proper authority only as it is given to it to proclaim the Word of God. Its authority is always a derivative authority. The Church betrays its Lord when it allows itself to express what are merely political points of view however sincerely groups of its members may happen to accept such and however ably they are supported.

(ii) If the Church rightly acknowledges that the question of intervention in the Vietnam war is one which under the Word of God properly falls within the sphere of discretion of the Australian Government, it must affirm quite unequivocally that those who in obedience to the Australian Government bear arms in the Vietnam war do their Christian duty. It is vitally important, in view of some of the opinions expressed in Christian circles, that the young men of the Church serving in the forces be assured that the Church in no way regards them as second class Christians, but on the contrary supports them and upholds them in their service of their country.

(iii) Under the Gospel the Church has a continuing obligation to remind the community of the duty always to seek peace and to have regard to mercy and to justice. There has been considerable public concern about four matters.

(a) In view of the obvious dangers for mankind were the conflict to spread further, many people have been concerned that opportunities to initiate negotiations may have been missed. The evidence suggests that responsibility for this failure lies with Hanoi rather than with Washington or Canberra. The President of the United States has constantly affirmed that this is the case. The political advantages to the American and Australian Governments of a negotiated peace on reasonable terms are so clear that there is no ground for doubting the sincerity of these statements. This view would receive support from the fact that the efforts of both the Secretary General of the United Nations and of the British Government have proved likewise to be ineffectual. It looks as though for the present at any rate Hanoi would agree to a cessation of hostilities only upon terms which would in effect secure victory for the Viet Cong. The question of the implications for possible peace negotiations of the cessation of the bombbing of North Vietnam are much debated. Some people argue that such a cessation would make negotiations possible, others that it would merely provide an opportunity for the North Vietnamese to strengthen their military position and so prolong the war. In the light of the situation the Assembly

should certainly express its sense of the abiding obligation upon all the Governments concerned to do all in their power to seek a just and lasting peace, but should be careful to do so in such a way as not to call in question the sincerity of the American and Australian Governments.

(b) There has been much public concern regarding the recent escalation of the war, and particularly regarding the increased bombing of North Vietnam. Again it would be proper for the Assembly to express its sense of the very grave responsibility incurred by any Government which at any time takes measures which destroy human life, inflict suffering and loss, and incur the risk of the extension of the conflict. But the infliction of suffering and death and the risk of extending the conflict are inherent in warfare. But the Church must also recognize that in the conduct of war strictly military considerations necessarily have their place. And in this sphere the Church does not speak with any authority.

(c) People are also concerned about the suffering inflicted upon civilians arising from the conduct of the war. Again to some degree this is simply part of the nature of warfare. There are very conflicting reports regarding the level of injury to the civilian population inflicted in the course of Allied military operations. Service personnel report that in fact very strict measures are taken to minimize injury to non-combatants. It should not be forgotten that injury to non-combatants also results from the operations of the Viet Cong and the North Vietnamese. And on the Allied side there is nothing corresponding to the calculated brutality of the campaign of terror deliberately waged by the Communist side. Again it is always proper for the Church to remind the Government and the community at large of the obligation to minimize the sufferings of civilians in the conduct of war. But this must be done with due regard for the appalling dilemma which often confronts those charged with the terrible duty of waging war.

(d) It is evident that the peoples of the advanced countries of the world have an obligation to assist the peoples in the under-developed countries to raise their whole standard of living. This obligation to feed the hungry imposes itself with particular force upon those who call themselves Christians. Clearly it arises especialy in a country like South Vietnam where certain nations have already great military and political commitments. The Church must gratefully acknowledge what already is being done in this matter both by the Australian Government and by civilian organizations. But it must also be recognized that the level of this aid needs to be greatly increased. It would therefore be proper for the Church to urge upon the Government and upon the community at large the vital importance of a very substantial increase in the level of this aid.

So far the report has been concerned to suggest things which the Assembly, speaking as the mouthpiece of the Church, might declare to follow from the Word of God. But it is clear that individual Christians exercising their right of making personal judgments may advocate policies and take political decisions which go beyond the proper reserve which attaches to the pronouncements of an Assembly. Normally the decision in favour of any political policy would involve kinds of judgment which cannot in any direct way claim to be based upon the Word of God. Political decisions are always taken at risk. They involve the making of predictions of the form "policy p will have results r", "policy q will have results s". The Gospel does not provide either the Church or individual Christians with any particular skill in making these predictions or indeed with any kind of expertise in the many technical matters which are always involved in making decisions regarding particular policies. With regard to all such matters it is proper for official Church pronouncements to exercise a certain reserve and caution. On the other hand it is the Christian duty of individual members of the Church in their capacity as citizens, having regard to their talents and vocations, responsibly to come to conclusions regarding them. Indeed it should be obvious that it is in this area of the continuing exercise of responsible thinking and decision by individual Christians, rather than in the area of official ecclesiastical pronouncements, that the Church mainly exercises its responsibility with regard to the social and political order In this area it is not to be expected that Christian men will necessarily agree with one another.

This distinction may be applied to the case of the Vietnam war. To say that this war is not so clearly unjust and unnecessary that the Church speaking officially would be justified in condemning Australian participation in it, is not necessarily to affirm that this Australian participation, taking into account all the political, economic and military factors involved,

is altogether wise and expedient. The former question is one for the Church as such to determine, the latter question is one which is properly left to the decision of the individual Christian in his capacity as a citizen. The Church gives full recognition to the responsibility and freedom of its members in these matters.

It is none the less proper for the Assembly to remind the members of the Church of certain obligations which arise in the course of the discharge of this responsibility. Those who feel constrained to give strong support to the present policy of the Australian Government are to be reminded of the abiding duty of Christian men always to seek peace and to have regard to mercy and justice towards individuals in the conduct of war.

Those who find themselves in opposition to the war are to be reminded of the Christian obligation under God to render proper loyalty and obedience to the duly constituted political authority. In a parliamentary democracy where citizens have a constitutional right of opposition, this obligation principally takes the form of being careful to guard against the exercise of this right of opposition operating in such a way as to injure the basic unity and cohesion of the democratic structure. This point is of special relevance and importance in the contemporary world where many democracies have foundered because the bitterness of internal divisions has destroyed the effectiveness of the constitutional process. There are powerful forces which for their own ends are constantly trying to exacerbate differences with the deliberate intent of weakening the great democracies of the world. Members of the Church have a Christian obligation not to afford such forces any comfort or support.

Those who on grounds of conscience find themselves compelled to renounce all participation in war are to be urged to avoid allying themselves with or giving support albeit unintentionally to those who neither reject war in general nor this war in particular, but in appearing to seek peace are concerned merely to frustrate the aims of the U.S.A. and its allies.

All members of the Church are to be reminded of their Christian obligation according to their individual talents and vocations to do everything in their power to equip themselves to make well informed and mature judgments upon social and political questions of great moment for the well being of mankind. The Church as a whole might consider whether it has begun to do what might be done to assist its members in this matter. It is all too easy to assume that the political responsibilities of the Church are discharged by occasional Assembly pronouncements. The more fundamental task is a continuing process of education in Christian political and social responbility.

Finally all members of the Church are to be reminded that an essential part of the ministry of reconciliation committed to the Church is the upbuilding of the Church as a body where those who are deeply divided on all manner of issues may find themselves in unity and fellowship in Christ.

CRAWFORD MILLER, Convener.

CODE (Min. 21)

The General Assembly in 1964 referred to the committee the following matters:

1. Basis of Union for the Presbyterian Churches of the six States—Min. 58(4b).
2. Revision of Regulations—Reception of Ministers—Min. 58(6).
3. Committee structures and placement—Min. 59(4, 6).
4. Remitting of Articles of Agreement re Board of Missions—Min. 91(5).
5. Setting apart and/or Commissioning of lay missionaries—Min. 91(6).
6. Legal and constitutional problems involved in the Proposed Basis of Union including the matter of an Interim-Constitution—Min. 95(8).
7. College Committee Regulations—safeguarding the powers of Presbyteries and State Assemblies in acceptance of candidates for the Ministry —Min. 135(2).
8. Re nominations by members of Assembly to Board of Australian Inland Mission—Min. 142.
9. Regulations re procedures of committees seeking financial provisions—Min. 163(7d).

The executive has worked consistently on these many and important matters, has circulated minutes and papers to the members of the full committee for comment and suggestion and has received from some, valuable assistance; some, however, failed to reply.

1. The Proposed Constitution for a Presbyterian Church of Australia

According to the Assembly's direction the committee has carefully examined the replies from the Presbyteries and in the light of comments and suggestions deemed valuable redrafted the proposed basis. The amended document was sent to members of the full committee who were invited to forward their comments and any suggestions. In the light of these replies the committee made further examination of the draft, made additional changes and now presents the document in its final form to the Assembly with the recommendation that it be sent down to State Assemblies and through them to Presbyteries under Barrier Act provisions for approval or disapproval. The committee was also directed to indicate the procedures necessary to implement the organic union of the Presbyterian Churches of the six States. The procedure set out above is the first requirement; thereafter if the percentage of approvals of States and Presbyteries is secured the final decision would be made by the General Assembly at its next meeting. At that Assembly, should approval be given, a date for the entering into the union under the new constitution would be required to be determined, and each State Assembly would be called upon to initiate the provision of enabling acts of the several State parliaments. This is not necessarily a difficult matter, but there may be some delay. It cannot be envisaged that the union will become effective immediately the decision to do so is made; the date determined would need to be set forward sufficiently far to be assured that the enabling acts were operative at that date. It would not be possible for State Assemblies to take this action with State parliaments prior to the final decision of the Assembly, though an amount of preliminary work of preparation could be done in anticipation.

2. Revision of Regulations—Reception of Ministers

Considerable care has been taken to remove from these regulations the difficulties that have been apparent over many years and to make them more applicable to the world of closer relationships. There has been an extension of the Churches with which we have reciprocity of ministries, and in other cases a clarification and simplification of the procedures required. The issuing of Certificates of Status is restored to Presbyteries, subject to the decision and recommendation of the committee, or the decision of the Assembly as the case may be. The committee has been in touch with the Reception of Ministers Committee and some of the suggestions from the convener and executive have been incorporated in the final draft which appears in the Deliverance.

3. Committee Structure and Size, and Specified Term for Conveners

The following suggestions are presented by the committee:

(a) That the size of the committee, including the convener, should not exceed ten.

(b) That the committee should be located in a State for the period covered by three meetings of the General Assembly and then be transferred to another State unless otherwise determined by the General Assembly. That this principle apply to all committees except the A.I.M. Board, Board of Christian Education, Board of Missions, College Committee, Christian Unity and Code (which would require to be located in the State in which the Clerk resides should he be the continuing convener).

In addition to the members of the committee residing in the one State, the conveners of similar committees in the other States should be corresponding members of the committee.

The classification could be something along the following lines:

Ecumenical Committee	Vic.
Immigration	Vic.
Relations with other Presbyterian Churches	Tas.
Public Worship and Aids to Devotion	W.A.
Training of Women Workers	S.A.
Beneficiary	N.S.W.
Church and Nation	Qld.
Finance	N.S.W.

Reception of Ministers	Qld.
Stewardship and Promotion	Vic.
Maintenance of the Ministry	Vic.
Year Book	N.S.W.
National Journal	Vic.

While the committee brings forward these as suggestions it is of the opinion that change at this time would be unwise, but rather that these proposals be kept in mind for application if and when the new Constitution of a General Assembly of Australia becomes operative.

4. Articles of Agreement of Board of Missions and Regulations

The reference was for the Code Committee to confer with the Board of Missions re the revision of the Articles with regulations "to bring them up to present day thought and practice". We were informed that the Board itself, following a direction of the Assembly to confer with the Ecumenical Committee with a view to the co-ordination of their work, was reviewing the Articles and recasting their regulations. We have had submitted to us by the Clerk the Overture proposing changes. We are not in a position to comment on the proposals as such but simply report that the Overture and procedure proposed are in proper form and order.

5. Setting Apart and/or Commissioning of Lay Missionaries

The committee gave due consideration to this new development in missionary personnel. It concluded that there should be flexibility of thought regarding this extension of mission workers in relation to ordained ministers who may be commissioned or inducted for missionary service by a Presbytery. The committee is of the opinion that as the lay missionaries are also servants of the Church accepting responsibility under the Board of Missions for a specialist missionary service, that they too should be set apart or Commissioned by the Presbytery within whose bounds they reside (or another Presbytery only upon the request of the Presbytery having oversight), and that the arrangements of the service should rest finally with the Presbytery.

6. Legal and Constitutional problems involved in the proposed Basis of Union with other Churches including the matter of an Interim-Constitution

(a) The Basis of Union and the Articles of agreement comprised in the Deed of Union dated 24th July 1901 between the six Presbyterian State Churches were legally validated by a series of enabling Acts passed in each of the State Parliaments between the years 1899 to 1901. Such legislation was necessary to ensure that nothing done in accordance with the provisions of the Basis and Articles would have the effect of divesting any of these State Churches or any congregation, body or person of any property held in trust for any such Church, congregation or body. The legislation was not in precisely the same terms in all States, but the general purpose and effect was the same.

(b) The Basis of Union of the Presbyterian Church of Australia was directed to bringing about a form of federal union between the six State Presbyterian Churches. It did not effect a corporate union and Article (xii) (see Rule 159) provided that the State General Assemblies should retain their present names and that their autonomy should not be further interfered with than was needful to give effect to the Basis of Union and the Articles of Agreement. The residual functions accordingly remained with the several State Assemblies. Supreme legislative, administrative and judicial functions with regard to the Doctrine, Worship and Discipline of the Church and certain other specified matters such as Missions to the heathen and Training of Students were delegated to the General Assembly of Australia. (see Article (iv) Rule 128) The State Churches retained their property rights and governmental functions. Furthermore, the Basis of Union and the Articles made no provision for Union of the Presbyterian Church of Australia with other Churches, nor did the State Churches possess this power under their respective constitutions.

(c) Before union could take place constitutionally with the Congregational and Methodist Churches and without surrender of property rights, it would be necessary to have legislation to enable the Presbyterian Church of Australia and each of its constituent State

Churches to enter such a union. This would require an Act of each State Parliament and also Commonwealth legislation in so far as Presbyterian property in the Territories is concerned. It is a question of expediency as to whether the necessary powers are acquired before or after a basis of union has been approved. However the present proposal of the Code Committee, which has the approval of the General Assembly, is that these powers be obtained as part of the proposed constitution of the Presbyterian Church of Australia, which, as the committee has already reported, will require the same parliamentary sanction as indicated above.

(d) Regarding the matter of an Interim Constitution referred to in the Assembly's instruction to the Code Committee, it is to be noted that in the draft Basis of a proposed constitution of a Presbyterian Church of Australia, in the section dealing with Union with other Churches, it is provided that any proposed Basis of Union with another Church or Churches shall include a section setting out basic principles of constitutional structure and practice to be remitted to Synods and Presbyteries under Barrier Act procedure.

We would support the suggestion from the Christian Unity Committee that representatives be appointed by Assembly to meet with representatives appointed by the other two Churches to prepare a document acceptable to the three Churches to deal with the principles of constitutional structure and practice to be remitted to Synods and Presbyteries in terms of the new Constitution. This work, we consider, should be proceeded with concurrently with the work of the Joint Commission so that unnecessary delays will be avoided in proceeding with Union if this should be the will of the Church.

7. College Committee Regulations

The Overture 2, 1964, Min. 135, was referred to the committee for amendment to the regulations of the College Committee to safeguard the powers of Presbyteries and State Assemblies in the acceptance of candidates for the ministry.

When considering the implications of this intricate question it became clear that many of these matters had bearing upon the rules and regulations of the States rather than those of the College Committee. The General Assembly of Australia cannot direct State Assemblies, nor legislate for them, in matters of government in which they hold full autonomy.

Finally the committee resolved to present to the Assembly basic principles to be affirmed and, if so, forwarded to State Assemblies with the request that the principles be incorporated in State rules if not already there.

8. Re Nominations by Members of Assembly to the Board of the Australian Inland Mission

Because of lack of clarity in these regulations as to the permissibility of Assembly members making nominations other than those submitted by the Board and other ambiguities, the committee recast the section on the constitution of the Board. Drafts were submitted to the Board and after several exchanges of communication it appears that the basic views of the Board, with the provision that safeguards the rights of the members of Assembly, have been attained. These are now presented as alternative clauses to 3 and 4 of Rule 202.

9. Regulations re Procedure for Committees seeking Financial Provisions

As requested by the Assembly the Regulations have been formulated; in fact they have been operative this year as the Assembly in 1964 directed. This practice should help the Finance Committee in its difficult taks of recommending estimates to the Assembly.

Remits

Four remits were sent down to State Assemblies and through them to Presbyteries.

The replies reveal the following:

Remit Overture 4, Min. 56(2)—Board of Missions—approved by 5 States, 1 no reply, and a total of 35 Presbyteries approved and 17 disapproved.

Remit Overture 5, Min. 136(2)—Course of Study Theological Halls—approved by 5 States, 1 no reply and 41 Presbyteries approved, 11 disapproved.

Remit Overture 6, Min. 119(2)—National Journal—5 States approved, 1 no reply, and 41 Presbyteries approved, 11 disapproved.
Remit, Min. 151(81a)—Board of Education—5 States approved, 1 no reply, and 41 Presbyteries approved, 11 disapproved.

The great percentage of disapprovals by Presbyteries is related to their failure to furnish returns.

A sufficient number of State Assembly and Presbytery returns for approval has been received and the committee will recommend that the changes be made.

Overture 4, in addition to the amendment of Article (x) 157 included an addition to Rule 195 Division F—Reception of Ministers. As the substance of this addition has been incorporated in the revised Regulations for the Reception of Ministers being submitted under Clause 2 of this Proposed Deliverance, it thus becomes redundant.

Convenership

After 14 years of devoted service as convener, the Rev. E. W. S. Bishop has intimated his desire to be relieved of this office. The committee that has worked with him during the years inserts here its appreciation of his leadership, ability and devotion. It recommends that the Clerk of the Assembly, by virtue of his office, be appointed the Convener of the Code Committee, as this work is inseparably related to the Clerk's office.

E. W. S. BISHOP, Convener.

COLLEGE (Min. 41)

The College Committee desires to report as follows upon activities under its supervision since the 1964 Session of the General Assembly.

Supply of Candidates. Within the past three years there has been an increase in the number of candidates from three states (notably N.S.W.) with a slight decline in Victoria. The figures are as follows: 1964: Total 240 (N.S.W. 85; Q'land 27; Vic. 121; W.A. 7). 1967: Total 263 (N.S.W. 106; Q'land 34; Vic. 112; W.A. 11).

Committee Conference. The Committee, with members present from five states, met in a two day conference at Ormond College, Melbourne, last May, and, after full discussion, decided to make the major recommendations that follow in the Report.

Admission. The Committee has been persuaded by the following considerations that the time is ripe to raise our standard of entrance to the course of training to at least a point where the passing of the matriculation examination (or the meeting of alternative requirements laid down by an Australian University for admission to the University) should be required of those applying:

(1) The general level of education in the community is rising steadily. This calls for an educated ministry able to give leadership within the congregation, and the wider life of the Church.
(2) Contemporary understanding of the role of the minister lays stress on him not being a do-it-yourself Jack-of-all-trades type of person, but as a resourceful person who can create, guide and sustain a team enterprise in his congregation. He should be a minister to a congregation whose members themselves minister to one another and to the community, and as such needs to be as adequately educated, intellectually and spiritually, as possible.
(3) The standard of admission to theological training in most other countries, including many Asian countries, is matriculation or higher. We in Australia are behind rather than ahead in this field, and we should seek to come up with standards in other countries.
(4) The Methodist Church of Australia recently raised its entrance requirements to full matriculation.
(5) At the time of the reorganization of the system of training in 1951 the minimum requirement was a pass in three matriculation subjects (or the Special Entrance Examination set by this Committee). This minimum was reduced to two matriculation subjects in 1957, since when there has been a substantial increase in the number of candidates from 171 to 263.

Inasmuch as most Australian Universities make liberal concessions towards the matriculation of mature candidates it is not considered that the supply of candidates would be materially affected by raising the entrance standard from two matriculation subjects (including English) for candidates over twenty-three years of age to that now recommended. It is proposed to implement this change in 1969.

The present regulation 2 reads:

> The State Committee shall require an applicant for candidature for the ministry to . . . . (c) matriculate at a recognized university, unless he is over 23 years of age and unmatriculated on the date when his application is being considered by the State Committee, in which case they shall require him either (i) to proceed to full matriculation (adult matriculation if appropriate) or (ii) to pass a recognized matriculation examination (or an examination accepted by the College Committee as equivalent) in English and at least one other subject not necessarily at one sitting.

It is now proposed to amend this regulation as follows:

> The State Committee shall require an applicant for candidature for the ministry to . . . . (c) pass the matriculation examination or meet alternative requirements laid down by an Australian University for admission to the University.

Preparatory Course. The Faculty Course has been provided as an alternative to the University Course for candidates over twenty-three years of age as a preparation for entrance to the Theological Hall. However, the standard of the course has come short of its objective and there has been a number of instances where candidates, having completed this course, have subsequently encountered great difficulties in meeting the requirements of the Theological Hall. With the adoption of a common entrance standard it is proposed to eliminate the conception of two separate courses—University and Faculty—and provide for a unified Preparatory Course, the subjects of which shall be taken at or with a University or provided by the Faculty at University standard with careful supervision by the College Committee. The adoption of the proposal would considerably raise the standard of the preparatory studies and thus increase the effectiveness of the work of the Theological Hall. It is proposed to implement these changes as from 1969, but any candidates accepted under the existing regulations continue as under them.

The present relevant regulations read as follows:

3. The Course of Training shall normally extend over a period of six years; three years (of which the first, the Preliminary Year, shall be regarded as probationary), known as years one, two and three, in a Preparatory Course, and three years, known as years four, five and six, in a Theological Hall Course. The Course of Training is intended to be one of full-time study and candidates must secure the permission of the Faculty (Senatus) to do extra work.
5. The Faculty (Senatus) shall direct candidates in their course of training and may transfer candidates from one to the other of the Preparatory Courses (University or Faculty) at any stage during years one to three.
6. The University Course shall normally consist of full-time university study for a degree. Candidates will not be admitted to the Fourth Year until they have completed at least six university subjects.
7. The Faculty Course shall be designed by the Faculty and approved by the College Committee and shall consist of study of such subjects as English, History, Philosophy, Psychology, Logic, Greek and Hebrew and may include university subjects.
8. The non-university subjects in the Faculty Courses shall be pursued within the walls of the Theological Hall, or extramurally, as may be determined by the Faculty. At least one Biblical language shall be included in the Preliminary Year. The Course shall include at least one year in Hebrew, but on the recommendation of the Faculty and with the approval of the College Committee, a candidate may discontinue it thereafter if he is doing the Faculty Course.
9. The Faculty shall draw up the syllabi for the non-university subjects in the Faculty Course and shall submit them for approval to the College Committee.

It is now proposed to amend these regulations as follows:

3. The Course of Training shall normally extend over a period of six years; three years (which shall be regarded as probationary), known

as years one, two and three, in a Preparatory Course, and three years known as years four, five and six, in a Theological Hall Course. The Course of Training is intended to be one of full-time study and candidates must secure the permission of the Faculty (Senatus) to do extra work.

5. The Faculty (Senatus) shall direct candidates in their course of training.
6. The Preparatory Course shall normally consist of full-time university study for a degree. Candidates will not be admitted to the Fourth Year until they have completed at least six subjects.
7. (a) In cases where University subjects cannot be studied by attendance at a University, or by a University external studies course, Faculties may provide alternative courses, consisting of such disciplines as English, History, Philosophy, Psychology, Greek and Hebrew. Such courses, both in respect of tuition provided and examinations set, shall be of university standard. Faculties shall submit annually on or before 30th June, for the approval of the College Committee, detailed particulars of the courses to be offered, contents of subjects, and the names of teachers and examiners to be appointed for the following year. The College Committee shall satisfy itself that in all respects these courses are of University standard.

   (b) These subjects shall be studied at a centre or centres determined by the Faculty. In the case of students not proceeding to a University degree at least one Biblical language shall be included in the first year of their studies, and they shall study Hebrew for at least one year of their Preparatory Course, but on the recommendation of the Faculty and with the approval of the College Committee they may discontinue it thereafter.

English Bible and Presbyterian Polity Examinations. There has existed some indefiniteness as to the scope of the English Bible examination and doubt as to its value in the later years of the course. It is now proposed to be more precise in the designation of the subject and to exempt years five and six from submission to the examination. The present relevant regulation reads as follows:

> "The Faculty shall conduct an examination in English Bible at the beginning of each academic year for all candidates except those in their first year of training, and shall report to the College Committee that such an examination has been held."

It is now proposed to amend this regulation as follows:

9. The Faculty shall conduct an examination in introduction to and content of the English Bible at the beginning of each academic year for all those in the second, third and fourth year of the course of training, and shall report to the College Committee that such an examination has been held.

The present requirement that a written Polity examination shall be conducted at the end of the sixth year has been regarded as too restrictive, especially in respect to the concurrent classes of the smaller Theological Hall. Provision for teaching and examining the subject in a more flexible manner is now recommended. The present relevant part of the regulation (paragraph 4) reads as follows:

13. The Faculty shall conduct a written examination in Presbyterian Polity at the end of the sixth year on the basis of a syllabus approved by the College Committee, and, shall report to the College Committee that such an examination has been held.

It is now proposed to delete this section of the regulation and to amend the first paragraph which reads at present as follows:

> The Faculty shall include in the Course of Training the basic subjects listed in Article viii (4) of the Deed of Union, namely "Hebrew and O.T. Exegesis, N.T. Greek and Exegesis, Apologetic, Church History, Systematic Theology and Pastoral Theology and Training."

It is now proposed to amend this paragraph as follows:

11. The Faculty shall include in the Course of Training the basic subjects listed in Article viii (4) of the Deed of Union, namely "Hebrew and O.T. Exegesis, N.T. Greek and Exegesis, Apologetic, Church History, Systematic Theology and Pastoral Theology and Training" (including Presbyterian Polity).

Older Candidates. Considerable difficulty has been experienced in integrating some older candidates doing shortened courses (especially under categories c. and d.) with the other students into the regular course of study and the last General Assembly directed the Committee to consider the establishment of a special compressed course for older candidates (Min. 24.5). The Committee reports that it has investigated the matter (as also the related subject of establishing a special institution for the purpose) and it is of the opinion that the establishment of such a course would neither be practical, in view of the expense involved with the limited number of candidates offering, nor desirable in the consequent segreation of such candidates from the general student body. In the case of those whose age and educational standards work against their qualifying for the ordained ministry, consideration was given to the providing of theological education to equip Church workers in Theological Institutes (in conjunction with Halls) for the training of laymen. This impinges, of course, on the wider subject of the ministry of the whole Church, which is rather beyond the purview of this Committee, but this is regarded as a possible line of development. Your Committee would encourage the moves being made by Departments of Christian Education to provide such courses.

Since the introduction of the special regulations in 1957 the percentage of candidates has risen by 53 in 1967 and that of vacant charges decreased by approximately 2 in 1966. It can be maintained with some force that the period of "critical" shortage in the ministry, under which these regulations were introduced, has ceased. However, it is not proposed for the present to repeal but to amend the provisions to ensure the raising of standards in those admitted. This will be ensured by requiring from these, as from all candidates, a common entrance standard (to which reference has already been made) and the elimination of categories (c) and (d) through which candidates of less adequate background have entered for training, whilst broadening the type of candidate previously received under categories (a) and (b) by not limiting them to those engaged in "secular" occupations, thus making possible here the admission of qualified home missionaries. Further, it is proposed that all candidates (with possible exemptions in languages) pursue the full three years in the Theological Hall (which indeed has been the prevailing practice under the present regulations) and that candidates under category (b) who have attained what can be accepted as an alternative to part of the Preparatory Course of Training, be required to pursue one or two years (the present requirement is one) in the Preparatory Course.

The present relevant Addendum, regulations 1 to 4, reads as follows:

1. There shall be a scheme for the reduction of the period of training for candidates over 35 years of age in categories (a) and (b) and over 40 years of age, in categories (c) and (d) as defined in 2, who have been communicant members of the Presbyterian Church for at least two years. The scheme shall operate during the present critical shortage of ministers in the Church and shall be reviewed at each succeeding Assembly.
2. Candidates shall be classified as follows:
   (a) Those who, in the judgment of the College Committee, have acquired a training for and in a secular occupation which can be accepted as an alternative to the whole of the Preparatory Courses of Training.
   (b) Those who, in the judgment of the College Committee, have acquired a training for and in a secular occupation which can be accepted as an alternative to part of the Preparatory Courses of Training.
   (c) Home Missionaries who have exceeded seven years of acceptable service in the Home Mission Department and who have passed the minimum entrance requirements viz., English and one other subject at matriculation standard.
   (d) Others who have passed the minimum entrance requirements, viz., English and one other subject at matriculation standard.
3. Candidates within all categories shall be accepted and admitted by the usual procedure as in Regulation 1 and 2 of the College Committee, except that candidates under category (a) and (b) shall not be finally accepted by State Committees, until the College Committee has agreed to admit them to the Course of Training and candidates under category (c) shall have been favourably reported upon to the State Committee from the appropriate Home Mission Committee.

4. The Course of Training for the categories already defined shall be as follows:
   (a) Candidates shall be required, according to the discretion of the College Committee, to complete two or three years in the Theological Hall, with or without Hebrew, and with or without Greek, to the satisfaction of the Faculty concerned, and shall be required to submit one thesis and pass the Examination in Polity according to the requirements of the College Committee.
   (b) and (c) Candidates shall be required to complete one year in the Faculty Course, and two in the Theological Hall, with or without Hebrew, to the satisfaction of the Faculty concerned, and shall be required to submit one thesis and pass the Examination in Polity according to the requirements of the College Committee.
   (d) Candidates shall be required to complete one year in the Faculty Course, and three years in the Theological Hall, with or without Hebrew to the satisfaction of the Faculty concerned, and shall be required to fulfil the normal requirements of the College Committee.

It is now proposed to amend these regulations as follows:

1. There shall be a scheme for the reduction of the period of training for candidates over 35 years of age who have been communicant members of the Presbyterian Church for at least two years. The scheme shall operate during the present critical shortage of ministers in the Church and shall be reviewed at each successive Assembly.
2. Candidates shall be classified as follows:
   (a) Those who, in the judgment of the College Committee, have acquired a training which can be accepted as an alternative to the whole of the Preparatory Courses of Training.
   (b) Those who, in the judgment of the College Committee, have acquired a training which can be accepted as an alternative to part of the Preparatory Courses of Training.
3. Candidates within both categories shall be accepted and admitted by the usual procedure as in Regulation 1 and 2 of the College Committee.
4. The Course of Training for the categories already defined shall be as follows:
   (a) Candidates shall be required, according to the discretion of the College Committee, to complete three years in the Theological Hall, with or without Hebrew, and with or without Greek, to the satisfaction of the Faculty concerned, and shall be required to submit two theses and pass the Examination in Polity according to the requirements of the College Committee.
   (b) Candidates shall be required to complete one or two years in the Preparatory Course, and three in the Theological Hall, with or without Hebrew, and with or without Greek, to the satisfaction of the Faculty concerned, and shall be required to submit two theses and pass the Examination in Polity according to the requirements of the College Committee.

Pastoral Theology and Training. The Last General Assembly recommended to State Committees consideration of the appointment of full-time teachers in Pastoral Theology and Training in such Faculties as do not possess them (Min. 24.2). The attention of those concerned has been drawn to this resolution the implementation of which would primarily depend on the availability of the necessary finance. In the past only the Theological Hall at Ormond College, Melbourne, has been able to proceed along this line. The greatest need in the provision of more adequate instruction in this discipline exists in the small Theological Hall at Perth, subsequently referred to in this report.

The last General Assembly also instructed this Committee to consider ways in which instruction in Pastoral Theology may be given. Accordingly the Committee reports as follows:

The subject of Pastoral Theology and Training is declared in the Articles of Agreement to be one of the subjects of study in each Theological Hall. The word "Pastoral" is to be understood in the light of the general principles contained in the standards and formularies of this Church, and is descriptive of the ministering operations performed by the pastor. These are defined in the "Presbyterial Form of Church Government", specifying praying for and with the flock, preaching the word, teaching, comforting,

catechising, administering the sacraments, blessing the people from God, exercising pastoral rule, and taking care of the poor. The following are ways in which instruction in this field may be made available.

1. Responsibility for the work of "pastoral theology and training" should be given to one person. Wherever possible he should be a full-time teaching member of the Theological Hall and with no other major responsibilities, and where not, a part-time teacher or visiting minister, or a lecturer appointed for another purpose. His duty should be to plan, arrange and co-ordinate the course, to see that it is adequately conducted, to lecture himself according to plan, to keep in touch with any whom he asks for help, to report on the students and their work, and to be available for counsel and discussion with students.

2. This area of study should form a department equal in standing to the major departments of the Hall course, and satisfactory attainments in it should be expected from students.

3. The course in this department should be arranged to provide theological reflection on the pastoral roles and training in them, and to supply and utilize relevant material from the studies of human behaviour, from the healing professions, and from the doctrines and techniques of management.

4. The temptation to keep on adding to this field should be carefully watched. Rather should the arrangements be subject to careful scrutiny to see that the best use possible is being made of the limited time that can be set aside for it.

5. The field is so extensive that no one person can handle it adequately without help. It is therefore expected that the responsible teacher will use people and organizations outside the Hall where warranted by their special knowledge. The amount of lecturing which he will take, and that to be done by visitors to the Hall, or to other groups to which students go from the Hall, will always be an open question for examination by the teacher.

6. Recommendation is made that he should use (a) ministers with a special knowledge of a particular task; (b) laymen with a relevant expert knowledge; (c) psychiatrists and clinical psychologists, social workers of all kinds, management consultants, and educationists—one of the most encouraging features today is the way in which people from these professions are eager to help the ministry; (d) the services of outside relevant organizations, e.g. The Inter-Church Trade and Industry Mission; Council for Christian Education in State Schools; Counselling Centres such as the Cairnmillar Institute and Life Line, Medico-Clerical Movements, Mental Health Services, Marriage Guidance Councils, Christian Television Associations, etc.

7. There are special values in the use of such people and organizations in that working in the clinical situation, they keep theory up-to-date with practice, and give a stimulating inter-professional challenge which the student should be helped to meet. This presents the teacher of "pastoral theology and practice" with the task of helping the student to handle the information received in a theological fashion and to use it for the purposes of Christian ministry, for it opens the door to the risk that a student may become confused and insecure in his own task and drift into a pale imitation of another professional.

8. Co-operation where possible with other theological colleges in the arrangement of pastoral studies is recommended. The wider the ecumenical basis on which this can be done, the stronger is the appeal to outside lecturers and organizations, and the more effective is the use of teaching and financial resources. A division of labour to the advantage of all can also be secured where teachers within different theological halls can work together, sharing resources, and having more scope for the special interests of each.

9. The development of this field of teaching will come to involve more people, making it essential for one person to keep in touch with more people, to preserve unity and purpose in the course, and to see that everything is built into the whole process of theological education. It may be that growth will add other full-time or part-time lecturers in this department or that additional staff will come from further inter-church co-operation or from groups outside theological halls. Flexibility must remain here, and the right to make decisions in the light of resources of personnel and money, and the number of students.

10. The reflective and operational nature of this subject requires that students be involved in class work, thus placing emphasis on group discussion and seminar, projects and case studies, and on helping the group to become its own teacher.

11. Some formal lectures dispensing information and delineating questions must be given. Students should be introduced to literature which

examines theologically the church's life and practice. This kind of study is indicated in the bibliography attached to the syllabus of each Theological Hall, such as that included in the Victorian handbook. This type of study would be moving towards the theological area of that continuum linking divine revelation with training, and like "applied science" is not to be taken lightly.

12. Studies in pastoral theology and training should be planned with an eye on arrangements in other departments, and where opportunity offers, the integration of the course could be shown in particular ways; e.g. preaching discussions and sermon construction could be based on scripture passages studied in Old and New Testament classes, or the bearing on pastoral practice of a theme such as redemption studied in theology, could be reviewed.

13. Reflection and training require every student to have some involvement in pastoral operations. Home Missionaries and student assistants are involved through their employment, but can receive little supervision. Other students should be assigned to the supervisory care of a minister for a prescribed period, and moderators of home mission stations and ministers with assistants should be invited to co-operate in creating a learning experienec from the student's ministering activities. This increases the number of people involved in teaching and secures help from ordained ministers in the task of operational training. To have "the profession" behind and involved with pastoral education is in keeping with the clinical schools of medicine situated in hospitals and the remarks of the Monash Dean of the Law Faculty in stressing the need for the legal profession to arrange for "the concentrated practical training under supervision" of lawyers (Melbourne Herald 28.5.66).

14. A notable development is the advent of Clinical Pastoral Education, centred in hospitals, made possible by the good will of hospitals, the appointment of full-time hospital chaplains, and the presence of people able to lead in this type of training. This learning from meeting with people under supervision and from coming in group sessions to meet oneself as a pastor is to be recommended where it can be made use of. The principles on which this training is based have much to teach us in any kind of supervised field work.

15. Recommendation is made for consideration of the possible use of elective subjects due to the breadth of "pastoral theology and training", the variety of gifts and needs among the students, and the opportunities for serving in special and extra parochial ministries. The use of these is limited by the amount of time available, the number of students offering for any course, and the need to give every student a basic understanding of the one ministry.

16. Continuing Education should be the responsibility either of the Theological Hall or some other committee, and offers a good opportunity for pastoral teaching through short seminars. Facing the practical problems of the ministry motivates an occasional return to a seminar to face with others the problems encountered. This recognizes the need for the linking of learning with operating commenced in the Hall, to continue indefinitely.

17. Areas in this subject can be taught through short intensive courses, and the use of these in place of a course of weekly lectures throughout the year should be considered. This is a good way of imparting useful information and securing concentrated involvement, but there needs to be some way of using the information received, or it is soon lost, and if attitudes are to change and personal development to be achieved, some length of time is required. Therefore a combination of both long and short courses is good. (Management seminars dealing with decision making and problem solving in industry provide a pattern here.)

18. Speech training is essential because of the obvious importance in the ministry of the medium of speech.

19. The needs of the pastoral studies must be remembered in any additions to the library, and Halls should subscribe to such journals as "Contact", "Journal of Pastoral Care", "Pastoral Psychology", "Journal of Societal Issues", "Religious Education".

20. Opportunities should be made from time to time for persons responsible for teaching in this pastoral area to confer and to learn from each other, especially because of its new and developing nature.

Conclusion: When installed as Chancellor of the Australian National University, Lord Florey said "Governments and peoples are increasingly going to judge universities by what they do, rather than by what they imagine themselves to be". Perhaps in the same manner the Church judges its Theological Halls by the end products and the results flowing therefrom

which is a good reason for this Committee to give a lead in methods of teaching a subject now coming into its own.

Theological Hall, W.A. The Reverend Professor Crawford Miller of Sydney visited the Theological Hall at Perth on behalf of the Committee from 22nd August to 3rd September, 1966. The following is extracted from the report received by the Committee:

> "The Hall obviously labours under very great disadvantages by reason of the small number of students, the fact that the Principal is the only full-time teacher, and the very meagre financial resources available. Quite apart from any question of appointing additional full-time teachers, the present ridiculously inadequate honoraria paid to the part-time lecturers may have to be discontinued once the special fund provided by the generosity of the students of the Presbyterian Seminary in Austin, Texas, U.S.A., is exhausted. The library, though very carefully selected within the very limited resources available, is quite inadequate to the needs of the students.
>
> However, despite these problems, I was very impressed with the work of the Hall. It seemed to me that in general the students had attained a level of theological knowledge and understanding which would put them on an equality with students of comparable natural abilities and previous educational opportunities in the larger halls of the Eastern States. That this result has been achieved is very much to the credit of Principal Owen and those who help him.
>
> The work of the Hall owes much to the co-operation of the Methodist Barclay Theological Hall situated in Kingswood College within the University. However, this co-operation does raise the problem of the distance between Oxer House where the lectures given by Presbyterian teachers are held and Kingswood College where the Methodist teaching is carried out. It would be very desirable, were a suitable building to be found, that the Hall should be removed to a site nearer to the University."

Arising from the report of Professor Crawford Miller, and proposals consequent thereunto, the Committee makes the following recommendations to the General Assembly: (1) Continue, as quite essential, the payment to the Theological Hall, W.A., of a sum of $2,000 yearly till the next Assembly; (2) Pay a further sum of $1250 yearly for a lecturer (shared with a parish on a half-time basis) to take charge of pastoral theology or any other necessary teaching responsibility); (3) Pay a sum of $200 yearly to provide for the visit annually of a teacher from an Eastern Theological Hall (Some of such visits being regular visitations from the College Committee under the present Regulation 17); (4) Request the State Assemblies to authorize through their regular channels an appeal for the raising of $5,000 to aid in the rehousing of the Theological Hall in Perth in the neighbourhood of the University and in proximity to the Theological Hall of the Methodist Church in Kingswood College. Recommendations 1, 2 and 3 will be covered in the appropriate sections of the deliverance to the report of the Finance Committee or by way of amendment thereunto, whilst recommendation 4 is provided for in the deliverance of this Committee.

Relevant Powers of Presbyteries and State Committees. The last General Assembly, upon the sustaining of the Overture from the General Assembly of Victoria anent acceptance of candidates for the Ministry, referred the matter for report to the Code Committee in consultation with this Committee (Min. 135). The Code Committee duly consulted with the Executive of this Committee and the outcome of the consultation will be included in the report of that Committee.

Exit Certificates. During the three year period, 1964-6, 91 candidates were issued with Exit Certificates (N.S.W. 24, Q'land 15, Vic. 48, W.A. 4).

Examination on the Sacraments. This examination is conducted at regular six-monthly periods for eligible home missionaries in isolated stations. In the last three years there have been 3 passes and 2 failures. The thanks of the Committee are due to the Reverend Dr. D. S. Hopkirk, who acted as examiner until his return to Scotland in the present year. The Reverend Professor Ian Gillman has been appointed his successor.

General Assembly Petitions. The Reverend W. T. Davidson, being a minister from another Church (Min. 32. B.B. 1964) completed the course of study prescribed for him and was issued with the necessary certificate.

Mr. R. Donaldson, having fulfilled the necessary conditions (Min. 40. B.B. 1964) was issued with the necessary certificate making him eligible for licence.

The petition of Mr. C. C. McPherson, supported by the Presbytery of Young, that he be taken on trials for licence, was received, and is transmitted to the General Assembly; the Committee is not prepared to make any recommendation.

The petition of Mr. G. W. Wilson, supported by the Presbytery of Canberra, that he be taken on trials for licence, was received, and is separately transmitted to the General Assembly, with the recommendation that the petition be dismissed.

The petition of Mr. S. P. Chapman, supported by the Presbytery of Wimmera, that he be taken on trials for licence, was received, and is separately transmitted to the General Assembly, with the recommendation that the petition be dismissed.

The petition of Mr. A. T. McEvoy, supported by the Presbytery of Bathurst, that he be granted special ordination, was received, and is separately transmitted to the General Assembly, with the recommendation that the petition be dismissed.

Venue of Executive. The last General Assembly (Min. 24.7) instructed the Executive, which has now operated at Melbourne for sixteen years (with the late Rev. D. F. Mitchell and the Rev. J. C. Alexander as Conveners and the Rev. R. Swanton as Secretary), to consider its future location and report to this General Assembly. It is accordingly proposed that the executive should now be located in Brisbane and it is therefore recommended that appointments be made as follows: The Very Rev. W. Young, Convener; the Rev. G. Coutts, Secretary.

J. C. ALEXANDER, Convener.
R. SWANTON, Secretary.

DEFENCE FORCES CHAPLAINCY (Min. 85)

The main responsibility for the oversight of Chaplaincy work in peace time rests with the Nominating Chaplain to the Navy (Rev. N. H. Symes), the Chaplain-General (Rev. H. Cunningham) and the Principal Air Chaplain (Rev. R. C. Russell). Their reports are included below.

During the period covered by this report several meetings of the Federal Executive have been held, when authority for any new work has been given and the appointment of additional Chaplains confirmed.

At the last meeting of the G.A. of A. your Committee was instructed to bring to the notice of the appropriate Service Ministers, the injustice of the Commonwealth Treasury in excluding the Defence Forces' Chaplains from the then recently announced pay increases. The Committee took the initiative in this matter, and after a deal of research presented a strong case for presentation to the Treasury, with the request that the earlier decision be reconsidered. The Committee reports with satisfaction that its representations were successful, and pay increases were granted retrospectively to all full-time and part-time Chaplains of the three Services.

The Committee has given active consideration to the question of the provision of Chapels at all permanent Defence Force establishments. This matter was introduced by the Chaplain-General, who intimated that the Conference of Chaplains-General had been asked by the Department of the Army to approach their respective denominations for financial assistance towards the cost of erecting Chapels at major Army installations. The Principal Air Chaplain reported that the Department of Air provided temporary Chapels at public expense, and the long range policy was to build permanent Chapels at permanent RAAF Bases, also at public expense. Your Committee reaffirms the principle that it is the responsibility of the Commonwealth Government to provide Chapels and adequate facilities for religious observances at all permanent Defence Force establishments.

In regard to the provision of Chapels, the Committee is of the opinion that, if this question is not satisfactorily resolved, a conference of representatives of the Chaplaincy Departments of the three Services should be convened with a view, if necessary, of requesting the Heads of the Churches to discuss this matter with the Prime Minister. The Committee points out that there is a precedent for this suggested procedure. Some years ago the Heads of the Churches discussed with the then Prime Minister the question of providing suitable buildings wherein to hold religious services, and as a result of the discussions the Federal Cabinet reversed an earlier decision.

The Committee places on record its appreciation of the loyal and efficient

service of the full-time and part-time Chaplains who are serving the Church and its members in the Navy, Army and Air Force.

R. C. RUSSELL, Convener.

Chaplain General

In Northern Command an ARA vacancy occurred at the end of 1966 when the Rev. L. W. Wyer returned to parish work after serving seven years in the Army. The Rev. Ian Graham who had just completed his Exit examination was appointed to fill the vacancy at Wacol. The Rev. J. C. Allan was promoted to Chaplain 3rd Class. The Rev. N. R. Mills was appointed to Chaplain 4th Class ARA and posted to Malacca, Malaysia. He has served over twelve months at Terendak Camp. Chaplain Gillanders was placed on the Reserve List. Rev. A. G. McLaren was commissioned and alotted to 4 Cadet Bn. The Rev. K. P. Savage was commissioned and posted to H.Q.N. Comd.

Many changes have taken place in Eastern Command. The death of the Rev. A. W. E. Seal occurred in 1964. Chaplain Seal served with the 13th Cadet Bn. Senior Chaplain J. Mallyon retired and was succeeded by Chaplain H. G. Durbin. Chaplain A. Soos resigned from the Army to accept a commission in the RAAF. Chaplain W. R. Llewellyn accepted a commission in the RAN. Chaplain C. G. Dane accepted a call to Kuala Lumpur, Malaysia, and is now on the Reserve List. Chaplain C. H. Wellings, part-time CMF and allotted to 7 Cadet Bn transferred to the ARA. He is now serving with the 1 Task Force in Vietnam. Chaplain W. Ives was placed on the Reserve List and his place at RMC, Duntroon, was taken by the Rev. J. Alblas. Since then Chaplain Alblas has accepted a call to Tamworth. He has been succeeded by the Rev. I. McPherson. Chaplain J. Richardson was upgraded to Chaplain 3rd Class last year. Chaplain R. E. Spring has been allotted to 13 Cadet Bn and Chaplain C. J. Weston to the 7 Cadet Bn. Chaplain C. J. Leane accepted a call to a parish in N.SW. and was transferred from Western Comd to the EC Pool.

The Rev. A. Absalom retired from the position of Senior Chaplain Southern Command. Chaplain P. M. Roberts succeeded him. Chaplain A. P. Crow was appointed Chaplain 4th Class in 1965 and allotted to 3 Cadet Bde. Chaplain J. D. Drysdale was allotted to HQ 3 Div. and later to his present posting. Chaplain W. M. Constable was commissioned and attached to RAASC.

Western Command lost the services of Senior Chaplain A. Macliver last year when he retired from the position. Chaplain Macliver was awarded the E.D. before his retirement. Chaplain T. J. B. Diggins succeeds him.

Senior Chaplain E. A. Long (Tasmania Command) died in Sydney, N.S.W. on the 9th of June last year after a long illness. In 1965 when Tasmania Command was restored Chaplain Long was appointed Senior Chaplain. Chaplain T. J. Griffiths has been appointed Senior Chaplain. Chaplain J. S. Bain filled the vacancy in 34 Cadet Bn.

Our RGH chaplains at Hobart, Heidelberg and Concord, continue their much appreciated ministry to the sick.

Courses. A second Character Training Team has been appointed to cope with the increased demand for Character Guidance Courses in all Commands. The one team operates from Eastern Command. The recently appointed team has been set up in Southern Command.

Colours. Presentation of Guidon to 10 L.H. Western Command (Perth). Presentation of Colours to RNSWR, Eastern Command (Sydney and Newcastle).

In the absence of the Chaplain-General the Senior Chaplains of the above Commands took part in these ceremonies.

The Chaplain-General was present at the unveiling and dedication of the restored Desert Mounted Corps Memorial at Albany, Western Australia, on the 11th of October, 1964. He attended the Chaplains Conference in Perth on the 12th of October.

He was in Adelaide for the presentation of Colours to 4 RAR in April, 1965. In August, 1965, he attended the Chaplains Conference in Adelaide.

The Chaplain-General visited Tasmania Command in July 1966 and was present at the Chaplains Conference held in Hobart.

He attended the Fiftieth Anniversary of the landing at Gallipoli Anzac Day Commemoration Ceremony at Canberra in April, 1965, and was present at the opening of the Royal Military College War Memorial Chapel, Duntroon, on the 30th April, 1966, and the Dedication Service on the 1st of May.

Our Church was represented by the Rev. H. Harrison of St. Andrew's Canberra, who preached the sermon on this most important occasion.

The Chaplain-General attended the OTU graduation service held in St. Matthew's Church, Windsor (N.S.W.) in September, 1966, and preached the occasional sermon. He was present at the Conference of RAAChD at "Gilbulla" Conference Centre, Menangle, N.S.W. on 2-5 May, 1966, and took part in the ARA/CMF Chaplains Course held at the Infantry Centre, Ingleburn, N.S.W. from the 14th to the 25th of November 1966.

Vietnam. The Chaplain-General visited Malaysia and Vietnam in February, 1967. He was in Darwin 14-15th of February and preached at the service on the Wednesday morning. He flew into Singapore on the night of the 15th of February (the twenty-fifth anniversary of the Fall of Singapore) and spent several days there meeting officers and troops and conferring with Australian and British chaplains.

He proceeded to Terendak Camp, Malacca, and met Chaplain N. R. Mills and other chaplains serving in this area. He took part in the services held on Sunday. On the Monday he journeyed by air to Penang and Butterworth. Here he had the opportunity of meeting in hospital some of our wounded men who had been brought from Saigon to Penang to rest for a day or two before going on to Australia. He returned to Singapore on the 21st of February, and on the 24th went on to Saigon by air. There he was met by a number of chaplains, among them our own Chaplain C. H. Wellings. He visited Australian and American Headquarters. Several trips were made to surrounding areas by helicopter and light air-craft. He was well received by 1 Task Force at Nui Dat and the Support Group at Vung Tau, and preached at services in these areas. He took part in the Opening and Dedication of the Royal Australian Regiment chapel at Nui Dat. Military and civilian hospitals were visited and opportunity was given to talk with the patients.

The Chaplain-General was very impressed by the many civil aid programmes introduced into many parts of Vietnam, and by the work of the chaplains among the Australian and New Zealand troops. Chaplain Wellings has done a remarkably fine job in the short time he has been with the Task Force. Many villages were visited and in these he was well received by the people.

He later travelled by light aircraft to Da Nang, several hundred miles north of Saigon, where opportunity was given him to meet Military and civilian personnel and to visit military and public hospitals and schools.

Throughout the ten days in Vietnam many people were interviewed and they threw some light on the complex nature of the problem of Vietnam and its future.

The Chaplain-General conveyed the greetings of the Church and the Chaplains' Department to all the chaplains he met. Both Chaplain Mills and Chaplain Wellings are in good heart and carrying out their duties in a most conscientious manner.

The Chaplain-General thanks all those who have co-operated in every way possible to help and encourage him, especially the Senior Chaplains. Thanks are due also to the Federal Executive and all State Committees.

HUGH CUNNINGHAM, April, 1967.

Establishments:

Northern Command:

Senior Chaplain R. A. Busch, H.Q.
Chaplain J. C. Allan, H.Q.2 Support Group.
" K. P. Savage, H.Q.
" Ian Graham, (ARA) Wacol.
" N. R. Mills, (ARA) Malacca, Malaysia.
" A. W. Campbell, 3 Cadet Bn.
" A. G. McLaren, 4 Cadet Bn.
" R. B. McIntyre, 5 Cadet Bn.

Eastern Command.

Senior Chaplain H. G. Durbin, H.Q.
Chaplain R. J. Allan, (ARA) H.Q. Liverpool Area.
" R. L. Maddigan, (ARA) O.T.U. Scheyville.
" C. H. Wellings, (ARA) H.Q. 1 Task Force, Vietnam.
" J. Richardson, 17 RNSWR.
" B. Edenborough, 9 Cadet Bn.

„ C. J. Weston, 7 Cadet Bn.
„ R. E. Spring, 13 Cadet Bn.
„ J. F. Peter, S.U.R.
„ I. McPherson, RMC, Duntroon.
„ C. J. Leane, WC. Pool.

Southern Command:

Senior Chaplain P. M. Roberts, H.Q.
Chaplain G. D. Jacobs, H.Q.
„ W. M. Constable, RAASC.
„ J. D. Drysdale, H.Q. 4 Task Force.
„ A. P. Crow, 3 Cadet Bde.
„ W. G. Pugh, 3 Cadet Bde.

Central Command:

Senior Chaplain E. E. Gowers, H.Q.
Chaplain W. J. Bramley, AUR.

Western Command:

Senior Chaplain T. J. B. Diggins, H.Q.
Chaplain D. C. Muirhead, H.Q. 2 Task Force.
„ J. A. Murray, 5 Cadet Bde.
Vacant, H.Q. posting.

Tasmania Command:

Senior Chaplain T. J. Griffiths, H.Q.
Chaplain J. S. Bain, 34 Cadet Bn.
Repatriation General Hospitals:
Chaplain A. A. Adam, (Full-time) Concord, N.S.W.
„ G. A. Wood, Hobart, Tasmania.
„ A. T. P. North, Heidelberg, Victoria.

Royal Australian Navy

R.A.N. (Full-time): W. J. Bates (H.M.A.S. Nirimba); W. R. Llewellyn (H.M.A.S. Albatross).

R.A.N.R. Port Chaplains:

Victoria: Port Melbourne, M. S. Padman; Williamstown, F. H. Camp.

N.S.W.: Sydney, M. A. Spence; Newcastle, J. Moody; Nowra (H.M.A.S. Creswell, H.M.A.S Albatross), N. H. Symes.

South Australia: Port Adelaide, A. Trafford Walker.

Queensland: Brisbane, R. R. E. Maitland.

Western Australia: Fremantle, J. H. M. Hamilton.

Tasmania: Hobart, Brian Walsh.

Canberra, A.C.T.: H. Harrison.

Chaplain P. J. Wrenn found it ncessary, for family reasons, to resign from full-time chaplaincy work as from the beginning of 1965. The Rev. W. R. Llewellyn was appointed to fill the vacancy and was set apart for the work by the Presbytery of the Hawkesbury on 23rd April 1965, and commenced duty in the R.A.N. the following day. He has served in H.M.A.S. Supply and in H.M.A.S. Albatross.

Chaplain W. J. Bates, as Senior Acting Presbyterian Chaplain, remains a member of the Chaplains' Committee of the R.A.N.

The Port Chaplains have served with acceptance on shore, and some have made direct contact with Officers and Ratings in ships. Rev. J. Moody (Newcastle) and Rev. A. Trafford Walker (Port Adelaide) have been appointed since the last G.A. of A. The Rev. N. H. Symes (Nowra, N.S.W.) has continued to conduct worship in the Chapel at the R.A.N. College, Jervis Bay, monthly; and Presbyterian Midshipmen Cadets attend the celebrations of Holy Communion in St. Andrew's Church, Nowra.

The retiring age for full-time Chaplains is: Senior Chaplains 55 years, Chaplains, 50 years. The retiring age for Port Chaplains is, officially, 60 years. But the Naval Board appreciates that a strict enforcement of this would militate against the work, and, whilst requesting the Nomination Committee to refrain from nominating men who are over 60 years of age, recognizes Ministers who are the Ministers of a Parish where a Port Chap-

lain is required. It can be anticipated that the Naval Board will change the official retiring age from 60 to 55 years.

When asked to comment on a request by the United Churches' Chaplaincy Board (Baptist, Church of Christ, Congregational, Lutheran and Salvation Army) for a full-time Chaplain in the R.A.N., your Committee considered that it was not warranted by numbers of their members within the R.A.N. and that there would be difficulties also in the administration of the sacraments.

Your Committee has appreciated and approved of prayers and a form of worship to be used, when necessary, for combined Protestant and Catholic groups, whilst it has sought to preserve the right for Chaplains to have liberty to offer prayers in line with the approved prayers and with reference to particular circumstances.

N. H. SYMES, Nominating Chaplain R.A.N.

Royal Australian Air Force

This Report of the Chaplains' Branch of the Royal Australian Air Force covers the period from 30th April, 1964 to 30th April, 1967.

Establishments

Department of Air (Canberra): Principal Air Chaplain R. C. Russell, O.B.E.

New South Wales:

RAAF Base, Richmond: Chaplain B. K. Burton (F/T).
RAAF Base, Wagga: Chaplain D. H. Gerrard (F/T).
RAAF Base, Williamtown: Chaplain A. Soos (F/T).
RAAF Base, Fairbairn: Chaplain A. J. Watt.
RAAF Stores Depot, Regent's Park: Chaplain J. R. Bovard.

Victoria:

RAAF Base, Laverton: Chaplain A. J. McAllister (F/T).
RAAF Base, East Sale: Chaplain D. M. Macrae.

Queensland:

RAAF Base, Townsville: Chaplain (Vacant).
RAAF Stores Depot, Toowoomba: Chaplain N. E. Key.

South Australia:

RAAF Base, Edinburgh: Chaplain D. A. Robinson.

Western Australia:

RAAF Base, Pearce: Chaplain J. Reid.

Northern Territory:

RAAF Airfield Construction Squadron, Tindal: Chaplain I. W. G. Thomson.

Tasmania:

RAAF Air Training Corps, Hobart: Chaplain J. Baillie.

Staff Changes

Since the date of the last report, Chaplains T. H. Prisk, R. Crook, D. McK. Baird, F. A. Lackey and K. C. Stevens have been released from active duty.

Principal Air Chaplain R. C. Russell ceased full-time duty in March, 1965 and is now serving on part-time duty.

Chaplain A. Soos, after previous service with the Army, has been commissioned as a Chaplain to the RAAF, on full-time duty.

In December 1965, the Rev. N. E. Key was commissioned as a Chaplain to the RAAF and is currently serving as a part-time Chaplain at No. 7 Stores Depot, Toowoomba.

The Rev. John Baillie was commissioned as a RAAF Chaplain in 1965 and serves, as required, at the Air Training Corps Camp in Tasmania.

The Presbyterian Church was allocated the part-time Chaplaincy establishment at the RAAF Airfield Construction Squadron, Tindal, Northern Territory, and the Rev. I. W. G. Thomson was commissioned as a Chaplain to the RAAF and posted to that Unit for part-time duty.

With the expansion of the RAAF the Presbyterian Church was called upon to provide an additional full-time Chaplain for duty at the RAAF

Base, Richmond, N.S.W. The Defence Forces Chaplaincy Committee for New South Wales nominated Chaplain B. K. Burton to fill the post. He was recalled from the Reserve and posted to that Unit in 1966.

Chaplain K. A. Fox, on his return to New South Wales, was recalled from the Reserve and posted to RAAF Base, Richmond, N.S.W., for part-time duty. He served in this capacity until the appointment of Chaplain Burton for full-time duty, and for a further period of 3 months in 1967.

The only vacant Presbyterian establishment is at RAAF Base, Townsville and the Principal Air Chaplain, in consultation with the Home Ministry Committee of Queensland, hopes to make an early appointment.

Promotion of Chaplains

Chaplain D. McK. Baird. In December, 1966, the part-time appointment of Chaplain Baird was terminated. He served for a period of 16 years at RAAF Base, Wagga, and rendered outstanding service. On the recommendation of the Principal Air Chaplain he was promoted to the rank of Chaplain 2nd Class, and the promotion was back-dated to 1963. His promotion is a fitting recognition of his long and efficient service to the Church as a Chaplain to the Royal Australian Air Force.

Chaplain J. R. Bovard. He was first commissioned in 1958 and since that date has served continuously at No. 2 Stores Depot, RAAF, Regent's Park, N.S.W.

His conscientious service has been recognized by the Principal Air Chaplain and the Department of Air, and in 1966 he was promoted to the rank of Chaplain 3rd Class.

Vietnam and Thailand

In denominational rotation the Principal Air Chaplains of the various Churches are required to provide a Chaplain for a six months tour of duty at Vung Tau (South Vietnam) and Ubon (Thailand). This post became the responsibility of the Presbyterian Church in 1966, and in May of that year Chaplain Donald Macrae, the part-time Chaplain at RAAF Base, East Sale, Victoria, was called up for full-time duty and proceeded to this forward area.

At Ubon, Chaplain Macrae found a partly finished Chapel. This work had been commenced by two former RAAF Chaplains during their tour of duty at this Base. Through the drive and initiative of Chaplain Macrae the Chapel was completed, and having been named the Chapel of St. Andrew, was opened and Dedicated on 28th August, 1966.

At this Service, Chaplain Macrae was assisted by Chaplains H. D. Jones and M. T. Sims of the United States Air Force. The Defence Forces Chaplaincy Committee of Victoria donated a tape recorder to provide the music for the services, the congregation of St. Andrew's Chapel, Laverton, provided the tapes and the Organist and Choir of The Scots Church, Melbourne, recorded the hymns and anthems on the tapes. This is surely a magnificent demonstration of Christian team work.

Principal Air Chaplain's Visit to South East Asia

In May, 1966, the Principal Air Chaplain proceeded on a staff visit to all RAAF Units in South East Asia. The itinerary covered the Detachment in Hong Kong, RAAF Base, Vung Tau (South Vietnam), RAAF Base, Ubon (Thailand), RAAF Base, Butterworth (Malaysia) and the liaison staff in Saigon and Bangkok.

As a result of this visit an additional full-time Chaplaincy establishment has been created at Vung Tau. It is interesting to record that in 1966 Presbyterian Chaplains were serving in the forward areas of Vietnam, Thailand and Malaysia, and the northern outpost of Darwin.

In discussions with the officers and men, their wives and children, I was deeply impressed by their high morale, and their sincere appreciation of the ministry and pastoral care of the Chaplains of all denominations.

Courses

During the period covered by this Report, Moral Leadership Courses were held at RAAF Base, Darwin and at RAAF Base, Edinburgh, South Australia for Presbyterian, Methodist and OPD members of the RAAF, WRAAF and the RAAF Nursing Service. It is a measure of profound satisfaction that these opportunities of presenting the challenge of Christ to serving personnel have the strong support of the Air Board. The Chaplains at Laverton, Wagga, Point Cook, Frognall and Edinburgh are responsible

for the Moral Training and Christian Education of Apprentices, Cadets and Recruits. This time consuming work is most favourably reported on by the Commanding Officers of the various Units.

At Wagga, in the early months of 1967, a new experiment was introduced when all first year Apprentices attended a modified Moral Leadership Course of one week's duration.

Officer's Training School:

On the recommendation of the Board of Chaplains, the Department of Air has approved a new policy whereby all newly appointed full-time Chaplains of the RAAF undergo the Officers' Training Course of approximately 3 months duration.

The first Presbyterian Chaplain to attend such a Course was Chaplain B. K. Burton of RAAF Base, Richmond, N.S.W.

General

The Air Board continues to give active support to the work of the Chaplains' Branch of the RAAF.

Through this Report I would like to convey to all serving Chaplains my gratitude for their loyal and devoted service.

I am very appreciative of the willing co-operation of the Conveners and members of the State Committee, and the members of the Federal Executive.

R. C. RUSSELL, Principal Air Chaplain.

ECUMENICAL AFFAIRS

The upthrust of nationalism and the consequent emergence of so many and relatively inexperienced nations on the world level has greatly increased the complexity of problems facing mankind. It is more imperative than ever, that the church witness to the efficacy of the Gospel to meet and solve the needs of Man at level. The Unity of God must so live in the unity of the Church that despite differences of tradition, the Church is able to go into the life of the world in Mission. Slowly but surely the member churches of the World Council are coming together in trust and understanding and service.

Mission and Unity at the World Level

Conference on Church and Society

As the last General Assembly was advised, a world conference on the subject, "Church and Society", was held in Geneva in July 1966. Of the 338 officially invited church participants, 180 were laymen and 158 were theologians. There were 30 youth participants and 38 observers, of whom 6 were from specialized agencies of the United Nations, 5 from non-member churches and 8 Roman Catholics. The conference was structured to facilitate freedom to examine new positions on Christian social ethics and to suggest new possibilities. It was characterized by two interesting features:

(a) the strong representation of laymen,
(b) the relatively large representation from the non-western world.

Australia was allowed to have four official delegates and of these three were Presbyterian. They were:

Dr. J. Davis McCaughey, Master of Ormond College.
The Rev. Arthur Burns, National University, Canberra.
Mr. Ross Terrill, Graduate Student in Political Science.

In addition to these, Mr. Vaughan Hinton, of the Australian Council staff, served in a Public Relations capacity and Miss Rachel Fagetter and the Rev. Alan Reid served as stewards.

The basic working units of the conference were four sections:

Economic and Social Development in a World Perspective.
The Nature and Function of the State in a Revolutionary Age.
Structures of International Cooperation—Living Together in a Pluralistic World Society.
Man and Community in Changing Societies.

The official report of the conference contains the reports of these sections as they were adopted by the conference. In the "Message of the Conference" to the member churches, we are advised that the conference focussed its attention on four issues:

modern technology.
the need for accelerated development in Asia, Africa and Latin America.
the struggle for world peace.
the problem of a just political and social order and the changing role of the State.

If the Church is to provide its members with guidance in their service to the world, it must discover how to make possible a constant dialogue between the social scientists and the theologians, and between those who engage in the study of social problems and those who spend their time in the common tasks in Society. As christians, we are committed to working for the transformation of Society. We have usually done this through quiet efforts at social renewal, working in and through established institutions according to their rules. Today a significant number of those dedicated to the service of Christ and their neighbour assume a more radical and revolutionary position. The tension between these two positions may have an important role in the life of the Christian Community for some time to come. It is important to recognize that the radical position has a solid foundation in Christian tradition and should have its rightful place in the life of the Church and the ongoing discussion of social responsibility. In many places, the Church represents a relatively small minority, participating in the struggle for the future of Man alongside other religious and secular movements. It can hope to contribute to the transformation of the world only as it is, in itself, transformed in contact with the world. The God, Who sent His Son to the cross and manifests His Power in weakness, has brought us to this point, and offers His people new opportunities of service and witness in it. As the Church lives as servant, it may discover the unique vocation it has at the present time. In the face of the demands for a new relationship between the rich and poor nations and between the powerful and oppressed classes, the Church can understand that the powerful need the help of the weak as badly as the weak need the strong. The dynamic world in which we live calls for new experiments in social organization and for new structures. The "Message of the Conference" called to the Churches for REPENTANCE and for a recognition of God's judgment upon us and of the reality of the new humanity in Jesus Christ offered to us all. It also appealed for more effective and vigorous action, as an expression of our witness to the Gospel in the world in which we are living.

The four preparatory volumes for the Conference are now available in our bookrooms:

1. Christian Social Ethics in a Changing World.
2. Responsible Government in a Revolutionary Age.
3. Economic Growth in a World Perspective.
4. Man in Community.

The official report of the Conference is also available, as is a small study book. It is recommended to the Church that study of these books and documents would be well repaid.

The World Assembly at Uppsala: Sweden

The World Assembly of the Churches will be held at Uppsala—Sweden from July 4-20, in 1968. Our Church has been allotted four delegates, and after calling for nominations from all States through Ecumenical agencies, the Executive made the following appointments:

Mrs. Mary Box—Western Australia.
The Rev. Prof. R. A. Busch—Queensland.
The Rev. A. W. Grant—New South Wales.
The Rev. N. Faichney—Victoria.

The Fourth Assembly will take as its theme, "Behold, I make all things new", and this will be studied with due care for its full Biblical content. The constant renewal of the Church is to be seen in the light of God's purpose for the world.

The Assembly will work in six sections:

1. The Church in Mission.
2. The Churches' Role in International Affairs.
3. The Churches' Role in Social Change.
4. The Church's Unity in a Shrinking World.
5. The Worship of God in a Secular Age.
6. Towards a New Style in Living.

It is hoped, that in preparation for the Assembly, prayer and Bible Study will be shared by many local congregations. A study book "All Things New" has been prepared for use in study groups and it is commended for use by ministers and congregations at the local level. The style in which the book is produced is stimulating and properly used will do much to arouse interest not only in the World Assembly, but also in ecumenical thought and action. The Assembly is commended to the prayers and interest of ministers, Sessions and congregation.

Increased contributions to the World Council of Churches

As far back as March 1965, the prevalent spiral of costs forced the World Council of Churches to seek, after the Central Committee had met at Enugu in Nigeria, from the member churches an increase in contributions. The World Council of Churches was advised that the Presbyterian Church of Australia could make no increase until after the next General Assembly of Australia in 1967. The increase suggested was in one of the following ways:

(a) an increase of 19 per cent in contribution beginning in 1965, the increased level to be maintained for the three years 1966-1968, or
(b) an increase of 15 per cent in contribution and a further increase of 3 per cent in each of the three years 1966-68.

Since this Church was not able to increase its contribution at all, it is recommended that in this Assembly the contribution be increased by 20 per cent. The Assembly should also be informed that advice has been received from the World Council that it is forseen that following on the World Assembly it is possible that member churches will be asked to increase their contributions by at least one third (⅓). Even with this proposed increase, the forward budgeting forsees that in 1972 another increase of 25 per cent will probably be required. Because of these proposed increases the Committee requests that the Finance Committee be empowered to discuss with the Committee any such requests between the meetings of the Assembly and to resolve them on their merits.

Mission and Unity at the Asian Level

Visit of Indonesian Churchman

Since the last meeting of the Assembly, the Australian Church as a member of the Australian Council of Churches shared in a visit by Indonesian Christians to this country. Every State was visited by some members of the visiting group. All who met the visitors were impressed by the quality and sincerity of their faith. The visit was made in the days of the confrontation of Malaysia by Indonesia, and although there were tense incidents, in discussion, at several places, the fellowship that was shared with us by our visitors was greatly appreciated. The visit did a great deal for the relationships between the churches of our two countries. A delegation from the Australian Council of Churches, headed by the Rev. J. M. Stuckey had previously visited the Indonesian Council of Churches.

E.A.C.C. Assembly—Bangkok 1968

The Assembly of the East Asian Christian Conference is to be held in Bangkok from January 30th to 8th February 1968. The Australian Council of Churches has advised this Committee that the Presbyterian Church of Australia has been given three delegates to the Assembly. After suggestions had been received from the States the Executive appointed as the three Presbyterian delegates:

Mrs. Jean Yule—Victoria.
Mr. R. Wilson—Western Australia.
The Rev. J. M. Stuckey—New South Wales.

Preparatory documents are not to hand at the time of preparing this report, but State Ecumenical Affairs agencies will be advised when any such are received that the local interest of congregations in the Assembly may be stimulated. The General Assembly is being asked to contribute $600 towards the expenses of the delegates. The probable cost per delegate will be $700. The remainder of the expenses will be sought from the State concerned.

Mission and Unity at the Australian Level

Church and Life Movement

In June and July 1966, some seventy to eighty thousand people met together in small groups across Australia to participate in the Church and Life Movement. As Edwin Robertson left Australia, after directing the

Movement, he said that it had shown the "unity, disunity and isolation of the Church" and "the centrality of the Bible". Many Christians were surprised to find the amount they had in common with each other. They found that there was an underlying unity in the faith, even though disunity was apparent also, arising from denominational and ecclesiastical structures, from state boundaries and from traditional ways of looking at things and doing them. Some discovered that previously they had acted as if the Christian faith had nothing to say about many issues of the day. The life of the Church seemed related to certain issues of private devotion and personal morals. In the Church and Life Movement they had the chance to relate the Faith to far wider areas of life.

As a result of this—at local levels—all sorts of action have arisen to express this new sense of unity more fully and to counter the disunity and the isolation of the Church.

Over 2000 churches throughout Australia registered for participation in the Movement. The accompanying chart shows their distribution:

	Baptist	Anglican	C. of C.	Congregational	Methodist	Presbyterian	Roman Catholic	Salvation Army	United	Others	Total
Q'land	81	2	3	29	86	66	—	12	—	1	280
N.S.W.	171	10	9	45	210	189	3	32	2	4	675
Vic.	152	23	57	24	176	167	—	9	16	6	630
Tas.	61	3	2	7	34	12	28	1	4	2	154
S. Aust.	25	6	38	37	128	15	—	3	1	3	256
W. Aust.	29	2	15	13	50	22	—	1	3	4	139
N. Terr.	—	—	—	—	—	—	—	—	1	—	1
	519	46	124	155	684	471	31	58	27	20	2,135

Many congregations in the various Communions did not register. It is difficult to assess the reasons which prevented such congregations from participation in the programme of study, but some reasons have been stated:

this is a job for the Churches, not for the Australian Council.
there is danger in getting involved in a super-church.
the programme was imposed ready made from Sydney.
the programme was not clearly worked out early enough for us to see whether we should be in it.
the theology was too "advanced", "modernist", "radical".
the Bible was not central enough.
the movement was too church centred.
the movement was too open.
the movement was too activist.
the movement was too pietist.
the movement was too dangerous because the clergy could not control what went on in the groups.

Obviously, no programme will please everybody. But the basic plea at the local level was "We have too much on already". This should cause great concern. Whatever our opinion of the Church and Life Movement may have been, it did provide an opportunity for study, action and ecumenical involvement. All local churches need to be alert to see how such matters fit in to their priorities. Some opposition came from church leaders at various levels. Many of these have a highly developed pastoral sense and a concern that their people should not be subject to misleading ideas either within their own church, or in their contact with other Christians or outsiders. Increasingly the tension between such pastoral concern and the prophetic concern for freedom in the search for truth is becoming evident in discussions round the world. The need is to bring these two concerns more effectively into living relationship.

Written into the whole programme was the knowledge that the Christian Faith and Calling are clarified as one joins in dialogue with men of other faiths and of none. This was taken up in different ways in different places:

some believed it was sufficient for Christians to bring to the discussions their understanding of situations in the world,
some had the aim to get 50 per cent non-church people into the study groups,

some felt that the emphasis on "Community Consultations" should arise from the studies,

some felt "Community Consultations" should be held before the study to provide the needed breadth of understanding.

As it turned out, participation by non-church people in the study programme seems to have been small, ranging from 5 per cent to 15 per cent in different areas, and no participation at all in many areas. No report of any "Community Consultations" before the study programme was received.

In many cases church members seemed to have been timid about inviting outsiders in, some for the following reasons:

lack of sureness about the ability to cope with the questions of outsiders,

not knowing people outside the church well enough to invite them to come,

such dissatisfaction with the life of the church that they would not invite others to come,

so unsure themselves what would happen in an inter-church group.

Where non-church participants joined the study groups, the work was most effective. There is cause here for a real examination of normal church programmes and their relation to the community life around the church. As a result of the study programme and the ecumenical fellowship engendered in meeting others across denominational boundaries, in many areas, there is continuing action in one form or another:

in continuing discussion,

in community action,

in changed patterns of congregational life,

in new local inter-church cooperation,

in a new discernment when making decisions.

In a day when there is so much criticism and concern for "structures" and "institutionalism", it is good to be reminded that changes in structures and programmes of any sort are only valuable if they issue in this sort of personal growth, in discernment and responsibility.

No centralized plans exit for follow up action. It is necessary, however, that Presbyteries and Kirk Sessions, wherever possible, give all needed encouragement and support to new forms of creative activity within congregations and communities as they rise following the studies and research, consequent upon the Church and Life Movement.

National Church Strategy

At the Annual Meeting of the Australian Council of Churches in 1965, a Consultation on National Christian Strategy was held. The participants became aware that "Change" is a major factor of our time and that its chief characteristic is an ever accelerating rate of change. On the other hand, much of church planning is on the basis that the situation is relatively stable and developing slowly.

Certain groups within the Consultation were seized with the urgency of church union and the need to suggest target dates, so that the Churches might be faced with the challenge of unity and the rate of change.

Consideration was given to the communication of the Gospel in a secularized and technological age. Strong emphasis was given to the need to grapple with outmoded vocabulary and modes of thought, the revision of the language and forms of worship and the more competent use of mass media. Activity in all these fields on an ecumenical basis was considered imperative. The desirability of joint action by the Churches was stressed, particularly in the fields of theological education, church extension and denominational planning. The importance of consultation with other Churches before making decisions unilaterally was stressed. The prime purpose of joint action is for Mission.

Concern was expressed about the multiplicity of theological colleges, with the consequent small numbers of students and staff in many of them. The need for greater unity in this particular field was advocated. The desirability for advanced theological studies on an ecumenical basis was seen as urgent. The training of the Laity for Evangelism, for service in the church and for vocation in the world is an increasing necessity.

In the various recommendations from the Consultation the Committee would seek authority from the General Assembly to confer with the proper committees and/or Boards on the issues raised and discuss with them any possible action.

Increased Contribution to the Australian Council of Churches

Because of the increased costs of administration, which are so prevalent at all points of the national economy, the Australian Council of Churches sought an increase of 10 per cent in contributions from all member Churches in 1966. The Council was informed that the Presbyterian contribution could in no way be increased before the meeting of the General Assembly in September 1967. The Committee would recommend that the contribution of the Presbyterian Church to the Australian Council be increased by 10 per cent. The contribution would then be $4400 per annum. The Committee would further seek Assembly direction that the Finance Committee be empowered to discuss with the Committee any such future requests for increased contributions so received between Assemblies and that any action taken be reported to the next Assembly.

Integration of the Board of Missions and Ecumenical Affairs

Since the meeting of the last General Assembly, conferences at both State and Federal levels have been held concerning the proposed integration of the Board of Missions and the Committee on Ecumenical Affairs. The Board of Missions is under instructions to report on this whole matter to the Assembly. The Board is proceeding by Overture to seek the necessary alterations to the Articles of Agreement and to regulations to make the proposed integration possible. Until the proposed procedure necessary to have such alterations made is completed. The Board of Missions and this Committee will continue to operate as usual.

Inter-Church Aid and World Refugee Service

The support of the Churches in Australia of Inter-Church Aid has meant that many projects of aid in developing countries could be maintained. In the year 1966, the contributions from the Australian Churches through the State Inter-Church Aid offices and from Australian territories amounted to $685,559. Of this sum the Indian Famine Relief received $188,064; Vietnam $33,358; Indonesia $13,734. A great variety of projects were supported during the year. The main distribution was in the following areas:

Food Distribution	$177,539
Refugees and uprooted people	$143,953
Disaster Relief	$87,510
Education	$74,401
Health and Medical Aid	$28,590
Community Development	$54,743
Church Aid for Mission	$31,255
Ecumenical Services	$43,536

The various projects under these general headings are scattered through Africa, Asia, the Middle East and Europe. In the year ahead, the proximity to Australia of so many needful people evidenced by the continuing famine of India, the appalling human tragedy of Vietnam, the sunken economy of Indonesia and the disruptive struggles of African States, has lead the Australian Division of Inter-Church Aid to accept more responsibility for continuing projects. The ongoing support for Inter-Church Aid is commended to Kirk Sessions and congregations throughout the Church.

During the year of 1966, the Department of World Refugee Service settled 3900 refugees in Australia. Although the bulk of these were settled in New South Wales and Victoria, all States, including the Northern Territory received some. Over 2000 came from Jugo-Slavia, over 800 from Greece, 200 Greeks and Armenians from Egypt, 56 White Russians from China, 100 from Poland, 30 from South America, 15 Burghers from Ceylon and 38 from Turkey and the Middle East countries. The work of the Division is slowly changing. Although the flow of refugees continues the great masses are not coming as in years gone by. Much of the time and work of the Division today is devoted to welfare work among those who are now settled in our midst. There is need to help these newcomers to face their many problems in a new land and to aid them to a happy assimilation. The fact that many of

these people come from Eastern Europe and the Middle East and have an Orthodox Church background has brought the Division into close relationship with the Orthodox Church. The reciprocal nature of these contacts has been of great value to both the Division and the various Orthodox Communions. The work of the Division is commended to the prayers of the Church and to its continuing interest.

Australian Frontier

Australian Frontier has continued to bring together at various points in community life around Australia different viewpoints in consultations. In doing so Frontier has provided for the Church the opportunity to enter into dialogue with secular institutions. The Church has been able to present the Christian contribution towards the solution of many questions present in life today. The Church has also had the opportunity of hearing the comments of such secular groups about its own institutional life. The reports of the various consultations are available and are commended to the study of Presbyteries and Kirk Sessions. In particlar, the report "The Local Church in the New Reformation" is of interest, and arising out of that consultation the report of the consultations of the churches in Canberra which produced the Charter of the Churches in Canberra for joint planning and action in the development of the churches in Canberra is worth studying.

Because of the financial needs of Australian Frontier for its onward going expenses the work of Frontier is commended to the financial support of the congregations and people of the church.

N. FAICHNEY, Convener.

FINANCE

Revenue Account

The credit balance on the Revenue Account at 1.7.64 stood at $33,186. This balance has increased to $37,490 at 30.6.67 disclosing a surplus of $4,304 over the three year period. This surplus was in addition to the $6,000 transferred to the G.A.A. Capital Fund.

Expenses incurred in holding the 1964 Assembly in Sydney totalled $20,756. It is not possible at this stage to make a reliable estimate of the cost of the 1967 Assembly but it is not likely to be much, if any, below the 1964 figure. This cost must be met from the funds now in hand and will reduce the credit balance to about $17,000.

Other items of expenditure for the three years totalled $49,588 and details are set out in the Revenue Account which is printed with the financial statements. These may be summarized briefly as follows:

	Total $	Average Per Annum $
Moderator's Honorarium	3,000	1,000
Committee Expenses & Travel	5,527	1,842
Administration Expenses	3,342	1,114
Loss on Year Book	1,538	513
Assistance to Western Australia	6,000	2,000
Contribution to Other Bodies	20,892	6,964
Travelling Allowances—Delegates to meetings of other bodies	3,289	1,096
Transfer to Assembly Capital Fund	6,000	2,000
	$49,588	$16,529

Estimates

Some Committees have submitted details of their financial requirements for the next three years but reports have not been received from all Committees. Based on the information available, expenditure over the next three years excluding the cost of the Assembly should average $21,000 per annum if all the increases requested are approved. This represents an increase of approximately $4,500 from the previous annual cost of $16,529 shown above. The major increases are:

	$
Additional Assistance for Western Australia	1,450 p.a.
Increases in contributions to:	
World Council of Churches	376 p.a.
Australian Council of Churches	400 p.a.
World Presbyterian Alliance	250 p.a.
Additional Travel Costs to Overseas Meetings	1,400 p.a.
Increase in Expenses of Joint Commission on Church Union and Christian Unity Committee	260 p.a.
Increase in Expenses of Special Committees	193 p.a.
	$4,329 p.a.

The Committee is of the opinion that every committee which requires financial support from the general funds of the Assembly should submit a budget to the Finance Committee prior to each session of Assembly. That budget should set out the estimated financial requirements for the ensuing three years. In order to establish a clear procedure on matters of finance, it is desirable that regulations be established to govern the operation of the Assembly Fund.

Next Session of Assembly

We have been advised that the Christian Unity Committee will recommend that the Assembly meet again in 1969. A session of the Assembly will probably cost at least $21,000. This represents about $7,000 p.a. on a three year basis or $10,500 p.a. on a two year basis. This means each "two year" Assembly increases total expenditure by $7,000.

Assessments on State Assemblies

Higher expenditure will require an increase in the annual general assessment on each state Assembly. These assessments at the present level total $23,030 p.a. and will need to be increased by 10 per cent if the next session of the Assembly is held in 1970 or by about 27 per cent if the Assembly meets in 1969. The recommendation set out in the deliverance is based on a 10 per cent increase only.

Assembly Expenses

It is proposed that the present basis of payment to members attending the Assembly be continued and that no change be made in the basis on which hospitality is provided.

It is recommended that the honoraria paid to the Moderator and the officers of the Assembly be at the same rates as in 1964.

S. C. GILLMORE, Acting Convener.

IMMIGRATION (Min. 139)

A steady flow of immigrants is arriving in Australia almost every day. Those who belong to Presbyterian or Reformed tradition come chiefly from Scotland, Northern Ireland and Holland. The various States Committees of necessity therefore, work mainly with new settlers from these countries.

It is with satisfaction that we report that the N.S.W. Committee has been able to appoint a full-time Immigration Officer (Mr. T. Rutherford) to facilitate its work. The officer is in regular contact with Government Immigration authorities, makes routine visits to Commonwealth Hostels, meets ships and planes carrying immigrants, assists new settlers to find accommodation and occupation. He advises Parish Ministers that migrants have gone to settle within the bounds of their parishes and often he acts as counsellor to those who are disillusioned, embittered or in trouble of one kind or another.

Since the last meeting of the G.A. of A., the N.S.W. Committee has been successful in sponsoring a goodly number of familiies and in encouraging congregations to assist others who for a time have been placed in Commonwealth Hostels.

Whilst not so many emigrate to Queensland, the Committee has never-

theless carried out its responsibilities faithfully. Three Parish Ministers act as chaplains to Hostels. They have rendered valuable service in visiting, counselling, conducting worship and where possible establishing a Sunday School. The Queensland Committee reports that many migrants have been brought into full membership of the Church.

The South Australia Committee has done good work under the leadership of the Rev. W. J. Perry and has been instrumental in sponsoring and settling a number of families, during the past year or two. The Rev. R. M. Hutcheon has recently been appointed as Mr. Perry's successor.

Not a great number of Presbyterian immigrants make their way to Tasmania but those who do are given valuable assistance by the Church there.

Victoria is fortunate in having a full-time chaplain, Rev. A. C. Barr. Mr. Barr meets ships and planes and notifies Parish Ministers of persons and families who have settled within the bounds of their parishes.

Twenty-two parishes are engaged in sponsoring families and in assisting those resident in Hostels to find accommodation. The State Committee has adopted the policy "No Presbyterian to remain in a Hostel". Some 50 families have been assisted to become integrated into Church and community life through this policy in recent months.

Conferences attended by migrants have been held from time to time which have resulted in a fuller understanding of the emotional, economic and personal problems, and the ways and means of surmounting them.

The death of the late Rev. K. I. Shrader has curtailed the immigration work of the Church in the Warrnambool district. During ten years at Allansford, Mr. Shrader sponsored 162 families. The Church is poorer for his passing.

The Committee in Western Australia has encouraged some congregations and men's groups to promote the work of assisting migrants by visiting Hostels and finding accommodation and occupation for them.

Statistics reveal that during the past eighteen months or so not so many migrant families are seeking to settle in Australia. This is due chiefly to the improved economy overseas and to some extent the high costs of rentals here in Australia, and the poor state of Hostel accommodation.

Representatives of your Committee regularly attend meetings of the Federal Inter-Church Migration Committee, and have from time to time, as representatives of that committee, met with Government and Immigration representatives in order to seek better facilities for migrants especially in relation to their needs when they first arrive in Australia.

The Convener of this Committee is in regular contact with the Secretary of the Federal Inter-Church Migration Committee concerning chaplaincy appointments. The making of appointments is a difficult task since so many men desire to have a chaplaincy duty when their Long Service Leave is due or at some specific time when they wish to visit relatives overseas. It is quite impossible to oblige all. The problem of pleasing has been accentuated in recent months due to the fact that less folk are at present migrating to this country, and that more of those who do are brought here by Air travel. Not so many ships carrying migrants are therefore making the journey from the United Kingdom and consequently there are fewer chaplaincies available.

Deep concern is felt that there is a considerable number of British subjects, of European descent, living in Ceylon, who are desirous of emigrating to Australia, but for reasons, not explained to them or those prepared to act as their sponsors, are not able to leave that country. Your committee would appreciate the authority of the General Assembly of Australia to approach the Commonwealth Minister for Immigration with a view to seeking clarification in this matter and discovering ways in which the Church might assist these people to become established in Australia.

G. F. G. KERRY, Convener.

MAINTENANCE OF THE MINISTRY (Min. 138)

The provision of Long Service Leave is made in all States, and reciprocal action enables men transferring from one State to another to retain their entitlement. The condition in Queensland that ten years must be served in that State before being eligible is being examined with a view to removing this disability, possibly by each State in which the minister has served bearing a proportion of the cost of leave.

Ministers serving with the Board of Missions have not retained entitlement to Long Service Leave, and to do so either the Board of Missions or its State committees should meet the annual assessment; Min. 155, 4, 1964 gives authority for such payment.

It would be helpful if the same general principles were accepted by all States in matters such as Long Service Leave assessment and methods of payment of cost of leave; also Basic Stipend as a standard and the method of assessing it from year to year. The small numbers of the committee prevent effective work being done in this way and it is now considered that a larger committee be appointed and that the members in one State act as an executive, and in the first instance the New South Wales members be the executive with the convener in that State.

A. M. CLARK, Convener.

MARRIAGE AND DIVORCE (Min. 98)

I. The dispersion of its members has prevented the Committee from completing the task set it (B.B. 1962, Min. 122.2 (b)). The three Victorian members have all spent periods abroad since the last Assembly and the other three, living in Sydney, Brisbane, and Perth, had no way of discussing the matters before them. The Rev. M. W. J. Geursen was not able to act as Convener. For a time, the Clerk of the Assembly himself assumed that role and in March, 1967, the Rev. J. M. Owen agreed to act as Convener until the next meeting of the Assembly. The Committee is now able to present its "report on the Church's understanding of Christian marriage and of divorce", which should provide a basis for the still outstanding revision of the relevant regulations and the XXIVth chapter of the Confession. A significant number of replies from presbyteries to the 1964 Assembly expressed the need for a carefully prepared restatement of the Church's teaching on marriage, divorce and remarriage for the guidance of ministers and courts of the Church. The Committee asks the Assembly to give general approval to the following statement for that purpose:

II. A Statement of the Church's Understanding of Marriage and Divorce

1. Marriage is a relationship established between a man and a woman by virtue of the action of God the Creator. The action is such as to unite them in an exclusive, all-embracing and life-long fellowship and in a particular order to each other.

Marriages have not universally conformed to the pattern given by God. Men and women have departed from the norm in numerous directions. Even the Old Testament law recognized grounds upon which a man might terminate his marriage.[1] Jesus' disciples found his teaching on the permanence of marriage frightening.[2] But Jesus himself took his stand on the act and will of God in creation and Paul went back to the same point when he discussed the structure of the relationship between husband and wife.[3] It is the natural human relationship as such, independently of any added religious character or sanction, which is the object of God's creation, commandment and care. The basic statements which the Church must make about marriage will therefore apply to all marriages and not just to those formed between Christians or by means of a religious service. No considerations of ecclesiastical policy or discipline may be permitted to cut across the God-given character of marriage as such.

2. But it is only in the light of the Gospel that the true nature of marriage is seen. The good news of the covenant between God and man in Jesus Christ reveals the latter to be the basis and norm of the relationship between husband and wife. In making men destined for fellowship with himself, God built into their created life natural relationships partially analogous to the relation he intended with them and, first among them, that of marriage. It can then serve as a parable or sign of the relationship between Yahwe and Israel, between Christ and the Church; while the mutual faithfulness, service and love it requires are uncovered, clarified, sustained and preserved by God's maintenance and fulfilment of his own covenant with man.[4]

[1] Dt. 24: 1 ff.
[2] Mt. 19: 10.
[3] Mk 10: 6; I Cor. 11: 7-12.
[4] Gen. 2: 18 ff.; Hos. 1-3; Jer. 2: 1-3; 31-33; 31, 32; Ez. 16; I Cor. 11: 7; Eph. 5: 22-33; Rev. 21: 1-4, 9 ff.

Consequently, the initial breach of the relationship between Man and his Creator has resulted in the aberrations from sound sexual relations found throughout history. The parable could not preserve its own nature in separation from the original; while what had been forfeited in one dimension was alternately fled and sought in the other.[5]

The Bible is, however, never guilty of confusing the love of God with the human Eros, or of suggesting a mystical identity of the covenant between God and his people with the marriage covenant between man and wife. Marriage remains for it a secular, and never becomes a sacral affair; it is not a sacrament.

3. The earthly character of marriage is underlined by those passages of the Bible which speak of it in relation to the life of men and women in the Kingdom of God, when they will neither marry nor give in marriage.[6] Death and the end of the World are the natural boundaries of the marriage relationship. (Which does not mean that we must force upon the bereaved the thought that death has brought permanent separation from their former partners. The end of the exclusive marriage relationship does not imply that there will be no further relationship at all.) Marriage belongs to the form of this world which is passing away and not to the life of the New Creation. For the Christian a number of things follow from this:

(i) It is not necessary or obligatory. In fact, it involves you in the cares of this world (i.e. in preoccupation with your own personal sphere of life) and makes it more difficult to serve the Lord and seek the Kingdom of God with all your heart.[7]

(ii) Since Christians still share in the life of the Old Creation, it would normally prove hazardous for them to refrain from marriage. While some receive a new ability to remain continent as one of the particular forms in which the new life in Christ is given them, the others will be well advised to accept the need for marriage. It is dangerous to try to anticipate angelic existence in this earthly life; the consequence can be that you fall into the power of evil drives and compulsions.[8]

(iii) The married state will be one of the most general of the earthly orders within which Christians will live the new life in Christ. It is in this sense that marriage can be termed sacramental: until the present scheme of things has finally passed away, natural structures will serve as the forms within which the life and power of the coming age may already be received and enjoyed. Men and women will respond to the faithfulness, forgiveness and fellowship shown them by God by corresponding behaviour towards each other and they will find in marriage the creaturely relationship which can approximate most nearly to the pattern of God's grace in Jesus Christ. But it acquires such significance in common with certain other personal, social, economic and political relationships and, like them, it will be relatively justified, but also limited by such use.[9]

(iv) There will remain an inevitable tension between the demands of marriage and the claim of the Kingdom of God upon man and woman. Neither can be simply denied, for each derives in a different way from God; nor can they be entirely reconciled. This is what gives rise to the counsel, that those who have wives should now live as though they had none.[10] The new life will again and again override the autonomy of the forms it borrows.

4. None of what has been said about the restriction of marriage to the life of the Old Creature carries the implication that the will of God with regard to the character of marriage in the life of that Old Creature has been abrogated: it is still the end of this earthly life which is the natural boundary of marriage and never a supposed new spiritual quality of the Christian. In reply to the question about divorce, Jesus asserted the will of God for a life-long union of man and wife and he forbade us to separate a couple joined by God.[11] He also declared that a person who divorced his wife and married another, or who married a divorcee, would be committing adultery.[12] He stressed the exclusive and total character of marriage, saying that it is already an act of adultery when you only allow your thoughts and desires to stray.[13]

[5] Hos. 4: 10-14; Rom. 1: 18-27.
[6] Mk. 12: 25; I Cor. 7: 31.
[7] I Cor. 7: 26-28; 32-35; 38, 40.
[8] Mt. 19: 10-12; I Cor. 7: 1-9.
[9] Eph. 5: 21—6: 9; Col. 3: 18—4: 1; I Pet. 2: 11—3; 7; I Cor. 7; 17-24.
[10] I Cor. 7: 29.
[11] Mk. 10: 2-9.
[12] Lk. 16: 18; Mt. 5: 32; 19: 9; Mk. 10: 11 f. Cf. Bultman: "History of the Synoptic Tradition", p. 132.
[13] Mt. 5: 27 f.

Such teaching on Jesus' part accompanied his proclamation of the coming of God's Kingdom as a means of preparing men therefor.[14] Cutting through the legal form of the Law, he re-asserted the will of God in a direct and radical way, in order to lead men to repentance and amendment of life. His Church has always had the problem of conforming its life to his will without tying his preaching up in a new legalism which would muffle its challenge and yet burden men with harsh requirements.

At times, a saying of Jesus has been adopted as a rule for the Christian life as it stood or reformulated to cover new social conditions.[15] In the Gospel according to Matthew, Jesus' sayings on divorce and remarriage have been modified by the addition of phrases which exclude cases of fornication, i.e. adultery.[16] Jewish law still observed in the church of Matthew and going back to Deuteronomy 24 required a man to divorce a wife guilty of adultery; it would, in fact, have been intolerable for a Christian to remain wedded to someone unrepentantly and persistently adulterous. After such a divorce, remarriage was not forbidden.[17] Paul knew and upheld Jesus' prohibition of divorce and realized that it also spoke against the separation of a married couple: if they did separate, then each was to remain single or be reconciled with the other again.[18] The Lord's commandment ruled out the possibility of a new marriage during the life of the original partner. But it was to Jesus' saying as a commandment of the Lord that Paul appealed and to it as applying to Christian couples, i.e., those married in the Lord. It was not a natural law applying universally to all marriages (although Jesus had himself only voiced what had been the will of God from the beginning). In regard to a Christian married to a heathen, Paul gave his own counsel: the marriage should continue as long as the heathen partner was willing, but if he or she initiated a break, it was to be accepted; the Christian was not bound in such a case (apparently allowing the possibility of the Christian's marrying again). For God's call to peace implies that situations of severe tension are to be avoided. The Christian must commit the departing spouse to God and not feel the full burden of responsibility for his or her salvation.[19]

As in the case of what Jesus had to say on other subjects, such as oaths and the use of force,[20] his original terse sayings were not understood as invariable rules for the ordering of all possible situations. While they were allowed to retain their force to expose the wilfulness and waywardness of an adulterous generation, they were not always offered without qualification as literally expressive of the will of Christ for his Church.

5. While the Roman Catholic and Anglican churches have broadly held that what God has joined together man is incapable of putting asunder, the understanding of the Reformed churches is that, rightly or wrongly, marriages can be dissolved, and that under certain circumstances it is right for a Christian to seek a divorce. The Westminster Confession of Faith[21] recognizes as sufficient grounds for such action only adultery and "such wilful desertion as can no way be remedied by the church or the civil magistrate". In the first case, it states it to be lawful for the innocent party to remarry "as if the offending party were dead" and it presumably intends the same to hold in the case of desertion. The Biblical basis for the Confession's position is the passages in Matthew and 1 Corinthians discussed above, although the application of the last passage is extended beyond the case of a Christian deserted by a heathen spouse. Once the whole of society had become Christian at least in name, the relevance of Paul's judgment could not be confined to the clear distinction between Christian and non-Christian he presupposed.

The General Assembly of Australia has given its ministers additional guidance on certain questions relating to the remarriage of divorced persons ("Constitution and Procedure and Practice", 1950, 215-217). The precise meaning and extent of these Regulations are open to debate at several points. In addition, the matter dealt with at most length (215 and 216) was connected with the provisions of certain State divorce laws, all of which have been superseded by the Federal "Matrimonial Causes Act" of 1959. But neither of these is the main reason why the present Regulations should be replaced. Replies from presbyteries to the last General Assembly (summarized in the report on Marriage and Divorce, B.B. 1964, pp. 157 ff.) reveal

[14] Cf. G. Bornkamm: "Jesus of Nazareth", pp. 103-109.
[15] Mk. 10: 11, 12.
[16] Mt. 5: 32; 19: 9; Cf. Hauck and Schulz, in: ThWbNT VI, 590-592; G. Bornkamm and G. Barth, in: Bornkamm, Barth and Held, Tradition and Interpretation in Mt., pp. 25 f. 94 f.
[17] Mt. 19: 9.
[18] I Cor. 7: 10 f., 39.
[19] I Cor. 7: 12-16; cf. v. 39 and Rom. 7: 1-3.
[20] Mt. 5: 34, 39.
[21] Chap. XXIV.

a general and long-standing dissatisfaction with the whole tenor of the present regulations. It is no secret that ministers frequently feel that their responsibility as pastors and servants of the Gospel obliges them to act in conflict with the Assembly's instructions. The time has come when the Church must seek a more differentiated and flexible statement of the way in which it understands the Bible's teaching on divorce and remarriage, which will do fuller justice to Jesus' clear declaration of the will of God and yet allow an approach to particular cases which is truly pastoral and evangelical. Honest differences in exegesis and understanding between scholars and churches on the one hand and the complex disorder surrounding modern marriage on the other prevent the Church from imagining that it can now speak a final word on this subject. Anything we may say will be only a preliminary approach to the problem and, at best, a relative improvement on our past statements and regulations. Realizing this, we must find the courage to attempt such improvement as our present situation demands and allows.

6.(i) It is the task of the Church to meet all problems of marriage, divorce and remarriage with the Gospel of the grace of God in Jesus Christ and to aid men to see themselves, their marriages and their marital difficulties in the light of that Gospel. The grace of God renews our grasp on the nature of marriage as ordained by him. It does not absolve us from our obligations to each other, but rather presents itself as their underlying source, sanction, limit and norm. As the news of our reconciliation with God and the forgiveness of our sins through his fulfilment of the Old Covenant in the New, the Gospel calls us to renewal in our marital relations and gives us new power to forgive and be reconciled with each other. In order not to cheapen the Gospel of God's grace, the Church must have the courage to make clear the discrepancy between the good will of God and the behaviour of men. Among other ways, it will have to do this at times by the exercise of wholesome discipline. But since it declares the will of God in the context of the proclamation of his mercy, it will always assure the penitent of God's forgiveness and restoring power.

(ii) The Church is called on to assist people whose marriages are threatening to break up. Without compromising or concealing God's will for the permanency of marriage, it must act mercifully and realistically. Contrary to the will of God, marriages may in fact fail. It is only the New Covenant in the blood of Christ which even the worst of human sin is unable to destroy. The marriage covenants of men have limits beyond which they cannot be strained. God's faithfulness to his people through all its breaches of the Covenant transcends what his institution of marriage demands of us.[22] His grace can constrain a Christian to uphold a marriage bond broken and abandoned by the other partner and to trust that the will of God holds a promise even for such a shattered relationship. But we must remember that we are men and not God, that we can make impossible demands of ourselves and others if we turn his Gospel into a rigid law. It could be terribly wrong to hold yourself and your partner in legal and moral bondage to a destroyed relationship.[23]

The question which a Christian pastor must raise is whether the marriage relationship has been so broken that it can no longer be considered to exist. The technical issue of grounds of divorce, although one aspect of the problem, must not be allowed to decide the issue. It has led us in the past to speak as if certain marital offences entitled an innocent party to sue for divorce. But can we say in the face of the Gospel, that any fault on the other side entitles you to have your marriage dissolved while hope remains that forgiveness could effect reconciliation? Marriage is more than a state of affairs in law; it is a living personal relationship which can be destroyed from within until the only relic is a legal bond. On the Church's understanding, what happens in divorce is that the civil authorities recognize that a marriage has effectively come to an end and release the parties from the legal and social implications of their otherwise broken or eroded union. The pastor's task is to move people to accept and exercise forgiveness, to help them to examine the remains of their marriage and to bring them to the point where they must decide for themselves whether or not anything remains to which the promise and commandment of the Gospel applies. He can say neither that it is wrong to seek a legal dissolution when they sincerely believe their marriage to be irrevocably broken nor that they should not continue to believe in the restoring

[22] Ez. 16: 59-63; Jer. 31: 31-33.
[23] I Cor. 7: 15 f.

power of Christ against all appearances, although he may feel compelled to voice his own judgment in particular cases.

(iii) Each application for remarriage after a divorce must be judged as an individual pastoral task. Here also, it will be the whole situation and not just the more technical features such as the grounds on which divorce was granted which will determine the minister's decision. It is notorious that the grounds produced in court often do not reflect the full state of affairs between the parties; a case would really need to be reheard in a Church court if we were to seek a fair decision on the basis of the grounds of divorce. But such an approach would interpret the Biblical teaching in far too legalistic a way. While in some states the effect of the new divorce legislation has been to introduce further grounds for divorce and thus, perhaps, to make it easier to dissolve a marriage which could have been saved, to do so is itself such an act of desertion impossible of remedy as the Westminster Confession speaks of. However it judges the present laws, the Church must accept that where the authorities have put legally asunder, a marriage no longer exists.

The question in cases of remarriage is thus whether those concerned are contrite for their own contribution to the break-down of the former marriage, whether they are prepared to accept God's forgiveness and themselves to forgive and whether in other respects also they are in a right state for beginning a new marriage. Ministers will be careful to see that their actions do not cut across pastoral care or discipline being exercised by others, but will otherwise feel free to act as the servants of God's pardon, promises and fatherly direction.[24]

(iv) The proposal has been made that the Presbyterian Church of Australia should follow the practice of certain other churches and provide for the setting up of expert panels in the presbyteries with which ministers either may or must consult in cases of remarriage. It would not be advisable to require presbyteries to take this step nor to make it obligatory for ministers to consult them in cases of remarriage. Some of our Australian presbyteries have not the resources to maintain adequate panels and the decision whether or not to remarry must finally fall to the individual minister, for it is essentially a pastoral one. The kind of uniformity of practice which is desirable can only grow from a common spirit and understanding. Ministers should be encouraged to seek each other's guidance in difficult cases, as they already often do. Individual presbyteries remain free to establish panels or committees on pastoral oversight to advise ministers in their personal difficulties and on pastoral problems in which they desire assistance.

(v) In regard to the reference from the General Assembly of Queensland (B.B. 1962, p. 200 and Min. 123), on the question of whether a minister should perform a marriage between a Christian and a non-Christian, particularly when the latter professes another religion, there appears to be no reason why he should not do so, if he judges it to be right in the circumstances. In the marriage service, the minister declares the couple to be man and wife, in the name of the Trinity and on the basis of their own simple declaration that they take each other as such. The minister further gives a blessing, prays for the marriage and proclaims the Gospel in connection with it. If a non-Christian has explained to him what the Church believes to be involved in marriage and in the Christian marriage service and still wishes to have the latter, the church can only declare the commandment, blessing and promises of God, leaving it to him what fruit they bear. Ministers will, of course, watch that a non-Christian is not coerced into a Christian service against his conscience and will discuss with all such couples the added strains attendant upon mixed marriages.

III. **Further Action.** The above study establishes the need, felt by a majority of the presbyteries, for a recasting of the Assembly's Regulations on the "Remarriage of Divorced Persons" (Division L, 215, 216 and 217). A restatement of the Church's doctrine in chapter XXIV of the Confession of Faith would also be of benefit and would involve reconsideration of Regulations 213 and 214. The work requires a committee solidly based in one

[24] The First Book of Discipline both states in general that "the kirk ought to be no more severe than God declares himselfe to be, who witnesses that in whatsoever houre a sinner unfeignedly repents, and turnes from his wicked way, that he will not remember one of his iniquities; and therefore ought the kirk diligently to advert that it excommunicate not those whom God absolves" (IX, 4) and later relates this in particular to those proven guilty of adultery (XIII, 6). It then goes on to the question of remarriage for an offender reconciled with the church and decides that if he is unable to live continently and his former partner will not be reconciled with him, he may marry afresh "in the open face of the kirk" (7).

state, for it will entail such careful discussion that members who cannot attend the meetings will be largely unable to share in the work.

In the meantime, the Assembly should suspend the authority of the Regulations 215-217 and give approval to the guiding principles proposed in the Deliverance. These "Regulations" have for long been so little in harmony with the conscience and the practice of the Church that they must be considered ineffective and confusing. It was stated in Section II of the report that their meaning and scope were not perfectly clear. They were approved by the Assembly in 1912 (Min. 32 and 53), not as regulations, but as an expression of the Assembly's mind on certain questions connected with the remarriage of divorced persons. Explicitly the resolution said: (i) That while the laws of some states might be at fault in not requiring it to be established that a case of desertion was irremediable before it could be allowed as ground for a divorce, ministers might nonetheless accept such divorces as valid and the "innocent party" in such a case was entitled on request to be remarried at the hands of the Church (215 and 216, which form one undivided paragraph in B.B. 1912, Min. 32); and (ii) that the Assembly instructed ministers not to remarry "persons who have obtained divorce" on any grounds not recognized as valid by the Confession (217). Of (i) the Code Committee remarked in its report of 1962 (B.B., p. 97): "Regulation 216 does not necessarily cover all cases where a minister may remarry; it is a positive statement that in certain cases he may properly do so." The same report failed to perceive that a further observation it made about Regulation 216 (viz., that only a Petitioner or Counter-Petitioner "can properly be regarded as having 'obtained' a divorce") applies equally in respect of 217, so that the Assembly's instructions to ministers do not apply to all "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 the Federal "Matrimonial Causes Act" of 1959, but likewise only to Petitioners and Counter-Petitioners. On a strict interpretation, then, the position of our Church at the moment is that Petitioners or Counter-Petitioners who have gained a divorce on the ground of adultery (the Confession) or desertion (Regulation 215 and 216) are entitled to remarriage by the Church, while ministers are forbidden to remarry persons who have sought and obtained the dissolution of their marriages on any other grounds. The position of those whose partners have obtained divorces from them, on whatever ground it may have been, has not been explicitly determined. Further implications have been seen in the Regulations, but more should not be read into the Assembly's words than it has in fact said.

The suggested guiding principles are based on the Statement which forms Section II of this report, which the Assembly is also being asked to refer to ministers for study and guidance. It could be asked whether the Assembly should give them any authority until the Confession itself is amended. Such a delay is not necessary and would deprive ministers of the guidance of which so many feel the need. The Westminster Confession of Faith is a historic witness to the Word of God as heard by the Church and not a piece of legislation. While conformity to a law may chiefly consist in abiding within the limits it prescribes, faithfulness to a document of theological and confessional character will repeatedly mean arriving at positions not included in the scope of the original text. Our studies of the series of pronouncements on marriage and divorce, from the original sayings of Jesus, through Matthew and Paul to the Westminster Assembly, has shown that at no stage was the Church simply able to reiterate what it had received, yet at no point need we say that the Church was unfaithful to past authority. (We must in any case note that the Confession was answering the question, "Can a marriage ever be dissolved and, if so, under what circumstances may it be?". The answer given was that marriage is not indissoluble, but that only adultery or wilful and irremediable desertion is "cause sufficient of dissolving the bond of marriage". The Confession does not say (as may have been assumed in Regulations 215 and 217) that these are the only grounds upon which a divorce can be valid. If anything, the implication is rather that divorce with insufficient cause is still valid: The couple may have been "unduly . . . put asunder", but they have been "put asunder". Their former marriage has been dissolved. In considering when a divorce may be sought, presupposing as it does that an act of adultery (or desertion) must have taken place, the Confession naturally speaks of the action which the innocent party to the broken marriage may take, adding that he or she may thereafter ". . . marry another, as if the offending party were dead", in order to make quite clear in what way it understands such divorce. It does not go on to the further question of a possible future rehabilitation of the offending party.

The relevance of a Confession of Faith for rules and regulations, though none the less real, is not as direct as that of a law might be, but is mediated through the central message of the Gospel. In connexion with several doctrines of the Confession we have found it necessary to stress in our Declaratory Statement the overriding force of the Gospel of the free grace of God in Jesus Christ and the same Statement declares all our ministers to be "pledged to give a chief place in their teaching to these cardinal facts (sc. 'the Incarnation, the atoning Life and Death, and the Resurrection and Ascension of our Lord, and his bestowment of His Holy Spirit') and to the message of redemption and reconciliation implied and manifested in them". The proposed guiding principles seek to relate the Confession's basic insights concerning marriage to the insistence of the Declaratory Statement that ministers have to speak in chief place of the forgiveness offered all men in Jesus Christ, and to apply them to the situation facing us in the present day.

J. M. OWEN, Acting Convener.

MISSIONS (Min. 72)

Your Board of Missions presents its report for the three years 1964-67, and for a number of reasons which will appear we believe that these three years and the period which lies immediately ahead are critical for the Board, indeed for the whole church.

The Church continues to be well served by a highly competent and devoted staff of missionaries in a period of bewilderingly rapid social change. We must in report and deliverances seek to grapple with the implications for the Mission of the Church of political and social changes in India, Indonesia and Korea which give breathtaking and almost certainly fleeting opportunities for the Gospel.

Previously politically dormant peoples in Papua, New Hebrides and amongst the Aborigines are awake or awaking and this too demands the most skilful and sensitive response from us as a Church.

Our Part in World Mission

As a part of the total mission of the total world church, our contribution in personnel and finance may be regarded as major in the New Hebrides and amongst the Aborigines, moderate in Korea, minimal in India and Indonesia and for the period under review non-existent in Papua.

A Financial Deficit

For the first time your Board has suffered a large deficit an experience some State Committees have had for a number of years. Filled budgets have been unfortunately due in some measure to unfilled vacancies. We ask the Assembly to come to grips with the reasons practical and theological for this failure. Is it a failure of organization? of publicity? or do the reasons lie deeper in a change in the pattern of belief? of the "image" of Missions and of Missionary Service? Is it significant that more Presbyterian giving now goes to the practical projects of Inter Church Aid than into the more direct task of evangelism through the work of the Board? Or on the other hand how to explain the interest in non-denominational missions except that the channel from giver to evangelism seems more clear and distinct.

Conditions of Missionary Service

Much time has been given to conditions of missionary service. There will always be a place for the hardship of the frontier, whether it be in the necessities of geographic isolation or even more the frontier between the affluent society and the poverty of the have not nations. On which side of the fence ought missionaries? Board Executives? and people of the church stand?

The Assembly's Help Requested

These are matters amongst many with which your Board still wrestles and which are raised in this report for the urgent consideration of the General Assembly with the request for strong action by the Assembly to guide the Board in its future work.

Related Matters

Three related but distinct matters are contained in:

(a) the Overture asking for the articles of agreement to be altered to provide for the Integration of the Board and the Ecumenical Affairs Committee, and members of the Assembly are requested to study carefully the pre-requisites set out in the premises of the overture before seeking to judge whether the way proposed of meeting these needs is adequate.
(b) the report of the Special Committee on Aboriginal Mission which follows the report and deliverance of the Board.
(c) a reference on the subject of the Board's authority in relation to sessions and congregations on Aboriginal Mission Stations.

Thanks

While it will be necessary at a later stage in the report to appear critical of the efforts of the Church, the Board itself composed of men and women of the church are truly grateful for the support of State Assemblies, Aborigines and Overseas Missions Committees, P.W.M.U.'s, P.W.A.'s, P.F.A.'s and Men's Brotherhoods as well as a host of individuals who worked for, prayed for and have given to Missions and supported the work of the missionaries. Although it is traditional to do so it is no mere tradition that we ask the Assembly to request the Moderator-General, himself a member of the Board, to convey to the missionaries the greeting and good wishes of the Assembly and, with realization of what this means, the assurance of our prayers for the success of their work on our behalf in the Mission of Christ the Redeemer. A list of the missionaries, the work they do and their Home State is attached to the end of the report.

World Mission

Professor Latourette in his monumental work on the Expansion of Christianity has made clear the growth of the Church in the world is not a steady and uniform one, but is rather a series of waves on an advancing tide each wave reaching further up the beach followed by a period of apparent recession with a fresh upsurge but the fresh growth he finds usually at the perimeter of previous expansion. So that the hope of the Australian Church may well lie to some extent with churches in whose formation we have had a part. More and more the previous unilateral process of sending and receiving missionaries between one area and one missionary body is being absorbed in a multilateral use of all available resources to meet the tremendous, and with the population explosion, increasing need. The setting up of regional conferences of churches is now being completed. To the E.A.C.C. (East Asia Christian Conference) and A.A.C.C. (All Africa Conference of Churches) is now added another P.C.C. (Pacific Conference of Churches).

Ecumenical Activities in the Pacific

The Churches of the Pacific are overcoming the vast distances involved in their area to plan and work in co-operation. The Pacific Island Christian Education Curriculum is continuing to produce handbooks for use in the area. Two important beginnings in 1966 were the opening of the Pacific Theological College at Suva under the Principalship of Dr. George Knight, with two courses; a world level B.D. and an L.Th. thoroughly orientated for the Pacific area; the other the inauguration in June 1966 at Lifou in the Loyalty Islands of the Pacific Conference of Churches. The realization of the islanders of the joyous story of the spread of the Gospel as each new island group received and then transmitted the Gospel to other islands was both exciting and contagious. And within the area of our principal concern in the Pacific has begun the New Hebrides Council of Churches.

New Hebrides Council of Churches

In early 1967 the agreement by churches and missions in the New Hebrides the Council of Churches has been formed including not only the Presbyterian Church of the New Hebrides, the Anglican Church, and the Churches of Christ but also the Roman Catholic Church. Amongst things which are to be discussed are the use of the Vila radio for religious services, relationships to the two Administrations and other matters of mutual concern. Let us now turn in more detail to the areas in which we as a Church are directly involved. It could be said that origins of Missions in the Pacific lie within the Congregationals (L.M.S.) and the Methodists and to a similar extent and usually later date to the Anglicans and Presbyterian including French Evangelical Churches.

Policy Declared in Two Important Fields

It may seem that New Hebrides has an inordinate place in this report, but it happens that in this triennium important policy decisions have been taken principally in New Hebrides. The Board in close consultation with the Overseas Missions Committee of the New Zealand Church, on recommendations from the Church and Mission in the New Hebrides, have agreed to state their policy in regard to Education and Medicine and the following extracts show their position.

Education

"Our concern is rooted in our beliefs about God and the world we live in. The Church is interested in Education because of the inherent right of all people to have available to them the means of enlightenment whereby ignorance and superstition can be overcome and the way opened to fuller life.

"Until recent years, the only schools for the indigenous people were those established, staffed and maintained by the missions. Indeed until 1953 there was little tangible evidence that any other agency, government, commercial or private—had any concern for education or considered that New Hebridean people had a right to be educated.

"When the Presbyterian Church of the New Hebrides was established in 1948, it was immediately apparent that because of his meagre education, the New Hebridean was poorly equipped to discharge his new responsibilities. Several years previously Church and Mission leaders had recognized that, unless strong efforts were made to raise the education standards of the community, the people would continue to be tragically ill prepared to meet the requirements of life in the post war world.

"In general, the policy followed was to support as many teachers as possible. The emphasis was on people rather than on schools and equipment.

"We believe the efforts of the Church in education are to be judged by achievements in the lives of the boys and girls and not by the look of the buildings.

"The Church reaffirms its intention to withdraw from the major part of its financial commitments in primary education, and to hand them over to the civil authorities at an agreed rate.

"The Church recommends to the Sending Committees that they continue to provide at least one ex-patriate teacher to each Presbyterian Senior Primary School until such time as they can be replaced by a suitably qualified New Hebridean teacher."

Kawenu College Tutors

Since the opening in 1962, Kawenu Teacher Training College has been staffed by two Government-appointed Tutors and three others appointed by the Voluntary Agencies—the Missions.

This has not proved altogether satisfactory and it has now been agreed that all Tutors will be appointed by the Administration but one of the tutorships will be advertised in Australia and New Zealand and for the other appointments an Anglican or a Presbyterian representative will sit in on the choosing Board according to which tutor position is being filled.

Medical Policy

"We believe that the Church has responsibility to minister to the needs of the sick, to heal them where possible and to relieve their pain. Where medical faciilties are lacking the Church must do all in her power to provide them. This it seeks to do without ulterior motives. Whatever facilities we have been able to provide have been available to all people who needed them and were willing to make use of them.

"Nevertheless we are convinced that voluntary agencies such as ours, have not the financial resources to provide an adequate medical service—nor is this our responsibility. Rather it is primarily the task of the Government.

"We would willingly consider withdrawal from medical work in the Group if we saw an alternative system established to give the New Hebridean people satisfactory medical treatment without discrimination of race, creed or political affiliation and with due regard for the spiritual and social welfare of the people.

"Such a service, we believe, calls for the closest co-operation between all agencies now involved in medicine, including the two Administrations, so that a unified service may be established at the earliest possible moment and

that all New Hebrideans, wherever they live, may have the basic medical care to which they are entitled."

These policies have led to a number of decisions already.

The Medical Dressers

From February 1, 1966, the Presbyterian Medical Dresser Service was handed over to the Administration control. Medical Dressers, trained at Paton Memorial Hospital in hygiene and the treatment of a number of specific diseases, have done an extraordinary job of work for the New Hebrides and have, it is reliably affirmed, been the main factor in stemming the depopulation of the islands. Supervision was impossible for a doctor working full time in Vila, but fitted very well with the concept of itinerant health officers as used by the Administration.

Lenakel Hospital

From August 1st 1967 Lenakel Hospital newly rebuilt by the British Administration ceases to be named a Mission Hospital. In an eight year agreement the Board has agreed to supply and support the two trained nurses for what is virtually a Government hospital; the matter will be reviewed at the end of five years.

Aerial Medical Service

It has always appeared that the solution to the problem of medical evacuation and adequate use of a base hospital lay in a "Flying Doctor Scheme". Preliminary investigation and proposals have been produced by Dr. E. A. Freeman and have caused considerable interest, with Eastwood Congregation in N.S.W. pledging themselves to seek to raise $10,000 in five years, for this purpose. This scheme along with all aviation in the group received a severe set back through the air crash on Tanna in October 1966, which claimed the lives of eight people including our District Missionary, the Rev. Ross Blackwell, and the fiancee of Miss Shirley Layton, Mr. George Trigg. The closing of the Futuna and Aniwa strips has followed with a very proper tightening of Civil Aviation safety requirements, and therefore postponed for a period the feasibility of a "Flying Doctor Scheme".

Launches Lost

With very few roads and a multiplicity of islands, New Hebrides missionaries have had to rely till recently on small inter-island trading vessels and the fleet of mission launches for transport. These sturdy craft have been both the lifeline and the desperation of the missionaries. Maintenance is time consuming and costly. Gradually as roads begin to link up the various parts of the major island and as air services bring the ends of the Group to within an hour or two of each other the result is that both Hog Harbour (Santo) with road transport, and White Sands (Tanna), with road transport and, to the outer islands of Aniwa, Futuna, and Aneityum, air transport, (the former two now temporarily excluded), have now dispensed with a launch, leaving us with two extra launches.

It is providential that it was only at this stage that disasters fell. First the "Goodwill" was wrecked by a tidal wave, then the "J. G. Landels" a petrol engined launch, by fire, fortunately without casualty. Insurance premium for vessels in these waters being inordinately high, the Board seeks to build up a replacement fund where there is continuing need.

Land Tenure Problems

In 1957 and 1962 reports to the Assembly, the Board explained that land acquired by it for mission work in overseas lands had been acquired for the use of an ultimate transfer to the indigenous church, and the 1957 Assembly authorized the Board of Missions to transfer its Mission property in India to the appropriate Trust Association of the Church of South India. For nearly 40 years the Joint Court of the New Hebrides Condominium has been adjudicating claims for land, many lodged in the name of the various Presbyterian mission bodies. Attempts to have Presbyterian Mission land registered under a minimum of church holding trustees was halted in 1953 when land transfer fees were demanded by the Registrar of Land Titles. Liability for such fees (which would have amounted to $8000) was disputed by the Board, and a decision was at last given in our favour in late 1964. Meanwhile the Presbyterian Church of the New Hebrides Trust Association was formed to hold land on behalf of that Church, and where possible, so as to avoid later land transfer problems, the name of the Presbyterian Church of New Heb-

rides Trust Association has been substituted as applicant in many unadjudicated land claims. In the case of a number of these applications the Joint Court has requested an approving minute by the Assembly, notwithstanding our Procurator's advice that such is unnecessary as the Presbyterian Church of Australia has no interest in the land in question. The Assembly is asked to pass the required minute to enable title for such land to issue in the name of the Presbyterian Church of New Hebrides Trust Association.

Fijian Leadership

Special mention should be made of the two Fijian couples now serving with the Board—the Rev. Tevita Galuvakadua, who has been first assistant at Onesua High School under the New Zealand Church, has now become headmaster of the Iririki District School at Epangtuei. His influence and that of his wife has been felt throughout the Group in Youth conferences and because youth work is now becoming differentiated in the life of the Church, the General Assembly in 1965 appointed him Youth Director, in the first place in an honorary part-time capacity.

At South Santo District school Mr. Aisake Raratabu has quickly made a place for himself in the life of the school and of the community. These splendid Fijian Christians are able to undertake an especially relevant ministry to their fellow Pacific Islanders. It is hoped that more of them may be able to be spared from Fiji and other areas for work in the Group. Mr. and Mrs. Raratabu it is hoped will attend the Assembly.

Big Nambas Decision

After years of patient and in the first place dangerous work by New Hebrideans, and a succession of our missionaries, the Big Nambas tribesmen under their paramount chief, Viahambat, have decided to become Christian and to migrate to the coast from their inland villages in order that these new Christians may be nurtured in the faith which they have accepted.

A similar task is still to be done in inland Santo and the vacancies at Magam and East Santo in North Ambrym call to our Church to supply the ordained men with a strong concern for evangelism to take up these and other vacant posts.

The Declining Importance of Mission Council

Up to 1948 Mission Synod was the body that advised the Home Church on appropriate policy for the Church in New Hebrides, but with the setting up of the Assembly most of the powers of Synod and thus of the sending committees passed to the Assembly.

With the increasing certainty of touch in the Assembly, the time has now come that almost all residual power should be put in Assembly hands. The Church in the New Hebrides must be supreme in its own domain however much it must still rely on funds from abroad and the assistance of missionaries who work within it.

"Partnership"

At the 1965 Assembly meetings the Rev. D. E. Duncan, of the New Zealand Overseas Missions Committee presented a document on "Partnership" by which at stated intervals the P.C.N.H. would consult with the Australian and New Zealand Churches as to the extent and means by which the partner churches may assist the New Hebrideans, but all decisions of policy will lie with the New Hebrides Church.

Maropa Bookshop Vila

From November 1966, a bookshop run for the New Hebridean Church by a young Sydneysider Mr. G. Rice has been filling the need for a place where good books can be seen and purchased by the rapidly increasing reading public.

Isolation Breaks Down

Isolation has always been a major problem in the New Hebrides. With increasingly good transport and the strengthening of the Church structure, conferences at Presbytery level are being increasingly held, Ministers' conferences, P.W.M.U. conferences, and Youth Conferences, which are a stimulus to the life of the local churches at various levels. More and more leadership is New Hebridean, assisted and backed up by missionaries—Australians, New Zealanders and Fijians.

Tangoa Training Institute

It has always been anticipated that with the gradual tapering off of the need to prepare teachers for entrance to Kawenu College, that T.T.I. would become a centre for theological education of Pastors and lay workers. Serious doubts have been cast on this by no less authorities than Dr. Henry van Dusan and Dr. Charles Foreman. They insist that a Theological School of worthwhile standards requires at least four teachers and twenty students. If the present lag in Pastors can be overcome in the next five years, and there is evidence that it can, then the annual requirements for pastors will be two or at most three. It is also unclear at the present stage as to the form which lay training should take. New Hebridean thought clings tenaciously to the thought of a theological college but a postponement until the position is clarified appears inevitable.

Onesua High School

The British Administration hope that the Church will continue indefinitely and adequately to support as a Post Primary school at least one institution, obviously the Onesua High School. This would entail rebuilding as a "double stream" school. A special committee to study the plans for the new school was set up by the New Hebrides Assembly.

A Major Project for New Hebrides

It would seem an inescapable part of a responsible handing over of institutions to the P.C.N.H. that the Australian and New Zealand churches together undertake one major piece of rebuilding or of developmental work and the Board asks the G.A. of A. for authority to bring forward one such project during the period before the next Assembly, and to present it to appropriate authorities in State Churches.

Korea

In Korea our church shares a partnership in the Presbyterian Church of Korea with the United Presbyterian Church of the U.S.A. (Northern) and the Presbyterian Church of the U.S. (Southern). These two missions are very considerably stronger financially and also have a somewhat greater number of staff.

The Mutual Agreement

The Australian Presbyterian Mission in Korea is a small one and as the mutual agreement of 1964 works itself out, the volume of Committee work increases and bears hardly on a small staff.

The task of making the Church one in work and concern is proceeding and gradually the Department of Co-operative Work (D.C.W.) is beginning to say, for example, this area needs an evangelist in the industrial sphere and though it is traditionally an Australian Mission area we have an American Missionary who is just the man for the job, and even that some of this American money ought to be diverted from Seoul or Taegu to this other more needy area.

Board Representative

One of the concerns of the Board is that with the transfer of most decision making to the D.C.W. the pastoral care of missionaries becomes more difficult. The one to whom this task may well fall is the representative appointed by each of the co-operating boards to be their official line of communication to the Church. His exact relationship to the Field Committee needs further elucidation to enable best possible advice to be available both to the Korean Church and to the Board.

Loans to Schools

A firm request supported by the Department of Co-operative work for a loan to two church schools in South Korea, to enable them too get on their feet coincided with the news of a legacy to the Scots Church Melbourne P.W.M.U. becoming available, and a loan has been negotiated.

A Mission to the Cities

Before World War II more than 80 per cent of Korea's population was rural and the Church was strong in many rural areas. The war, the division of the country and the flood of refugees from the north has meant that cities have grown first by terrible "Hakubang" box house suburbs, but as industry has grown the cities have not only absorbed and resettled many of these refugees but also attracted people from the country until it is estimated

that now 40 per cent of the people live in the cities. Economically, this is a good thing. Until less than 50 per cent of the people are producing the food it is difficult for a modern nation to get its development off the ground.

Christians who came to the city built new churches, some very fine but in the "hakubang" suburbs, "hakubang" churches.. Korean Christians have set up factories and they, and even non-Christian owners, welcome a Christian ministry to their workers in the factory.

"Industrial evangelism" is a much used phrase.

It seems logical too that the Rev. Dick Wootton of our Mission and himself a boilermaker before he trained for the ministry should be directed by the church towards this work in Yong Dong Po, an industrial section of Seoul. It is even possible as the role of provincial seminaries is worked out, that Pusan seminary may well be directed towards the training of industrial evangelists.

Houses in Seoul

The permanent appointment of a missionary to Seoul (the capital) and the continued need for residence for language students studying at the language school has led the Board to purchase and renovate two Korean style houses.

Invitation to the Seminary

With the very strong veneration of a teacher by his students the influence of an effective teacher in the Theological seminary is difficult to over-emphasize. The Rev. John Brown has now been invited to teach at the Seoul Seminary full-time and therefore is given the opportunity to play a vital and significant part in the training of the ministry of the Korean Church. But Mr. Brown is heavily involved in the Masan area, particularly in the islands off the South coast, in encouraging, strengthening and training the church leadership in that area.

What we need are more ordained missionaries so that Masan will not be left vacant should Mr. Brown go to Seoul, and if we are to fill vacancies we need more money.

A Hospital for Women

125,222 separate patients and 15,000 babies born in 13 years (8 sets of triplets, 426 sets of twins) half a ton of dried milk a week; malnourished babies 7 lbs. at 7 months; 13 doctors, 26 nurses; 36 midwifery students (all graduate nurses) free treatment for 6,096 outpatients and 285 inpatients to a value of $A28,272; cost per bed per day $A1.93 but if donated supplies and services are taken into consideration 64 per cent of the work at Il Sin Hospital is subsidized from overseas.

Patients often express their thankfulness for the gift of healing but the staff always direct it away from themselves to God. "Be thankful to Him." So it is that, because the demonstration of concern for them is real and inexplicable to them except in terms of God's love in Christ, many do come to want to love and serve Him.

Each month an average of 45 letters go out to local pastors and church leaders, telling of patients who have found not only health of body but a new faith by which to live.

The fact that Dr. Helen Mackenzie and Dr. Barbara Martin have both acquired the Korean Government "specialist" qualifications, means that the hospital's standing as a teaching hospital is much more securely based.

Need for Extension

Financial support from America has continued to decrease and has left the Hospital in considerable financial difficulty. In order to make the institution more self supporting it is necessary to increase the number of private rooms so that the more wealthy Koreans can assist the Hospital to work amongst the destitute. It is hoped that finance for this extension which has been authorized can be found from sources outside normal budgetary ones.

Edification

Evangelism and the "edification", the building up of the church is often slow and unspectacular work, even sometimes discouraging, but the work and the witness goes on in country classes and meetings, in work in the universities, colleges and schools, in the Hospital in prisons, at leprosaria, orphanages and military camps, through Correspondence courses, in Bible Institutes, in talks about Christ in the market place, on trains and buses and beside the road. Difficult to assess, one sows another reaps, but the harvest

is being gathered in Korea and we through our missionaries, have part, albeit still too small a one.

India

Our work is but a minute part in the work of the Church of South India, where we share with the Church of Scotland, the Methodist Missionary Society for Britain, the Congregational Council of World Mission and the Reformed Church of America in undergirding the work in our case in the Diocese of Madras.

Small Team, Significant Contribution

Despite the small size of the Australian team, both our missionaries have made significant and valued contributions. Mr. Kerr has been in charge of relief work, necessitated both by famine and then a hurricane. Miss Walpole has had a large part in the preparation of an excellent survey of the churches in the rural part of the Diocese. We have a part in supporting a nursing sister Miss Thomson at Vellore Hospital.

Visit of General Secretary

It is proposed that the General Secretaries of all the Boards working within the Madras Diocese should meet with the Executive of the Diocese prior to the Assembly of the East Asia Christian Conference in January 1968 to discuss forward plans.

Appointment of Bishop Newbigin

In October 1965 Bishop Leslie Newbigin at one time Bishop in Madura and later Secretary of the International Missionary Council returned to India as Bishop in Madras, the diocese in which our missionaries have so far always worked. We warmly welcome his appointment.

Change of Visa Requirements

At the time of writing the effect of changes in regulations governing granting of visas is unclear. Commonwealth countries have now to go through the same procedures as non Commonwealth countries, and there is evidence that only those who have served five years in the country may be allowed to return and that three months will be the longest permitted absence.

Indonesia

Since our last report there has been a radical change in the political situation, the attempted communist coup in 1965 was followed by bloody reprisals against the communists and their sympathizers. President Sukarno has been stripped of power and an increasingly stable political situation exists. The economic problems of the country seem as far from the solution as ever.

Opportunity for Evangelism

In this situation the Churches of Indonesia grapple with a tremendous opportunity of evangelism. Many churches both in Europe and Australia assist in the work. We are represented by the van Emmeriks who continue their work at Salatiga and at Tjikini Hospital Miss Shirley Smith, a nurse has joined the staff as a "guru agama" a "teacher of religion". Finance prevents any further enlargement of the staff in a situation of great opportunity.

Papua

The move towards union of the Papua Ekalesia with the Methodist Church of Melanesia and the United Church congregations in Port Moresby continues and is likely to be consummated in the not too distant future. One interesting adaption of European Standing Orders is that the Assembly will only pass a resolution on a ⅔ majority. Anything less is referred back for further consultation and if necessary amendment so as to gain this substantial approval.

Your Board regretfully reports a total failure to fill the vacancy for a youth worker, or any of the other vacancies advertised by the Papua Ekalesia, and also a lack of any budgetary finance to support such an appointment.

Aborigines

(Prepared by the Federal Secretary for Aboriginal Missions—Rev. J. B. Hartshorn)

Transfer of Administration of Weipa

During the past three years, developments in the field of Aboriginal Mission, together with the work of the G.A.A. Committee on Mission to the Aborigines, have brought to the fore, the question of the future of Aboriginal Missions in Australia. The report and recommendations of the G.A.A. Committee are submitted through the Board of Missions in a separate report and deliverance.

An example of these developments will be found in the Weipa situation explained in the press statement issued at the opening of the new Weipa village built by A.P.B.M. substantially from Comalco's grant of $300,000.

After careful consideration and consultation at Weipa, the A.P.B.M. came to the conclusion that the time for a radical change had come, and therefore requested the Government of Queensland to assume responsibility for the civil administration of Weipa Mission from 1st February 1966. The Government of Queensland agreed to do so.

This example reveals a general trend in Aboriginal work, i.e. the handing over of municipal administration to Governments. In Queensland for instance, in 1957 there were 13 Aboriginal Mission Stations. In May 1967, after the Government assumed control of Mitchell River, Edward River and Lockhart River, Anglican Missions, 4 missions remained in Queensland; Aurukun and Mornington Island (Presbyterian), Doomagee (Brethren) and Hopevale (Lutheran).

There is a continuing need, however, for our Church to administer Mowanjum, Ernabella, Mornington Island and Aurukun Missions. The work will become more complex and more difficult because of the general increase in population the increase in the number of staff required, together with constantly rising standards in education, housing, training, and the operation of sheep, cattle, handcraft and other industries.

The Forming of the Church

Much of the present work must be a preparation for the future. In many instances, this is a future where Aborigines will wish to take a place fully and equally as citizens of Australia. In helping people to prepare for this, we have a solemn responsibility to exercise Christian concern at all levels, to exercise the right kind of guidance, and to engage in effective communication of the Gospel, for evangelism, nurture, and the establishment of the Church.

It is inevitable that, as there will be a desire by many Aborigines for closer association with Australia's European type community life, there will also be a desire for closer association with the Church in that community. It is desirable that the Church in each State and Australia should be involved in the work of Aboriginal Missions. It is also desirable that a way be found so that Mission congregations in a State can be integrated into the structure of the Church in that State.

Therefore the task of the Board in this respect is, under the King and Head of the Church, to ensure:

(a) that the Church is founded amongst Aboriginal Australians and nourished in each place where our missions are established.
(b) that, at the right time, the Aboriginal congregations are incorporated into the structure of the Presbyterian Church of Australia.

Through the faithful and sacrificial ministry carried out over the years since 1891, the Lord our God has called out his Aboriginal people to be congregations of the Church at New Mapoon, Weipa, Aurukun, Mornington Island, Ernabella and Mowanjum. Aboriginal Christian leaders have been raised up at each place, and at New Mapoon, Weipa, Mornington Island and Mowanjum from time to time these men have been set apart, by various Ordained Missionaries, as Elders of the Church. These men are recognized and accepted as Elders, by the people of the congregations.

In response to requests from the field, and in order to regularize past practice, and to establish the Church, the Board in November 1966 resolved to:

1. Set up congregations at New Mapoon, Weipa, Aurukun, Mornington Island, Ernabella and Mowanjum.
2. Confirm the ordination of elders at New Mapoon, Weipa, Mornington Island and Mowanjum.

3. Authorize the Superintendents of Aurukun and Ernabella, acting with a member of the Board of Missions, and with the approval of the Board, to ordain and induct as Elders, Christian leaders who have been elected by the congregation.
4. Request the Presbyterian Church of Queensland to create a Presbytery of Gulf of Carpentaria Missions, having that name, or some other suitable name, with the congregations at Mornington Island, Aurukun, Weipa, New Mapoon and possibly incorporating Thursday Island.

A reference has been stated to the General Assembly on this matter.

Other significant events since the last General Assembly were:

Ernabella

In August 1966, seven Pitjantjatjara Christian leaders, duly elected by the congregation were Ordained and Inducted as Elders in an inspiring and well attended service. Also in August 1966, a committee of review was set up at Ernabella, to assess the changing situation and find ways and means to meet the needs.

A housing scheme has been commenced with the erection of six one-roomed houses, having a verandah on two sides with toilet and shower at the back. They are simple, built of cement bricks, made at the Mission, and are able to be extended.

The sheep and cattle industries have been developed extensively by the provision of more watering points and fences, thus allowing the carrying capacity to be increased. The land being thus utilized, is held in trust for the Aborigines. The Pastoral Board of South Australia, being satisfied with this use of the land, has granted to Ernabella as a pastoral lease, an additional block of 363 square miles.

In 1966, the Mission economy was changed from a ration to a cash economy.

During February-March 1966, the Ernabella choir toured both South Australia and Victoria and took part in the Adelaide Festival of Arts and the Moomba Festival in Melbourne. A record of the Choir's singing has been produced by the Board for sale through State Aborigines and Overseas Missions Committees. It is entitled "Singing Walkabout". (Cost $4.)

An important development at Ernabella is the labour export movement. Men have travelled to the Darwin area to work in the forestry industry. Other men travel each year to the Barmera area of South Australia for employment during the fruit picking season. Ernabella continues to be "home" for these, and the many others who move out to cattle stations for employment.

Mowanjum

An increase in staff has been brought about by the appointment of a mechanic, a secretary/social worker, and an educational worker.

Dr. Fairbairn's generous bequest has made possible the building of the "Fairbairn Educational Centre" as Mowanjum. This opens up, through the educational worker, new opportunities in preschool work, homework supervision, and adult education.

Mr. Albert Barungu of Mowanjum, was chosen by his people to join a New Zealand study tour of Maori Affairs. This was organized by the Adult Education Section of the University of Adelaide. Costs were shared between the Mission, Mr. Barungu and the Board of Missions.

Mowanjum, being close enough to the town of Derby to be a suburb, faces the challenge of constantly rising standards. Better housing is needed, improved water supply and electricity for the whole community.

Mornington Island

Along with Aurukun, this mission has seen the introduction of a new act and new regulations for Aborigines in Queensland. A major aspect of this is the proposed development of indigenous community leadership through an Aboriginal Council, Aboriginal Court and Aboriginal Justices of the Peace.

A knowledge of "outside" life is gained as people go to the mainland for employment and education. An elder, Mr. Scotty Wilson with his wife, attended meetings of the Queensland Assembly in 1966. A "concert party" from Mornington Island visited Cairns and Mount Isa in 1965 and revisited Cairns in 1966 to provide a "Corroboree Show". Such outside contacts are a means of maintaining the people's pride in their own culture, but also, when opportunity to witness the Christian faith is given, it can build up in the places visited, a fuller and healthier image of the Aboriginal people.

Mornington Island has received numerous visits from qualified people wishing to study Aboriginal culture. Perhaps the most significant was the

visit of Professor John Cawte and party in 1966. Dr. Cawte is Associate Professor of Psychiatry at the School of Psychiatry, the University of New South Wales. His party studied "transcultural psychiatry". The visit was welcomed because of the apparent general increase in the number of cases of mental illness in Aborigines living in a transcultural situation.

Aurukun

The Rev. W. F. and Mrs. McKenzie completed in December 1965 a long and distinguished period of service at Aurukun. The task of the new Superintendant, not easy in following one of Mr. MacKenzie's calibre, has been rendered more complex by the introduction of the new Act and Regulations mentioned previously. However, good foundations, laid by long and sacrificial service on the part of previous Mission Staff are being built on.

If adequate number of teachers can be provided by the Church, the next few years should see the first students to complete primary education through the Aurukun and Mission school.

Early in 1966, the new Trades School for boys, was commenced, and later that year, a Home Science Section of the school was commenced. Six boys from Mornington Island are this year participating in a year's course in the Aurukun Trades School.

The large cattle development programme has progressed with the establishment of an outstation at Peret, and the purchase of a Cessna aeroplane. Lately this work has slowed down because of staff shortage, and an accident to the aeroplane, which has been repaired and returned to service.

Weipa

The transfer of Weipa Mission administration has been mentioned earlier in this report. The Church owes a debt of gratitude to Mission staff at the time of the tranfer, who stayed on as Government employees, to ensure a smooth and effective transfer.

Rev. C. W. Johnson has pioneered the new Chaplaincy situation at Weipa and under his guidance the new Church in the Weipa Village has been built and opened. Opportunities for a ministry in the mining town at Rocky Point, have been followed up. One problem is the need to find, in co-operation with the Anglican Church, the best kind of ministry for this situation. Together with this, is the need to find the best way to integration for Aborigines and others, in Church life, in Industry, and in the total community.

New Mapoon and Thursday Island

Thought has been given to the relationship of New Mapoon and Thursday Island; the best kind of ministry for each place; the most suitable place for the Ordained minister to be situated, and the most satisfactory Church authority to administer each place. These issues are still under consideration.

If satisfactory arrangements can be made for the carriage of passengers and freight to and from Aurukun, it has been agreed that the Mission launch "Reliance" be sold, and commercial shipping services used.

Towards an Aboriginal Ministry

After almost 80 years of Missionary work with Aborigines we must face, the fact that the Church has not produced one Aboriginal Minister. This is not to state that the work has been without Aboriginal Christian leaders, for there have been many. It would seem that the major stumbling block is the academic requirements for ordination to the Presbyterian Church of Australia. Before us at present is the case of Mr. Roy Fletcher, an Aborigine of New Mapoon, single, aged 32 years, who has a very firm sense of a call to the ordained ministry.

Mr. Fletcher spent his childhood at old Mapoon Mission and was educated in the school there, to about Queensland Primary Grade 5 standard. After this he taught in the Mission School for some time. He is an elder of the Church and has undertaken lay preaching and Sunday School teaching. At present Mr. Fletcher is a student at Tranby Co-operative College for Aborigines and is working hard to raises the standard of his education. However, through no fault of his own, he has too much leeway to make up, and the academic standards set by the Church place normal ordination beyond his reach.

There would seem to be no place for such men in the ministry of the Australian Church. Yet such are needed urgently, to minister in the first place to their own people.

Arrangements have been made for Mr. Fletcher to sit in 1967 for the entrance examination at Tangoa Training Institute, New Hebrides, in the hope of undertaking the three year course offered there. An interesting piece of reciprocity.

Ecumenical

Division of Mission

In February 1965 the National Missionary Council of Australia was integrated with the Australian Council of Churches as its Division of Mission. Under its Secretary the Rev. F. G. Engel, it has continued to provide a place of discussion and decision between Boards and also a source of materials on many subjects, including such reports and studies as "Responsibility in New Guinea", "The Land rights of Aborigines" and undertook studies on the Vatican Council's decrees on Ecumenism and Missionary activity. The W.C.C. document on "Conversion to God and Service to Man" and the "Wheaton Declaration". "Australian Mission" a statistical survey was produced and is quoted elsewhere in this report.

All Saints' College

All Saints' College has continued to serve the three founding Boards, Methodist, C.C.W.M. (Congregational Council for World Mission) and our Board, as well as receiving students from both Presbyterian and Methodist Boards in New Zealand and to a limited extent the missionaries now being sent by Pacific Island Churches to other parts. Financial stringency and a decrease in the number of missionaries from the M.O.M. created some serious problems of financing and it has been necessary to alter the basis on which this is done, to ensure the continued support of the college. We continue to be splendidly served by the Rev. F. W. and Mrs. Whyte.

Assistance to Visitors

A very valued portion of the Board's work is in bringing to Australia potential or actual leaders in the churches abroad for further study and experience. Emmanuel College, Brisbane had offered a further free place for a Korean student. Frankston congregation (Victoria) continues to support the Rev. Man Young Kim in his studies. Quite a handful of promising New Hebridean children and young people are being trained here. Pastor Aimbon and his wife Chrissie spent three months with the South Blackburn (Victoria) congregation with great mutual benefit. Pastor John Donald and Akrina his wife are at the time of writing in Warrnambool Victoria.

Any congregation or Presbytery interested in the New Hebrides Pastors Overseas Experience scheme should request an explanatory document from the Board Office.

Ecumenical Appeals Directed to the Presbyterian Church of Australia

A difficulty inherent in a Federal Church is how to process appeals for funds from ecumenical bodies directed to the Church. One such body seeking the financial support of our Church during the past three years was the Theological Education Fund of the World Council of Churches, which has made a stimulating contribution to the life and Mission of the Churches in this century, because of the degree to which it has improved standards and facilities for theological education. The Theological Education Fund's requested contribution from the Presbyterian Church in Australia is $7,000 spread over seven years.

Another ecumenical appeal to support the work of the East Asia Christian Conference, was received by the Moderator General in December last from the Rev. D. T. Niles, General Secretary of the East Asia Christian Conference.

It seems appropriate that such appeals should be received initially by the Board of Missions or the Ecumenical Committee, but what is the appropriate channel of communication of the appeal and challenge to our Church, congregations and people?

With the proposed integration of the Board of Missions and Ecumenical Committee, the Assembly's direction is sought on how ecumenical appeals directed to the Presbyterian Church of Australia should be handled.

Home Base

Convener

The Board requests the reappointment of the Convener the Rev. J. Beatty. Mr. Beatty's wise guidance through a major transition in the work of the Board is coveted for a further period.

Treasurer

The Treasurer completed six years of service on 11th August 1967 and the Board records its very deep appreciation of his services as a colleague and requests his reappointment for a further term from 1st January 1969.

Publicity Officer

During the period under review our very efficient Publicity Officer Miss M. Walker was compelled to resign for personal reasons but we were fortunately able to obtain the services on a part-time basis of Mrs. Eathorne Hanlin who had up to its termination worked with the "N.S.W. Presbyterian".

Secretariat Salaries

A special sub-committee set up by the Board recommended that Secretariat salaries be related to those of the N.S.W. State Secretary for Aborigines and Overseas Missions. The Officers of the Board felt quite strongly that their salaries should be more closely related to missionary salaries rather than those of State Officers but were overruled.

Field Visitations

The following field visitations have been made by Board Officers:

General Secretary:

1964—New Hebrides November 23 to December 6—Opening of Vila Church.
1965—Ernabella and Mowanjum—March 30 to April 9.
New Hebrides May 31st to June 23rd.
1966—Lifou Pacific Christian Conference May 25th to June 16th.
Ernabella July 22nd to August 1st.
1967—New Hebrides—June 2nd to 26th.

Treasurer:

1965—Korea 31st October to 24th November.

Federal Secretary for Aboriginal Missions:

1964—October 18-29—Presbytery of New England re ministry to Aborigines.
1965—22 March-20 April—Ernabella—Mowanjum.
3-15 May—Weipa.
13 July-31 August—North Queensland.
1966—26 January-9 February—Weipa for Transfer of administration to the Government.
1-29 April—New Zealand, Study tour of Maori affairs.
17 July1-28 August—North Queensland.
10 November-1 December—Ernabella—Mowanjum.
1967—30 March-5 April—Presbytery of Dubbo re ministry to Aborigines.
10 May-12 June—Aurukun. Short visits to Mornington Island and Weipa.

Publicity Officer:

1964—To India October 14th.

Chinese in Australia

Except for one important aspect the call of a Minister from overseas, the work of the two Chinese Congregations in Melbourne and Sydney are integrated into the normal life of the Australian Church.

Melbourne

The Melbourne congregation remains too small to allow the call of a minister. Almost none of the people now live in the Little Bourke Street area. There is however, continuing needs of meeting together and for the holding of services in Chinese.

Sydney

In Sydney the Chinese Congregation is a sanctioned charge under the jurisdiction of the Presbytery of Sydney. The present minister the Rev. T. C. K. Tsai will complete his ministry on 30th June 1968, and negotiations are underway for the calling of a new minister. The question of whether a minister should be called "ad vitam" or for a specific term has been discussed and the Board is of the opinion that there are circumstances in relation to the Crown Street congregation (the fact that there is no other congregation in Australia of a similar kind to which the minister might be called and the other fact that as the minister had always come from overseas the opportunity to hear and know him before call is limited), which make a limited term appropriate, with the possibility of a further extension for a similar

period or alteration to "ad vitam" call. The Board requires authorization to continue to negotiate with the Immigration Department. There is one matter under discussion with the Department which may require a Private paper to the Assembly.

Mission Boxes

It is obvious from increasing Governmental disfavour abroad and the dangers of pauperization at home that the day of Mission boxes at least on any large scale, is nearing its close, except for Hospitals, a few Aboriginal Mission Stations and some of the more remote areas of the New Hebrides. The Board covets the interest and hard work which have gone into the preparation of these boxes over the years and commends the N.S.W. P.W.M.U. Mini-Mission Box project to all States.

Publicity

The problem of publicity is real. It must maintain a fine balance between the need to tell the church what is happening and to catch the imagination of people, to enthuse them to prepare for a highly skilled, financially unremunerative, largely unspectacular work in areas where often through the sins and shortcomings of other Europeans they face possible rejection, frustration and misunderstanding.

If the picture is drawn too bright or too gloomy we fail. If we spend too much money on lavish publicity we are "extravagant". If we use too little we are compared unfavourably with others both within and outside our church, who we are told, do better.

What we have sought to do is to keep those who are convinced Christians informed, and to supply parish ministers and ancillary groups with material whereby they may convince the unconvinced of the validity and urgency of the universal mission of the church to the world. For we believe that the facts are adequately available to the church, but that a response on the grounds of compassion alone will not hold any vital compulsion to evangelism.

Available Publicity Material

Newslink. A broadsheet issued ten times a year. Distributed freely. 15,000 copies in July 1967.

Encounter—quarterly magazine. 3,405 subscribers using 3,607 copies.

Teacher's Missionary Record—special supplementary material published annually in conjunction with the Joint Board of religious education for all Presbyterian Junior and Intermediate teachers, the field featured being that studied in missionary lessons for the year.

Booklets and Posters sets—are available on the work amongst Aborigines, South India, Indonesia, New Hebrides (under revision) and Korea.

Christmas cards—have been produced annually selling at 5 cents.

Queensland

Queensland has a system of "Second Mile" giving highly successful within a limited number of congregations and has been given an "Assignment Assimilation" by the State Assembly to study, in consultation with other churches, a more effective ministry to Aborigines throughout Queensland. The Queensland Secretary continues his work in OPAL (One People for Australia League). The Board notes with pleasure his election in 1967 as State Moderator.

Victoria

So far Victoria has been the only State to undertake the reception of an overseas Experience Pastor. The Sunday schools continue to support four missionaries. The pattern of District Rallies each year is carried on successfully. Fernside Missionary Homes provide fine accommodation for missionaries on furlough.

South Australia

The Department of World Mission reports the visit of the Ernabella Choir and a meeting for Albert Barunga an elder of the Mowanjum church on his return from a visit to New Zealand.

Tasmania

Tasmania reports continued successful filling of the Board quota and of visits paid by their Convener and Mrs. Wood to Ernabella, Mowanjum and Korea in 1966.

Western Australia

Western Australia faced with cuts through the Austerity Budget in 1966, through the Kirk Day Fete were able to battle back to a $3000 contribution to the Board. The possibility of W.A. being interested in staffing an Old People's Home for Aborigines has been raised.

New South Wales

Despite effective and widespread deputation New South Wales Committee reports virtual extinction of reserve funds. Willawa Missionary flats are very fully used by missionaries on furlough and married students with families unable to go into residence at All Saints College. The Committee meets for prayer for half an hour before the monthly meeting.

FINANCE

Missionaries' Salary Rates

The Board reports that although Assembly approval to amend the Board's "Regulations for Missionaries" was obtained in 1964 (Min. 58 (5)) and the new Regulation 31 provides:

> "Basic salaries of missionaries 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",

a clause to cover missionaries' basic salaries was overlooked in the Board's 1964 deliverance.

The last determination on missionaries' basic salaries made by the Assembly was in 1962 when in accord with the old Missionary Regulations, different scales were set for missionaries on standard scale and for technical assistant missionaries but both subject to cost of living adjustments declared by the Commonwealth Court of Conciliation and Arbitration. The purpose behind new Regulation 31 was to bring these two salary scales into line as soon as possible. Since 1964 the Board has reduced the margins between these different scales, and present basic salary rates of missionaries (subsequent to the Commonwealth Arbitration Commission's "total wage" increase from 1.7.67) are:

	Missionaries on standard scale	Technical Assistant High Responsibility	Missionaries Limited Responsibility
Married Men	$2,564	$2,460	$2,408
Single Men	$1,826	$1,754	$1,706
Single Women	$1,536	—	—

The Assembly is asked to regularize the position.

Since the last Assembly the Board of Missions under its authority from the General Assembly has increased children's allowances, children's education allowances, and other allowances. This so that our Church might be able to lessen slightly the financial hardship some missionaries encounter, and to ensure that, because of financial difficulties as their children become more expensive to support, missionaries are not compelled to leave missionary service just at the time when they are most useful.

Amendment to Provident Fund Rules

Under the Board of Missions "Rules for Provident Fund" approved by the Assembly in September, 1948, the Provident Fund was "established to make some provision for retirement for members of the Mission field and home staffs of the Board, who are not members of one of the Church's Beneficiary Funds or Superannuation Funds".

At 31.12.66 the adult rates of contributions applying were $48 p.a. by members and $64 p.a. per member by the Board, with half rates applicable to juniors.

As the previous increase in contributions applied as from 1.1.59 the movement in the Australian Consumer Price Index since that date indicated that adult rates of $60 p.a. by members and $80 p.a. per member by the Board would be appropriate now. Assembly is asked to approve these increases applicable as from 1.1.67 under Rule 16 of the Fund, and also to

authorize the Board of Missions to make future variations in uniformity with the Australian Consumer Price Index statistics subject to later confirmation by the Assembly. Under the Fund Rules members may subscribe limited voluntary contributions in addition to the member's obligatory contribution. The Board considers that this desirable form of voluntary saving should be extended for the benefit of missionaries who are members of the Church Beneficiary Funds or Superannuation funds, and Assembly's approval is accordingly sought.

Long Service Leave

Although the Board had advised the previous Assembly that with the provision of both on-the-field annual leave and end-of-field term furloughs, the provision of long service leave in addition was not warranted, due to the increasingly wider acceptance of the provision of long service leave for Church workers, the Board has now decided that long service leave, as such, should also be available to all its missionaries. Ordained missionaries and deaconnesses will be included in the appropriate State Church long service leave scheme and the Board will conduct its own scheme for its other missionaries.

Board's Income Including State Quota Grants

A study of the Revenue Accounts of the Board shows that for the year 1966 (which we take as a sample year), the annual recurrent revenue of the Board (after deducting "Transfers from Specific Funds" $120,256, Capital Grants $22,472 and Interest Contras $27,295) was $541,336, and comprises the following:

Quota grants from State Churches	$250,554
Commonwealth and State Government subsidies	206,823
Pastoral Income from Aboriginal Mission Stations	42,389
Other Grants and Donations	29,754
Net Interest, Dividends and Sundry Income	11,816
	$541,336

The State Quota Grants represent the Australian Presbyterian Church's financial effort towards its missionary outreach both overseas and among our Aboriginies. As the Board of Missions is not permitted to make appeals to the Church for funds (except in rare cases for specific purposes, authorized by State Assemblies), our Church's missionary enterprise is very much dependent on the State Quota Grants received.

The following table compares State Quota Grants received with those requested for the last three years:

	Received			Requested	
State Quota Grants	1964	1965	1966	1966	1967
Victoria	116,650	118,560	124,800	123,726	133,812
New South Wales	87,120	77,200	74,830	93,250	100,848
Queensland	33,106	33,446	34,138	38,612	41,760
South Australia	6,840	7,032	7,336	7,336	7,936
Western Australia	4,800	4,000	3,000	5,132	5,551
Tasmania	6,000	6,180	6,450	6,450	6,974
Total	254,516	246,418	250,554	274,506	296,881
Quota Grants Requested	256,704	263,048	274,506		
Quota Grants Shortpaid	2,188	16,630	23,952		
Board Deficits	$1,133	$1,526	$27,511		

Retreat from Mission

A warning of approaching financial difficulties due to under-subscribed State Church budgets and depleted reserves was given in the Board's 1964 Report. Unfortunately your Board did not find a way of averting the large 1966 deficit, and is presently faced with the unhappy prospect of larger deficits in 1967 and 1968. To maintain its work at the 1967 level the Board of Missions would require State Quota Grants of nearly $24,000 in excess of the 1967 requests. Realizing the inadequacy of financial support from the

State Assemblies the Board in April last decided to recast its 1968 budget to maintain 1968 State Quota Grant requests at the 1967 level.

Where to Further Economize?

With increasing pruning of desirable budget expenditure and provisions (e.g. depreciation provisions) over recent years, further pruning of expenditure while maintaining missionary strength to present committed level, becomes a very doubtful proposition. Reduction in missionaries' salaries should not be contemplated, furlough travel expenditure cannot be reduced, mission buildings and equipment must be properly maintained, and it is inadvisable for missionaries, in order to be effective, to be provided with inadequate work budgets. This later aspect was forcibly advocated by the Korea Field Committee when the Korea Field Committee was advised of budget restrictions for 1967.

Thus after a careful study your Board confirmed that the most practicable and realistic way to reduce the 1968 budgeted expenditure was to reduce the number of A.P.B.M. missionaries, preferably where vacancies presently occur.

The required reduction of $24,000 in 1968 budgeted expenditure is to be achieved by not seeking to fill six missionary vacancies in India, Indonesia, the New Hebrides and Papua. It may also be necessary to peg missionaries basic salary rates throughout 1968 at the rate effective from 1st July 1967.

It is stressed that the limiting of the budgeted 1968 State Quota Grant requests to the 1967 level is not aimed at avoiding a deficit for 1968, but rather at avoiding a larger deficit. On present indications New South Wales, Queensland and Western Australia (States with no free reserves) will short-pay their 1967 quota grants by $46,000. Thus, unless these three States can raise their giving or obtain reserve funds from legacies, the restricting 1968 budget should still result in a drain of $92,000 on the Board's free and "particular station" funds during 1967 and 1968—this assuming the other three States (Victoria, South Australia and Tasmania) achieve their Quota Grant allocations. Such an expected large drawing on the free and capital reserves of the Board reveals a most critical situation, and unless soon remedied by substantial increased interest and financial support from our congregations for the wider responsibilities of our Church, must result in a much bigger retreat in our Church's mission work in 1969.

Those who consider that our present mission effort is adequate response to the divine imperative could well ponder on the following statistics:

	Australian Census 30.6.61		Missionaries in 1965 as per Division of Mission of A.C.C. Survey	
Denomination	No.	%	No.	%
Church of England	3,668,815	39·5	482	13·7
Roman Catholic	2,620,025	28·2	1,330	37·8
Methodist	1,076,573	11·5	335	9·5
Presbyterian	976,603	10·5	137	3·9
Lutheran	160,183	1·65	267	7·6
Baptist	149,806	1·55	133	3·8
Church of Christ	95,645	1·1	108	3·1
Congregational	73,531	0·8	37	1·1
Salvation Army	51,085	0·5	101	2·9
Other Christians (incl. undefined)	401,893	4·7	584	16·6
	9,272,261	100·0	3,514	100·0

* In addition there were 895 missionaries of Independent Missionary bodies.
† Presbyterian Year Book 1966-67 page 56 shows slight discrepancy with total in Column 2.

Passing Opportunities

It is with regret that we confess our inadequacy to tackle with required funds and people the task challenging our Church at this time—an urgent task with fleeting opportunities and closing doors. This we realize only too well as we survey our various mission fields:

Aborigines: Our Aborigines are in the forefront of the public mind today. People, informed and uninformed, well-meaning and otherwise, are all busying themselves in the Aboriginal cause. It is therefore at this time that the Church with its past experience of success and failures, with the confi-

dence of the Aborigines, and with the Christian message, can play a vital part in the happy absorption of our Mission Aborigines into our Austrailan community. With the pressure from Governments and others to speed up assimilation (any sort), our task becomes daily more difficult. Yet at this moment we are desperately short of missionaries, particularly teachers on our Aboriginal Stations.

In Papua/New Guinea, this land of ferment, presently controlled by Australia, but struggling to find its destiny, the Presbyterian Church of Australia has not even one missionary representative.

The **New Hebridean** people, awakening from their sleepy past to the new opportunities and evils of the modern age, and handicapped by a Condominium Government of two European powers, look for guidance from our missionaries, but we have inadequate missionaries and finance for the task.

Korea is changing in a short period of time from a predominantly rural to a predominently industrial economy. Seoul the capital grows by 1000 people a day. In this upheaval we believe that the Christian Church can play a vital part. Yet for 1968 we have budgeted for two less missionaries than for 1966, and one of these budgeted positions is now vacant.

In **India** doors are already closing. Represented in 1964 by a doctor, minister, deaconness and nursing sister, 1967 finds our Church represented by only a deaconness, and a minister presently on furlough in Australia, but with no certainty, due to recently changed Indian immigration laws, that he will be able to return to India.

In **Indonesia**, so close to our North-western shores, where the Christians played such a steadying roll in the recent revolution, we have not been represented in Timor since the Rev. Colville Crowe left in 1963; and for financial reasons filling of this vacancy is now not being sought.

Conclusion

If members of Assembly have followed this unavoidably long and complex report to this point, they will have come to understand some of the questions to which it is necessary and terribly difficult to find answers.

The Board seek continually to improve the quality of the service offered to the home church and even more important, to the missionaries and the churches they serve.

Publicity can be improved at a cost, but as with present budgetary systems no direct increase in receipts will result, deficits will simply be increased, and available publicity is not yet fully used.

Salaries? An embarrassing subject, but let us be sure that the embarrassment does not stem from Christ Himself. To raise Board Executive salaries may be right but not if it simply escapes the wider deeper unending embarrassment of our responsibility to a needy world.

It sometimes seems that congregations who spend most of their resources on their own comfort and preservation are teaching their members to adopt similar attitudes. Our concern is that the financial crisis which is hamstringing the work of the Board may be an artificial and not a real thing.

We do not believe it is God's will or even the wish of the people of our church that we should decrease staff except where the well-being of the work dictates this. We have therefore asked the Assembly to reinstate these vacancies mentioned in Section 81 of the report, and to face realistically the financial implications of such a step in State Assemblies. If the Assembly is convinced that retrenchment is the only right or possible action, then they must reject that clause and pass another along such lines as:

> "Instruct the Board to bring expenditure within present forseeable finance as available from the States and to leave vacancies unfilled and if necessary to withdraw missionaries to enable this to be done."

We are not afraid for the ark of God but we are afraid for the future of our Church in that the Board, charged with a major part of the task for which we submit the Church itself exists, is in danger of being frustrated, at a time of continuing prosperity in Australia and unparallelled opportunity abroad. Perhaps we should be hearing as Jonah heard from the heathen to whom our Mission lies these words:

> "What meanest thou O sleeper? Arise and call upon thy God, if so be that God will think upon us that we perish not."

JAMES BEATTY, Convener.

JAMES M. STUCKEY, General Secretary.

APPENDIX I

MISSIONARIES ON THE FIELD AT TIME OF REPORT

AUSTRALIAN ABORIGINES

New Mapoon (Bamaga) Queensland.

Rev. G. W. Taylor, Chaplain, Q.
Mrs. Taylor.

Mornington Island, Q.

Rev. D. L. Belcher, Superintendent, S.A.
Mrs. Belcher.
Mr. K. F. Allen-Ankins, Carpenter, Q.
Mrs. Allen-Ankins.
Miss M. Holmes, Nursing Sister, N.
Mr. D. W. Limpus, Mechanic, Q.
Mrs. Limpus.
Miss M. MacDonald, Teacher, N.
Mr. D. J. Nicholson, Agriculture and stock, Q.
Mrs. Nicholson.
Mr. B. T. Ballantyne, Teacher, Q.
Mr. R. A. Fyfe, Agriculture and stock, Q.

Aurukun, Q.

Rev. J. E. Gillanders, Superintendent, Q.
Mrs. Gillanders.
Miss A. A. Cameron, Nursing Sister, V.
Miss M. F. Gillan, Teacher, V.
Mr. N. McGarvie, Trades School teacher, V.
Mrs. McGarvie.
Miss D. D. Dinnis, Teacher, Q.
Miss N. Richards, Teacher (Acting bookkeeper), N.
Miss H. Wigginton, Teacher, Q.
Mr. K. J. Cobden, Pilot/Sawmiller, N.
Mrs. Cobden.
Mr. M. Hindmarsh, Agriculture and Stock, N.
Mr. W. H. Miller, Mechanic, Q.
Mrs. Miller.

Weipa, Q.

Rev. C. W. Johnson, M.A., B.D., Chaplain, V.

Thursday Island, Q.

Mr. M. R. Wright, Missions Agent, Q.
Mrs. Wright.

"Reliance", (Mission Launch), Q.

Mr. W. Norgate (temporary skipper), Q.

Mowanjum, W.A.

Rev. J. F. G. Watts, Superintendent, N.
Mrs. Watts.
Mr. D. B. Godwin, B.Agr.Sc., Agriculture & Stock, V.
Mrs. Godwin.
Miss M. Rees, Secretary-Social worker, N.
Mr. D. C. Davies, Carpenter-Builder (temporary), V.
Mr. W. J. Masters, Mechanic, N.
Mrs. Masters.

Ernabella, Central Australia.

Rev. W. H. Edwards, B.A., Superintendent, V.
Mrs. Edwards.
Miss M. S. Bain, B.Sc., Secretarial and Evangelistic Assistant to Superintendent, V.
Mr. J. H. Bennett, Pastoral Overseer, V.
Mrs. Bennett.
Mr. N. P. Browning, Pastoral Assistant, N.
Miss W. M. Hilliard, Deaconness Craft Teacher, V.
Miss E. M. Wilson, Nursing Sister, W.A.
Miss M. K. Williamson, Teacher (temporary), N.
Mr. K. S. MacDonald, Mechanic (leave of absence), N.

Mrs. MacDonald.
Mr. M. G. MacDonald, Carpenter (temporary), N.
Mr. L. H. Ashby-Dray, Mechanic.

Fregon Outstation, Ernabella, Central Australia.

Mr. R. H. Capp, Teacher, W.A.
Miss J. D. W. Nielson, Nursing Sister, Q.
Mr. W. C. Elliott, Overseer, V.
Mrs. Elliott.

NEW HEBRIDES

Ambrym

Mr. A. I. Bardwell, Teacher, Q.
Mrs. Bardwell.

Aulua

Rev. K. C. Auld, B.A., District Missionary, N.
Mrs. Auld.
Miss H. Scott, Teacher, N.
Mr. H. F. Brindley, Carpenter, Q.
Mrs. Brindley.

South and West Santo

Rev. W. G. Camden, B.Sc., District Missionary, N.
Mrs. Camden, B.Sc., Dip.Ed.
Mr. A. Raratabu, Teacher, Fiji.
Mrs. Raratabu.

South West Bay

Rev. J. R. P. Gillan, B.A., District Missionary, V.
Mrs. Gillan, B.Com., Dip. Soc. Studies.
Miss J. McIntosh, Teacher, V.

Tangoa

Rev. K. D. Allen, B.A., Dip.Ed., L.Mus., Teacher, Tangoa Training Institute, N.
Mrs. Allen.
Miss P. J. Riessen, Teacher, T.T.I., V.

Vila

Rev. S. J. Cooper, B.A., District Missionary, V.
Mrs. Cooper.
Dr. E. A. Freeman, M.B.B.S., Medical Superintendent, Paton Memorial Hospital, N.
Mrs. Freeman.
Miss L. V. Dickason, Nursing Sister, V.
Miss E. T. Edgar, M.B.E., Matron, Paton Memorial Hospital, V.
Miss N. J. Eveille, Nursing Sister, N.
Miss J. E. M. Benn, Nursing Sister, Q.
Miss J. M. Boyle, Nursing Sister, Q.
Miss S. Hope, Housekeeper-bookkeeper, Q.
Mr. M. H. Campbell, B.A., B.Ed., Education Secretary, V.
Mrs. Campbell.
Rev. T. K. Galuvakadua, Teacher, Fiji.
Mrs. Galuvakadua.
Mr. Iain MacG. Fraser, B.Com., Dip.Ed., Accountant, Q.
Mrs. Fraser.
Mr. K. J. Berriman, Plumber, N.
Mrs. Berriman.
Mr. S. Sytsma, Maintenance Paton Memorial Hospital, Tas.
Miss M. Brister, Paton Memorial Hospital, Tas.

Board of Missions and J. G. Paton Fund in Association

Hog Harbour

Mr. W. Hebels, Teacher, N.
Mrs. Hebels.
Miss N. Smith, Deaconess, N.

Lenakel

Mr. F. G. Jungwirth, Teacher, V.
Mrs. Jungwirth.
Miss D. O. Dyall, Teacher, Q.
Miss M. E. Heard, Matron, Lenakel Hospital, V.
Miss J. Ballard, Nurse, V.

Paama

Rev. A. S. Jones, District Missionary, V.
Mrs. Jones.
Miss J. Shadforth, Deaconness/Teacher, V.
Miss A. M. Todd, Deaconess/Nursing Sister, N.

White Sands

Rev. K. C. Calvert, B.Sc., B.D., District Missionary, N.Z.
Mrs. Calvert.

Board of Missions and New Zealand Overseas Missions Committee

Ulei

Mr. A. M. Gibson, Teacher, Q.
Mrs. Gibson.

Itinerating throughout New Hebrides

Mr. J. B. Cunningham, Mechanic/Electrician, N.Z.

Presbyterian Church of the New Hebrides

Maropa Bookshop, Vila

Mr. G. T. Rice, Manager, N.
Mrs. Rice.

Seconded to British Educational Service

Kawenu College

Rev. A. W. Blake, B.A., Kawenu Teachers Training College, N.
Mrs. Blake, B.Sc., Dip.Ed.

SUVA, FIJI

Editor Pacific Island Christian Education Curriculum

Miss J. I. Trudinger, S.A.

KOREA

Chinju

Rev. J. S. Hazeldine, B.A., Dip.El.Eng., District Missionary, V.
Mrs. Hazeldine, S.R.N.
Rev. D. J. Neil, Dip.Div., District Missionary, Q.
Mrs. Neil, S.R.N.
Miss D. J. England, B.A., Ph.C., Deaconess Christian Education, V.

Masan

Rev. J. P. Brown, B.A., B.D., District Missionary, V.
Mrs. Brown, B.A., Dip.Ed.

Pusan

Miss J. Anderson, Deaconess, Hospital Evangelist, Q.
Mr. W. M. Ford, Business Manager, V.
Mrs. Ford, B.A., Dip.Ed.
Dr. H. P. Mackenzie, M.B.E., M.B., B.S., Medical Supt., Il Sin Hospital, V.
Miss C. M. Mackenzie, M.B.E., S.R.N., F.C.N.A., Matron, Il Sin Hospital, V.
Dr. B. H. Martin, M.B., B.S., M.R.C.O.G., Il Sin Hospital, V.
Miss L. Matthews, S.R.N., Il Sin Hospital, V.
Rev. A. F. Stuart, B.A., B.D., Dip.Civ.Eng., Principal, Pusan Presbyterian Seminary, V.
Mrs. Stuart, B.A., B.D., Dip.Ed.
Miss D. C. Watson, L.Mus., Deaconess, Student worker, V.
Rev. B. M. Rowe, Industrial Evangelist, V.
Mrs. Rowe, S.R.N.

In Co-operation with United Presbyterian Church of U.S.A.

Seoul

Rev. R. F. Wootton, Industrial Evangelist, V.
Mrs. Wootton, S.R.N.

INDIA

Madras

Rev. I. F. Kerr, Dip.Div., District Missionary, Q.
Mrs. Kerr.

Sholinghur

Miss M. E. Walpole, B.A., B.D., Director Religious Education and Youth Work (Madras Diocese), V.

Vellore (Australian Vellore Board)

Miss E. M. Thomson, Nursing Sister, S.A.

INDONESIA

Salatiga (Java)—Inter Church Aid and Board of Missions

Rev. F. van Emmerik, B.E., B.D., M.E.Sc., Lecturer Salatiga University, Tas.
Mrs. van Emmerik.

Djakarta

Miss S. Smith, L.Th. Religious Instructor, Rumah Sakit Djikini Hospital, V.

APPENDIX II

MISSION TO ABORIGINES (SPECIAL) (Min. 75)

The Committee and its Task

The General Assembly of Australia in 1964 resolved as follows:
to examine the whole question of the Mission to the Aborigines and to report through the Board of Missions to the next General Assembly of Australia (B.B. 1964. Min. 91 (4a)).

Information has been collected from field workers of Australian Presbyterian Board of Missions and Australian Inland Mission, Committee members, experts in Aboriginal affairs and other Church Mission Boards. In addition, the Secretary undertook a study tour of Maori affairs in New Zealand, and Miss R. Robertson has carried out a Social Welfare Survey of Australian Presbyterian Aboriginal Missions.

Current Developments

Since the Committee was set up in 1964, there have been numerous developments which bear on the subject being studied. These are:

1. The transfer, on 1st February 1966, from the Australian Presbyterian Board of Missions to the Queensland Government of the administration of Weipa Aboriginal Community. The Church maintains her ministry to the community through the Chaplain appointed by Australian Presbyterian Board of Missions.
2. The decision by the Australian Presbyterian Board of Missions, in September 1966, to continue to administer the Aboriginal communities at Aurukun and Mornington Island, for at least the next ten years. This decision being subject to the continuation of a satisfactory working arrangement between the Church and the Queensland Government. The Board recognized the need to provide Superintendents with administrative assistance.
3. Negotiations between the Australian Presbyterian Board of Missions and the Queensland Government, seeking more secure land tenure for Aurukun and Mornington Island reserve lands.
4. The move to integrate the Board of Missions and the Committee on Ecumenical Affairs. Part of this proposes that the Queensland Aborigines and Overseas Missions Committee become the Aborigines Sectional Committee of Australian Presbyterian Board of Missions. This whole matter will be considered at the current meetings of the G.A.A.
5. Proposals seeking ways to integrate Aboriginal Mission Sessions and Congregations into the Presbyterian Church of Australia.

6. New State Government Legislation, particularly in Queensland, where emphasis is on indigenous leadership within the Aboriginal community.
7. The increasing requirements for improved standards in Aboriginal work, in administration at Head Office and in the field, in housing and education, and in the ability to make the Gospel relevant in times of rapid and explosive social change. During 1966 and part 1967, Miss R. Robertson, Social Welfare Worker, was commissioned by the Board of Missions "to visit all Australian Presbyterian Aboriginal Missions to undertake a study of the present situation and to make recommendations to the Board, as to an overall plan for social welfare and progress of the people committeed to our care, and also particular action in fulfilment of that plan". Miss Robertson's report is being studied by a subcommittee of the Board. There are many valuable recommendations to help raise the standards of our missionary endeavours within the present structure of the work of the Board of Missions. Emphasis is placed on the need for Aboriginal leadership and Aboriginal self-help. However until Aborigines can receive the standard of education and training which enables them to cope with the responsibilities of leadership, additional appointments of skilled European missionary staff will be needed.

Questionnaire and Answers

The seven questions in the terms of reference of the Committee were sent out as a questionnaire, and replies were received from sixteen A.P.B.M. staff, three A.I.M. staff, 5 Committee members and the Rev. V. W. Coombes. The answers were many and varied but a concise summary as follows may help.

Question 1: How should Aborigines' Missions now be organized? On a denominational or united basis? Whether under A.P.B.M. a separate Board or how?

Answer: If practicable, and after the accomplishment of organic church union, organization should be on a united basis; in the meantime, denominational. Nine advocated remaining under A.P.B.M., eight under a separate Board.

Question 2: How can the needs of fringe dwellers be met? By special workers to work amongst them? By special workers to train local Church people, including ministers, in effective ways of integrating people of Aboriginal descent in normal congregational life?

Answer: By the local congregation, with specialist assistance where necessary.

Question 3: What steps should be taken to organize the development of the resources of Aboriginal reserves in the interests of the Aboriginal people? By some form of co-operative enterprises? By a pastoral company organized on a non-profit basis? By an extension of present methods?

Answer: Obtain secure land tenure; arrange specialist surveys to find full potential; A.P.B.M. should develop the land as a Charitable trust, with Aborigines as the beneficial owners.

Question 4: How can needed action be organized to further preserve or obtain rights of ownership of lands now reserved for the Aboriginal people?

Answer: The Church should see that Reserves are utilized and developed, at the same time asking the Government to take the necessary action to provide opportunity for land ownership to Aborigines in reserve areas.

Question 5: How can special educational needs of Aboriginal people under our care best be obtained and maintained?

Answer: Education is the key: provide increasingly improved facilities, particularly regarding preschool work; technical education; the provision of an adequate number of teachers who understand Aborigines and their particular educational requirements. Other important needs mentioned were: suitable curricula; use of Aboriginal culture and the vernacular; adult education (social, economic and technical).

Question 6: What part should Government and voluntary agencies have in future welfare of Aboriginal peoples, and what is the future meaning of "Assimilation" as the basis of Government policy?

Answer: Most answers emphasized that Aboriginal Affairs are a National concern needing large scale planning and financial support. However, at this stage, the Church has a continuing involve-

ment in ministering to the whole man in the total community and should work closely and harmoniously with Governments.

A policy of assimilation needs to allow "voluntary assimilation" and the retention by Aborigines of cultural distinctiveness and the right of voluntary association.

Question 7: Where will needed capital and budgetary expenses be found for such enterprises as the Committee deems advisable?

Answers: Both Church and Government—with all possible Aboriginal self-help. Church subsidized by Government. Church—personnel, Government—finance. Financial resources of the Church are inadequate to meet the requirements of administration of remote area Missions, Government aid is necessary, but vital principles should not be sacrificed to obtain such aid.

Other Mission Boards

Other Mission Boards have set up committees to study Aboriginal Mission work. Some relevant findings and decisions are as follows:

1. **Methodist Overseas Missions.** Special Committee of Enquiry re Aboriginal work in Northern Territory. (Report 30.8.65.)
   (a) Relieve ministerial missionaries from administrative duties.
   (b) Missions are circuits of the Synod in the area.
   (c) Mission only has with and depth where it is taken up by the indigenous Church. Vernacular and Aboriginal culture to be used in worship.
   (d) Importance of Aboriginal leadership, ministers and local preachers especially in relation to Sunday Schools and youth work.
   (e) The Board makes the following statement of the future of the Church's relationship to the general civil (secular) activities of the community:
      (i) The eventual outcome must be the taking over from the mission by community organs of all secular activities.
      (ii) It is essential that the changes made in the interests of the Aborigines, and that as much of the community life as possible pass under the control of local governing bodies and of individuals or groups of citizens capable of conducting the activities. Some activities will become part of national or territory (state) services.
      (iii) There are large existing obligations which cannot be dropped or transferred suddenly. It is likely that overall administration of the missions will remain with the Church for some years.
      (iv) Practical policy decisions and staffing plans must be made from now on in the light of the anticipated outcome.
   (f) Government conducts schools on Church administered Missions.
   (g) For development of economic activities the following principles apply:
      (i) Aborigines should take part in the planning of all enterprises from the beginning and their consent for new developments should be obtained.
      (ii) All projects should be used for training.
      (iii) Responsibility and control should be progressively passed over to the Aborigines.
      (iv) Communal and co-operative structures should be expected as arising more naturally out of Aboriginal experience and should be encouraged.
      (v) All profits should belong to the Aborigines.

The ultimate objective for Aboriginal work of the Methodist Overseas Missions in Northern Territory is for it to be integrated into the work of the United Church of Northern Australia.

2. **Church Missionary Society (Church of England).** A committee of inquiry into C.M.S. work in the Northern Territory and its future (May and June 1964).
   (a) C.M.S. to continue in Aboriginal Missions but resources to be concentrated on the pastoral, evangelistic and educational work.
   (b) The demands of assimilation require that the civil administration be gradually adapted to the common pattern of Australian life.

(c) Close liaison with Government should be maintained. Where necessary responsibility for staffing mission schools may be shared. The advice of Government specialists will be sought in relation to town planning and the development of natural physical resources etc.

(d) Emphasis is placed on the need for policy to be clearly defined in order to guide field staff, and for Aborigines to be involved in the administration of Mission affairs.

During the last twelve months at Umbagumba the C.M.S. has handed over to the Government, administrative and social welfare work. C.M.S. provides a Chaplain and maintains the medical work for the community. At Angurugu, the C.M.S. and the Government have entered into a partnership to provide teachers in the school. Also, moves are being made to integrate Aboriginal Mission work into the work of the Diocese for the area.

3. **Australian Board of Missions** (Church of England).

(a) A move to obtain secure land tenure by setting up a Pastoral Company in 1959, at Mitchell River was not accepted by the Queensland Government.

(b) In 1960, administration of Yarrabah Mission was accepted by the Government, the Church continuing as "responsible for the spiritual life of the community".

(c) In May 1967, the Queensland Government accepted responsibility for administration of Lockhart River Mission, Edward River Mission, and Mitchell River Mission. The Church of England will continue in each place as "responsible for the spiritual life of the community".

Overall Policy

The Committee commends as a statement of general policy, the three documents prepared by the Division of Mission of the Australian Council of Churches, namely:

(a) **General Policy on Aborigines.**

Assimilation is the only prospect for fringe dwelling Aborigines, who, like other Aborigines, are a national responsibility. In a special and direct way, fringe groups are also the personal responsibility of every member of the adjacent white community.

Training in self reliance and citizenship is essential in the work with "contact" groups, (who live fairly close to established towns), to enable people to take up residence freely and equally as ordinary citizens in the neighbouring town.

Aborigines in remote localities can be best provided for by Christian Missions.

The following principles are essential:

(i) Aborigines should be provided with secure land tenure, educational, health and Social Service facilities equal with white community standards.

(ii) Governments should give adequate financial assistance to Missions.

(iii) The need for the Christian faith is vital and urgent.

(b) **The Meaning of Assimilation.**

Fundamental principles in understanding the Churches' definition of Assimilation are:

"1. The Aborigines form a distinct ethnic group within the Commonwealth of Australia, biologically and intellectually equal with other ethnic groups. They have rights, as a responsible people, which must be recognized and fully safeguarded.

2. No law which limits the political or social rights of certain inhabitants on the sole grounds of race or culture can be tolerated.

3. The assimilation of Aborigines into the life of the community must be subject to their consent. The principle must be recognized that the existence of distinctively Aboriginal groups, at the wish of the Aborigines themselves, need not be detrimental to national well being. Opportunity for assimilation may be offered; but acceptance must not be forced.

4. The Aborigines must have the opportunity to participate freely in drawing up plans and executing policies which concern their welfare, whether initiated by Government, Mission, or local community. Assimilation cannot be accomplished quickly or by short cuts; a

forced pace, or the too early withdrawal of necessary assistance, would hinder Aboriginal initiative and responsibility.

5. Because of their prior occupation of land, the Aborigines have a just claim to adequate provision for their economic social and educational advancement; and such provision must be made."

Thus assimilation is a policy founded on mutual respect and mutual recognition of common rights and responsibilities in a land that is shared by two races.

(c) **Four Major Issues in Assimilation.**

Land: Aborigines, on the basis of prior occupation, have a basic right to land or to compensation for loss of land. Corporate freehold ownership of reserves should be given to certain tribes. The Federal Government should set up a National Aborigine Trust Fund, to give economic assistance for the purchase of land, by families, groups, or tribes, and also to provide development schemes of land settlement, with appropriate agricultural training.

Language: The policy of Assimilation must be so interpreted as to encourage the preservation and development of Aboriginal languages of the culture they express.

Law: There is often conflict between Aboriginal tribal law and law of the State. Where Aborigines are dealt with in European law courts, efforts should be made to understand the crime in relation to the cultural background, and where language is a barrier, care needs to be taken to provide interpretation in order to aid in the discovering and understanding of facts.

Political Education and Development. There is an urgent need for training these citizens.

(i) In awareness and knowledge of their legal rights and duties,

(ii) in ways of righting a wrong, or obtaining Workers' Compensation, by litigation,

(iii) in their rights and opportunities for belonging to political organizations and

(iv) in the conduct of local affairs.

Aborigines on the Fringe

Perhaps the greatest area of need revealed in the work of this Committee, is related to Aborigines and part Aborigines who live on the fringe of Australian communities, both geographically and socially. The attention of the Committee was drawn to certain areas. Generally, the "fringe dwellers" are people of a poverty culture whose population is increasing very rapidly. On the whole, the Church has had little impact on this section of the community. In many places, the only Christian leader to gain acceptance has been a fellow Aborigine.

There is a great and growing challenge to the Christian Church. The answer is partly in the provision of adequate housing, education, health, good legislation and Aboriginal leadership. The way to a fuller answer is by the injection of the Christian dynamic into all of life, thus helping people to take a place fully and equally as disnified and productive members of the Australian Community. Local Congregations should cooperate with each other to ensure that Aborigines in their area receive a regular ministry of the Gospel, and encouragement in the Christian life, through services and visitation for friendship and counselling. Youth clubs and community centres are needed in many places. The Church could provide valuable help by giving special training to Ministers and Home Missionaries called or appointed to parishes having Aborigines resident within the bounds.

Where the task is too great for the local Church, specific requests should be made for provision of specialist advice or specialist staff from Mission Boards.

Communication of the Gospel

After many years of mission work with relatively settled Aboriginal communities, the majority are still not members or adherents of the Church. Many regard Christianity as a white man's religion. No Aborigine has been ordained to the ministry after 70 years of Presbyterian Aboriginal Mission work. These facts indicate that research is needed regarding:

(a) The most effective method of presenting the Gospel to Aborigines in rapidly changing social and economic conditions.
(b) The relation of the Gospel to continuing patterns of Aboriginal cultural and religious life.
(c) The relative tenacity of some Aboriginal beliefs which are resistant to the Christian Gospel.
(d) The right approach to elements of the social life which conflict with the Christian ethic.

Australian Inland Mission—Australian Presbyterian Board of Missions

These two Boards frequently share the same concerns in relation to a Ministry to Aborigines in outlying areas of Australia. In some places the Ministry of the Church is conducted by the A.I.M. patrol padre. In other places there is the opportunity for a ministry by both A.I.M. and A.P.B.M. workers. It is evident that these opportunities will increase, and with them, increasing coordination and cooperation between the two Boards and their field staff.

Shortage of Staff

A critical factor in Mission to Aborigines is the need for sufficient numbers of well qualified and experienced personnel.

There is a constant call from the field for staff to fill existing vacancies, and for staff to enter into new and exciting avenues of service as they open out to the Church. Shortage of staff places field workers under pressures which lead to health problems and retirements.

In Aboriginal work there is a growing challenge to the Church, providing great opportunities in the work of the Kingdom. It is frustrating to all concerned, when the Church appears to be unable to produce the workers.

Church and Nation

The general trend in the work of Aboriginal Missions is for Governments to become more involved in the municipal administration of Aboriginal communities, and for the Church to withdraw from these activities in order to concentrate on and develop the ministry to the total community. Preparation for such changes, the actual timing, and the most effective type of ministry, are issues of major importance requiring continuing study and work. There is still before our Church, a task requiring bold and skilful planning, and staff who are well equipped for a complex work, and completely dedicated to it. Beyond the area of our Mission Commitment as a denomination there are larger tasks for us both as Christians, and as citizens of Australia. In his submissions to the Committee the Rev. V. W. Coombes presents this as follows:

"1. Because such a multiplicity of counsel daily streams from a number of variously motivated and often partly-informed voluntary organizations and Government authorities, the pathway to the permanent well being of Australian Aborigines as part of the Australian nation is largely befogged by diverse and sometimes conflicting demands many of which if granted would possibly right one problem at the expense of creating or accentuating others. All should be tested and judged against a single imaginative, comprehensive, expertly based and expertly designed master concept and programme, which because of its inherent worth has won the approval and acceptance of truly informed Aborigines and all other Australians. Anything less means wastage, disillusionment and much chaotic mental and spiritual suffering.

2. Perhaps it is here that the Missions separately and together, can make an outstanding national and humanitarian contribution—such as they have already done in a smaller way in such matters as N.A.D.O.C., General policy on Aborigines, and Administering Social Service Benefits for Aborigines.
Missions have the knowledge, long experience, deepest personal study, widest practical day to day experimentation, established relations with all Government Departments, confidence of many Aborigines across Australia, resources in dedicated and trained personnel, communications network, administration set up, experience in other countries, central consultative and coordinating bodies such as Division of Mission, a wide spread constituency for recruitment and information dissemination, links with universities, research bodies, commercial interests, publicity media etc., and an unlimited range of professional practitioners who will

readily share in Mission undertakings by highly qualified advice and assistance.

Not even State or Federal Aborigines Welfare Departments can hope to match this array. It would therefore appear to be a Christian duty and public obligation for Missions together to harness these and other resources in the urgently needed and challenging task of preparing such an over-all scheme for national consideration—to think greatly and to act boldly now."

Mr. Coombes suggests that the church may be able to initiate moves towards the setting up by the Federal Government of a National Trust Fund having sufficient Capital to ensure generous justice to Aborigines. This would help to provide crash training and education programmes, ownership of homes and land, equipment, business ventures etc., as needs may be revealed. A suitable grant could be made once, to Aboriginal men and women who are able to support themselves, but because of deprivations of the past, cannot do so without special aid.

"3. Once Australia as a whole, given a sound lead by Missions, has understood and adopted such comprehensive task and programme, nationwide cooperation and coordination of Government, Mission and Aborigines effort can be brought to a workable pattern. The part each can and should play will then become clearer as the circumstances and needs of each local situation (viewed within the whole scheme) are brought sharply into focus. Certain it is that the genuinely contributory help of all will be required, and Missions should be prepared and ready to go much farther than in the past, at least for the next generation or two. In this it is imperative that they should determinedly set out to advocate their Scheme, not only to Governments, to Aborigines and to the General Public, but also particularly to their Church constituencies whose understanding, sympathetic and enthusiastic support at all levels, they will sorely need."

MODERATOR-GENERAL

When, early in 1964, I received the intimation that I was to be nominated as the next Moderator-General, I was astonished beyond measure. Now that three years have passed, I am still surprised that I should have been chosen for this high honour, and I pass the office on to my successor firmly convinced that I have received far more than I have been able to give.

For me it has been a journey through cloud and sunshine and, for much of the time, on a lonely road. Words fail to express my thanks for the wave of sympathy and affection from the whole Church that overwhelmed me at the time of the bereavement which came to me, with bewildering suddenness, early in my term of office. I am profoundly thankful that in the last few months of the term, I have another Good Companion to share with me the delights of friendship and the demands of duty.

State Assemblies

I have been able to visit all the State Assemblies (some more than once), with the exception of Tasmania. My visit to West Australia was actually not at the time of the Assembly meeting, but on the occasion of the launching of the General Mission programme. I am full of regret at having missed Tasmania. Unfortunately, each time plans were in process, circumstances arose to make the visit impossible.

The New Hebrides

It was a great delight to visit the Assembly of our Church in the New Hebrides—in some ways so much like the Assemblies with which we are familiar, and in other ways so different.

It was an experience to hear a Moderatorial address delivered in Pidgin English. This I considered to be no mean feat on the part of the Moderator (The Rev. W. G. Camden), for some theological terms do not lend themselves readily to this kind of treatment. The debates, also in Pidgin, moved at a much slower pace than we are accustomed to. Each debate was punctuated by periods of silence. I learned that this is because the New Hebridean will

not speak until he has given careful thought to the matter under discussion. There are other Assemblies where this practice could be followed by some of the brethren with great benefit to the business of the Assembly and the work of the Church.

The problems with which the Assembly grappled were not unfamiliar—adequate training of pastors and teachers; facilities and manpower for Christian education; a rising budget to meet increased costs and to extend the work. Two resolutions of the Assembly impressed me as signs that the Church in the New Hebrides is growing up. The first was the decision that the Missionary Council should meet at some time other than the time of the Assembly. This seemed to spring from the determination of the Assembly to be master of its own business and not to be controlled, however benevolently, by the Council. The second was the decision "to seek missionary opportunity in other Islands of the Pacific". Here was evidence that the years of missionary endeavour had, under God, produced a people who have become part of the community gathered that it might be sent.

After the Assembly, which met at Magam on the island of Ambrym, I had the privilege of visiting Tangoa, Santo, White Sands, Lenakle, Port Vila, Forari, and Onesua. The more I saw of the work, the more deeply I was impressed by the self-sacrificial labours of the missionaries, and the devotion of native pastors, teachers, elders and people to Christ and His Church.

Throughout this visit, I had the pleasure and help of the company of the Rev. J. M. Stuckey.

A.I.M.

In August 1965 I had the joy of seeing at first hand something of the work of the A.I.M. and the operation of the United Church in North Australia.

I was able to share in services at Darwin, Nightcliffe, Batchelor, Katherine, Tennant Creek, Alice Springs, and Woomera, and to meet people in formal and informal gatherings in all those places, and at Oodnadatta. It was my privilege to open the Hospital at the Old Timers' Home at Alice Springs, and the Hospital at Andamooka.

The Rev. Gordon Ewin acted as my Chaplain-chauffeur on the trip from Darwin to Alice Springs and south to some spot on the road, where the Rev. Arthur Cottrell took me over. We side-tracked a bit to pay a visit to Ernabella, and it was a great delight to see the splendid work being done there by the Rev. W. and Mrs. Edwards and the members of the staff.

No one could meet the people of the Inland and not feel better for it. It was humbling to talk with folk whose properties had been for years in the grip of a ruinous drought, but who yet carried on with high hearts and unquenchable hope. I had expected to find that the work of the A.I.M. was deeply appreciated, and in this I was not disappointed.

Congregations and Colleges

I have had the joy of preaching in very many of our Churches throughout the Commonwealth, and I have been unfailingly impressed by the response of our people to a Moderatorial visit.

I have also visited some of our Schools and Colleges in all States, and I had the honour of opening the new Library and Theological Students' Common Room at Ormond; and of dedicating the Chapel at the C. B. Alexander Agricultural College at Tocal.

Bequest

I received a bequest from the late J. P. L. McDonald of Victoria, of $6,000, "To the Moderator-General of the Presbyterian Church of Australia, to be used at his discretion for social service work". After various consultations, this money has been distributed to social service enterprises within the Church in all States.

Thanks

I am more thankful than I can say for the opportunity given to me to serve the Church in this office; for the ready help of my Chaplains; for the wholehearted co-operation I have had from the Kirk Session and congregation of St. Andrew's, Brisbane; for the unfailing support of my Assistant, Deaconess, and Secretary; for the hospitality extended to me in so many manses and homes; and, above all, for the goodness of God in the blessing of health and strength to carry out the work.

WILLIAM YOUNG.

"Australian Presbyterian Life" has now completed more than eighteen months of publication. It opened with a circulation of approximately 20,000 which was 3,000 more than the estimated figure presented to the G.A.A. by the National Journal Committee in 1964. This figure included subscribers whose names had been automatically taken over from the "N.S.W. Presbyterian" and some temporary subscriptions from other states. The Committee expected some decline in the total circulation as the paper settled down and people who had been accustomed to State papers found that old features and some news of familiar places were necessarily absent from the new one. This expectation was borne out. The greatest decline as was feared, occurred in Victoria.

When this report was written the circulation of the paper stood at a little over 19,100 and was then slowly rising. The number of individually posted copies in each State then was:

Victoria	10,005
New South Wales	3,687
Queensland	1,800
South Australia	788
Western Australia	359
Tasmania	326

In addition about 1,900 copies were sold at Church doors, mainly in Victoria and New South Wales, and some hundreds were disposed of in other ways, including overseas subscriptions.

Financially, the paper had an extremely satisfying first year, substantially exceeding the estimates presented in the 1964 report. This was due to two factors—the higher circulation and the very strong support from advertisers, which produced considerably more revenue than had been expected. The result was that the working profit for the year was $8,713. In view of this the Committee decided that it did not need the financial assistance promised by the various State Assemblies for the opening year, and it handed back to the States concerned the sums which had already been paid in.

The Committee however must warn the Assembly that there were unusually favourable features which cannot be counted on to repeat themselves in subsequent years and the level of costs is rising substantially. If the G.A.A. decides to take over control of the paper, it will become necessary for the Committee to meet the cost of office rent, which in the interim period has been provided free by the Victorian Assembly. No charge has been made by the Assembly for the services given in handling the paper's banking arrangements and this will also become a cost in subsequent years.

Staffing costs will also rise. It became obvious to the Committee halfway through 1966 that some additional assistance must be provided for the editor, who has been acting as both editor and manager since the national paper started. Efforts were made to obtain an assistant with the necessary qualifications, but by the end of 1966 these had been unsuccessful. In the meantime, Mr. R. R. Taylor who had been responsible for the make-up of the paper was unable to return to work due to illness and the Committee then faced an emergency. A few weeks later the Editor lost the use of his right hand for some weeks following an operation. At this stage continued production would have been impossible but for the fact that Mr. D. E. Giles, a former Editor of the Melbourne "Herald", who had recently retired, offered to help the Editor on a part-time basis because of their long standing friendship. His help has enabled the paper to keep going while the Committee continued its search for an assistant to the Editor. This was finally successful when Mr. Roland McDonald agreed to accept appointment from June 12. He is a well qualified journalist who has been the editor of a country paper and at the time of his appointment was on the sub-editorial staff of the overseas news service of the Australian Broadcasting Commission. The Committee is deeply indebted to Mr. Giles and appreciates having available to it the services of one of Australia's leading journalists.

The critical staff situation has meant that the Editor has been prevented for the past 12 months from visiting other States. This has been a serious handicap and has been one of the factors in the criticism of the paper which has been voiced particularly in New South Wales and Queensland.

This criticism has been largely based on the absence of some of the local news to which readers of the State papers have been accustomed. In

Victoria also there has been a feeling that the State Church has suffered, particularly through the loss of promotional news possible in the old paper. The Committee recognizes that there is a great demand for local news, and it has taken steps to increase the flow. Some of its members have undertaken to act as State correspondents and others have been appointed by State Committees or Assemblies. At the same time it should be known that the Editor has literally had to beg for news from some States. No significant news is rejected, and often items have had to be included which were not truly of national importance because ministers and laymen in the congregations, presbyteries and committees have not kept up an adequate supply of current news. The Committee emphasizes that news must be reported while it is still news: the paper's reputation as a medium for the dissemination of information about the Church would be ruined if what was published was already out of date.

At the same time the Editor has a duty to maintain a balance in what is published. The report to the 1964 Assembly envisaged a national paper that also took account of developments in the life of the Church and in the general scientific and cultural life of our time. It would be a travesty of religious journalism to ignore this in favour of concentrating on an inward looking paper, concerned almost exclusively with the day-to-day happenings of Australian ecclesiastical life. The paper covers nevertheless a much wider selection of local happenings than some of its critics appreciate. A survey of the contents has shown that it carried up to about 60 individual items of local news. The average issue devotes about 11 pages to congregation and local church happenings. This is a much higher proportion than in most national church papers, including the great journals such as American "Presbyterian Life" with its circulation of over one million.

The Committee feels that the combination of difficult staff conditions outlined earlier in this report have not given the paper a chance to develop its potential fairly. It would be appropriate at this very point to pay a tribute to the Editor Mr. W. S. Noble whose loyalty and devotion well past the call of ordinary duty, have put us greatly in his debt. A succession of establishment problems together with those matters already referred to, placed tremendous strains upon our Editor. It would be fair to say that without his patient determination the whole project might well have collapsed. In addition he has been heartily served by an office staff whose services we also appreciate greatly.

The Committee believes that the paper which has so far made much better progress—both in circulation and finance—than forecast before it was started, can go on to reach the target then put forward of eventually getting into 25,000 homes. In a Church which has at least 70,000 Communicant homes, it should easily be possible to go beyond this figure, if every parish in the Commonwealth will co-operate with its state committee in the building of circulation. The Committee therefore stresses urgently the importance of State Committees in particular tackling the promotion of circulation efficiently and constantly.

Appreciation is expressed to the Co-operative Committee for a National Journal which has seen the paper through what we ardently hope is this first stage of its growth. Their goodwill and hearty co-operation have provided a constructive atmosphere within which the Editor and his Staff have been able to serve.

The future of the national journal rests with this General Assembly which is being asked to enact regulations for the project and its management. Quite bluntly it lives or dies by decision of this Assembly. We are confident that a paper with the charter outlined to 1964 General Assembly has a necessary purpose to serve in the life of the Church and nation. Indeed we are certain that the growing sense of nationhood our country is experiencing makes a national journal, as distinct from state magazines, more vital than before. It is not so much a choice between state papers and a journal under the direction of the G.A.A. as a choice between a useful purpose and an urgent need. We believe that the present journal which has been conducted under the oversight of a co-operative managed by representatives of the various state committees, has proved its worth. It must be given time to be accepted, to establish its own national image and develop a readership which does not wish to be titillated with parochia but disturbed by a consideration of the greater issues of faith, social justice and devotion. Patience and trust are needed as we still face the interim period between the old order of State papers and the new. We believe that "Australian Presbyterian Life" strongly supported by this Assembly will become a valued instrument of the Church's witness and mission.

R. A. MacARTHUR, Convener.

PRESBYTERY OF CANBERRA (Min. 84)

1. The three years under review have continued the rapid development of the National Capital and the work of the Church there.

In addition to the five Charges already established at our last report, St. James in the Woden Valley was developed to be a Special Charge and the Rev. Ian McPherson was Ordained and Inducted in April 1966.

2. With the first buildings under way in the second satellite city of Belconnen, the Presbytery appointed representatives of the Canberra Congregations to prepare for the extension and co-operative work demanded by our concern for joint development by all denominations.

To this end following a Consultation convened by Australian Frontier under the chairmanship of the Rev. Norman Faichney in April 1966, a Joint Commission was set up, comprising representatives of the Church of England, Roman Catholic Church, Methodist Church, Church of Christ, Congregational Church and the Presbyterian Church. Regular meetings are held to plan, in co-operation with the National Capital Development Commission, for the development of the whole Church in the Capital.

Problems of engaging in joint building and use of buildings have been highlighted. Although this form of co-operation appears to have been met in other States, the N.S.W. Property Trust Act, as at this time, hinders clear progress in the A.C.T. Discussions to meet the usual procedures and modify the requirements in terms of both the vision being developed in the A.C.T., and the practices of other States continue. The strong support of G.A.A. for this experiment by the co-operating denominations will be an encouragement not only to the Congregations in the National Capital, but to all who find themselves moving in this direction throughout Australia. Whilst the burdens of past development have been borne by the N.S.W. Church, through the Home Mission Committee, the Maintenance of the Ministry Committee, the Lloyd Bequest and other direct grants, it becomes clear that in line with other denominations, Federal participation will be necessary.

3. In respect of property, the Church of St. Andrew bears a heavy burden in maintaining the uncompleted National Presbyterian Church. The organ rebuild referred to in 1964 was completed and considerable sums of money are being expended in maintaining the fabric of the building. Now that Canberra is a major centre for national conference and conventions and provides adequate accommodation in University Halls of Residence along with facilities for large gatherings, the Presbytery would like to foresee the day when the G.A.A. will find its national home in the Capital and the completed Church of St. Andrew provide the facilities for offices and central administration of the General Assembly.

4. Stage one of the Conference Centre is almost paid off and work is in hand on the Supervisor's cottage. The centre is in constant use at weekends and quite frequently during weekdays. The demand is so great that detailed planning for further stages of development has had to be put in hand.

5. Burgmann College. This is the name selected for an Inter Church College comprising representatives from the Church of England, Methodist, Congregational and Presbyterian Churches, with observers from the Baptist Church and the Churches of Christ. We have reached the point where plans have been generally approved by the Council, the Australian Universities Commission, the Council of the Australian National University and the National Capital Development Commission. The Incorporated Association which represents the several denominations, in conjunction with the Dominican and Ursuline Orders of the Roman Catholic Church, and which are also responsible for setting up Colleges within the A.N.U., has engaged in a national appeal for funds. At the same time, the Council of Burgmann College has entered into an appeal through denominational resources.

The ultimate requirement by the Council of the A.N.U. and the Australian Universities Commission, is that accommodation be provided for 500 students, both undergraduate and post graduate. The first stage for which plans are in hand is for 200 students.

Because of the outstanding facilities available at the A.N.U. for post graduate work, it is hoped that post graduate theological students will find opportunity to benefit from the College.

6. The Presbytery acknowledges the widespread interest and encouragement received by Congregations, office-bearers and all responsible for the development of the Church's ministry in the National Capital.

PUBLIC WORSHIP AND AIDS TO DEVOTION (Min. 116)

The Committee has given consideration to the matters arising from the report of the Committee on Sacraments and referred by the Assembly to this committee. The reference concerned the Liturgy of the Sacrament of Holy Baptism and referred to such matters as rewriting the introductory material in simpler terms, the use of the Apostles' Creed as an integral part of the service, the introduction of a statement from the French Reformed Liturgy, the suggestion that the questions to parents or sponsors or in the case of adult baptism, to the candidate himself, should be directed after the actual administration of the sacrament.

The committee is of the opinion that the use of the Apostles' Creed is appropriate as giving the content of the faith into which we are baptized. There is a difference of opinion regarding the value of the statement from the French Liturgy and also in regard to the place of the questions to be directed. In any rewriting of the Baptismal Service these and other matters will need to be considered and the committee is of the opinion that it would be desirable that two or more provisional orders should be prepared and used in an experimental way before any more permanent order of service is accepted. The committee proposes to prepare such orders.

Consideration has been given to a section of a Book of Provisional Orders issued by the Presbyterian Churches in the U.S.A.

A communication was received from the Methodist Conference seeking to explore the possibility of co-operation with us in the preparation of a common hymnary. The Victorian General Assembly has a Committee on Church Music which has already done a great deal of work toward a revised hymn book. This committee is of the opinion that this should be given consideration and not alone with the Methodist Church but also with the Church of England and Congregational Church. To implement this appropriate recommendations of the committee are set forth in the Proposed Deliverance.

The committee appointed the Rev. W. A. Alston the acting convener, following the departure of the Rev. L. O. C. White to England.

W. A. ALSTON, Acting Convener.

RECEPTION OF MINISTERS (Min. 35)

The Executive interviewed three petitioners during the past three years and referred four others to Committee members in other States for interview and report.

Pursuant to a resolution of the Assembly (B.B. 1964. Min. 58, 6) the Code Committee forwarded to this Committee a draft of proposed new regulations to govern the reception of ministers, which was examined and commented on.

Some concern has been felt at the advanced age of some petitioners and the Committee gave serious consideration to a suggestion that a maximum age should be set beyond which no minister of another Church could petition. This however was deemed to be too arbitrary a provision to be put into regulations, the Committee deciding that more important than the actual age of a petitioner are the years of service he might be expected to render as a minister of this Church.

This raises a further point of equal importance, namely, that measures should be taken to ensure that all men received are orientated to the exercise of their ministry in the Presbyterian Church. Length of service as an ordained minister of another branch of the Church or even senior academic status do not in themselves provide a guarantee of understanding of the new ecclesiastical milieu in which their future ministry will be exercised. There should be a requirement that senior men, as do younger applicants, should be expected to undergo some orientation course, preferably in a Theological Hall.

The following ministers were issued with a certificate of status and have been settled in parishes: the Rev. J. M. Stevenson, W. J. Davidson, Dr. E. Roberts-Thomson and B. J. Bateman. The Rev. Stuart Law did not receive a call and has left Australia.

Two applicants withdrew their petitions: The Rev. D. M. Cameron and D. C. Gray.

Of the Rev. D. C. Gray it should be reported that he was first a petitioner in 1954 when the Assembly empowered the Committee to deal with his

petition "after a preliminary period of service under the Home Mission Committee ending December, 1955". The Committee decided to leave the decision regarding Mr. Gray's reception to the Assembly and in 1957 the Assembly granted the prayer of his petition and required him to pursue certain courses "the Executive then to make a final decision". Again the Executive declined to make a decision and in 1959 the Assembly resolved "that a Certificate of Status be not granted to the Rev. D. C. Gray". In 1964 another petition from Mr. Gray was dismissed by the Assembly. Mr. Gray presented another petition to the Committee sent on in the first instance with the disapproval of the Presbytery of Sydney South which was subsequently altered to "simpliciter", for submission to this Assembly, which he has since withdrawn. It is understood that he is now making a personal petition to the Assembly.

The following six petitioners pray the General Assembly to admit them into the ministry of the Presbyterian Church of Australia.

1. The Rev. Edward Cecil Dean, Congregational.

Age at 1st June, 1966, 58.

After five years apprenticeship as an electrical fitter was employed as a fitter with the Newcastle (N.S.W.) City Council.

Theological Course—Under direction of Camden College, Sydney, 1947-1953. Passed required examinations for a student in charge of a church. Internal studies in pastoral work and preaching, Congregational history and Christian Education: under the United Faculty as a private student, Old Testament, New Testament, Theology, Church History and applied Christianity reading the standards laid down by (the Congregational) Board of Studies for men in charge of Churches".

Ordained, by laying on of hands, 23rd January, 1953.

Ministerial service: Mayfield West (1941-46) "Honorary Pastor"; Copeland Mission (1947-51); Willoughby (1951-3); Jannali District (1953-7); Allawah (1957-61); Bankstown (1961-5).

Reasons for desiring to be received into Presbyterian Church: To serve in country parishes (which service the Congregational Church does not offer).

Mr. Dean has served most acceptably under the N.S.W. Home Mission Committee at Bourke since February, 1965.

The Presbytery of Dubbo forwarded the Petition "with a strong recommendation that the prayer of the petition be granted".

2. The Rev. Ralph Harold Mogensen, Baptist.

Age 51.

Divorced—a war-time marriage, no children.

Educated at N.S.W. public and technical schools.

Entered the Baptist Theological College of N.S.W. in 1939, served in the Royal Australian Navy for three years during the War (during which period he preached almost every Sunday for fifteen months in Presbyterian Churches in Townsville), and completed the prescribed five year course in 1947.

Served as Baptist minister at Dundas, Belmont, Merrylands, Goulburn, Pendle Hill, Temora and Matraville.

Reasons for seeking reception: Believes can exercise a ministry in the Presbyterian Church. For 20 years an ardent admirer of Presbyterian government and has long honoured the climate of Presbyterianism. Takes step with understanding of theological and ethical factors involved.

Testimonials from the Rev. G. H. Morling, O.B.E., M.A., Principal Emeritus of the Baptist College of N.S.W.; The Rev. H. J. Rowe, of Central Baptist Church, Sydney; The Rev. G. S. Parish, President of the Baptist Union of N.S.W.; The Rev. A. H. Orr, Ashfield Baptist Church, and the Rev. E. Ballinger, St. John's Presbyterian Church, Booral, Queensland.

The Presbytery of Ku-ring-gai forwarded the petition with its approval.

3. The Rev. Sidney Herbert Horton Price, Baptist.

Age 65.

Married with four adult children.

Educated at Manchester University (England), 5 years, and Manchester Baptist College, 5 years. After 3 years probation ordained.

Pastorates—Farsley, Yorkshire (1927-34), Great Shelford, Cambridge (1934-44), Chaplain R.A.F. (1944-6), Grimsby, Lincolnshire (1946-50), Perth Central, W.A. (1950-8), North Adelaide, S.A. (1958-63).

From December 1963 to April 1965 supply at Ross Memorial Presbyterian Church, West Perth.

Reasons for seeking reception: "No vacancy occurred where one with somewhat liberal education would be acceptable among Baptists". Action

involves no vital change of principle. "I have always moved easily in S.C.M. and inter-denominational activities." "The Presbyterian Church, with its emphasis on an educated ministry, and with its valuation of sound theological learning, offers a field of opportunity for one who has kept up his reading down the years."

Testimonials from the Rev. J. M. Owen, T. Luckett and C. J. P. Mackaay and the Secretary of the Perth Baptist Church.

The Presbytery of Canning forwarded the Petition "with the highest recommendation of the Presbytery".

4. The Rev. Matthew Alan Thomson, Baptist.

Age (at 24th March, 1966) 54.

Married with three children.

Educated at Canterbury (Victoria) State School and Swinburne Junior Technical School.

Prepared for building trade at night.

Theological education at Melbourne Bible Institute (2 years—Diploma), Baptist College of Victoria (4 years).

Ordained by the President of the Baptist Union in November, 1940.

Ministerial service (2 years Home Mission service before entering College), Wangaratta (3 years), Regent (4½ years), Bendigo (5½ years) and East Kew (10 years).

Resigned "because unhappy with the Baptist position, especially re Ecumenical Movement, and doctrine on the Church, Ministry and Sacraments". Expresses a change in principle regarding infant baptism.

Reasons for seeking reception: 1. Because of Scottish and Presbyterian ancestry; 2. Because of recognition of value of Presbyterian system of government; 3. Because of part Presbyterian Church plays in ecumenical movement; 4. Because can no longer accept Baptist congregationalism, and 5. Because believes N.T. Church has continuity with church of O.T.

Recommendations from Rev. G. Fairservice and the General Secretary of Baptist Union of Victoria.

The Presbytery of Melbourne North forwarded the Petition "with approval".

5. The Rev. David John Lowry, Baptist.

Age 30.

Married with two children.

After completing his sub-junior year at the Industrial High School, Brisbane, in 1952, joined the staff of McWhirters Ltd., completing while there the State Technical College Course in Retail Distributing.

In 1959 resigned and entered Queensland Baptist Theological College, passed required entrance examination and commenced required course for Baptist ministry—2 years full-time in residence, 2 years as a student pastor. Completed the course in 1963.

Service as student-pastor at Maleny-Beerwah and Redlands. On completion of course was appointed to Palm Beach-Tugan-Coolangatta-Tweed Heads Pastorates and ordained on 23rd September, 1964. Resigned 31st March, 1967.

Reasons for seeking reception: His doctrinal position now differs from that of the Baptist Church and is in accordance with that of the Presbyterian Church. His petition states "That he is prepared to carry out such directions as the General Assembly of Australia may deem fit for his further equipping for the ministry".

The Presbytery of Mowbray forwarded the Petition "with the strong recommendation that the prayer of the Petition be granted" and advising that Mr. Lowry has been employed by the Queensland Home Mission Committee since 1 May, 1967.

6. The Rev. Cecil Clark Seymour, Congregational.

Age 68.

Married with two adult sons.

Educated at old State Schools in Queensland.

Employed on land for a number of years. Studied accountancy, a member of the Australian Society of Accountants. Office experience, Secretary of a large Company.

Methodist Home Missionary. Two years full-time student in the Methodist Home Missionaries Training Institution, Brisbane. Passed the Candidates Examination.

1943 joined the Congregational Church—Methodist Church would not accept married candidates.

Completed extra mural course. Ordained, April, 1949.

Pastorates: North Ipswich (5 years), Yeronga (5 years), Milton-Bardon

(8 years). Left Milton-Bardon because of wife's ill-health and took supply with Presbyterian Church (St. Andrew's, Rockhampton July 1962-March, 1963 and Longreach since).

Reasons for seeking reception: "To be of greater service to God and man".

Recommendations from: The Rev. J. C. Allan, Director of Home Ministry, Queensland: Session of Springsure-Emerald of St. Andrew's, Rockhampton, and St. Andrew's, Longreach; from the Rev. G. W. Smith, Superintendent of Methodist Home Mission; A. W. Preston, Central Methodist Mission, Adelaide, T. Rees Thomas, City Congregational Church, Brisbane, Dr. A. B. Cribb, Secretary, Milton Congregational Church.

The Presbytery of Rockhampton "sustained" the petition and forwarded it drawing "the attention of the Committee to statements in the documents about Mr. Seymour's ability and vigour in spite of his age".

The Rev. Dr. W. Cumming Thom, who has served the Assembly as Convener of the Committee since 1942, had a sudden and severe coronary occlusion in June and has thus been unable to prepare the report for this Assembly. He has expressed the hope that he will, however, be able to present the report to the Assembly for what he anticipates being the last time as convener. The Committee trusts that this hope will be fulfilled as an indication of his adequate recovery to good health. In the meantime the Rev. C. M. Dyster has been acting as convener.

COLIN M. DYSTER
for
W. CUMMING THOM, Convener.

RELATIONS WITH OTHER PRESBYTERIAN CHURCHES (Min. 142)

During the past three years this committee has sought to keep the Presbyterian Church of Australia in touch with other members of the "Reformed Church family" throughout the world. This has been done mainly by correspondence between Australia and the World Alliance Office in Geneva; but it has also been done by direct communication with the Reformed Churches in a number of countries; and it has been done in person when Australian Presbyterians have been able to accept invitations to attend various overseas conferences.

Future of the World Alliance of Reformed Churches

The membership of the World Alliance of Reformed Churches has now passed the hundred mark, and a number of new applications for membership continue to be received each year. In the light of Church Union negotiations which are proceeding in various parts of the world, and in the light of the growing strength of the World Ecumenical movement, it might quite well be asked whether any world alliance based on a single denominational system has much future. This committee would feel that there need not be any conflict or tension between these two different streams of thought—that the two should be thought of as complementary, rather than contradictory. There is surely still a place for an emphasis on distinctive features of faith and orders; so that if and when Presbyterians go into union with Christians of other traditions, they will have a real appreciation of the contribution which the Reformed tradition can make to such United Churches.

This committee, then, should certainly not be thought of as an "anti-union" committee. In this connection it is interesting to note as an example that the "continuing" Presbyterian Church of Canada, and the United Church of Canada are both members of the World Alliance of Reformed Churches.

Proposed Merger

A proposal has been received for a merger at the world level between the World Alliance and the International Congregational Council, and the mind of the Presbyterian Church of Australia is sought concerning this. A recommendation has been drawn up for the Assembly's consideration seeking to embody the thinking contained in the preceding paragraphs. A final decision will be made prior to the twentieth General Council of the Alliance, to be held in 1970.

Australian Representation

At this next Alliance Council, the Presbyterian Church of Australia is being asked to accept an allotment of six voting delegates—this will repre-

sent a drop of five delegates as compared with the 1964 General Council, when eleven places were kept for Australia.

Alliance Executive

Australia is represented on the executive of the Alliance by the Very Rev. Hector Harrison, who is a World Alliance vice-president. In June 1965 the executive met for its annual meeting in an Asian Country—the first time that this has ever happened. This enabled Mr. Harrison to attend the meeting which took place in the Philippines. He also attended the Centenary celebrations of the Christian Churches of Formosa, which took place immediately prior to the executive meeting. Leave of the House will be sought for Mr. Harrison to make a report about what happened at these two important gatherings.

Department of Theology

The Alliance's Department of Theology is providing a general interchange of ideas and information amongst the member Churches following the issuing of a questionnaire. This questionnaire, amongst other things, obtained the names of personnel in each of the Churches from whom information could be obtained about significant trends and developments in the life of each particular member Church. Two interesting things that have already arisen from this have been:

(1) A report compiled by the General Assembly of Australia's Ecumenical Committee on Roman Catholic-Reformed Relations in Australia since the second Vatican Council.
(2) A request for a statement on the Federal structure of our Australian Church to ascertain whether this could be used as a model for a proposed Federal Assembly of the Reformed Congregations in the cantons of Switzerland.

Another request of a different kind has come from the Presbyterian Church of the United States of America seeking details about Australian Presbyterians going to live and work in the United States, so that the American Church will be able to fulfil pastoral care and not miss out on opportunities. Parish ministers are invited to send such names and details to the committee's convener, who will pass them on to the appropriate person in America.

Overseas Invitations

An invitation was received to appoint an Australian representative to attend the 400th Anniversary of the Reformation in Hungary on 19th May, 1967 and your committee appointed the Rev. Dr. A. Domahidy of Perth. Mr. and Mrs. P. Vaughan of Echuca, Victoria, were also nominated as accredited observers.

An invitation was also received for Australia to be represented at the inauguration of the Presbyterian Church of Cuba on January 22nd, 1967. Time did not permit the sending of a representative, but a greeting was conveyed.

Publicity in Australia

We are indebted to Mr. W. S. Noble who makes space available in each issue of "Australian Presbyterian Life" for news items from Presbyterian Churches in other lands. These items are called from the World Alliance press service. Two World Alliance publications are available for purchase in Australia. They are the "Reformed and Presbyterian World" magazine, and the Bulletin of Theological Studies. Both are quarterly publications. Their circulation in Australia is very poor and deserves to be much higher. The number of subscribers to the magazine has been declining in recent years; while it is appreciated that because of pressure on time and money people have to be selective, nevertheless a plea is made that Australian Presbyterians should put this magazine on their reading list. Each issue contains much valuable information which cannot be obtained anywhere else. There is a subscription agent in each State. A special double size issue is appearing in July 1967 co-inciding with the 450th anniversary of the nailing up of Luther's theses. The convener of this committee acts as agent for the Theology Bulletin for the whole of Australia. The Bulletin is necessarily of a "more technical" character than the magazine, but would be of interest to many ministers.

Reformed Church of Australia

We have to report that attempts to have a conference with representatives of the Reformed Church of Australia have not yet materialized. This was caused largely by the fact that the Presbyterian "organizer" became seriously ill, while the man who was making arrangements from "The Reformed Church" side left Australia. It was felt that before proceeding further, a survey should be made to find out whether any associations between the two Churches existed in any of the States. This indicated that there was nothing in the way of official contact with any State Assembly and practically nothing even in the way of informal dialogue. This whole question therefore is one that the committee will have to continue to develop in the next three years.

Finance

For the past three years the General Assembly of Australia has contributed to Alliance funds to the extent of $1000 per year. Enquiries have revealed that only one State Assembly makes a separate contribution of $50 per annum. In the light of this position the committee is of the opinion that $1000 per year is a very inadequate contribution, and has recommended to the Finance Committee that the annual allocation should be substantially increased. The latest Alliance financial statement indicates that increased contributions will be needed from a number of member churches to prevent a substantial deficit at the end of 1967.

Professor D. S. Hopkirk

The committee desires to place on record its appreciation of the services of Dr. D. S. Hopkirk as a member of the committee from 1954 to 1966 and its convener from 1959 to 1966. Dr. Hopkirk resigned from the committee in 1966 and has since returned to his native Scotland. We pray that God will grant to Dr. and Mrs. Hopkirk many happy years of retirement in their homeland.

P. W. GILLIES, Acting Convener.

SACRAMENTS (Min. 119)

The General Assembly of Australia asked this committee to examine again the Statement on Baptism drawn up for the 1962 Assembly.

This statement was largely based on the Report of the Church of Scotland. We cannot alter their report, but we can use it as a help towards our understanding of the meaning of baptism. That report is neither a definitive nor a binding statement: it is essentially an educational document. It would be impossible to get a detailed statement on this subject that met with complete agreement, but the committee is of the opinion that in the main, the Church of Scotland statement is a major contribution towards the Reformed understanding of this subject. It would be particularly valuable for Presbytery and other study retreats, along with other material such as D. M. Baillie's "The Theology of the Sacraments", O. Cullmann's "Baptism in the New Testament" and "One Lord, One Baptism", (Studies in Ministry and Worship of the World Council of Churches: S.C.M. Press) "Ye are Baptised" by Lucas Fischer (World Council of Churches).

We have however done two things in reference to various criticism and suggestions.

We have prepared a short statement on baptism which may give a wider consensus of opinion and which may prove more helpful because of its less technical presentation. Secondly we have gone through in detail all the criticisms we have received and added a commentary on the Report in the light of these in order to bring clarification or amendment. Finally, we have re-written in certain places the statement on the Lord's Supper.

A Short Statement on Baptism

In Baptism by pouring, sprinkling or immersion the Church marks on each person his union with Christ. 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.

1. **Baptism and the Gospel**

In Baptism what God has done for mankind in Jesus Christ is marked on each one of us. It is a visible word of the whole Gospel showing us that the Salvation achieved for mankind on Calvary is once and for all complete. The great decision has already been taken by God in Jesus Christ, for in Christ God has already laid hold upon us. 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; He stands in for us through His vicarious life and death. The Gospel announces this good news and calls men to throw in their 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 men. 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 Perfector of our Faith. (See Church of Scotland Report on Baptism 1959, pp. 660-61.)

2. **Baptism and Faith**

Baptism belongs to the area of faith, not of law (Gal. 3: 23-29). The old era of the law demanded the response of justifying works: the new era calls for the response of faith. By faith men receive what has been done for them in such a way that it is done with them. Their faith results in acknowledgment of God's deed (which the New Testament writers call "confession"), and in man's new understanding of himself. The baptised man comes to know the name of his Redeemer, and to grow in consciousness of his dependence upon Christ and to the obedience to God to which he is now called. So faith grows from that expressed in the receptivity of the child being baptised to the fully articulated response in which the adult joins in the confession of the Church and in which he seeks a new life of obedience to the One to whom he now belongs through grace. Faith never ceases to be faith, for the Christian life from beginning to end is one of dependence upon God.

So although we are not saved by our faith (any more than by any other work) faith, in the sense of conscious trust in God, is normally part of what is given to us through God's saving action in Christ. The fulness of salvation in this life includes both the awareness of what God has done, and also the gift of conscious response in love, in trust and in obedience to God's loving purpose made present for us in Christ. So the love of God marked upon us in our baptism makes our response of faith possible and is thus a call to the deepest commitment to the service of God and our fellow men.

3. **Baptism and the Christian Life**

Baptism points back to the work of Christ. It points forward to the new life which will be perfected when the baptised becomes wholly Christ's. It points to the present as we anticipate here and now that fulness of life. We are therefore called to die to sin and to rise to new life day by day, because of the completed act of Christ marked on us in our baptism. Marriage affords an analogy. The significance of the covenant entered into in the marriage service is unfolded and realized throughout the course of the married life, and the meaning of this initial act can only be fully apprehended in the light of its outworking over many years (One Lord, One Baptism, p. 65).

This working out of baptism is a call to service because one is united with the body of the servant Lord. It is thus a call to live in and for Christ, in and for the Church, and for the world. The baptised is no longer simply an individual person but, as a member of the Church, he is to engage in a life of prayer and worship, and in a work of service for the building up of the Body of Christ, for its mission and service of the world. So the baptised is freed from the idolatrous worship of the world. This enables him to serve the world, because baptism reminds him that Christ died not only for him but for all mankind.

This leads to the next point. As in baptism we are all made members of one family, the baptised must realize that his allegiance is to the whole Church of Christ and not only to his own parish church and denomination. As the unity of the Church is seen in baptism, all the baptised must strive to break down the barriers which obscure this unity and so witness to the reconciling power of Christ.

Comment on Criticism of the Church of Scotland Statement (G.A.A. Blue Book 1962)

A number of comments have suggested that this statement is so objective that (a) it makes baptism almost magical and (b) it leaves no place for faith and decision.

The Church of Scotland Statement stresses that the initiative in baptism lies entirely with God. This is why it appears so "objective". It in no sense implies the mechanical or magical view of popular superstition and specifically states that to look to the meaning and reality of Baptism in the performance of the external rite rather than in Christ "is a false doctrine" (G.A.A. Blue Book 1962, p. 162). Although in places the phraseology of the Report may be a little loose and so suggest some kind of mechanical view, the general intention is quite clear to emphasize the sovereign grace of God in Christ.

Because it is objective in a personal way and not in a mechanical way it calls for the response of faith and hope and love. This response is never the condition of God's love—but its result. We love Him because He first loved us.

Perhaps some of our misunderstanding would disappear if the doctrine of baptism were presented more explicitly in terms of personal relationships. In baptism the baptised person is placed in the context of God's gracious action. This means that he is placed on a personal relationship. Such a person is not acted upon by an impersonal force, nor is he reacting to an impersonal force.

If we ask how baptism brings us to newness of life the answer can neither be in terms of some magical impersonal action, nor in terms of the self-initiated response of man. The answer can only be given in terms of the gracious God establishing that relationship within which man can live and grow in faith and hope and love.

Baptism points continually to the action of God in Jesus Christ, and this is an intensely personal action. In baptism we are established in a concrete personal relationship to that action. It is in this way that we are taken into the sphere of grace. This visible and personal word of the gospel relates each one of us to God's free sovereign unconfined grace. In short baptism can be described in neither objectivist nor subjectivist terms. It is personal, belonging to the realm of personal relations where subject meets subject. God comes to us in love, and we love him because He first loved us.

The place of faith

A number of Presbyteries suggested that the sections on faith were wrongly stated, because they saw faith as a necessary prerequisite of baptism. But this tends to make faith into a work and sees the sacraments as a badge of faith rather than an evangelical action. This is a difficult question, but this criticism misses the insistence of the Report on the evangelical truth that the sacraments help generate faith because they are visible proclamations of the Gospel (Report Section 4, pp. 162-3).

As we have said above one is not saved without faith because faith is part of salvation, but faith flows from the Gospel and is generated by it.

Consequently one must not tie the effects of baptism to a particular moment of time—except that moment of redemption on Calvary. At every moment one is called to faith and commitment by recalling one's baptism. As we pointed out in the Short Statement there is an analogy here between the growth in commitment in the married life and the covenant entered into in the marriage service. The vows taken at the service are once and for all complete and the covenant involves a total commitment, but it is only in the subsequent married life that one begins to see and to work out what this means. Similarly with Baptism.

Some said that the Report suggested a baptised person cannot sin. But the fact that baptism cannot be annulled by sin does not mean that a baptised person cannot fall into sin (Report p. 163, 4, d).

Within the fellowship of the Church the baptised person is much more open to see the consequences of his sin; by seeing that these sins have been forgiven on Calvary be brought to repentance. This forgiveness, sealed on him in his baptism, can thus bring him to renewed repentance and deepened faith.

Infant Baptism

Many Presbyteries raised the issue of infant baptism. It is here that the emphasis of the Report is really very strong. By its stress on the priority of the fact of salvation in Christ rather than on our personal response, it establishes the whole ground for the practice of infant baptism—while we were yet helpless Christ died for the ungodly.

It also points to the corporate nature of the Church. The emphasis is laid upon the environment of faith rather than on the decision of the baptised. Here the whole community affirms its faith in God and pledges itself to provide such an environment of faith in the home and in the worship,

instruction and witness of the Church. The rite does not take the place of faith but demands it.

The attitude of parents

A number of queries were raised about the attitude of parents. One must avoid a promiscuous or indiscriminate baptising without adequate pastoral care. On the other hand one must avoid making baptism depend upon conditions, as this is even more dangerous. As baptism should normally be within the context of a worshipping congregation, the response of faith by that congregation when they recall their own baptism is always to be taken into account as well as the perhaps partial faith of the parents.

Baptism into the Body of Christ

Perhaps the Report itself is too individualistic at this point and fails to emphasize the faith of the whole Church into which the person is baptised. The faith of the person or, in the case of a child, its parents, is partial and fragmentary, but he does not stand alone. He is surrounded by the believing, worshipping congregation by this confessing Church.

We are all made what we are by sharing in the life of others and in Baptism we share this life in Christ together with the whole Household of Faith and are built up and encouraged by our fellow baptised brothers and sisters in living out this Baptised life.

The Confirmation

Adult baptism was the norm in the New Testament. Consequently the separate "disciplining" action of confirmation was unnecessary as adequate instruction in the faith, in the life of prayer and a training in works of mercy had gone on prior to baptism for a very considerable period—sometimes two or three years. But where one is baptised in infancy it is necessary at some time in his Christian life to have this type of aid whereby each baptised person can see more clearly the meaning of his baptism, and thereby be enabled to commit himself to Christ in a deeper way. Confirmation is therefore no addition to baptism, or substitution for it, or, as is sometimes suggested by our practice, more important than it. It is to enable us to see more deeply the implications of our baptism, and so through deeper commitment bring forth more of the fruits of baptism. Consequently it seems quite wrong to have an additional confirmation service when one is baptised as an adult, and we suggest therefore that the service for adult baptism be rewritten in the light of this.

Liturgy

Several Presbyteries commented adversely on the suggested liturgical innovations of the French Reformed Church of the address to the child—(Little Child for you Jesus Christ has come . . . . G.A.A. Report 1962, p. 166). How can a child understand, was the usual comment. But this is equally true of the whole service and at the time of baptism the child is also directly addressed. "X, I baptise you in the Name of the Father, the Son and the Holy Spirit" and is this any different from Zechariah's "and you, child, will be called the prophet of the Most High" to his infant son? (Luke 1: 76).

The Westminster Documents

A number of queries were raised about the section of the Report that questioned the adequacy of the Westminster documents statement on baptism, e.g. one Presbytery "did not agree that there were unbiblical thought forms in the language of the Westminster documents".

It is now becoming quite clear that the second and third generations of the Reformation Churches departed in quite a number of important ways from the lines set down at the Reformation. An approach more akin to Mediaeval Scholasticism tended to replace the approach of Luther and Calvin whose aim to make all doctrine Christocentric.

Consequently although the Reformation insights are present in the Westminster documents, they are less Christologically orientated and more impersonally stated. A new type of Covenant theology based more on the analogy of a human contract than on God's sovereign grace became dominant. In the Westminster documents these new approaches operated to obscure the evangelical understanding of baptism.

There is an emphasis in the Westminster documents on the Sacraments as badges of the elect rather than as evangelical ordinances for proclaiming the Gospel. This is because these documents tend to put forward a limited view of the atonement, and they do this because they see Christ dying only for the elect and not for all mankind. Here again they reverted to a Media-

eval way of thinking. St. Thomas Aquinas had discussed the question of election under the general heading of Providence, apart altogether from Christ. Calvin completely altered this and discussed election under applied Christology—the doctrine of the Holy Spirit. But the Westminster Divines, following Beza reverted to the Mediaeval tradition, and divorced it from Christology. Election thus becomes a non-evangelical doctrine. In the same way they have reverted to a Mediaeval idea of Grace as an abstract notion, rather than God's gracious dealings with mankind in Christ.

It is true that the Westminster documents are not nearly as non-Christological as other writings in this "Federal tradition", but the tendency it there. This section of the Report was to warn people of this tendency in those documents and to help the Church towards a more Christological and evangelical understanding of the subject.

The Doctrine of the Lord's Supper

Behind both the Sacraments of Baptism and of the Lord's Supper, giving them their potency and meaning, stand Christ's incarnation, life, death, resurrection, His gift of the Spirit and His promise of consummation—the mighty acts of God in Him. The essential polarity of the Sacraments is not primarily an outward and sensible sign over and against an inward and spiritual grace, it is the present act of Christ in his Church re-presenting the once-and-for-all action of His death and resurrection.

While **Baptism**, as the sign and seal of initiation into the Community of God's unbreakable covenant, is given once only; the **Lord's Supper** is an act that is constantly repeated as the sign of Christ's continuing presence with His covenant-people. Baptism stands as the immovable sign that Christ has laid claim to his own, and that having begun a good work He will be faithful to the end. The Lord's Supper sustained the baptised for their mission and their pilgrimage to the final inheritance of the Kingdom.

The New Testament emphasizes that the Lord's Supper is:

1. **Communion** (I Cor. 10: 16-17), in which God the Father, through the Spirit, communicates Christ Himself, His body and blood to all who would receive in faith. Thereby Christ establishes His new covenant with them, so that they become His body, His people, receiving from Him, their Head, the gift of His life, growing up into "one new man" in Him.

His new covenant breaks down the walls that divide man from God and from his neighbour and creates a new unity that anticipates the final unity of all things in Christ. Having reconciled those who had been unreconciled to one another in His body, He sends them forth to demonstrate His reconciling power in the world by showing forth a reconciled community and by serving as they have been served. In this mission through Communion they are continuously renewed by His grace and sustained on the way which they entered at Baptism. Through His presence Christ gives to His people, in the eating of bread and the drinking of the cup, a "participation" (sharing, "Koinonia") (I Cor. 10: 16) in His death and resurrection so that they daily die to sin and live in newness of life nourished by the fruits of His victory.

The Church, His body, thus becomes a royal priesthood, who offer themselves to Him in praise and thanksgiving so that their living sacrifice may be taken up into His one sacrifice and used by Him in His service of the world. (Heb. 9: 24; Col. 1: 24; Heb. 10: 19-25; I Peter 2: 4-5; Romans 12.)

2. A Sacrifice and a Remembrance

"Remembrance" (anamnesia) in the Bible does not have the narrow meaning that it has for us. It has much more of the sense of making something that is past a present reality—bringing back of the past into the present—a making present.

So at the Lord's Supper that which was done once and for all in the past is by the Holy Spirit made present to us—i.e. "remembered" in the Biblical meaning of that word.

With this understanding of remembrance we can speak of the Lord's Supper as a Sacrifice, for we do justice to that intuition of faith that the redemptive action of God in Christ has not ceased to be efficacious and is prolonged in order to reach every generation. Not only was the condition of sinners changed once and for all, but the saving action of the sacrifice of Christ is renewed each time the believer calls for help and implores forgiveness.

Of course God has no need that we should recall before Him what He has done in Jesus Christ. In the Lord's Supper He is not passive while man is active—but the reverse. He is action, He is subject. Just as at the Incarna-

tion, He took the initiative, so at the Sacraments—His visible words—He is the subject who addresses us and makes Himself present.

The Reformers very rightly objected to the popular view of the sacrifice of the Mass, which gave the impression that the priest offered up a sacrifice as a means of obtaining merit. No reputable Mediaeval theologian held this view on its crude form, but popular piety in an endeavour to heighten the significance of worship, had interpreted certain ambiguous statements in this way. Consequently to counter this popular error the Reformers stressed the fact that Christ's sacrifice cannot be added to or repeated—"a full perfect sufficient sacrifice oblation and satisfaction for the sins of the whole world", as Cranmer so well expressed it in the Book of Common Prayer.

But equally as Max Thurian has pointed out ("Eucharistic Memorials II: 77, 78) we must beware of talking about our sacrifice of praise and thanksgiving at the Lord's Supper as if these were fit to be offered to God. "Christ Himself through the Holy Spirit and through His Word ("This is my body . . . . . This is my blood)" makes up what is lacking in the poverty stricken offering of the Church. He substitutes Himself for the Church's miserable sacrifice." So the term sacrifice as a designation of the Lord's Supper is very important "because it recalls the fact that only the sacrifice of the cross and the heavenly intercession of Christ can make our own sacrifice, thanksgiving and intercession acceptable". (Thurian p. 78.)

So at the Lord's Supper the once and for all sacrifice of Calvary is made present to us by the Holy Spirit. "When he stands in for us before the Face of the Father in Heaven, we celebrate the Supper on earth, taking shelter in the broken Body and shed Blood of the Saviour, stretching out between us and God's judgment, the witness of the Crucified, in order to let that speak for us, and let that be for us the one Sacrifice, for our sins, the only full, the perfect, the sufficient satisfaction pleasing to God. That is what we plead in prayer and act—we plead that Christ died for us once and for all, and that His death prevails and has put away our sin. That is the way we make memorial, and lift up our anemnesis before God in the nam of our Redeemer—not to repeat a sacrifice, not to continue, not to add anything to it—but rather to show forth its sufficiency; to testify to and hold up before God the work of Christ that stands alone and is finished and is now eternally prevalent. And we do that with the oblation of all possible praise and thinksgiving."

3. It is an act of **thanksgiving** ("eucharistia" Mark 14: 23). In the traditional Jewish meal, thanksgiving was offered by the head of the family for God's deliverance of Israel from its Egyptian captivity. Christ, in His final supper with the disciples, gave thanks for the great redemption God was accomplishing by the "exodus" (Luke 9: 31 Greek) of His death and resurrection. In this sacrament, the Church echoes Christ's thanksgiving to God and adds the praise of those who have enjoyed His redemption. It speaks on behalf of the whole creation, which is embraced by God's saving act even though it may not know it.

4. It is **commemoration** (I Cor. 11: 24) in which the body of believers is drawn into a new involvement in the mighty acts of Christ's passion, death, resurrection, ascension and gift of the Spirit. Christ is the host at this commemorative representation of the final drama of His death and resurrection. He makes Himself known in the breaking of bread (Luke 24: 31). Through his presence, Christ gives to His people, in the eating of the bread and the drinking of the cup, a "participation" (sharing, "koinonia") (I Cor. 10: 16) in His death and resurrection, so that they daily die to sin and live in newness of life, nourished by the fruits of His victory.

5. It is Christ's **pledge** that He, having begun a good work in us, will go on to perfect it; that His presence with His people now is a foretaste and promise of His fuller presence hereafter (Mark 14: 25). It is a sign of His final victory over sin and death, and in the power of this sign His disciples are sent forth to "show the Lord's death till He come" (I Cor. 11: 26).

Hence the importance of the Remembrance ("the anemnesis"), the making present of the fact of Christ's finished work for mankind.

The sacraments are related to the saving acts of God in the Old Testament, particularly to the Exodus. It is the whole people of God who are saved. Hence the individualist notions often associated with the sacraments are misleading. The whole people of God share in the life and mission of Christ to the world to which in His risen power He has called them (Acts 1: 8, 2: 41-47, Matt. 28: 18-20).

This relates the sacraments very cogently to the unity of the Church. What makes us one is our common baptism into Christ's death and resurrection. At communion we affirm that He wholly stands in for us—that we are saved by grace alone. But if this is true for us it is equally true for our

fellow Christians and the sacraments pointing as they do to the Gospel of reconciliation, condemn our divisions that put our traditions, our church order and even our understanding of the Gospel above the saving work of Christ.

Conclusion

The committee, though conscious of the inadequacies of these reports and short statements, believes that they may be of some value to the Church. It is of the opinion that it can bring little more illumination to the problem and therefore asks to be discharged. It suggests that the General Assembly should set up a continuing Committee on Doctrine to deal with particular and specific theological issues on this and other subjects as they emerge.

It also suggests that the Declaration on baptism (203) be altered. In its present form it is either neglected or else tends to make baptism appear to be conditional. This threatens the whole meaning of the sacrament. On the other hand we deplore promiscuous and indiscriminate baptism. We therefore suggest that Baptism is to be administered to infants when the Minister and Session are sure that adequate pastoral care has been and will continue to be given to the home and the child, and that this aspect of the matter be reviewed at all Presbytery visitations of congregations.

G. YULE, Convener.

SELECTION

The Selection Committee nominations for the Standing Committees are set out in the Deliverance. In the Board of Missions, Board of Christian Education and the Reception of Ministers Committee additional nominations make a ballot necessary.

The committee was directed to nominate committees to the House (a) for Revision of Ordination Vows (Min. 32), (b) for the Review of Theological Education (Min. 42), (c) the Joint Commission on Church Union and (d) the Joint Constitution Commission (Min. 48(7)).

W. BREMNER HASTIE, Convener.

SELECTION (Supplementary)

The ballot for Assembly representatives on the Committee on the Reception of Ministers has been declared. The committee now nominates the Rev. R. A. Blackwood as Convener.

Clause 5 of the committee's Deliverance was referred back (Min. 88) so that a more adequate representation of laymen could be made. The revised clause is set out in the Deliverance.

The committee was directed to nominate a new Committee on Marriage and Divorce. The opportunity of continuing this task has been given to Western Australia, with the assistance of two corresponding members from other States.

W. BREMNER HASTIE, Convener.

SERVICE OF THE LAITY IN THE CHURCH AND THE COMMUNITY

(Min. 58)

In one important matter remitted by the last Assembly, the Committee is glad to be able to report considerable progress. This concerns the doctrine of the Eldership and the admission of women to this service in the Church, about which specific recommendations are embodied in the Report, the proposed Deliverance, and an Overture which the Committee has submitted.

A Statement on the Eldership and the Admission of Women to that Office

This question has been studied closely by the Panel on Doctrine of the Church of Scotland, whose report was received by the General Assembly in May, 1964, and transmitted to the Presbyteries for consideration and com-

ment. Of the Presbyteries which voted, 31 favoured and 11 opposed the admission of women to the eldership, there being 773 votes for and 496 votes against the proposal.

On the basis of these replies from the Presbyteries, the Panel on Doctrine recommended to the General Assembly that women be admitted to the Eldership and to a place in the Courts of the Church, and that the necessary procedure be implemented under the Barrier Act to remove the legal barriers rendering women ineligible for the Eldership.

The General Assembly accepted this recommendation and sent down an appropriate overture under the Barrier Act, which stated:

"The General Assembly, with the consent of a majority of Presbyteries, enact and ordain:

(1) Women members of a congregation shall be eligible for election and admission as Elders on the same terms and conditions as men members of a congregation.

(2) Act X of 1932 is repealed so far as it is inconsistent with this Act."

After careful study and consideration of the Church of Scotland Report, your Committee decided to endorse it in general terms, as an adequate account of the origins and doctrine of the Eldership, and to append it to its own report as a basic study document.

The key question to be decided by the General Assembly appears to be: Does the doctrinal position of the Presbyterian Church of Australia permit it to adopt the Church of Scotland's view of the Eldership? In the opinion of this Committee the answer to that question is, Yes. The following reasons would support this opinion.

(1) Both Churches acknowledge the Word of God, which is contained in the Scriptures of the Old and New Testaments, to be the supreme standard.

(2) Both Churches hold as their subordinate standard the Westminster Confession of Faith.

(3) The Church of Scotland explicitly, by Act of the General Assembly, February 10, 1645, and implicitly, in its Order for the Ordination and Admission of Elders, has accepted the doctrine of the Eldership set forth in the Westminster Form of Presbyterial Church Government under the heading "Other Church-Governors". This paragraph, which is quoted verbatim in the Ordinal, states:
"As there were in the Jewish church elders of the people joined with the priests and Levites in the government of the church; so Christ, who hath instituted government, and governors ecclesiastical in the church, hath furnished some, beside the ministers of the word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the church. Which officers reformed churches commonly call Elders."
The Church of Scotland Report, Section 6, "The Westminster Assembly", draws out the three clear implications of this paragraph (see appended Report).

(4) Although the Presbyterian Church of Australia has not explicitly approved the Westminster Form of Presbyterial Church Government, as has the Church of Scotland, it is quite clear that, in authorizing the use of its own Book of Common Order, in which is contained the Order for the Ordination and/or Induction of Elders, this Church has approved the doctrine of the Eldership set forth therein as being consistent with the Supreme Standard and the Subordinate Standard. As in the Church of Scotland Ordinal, the Australian Presbyterian Ordinal quotes verbatim the paragraph entitled "Other Church-Governors" from the Westminster Form of Presbyterial Church Government, and thus by implication this Church endorses the doctrine of the Eldership contained therein as being consistent with the Supreme Standard and the Subordinate Standard.

(5) Both Churches, in their Ordinals, set forth the functions of Elders in identical terms:

"The duties of Elders are more particularly:
To set the example of a virtuous and godly life, and of regular attendance at public worship;
To take part with the Minister in administering the care and discipline of the parish;
And to represent their brethren in Presbyteries and General Assemblies, when commissioned thereto.
(Note: The Church of Scotland Ordinal adds the word "Synods" between Presbyteries and General Assemblies.)

It is obvious from the foregoing, and from the appended Church of Scotland Report, that both Churches understand the Eldership as a function of responsible lay leadership within the Church. Neither Church, in explicit or implicit doctrinal statements, sees the Eldership as an inferior or lower order of clergy. For this reason the arguments which might be held to prevent the admission of women to the Ministry of the Word and Sacraments are simply not relevant to the question of the admission of women to the Eldership. If the Eldership is a function of responsible lay leadership, then it is clear that any communicant member deemed to possess the requisite gifts ought to be eligible for admission to this service in the Church, be that person male or female.

This Committee therefore believes that there are no valid theological objections to the admission of women to the Eldership in this Church.

As far as this Committee can discover, there are no legal barriers in the Code of the General Assembly of Australia against the admission of women to the Eldership. However, since a particular doctrine of the Eldership is being advanced, on the basis of which it is asserted that there are no valid theological objections to the admission of women to this office, and that it is a service in the Church which is appropriate for both men and women, then Barrier Act Procedure will be required to approve the doctrine proposed. To this end an Overture is being submitted to the General Assembly. Should the Overture be sustained, the Convener will move that it be sent down under the Barrier Act. If Clause 2 of the Proposed Deliverance is approved by the General Assembly, and the proposed Overture sent down under the Barrier Act, State Assemblies and Presbyteries will have full opportunity to consider the doctrinal basis of the Eldership set out in this report and the appended Church of Scotland report, and on the basis of these considerations to approve or disapprove the Overture.

Should the General Assembly accept the view that there are no doctrinal barriers against women serving as Elders, and the State Assemblies, at the request of this Court, take the appropriate steps to remove any legal barriers in their respective Codes, it would not mean that Sessions were obliged forthwith to accept women as additional Elders. It would simply mean that if and when a Sessions decided to add to its numbers, male and female communicants would be eligible for election on the same terms and conditions.

It is recognized by this Committee that much more study is needed on the question of the Eldership today. Thus it is not suggested for one moment that the Church in the 20th century should be content merely to repeat the doctrinal formulations of the 17th century. For example, the concept of "Church-Governors" in the Westminster Form of Presbyterial Church Government may suggest to some readers very little more than a Committee of Management, whereas in the context of the document itself it has a much richer meaning. It is absolutely essential that the paragraph on "Other Church-Governors" be read and interpreted in the light of the Preface, where government in the Church is set forth as the gift of the Risen Christ who "gave officers necessary for the edification of his church, and perfecting of his saints". Nevertheless, the Westminster Form of Presbyterial Church Government does provide a sound doctrinal starting point from which the Church can proceed to restate and reinterpret the function of the Eldership in its life and mission in the contemporary world. The Committee proposes to pursue these studies on the function of the Eldership, believing that this is one of the most pressing problems confronting the Church. Although the task is enormous, your Committee is asking the Assembly for authority to tackle it.

B. Report of the Panel on Doctrine of the Church of Scotland May 1964

I. The Eldership

The Origins of the Eldership

1. John Calvin

The determining factor in the introduction of the office of Elder into the Reformed Church was the practice of John Calvin in the Church in Geneva.

In what he did, Calvin was influenced by three things:

(i) His study of the Early Church led him to the conclusion that the office of Elder had existed then, and was of value. (See below, section 4.)

(ii) He had knowledge of experiments which had been made in the introduction of laymen into the government and discipline of the

Church in centuries immediately preceding his own. Two of these were significant:

(a) In the Waldensian Church in the 13th century there were introduced "rulers of the people". These were men appointed to assist in the discipline of the local congregation. ("Discipline," Art. 4.)

(b) In the 14th century, the Bohemian Church appointed what were called "censors of morals". These were laymen who, with the Minister, formed a disciplinary Court in the congregation. ("Confessio Fidei," 1508.)

(iii) Calvin had many contacts with contemporary reformers. Oecolampadius in Basle and Bucer in Strasbourg had been influenced by the Bohemian experiment, and were working on similar lines. In 1538 Calvin came to Strasbourg to minister to a French congregation there and studied Bucer's system.

This had a marked effect on Calvin's thinking. When, in 1536, he had published the first edition of the "Institutes", he made reference only to Pastors and Deacons, but when he came to write the "Ordonnances" of 1541, and the "Institutes" of 1543 he speaks of "Four orders of offices that our Lord instituted for the government of his Church". (F. Wendel: "Calvin," pp. 75-76.)

2. The "Ordonnances Ecclesiastiques"

The "Ordonnances Ecclesiastiques" were drawn up in Geneva in 1541, and these became the pattern for the Presbyterian form of government of the Church. (Text in "Calvin: Theological Treatises," ed. J. K. S. Reid, Library of Christian Classics, Vol. xxii.)

In the "Ordonnances" Calvin outlined four orders of office within the Church. These were:

(i) Pastors for the preaching of the Word, and the right administering of the Sacraments. (l.c. pp. 58-62.)

(ii) Teachers and doctors. (l.c. pp. 62-63.)

(iii) Elders for the government of the Church and for discipline. (l.c. pp. 63-64.)

(iv) Deacons for the care of the poor. (l.c. pp. 64-66.)

Both Calvin and Bucer quote from Ambrosiaster ("Comm. on i. Tim. 5, 1," Migne, P.L., Vol. xvii., 475D), to the effect that men similar to their "seniors" were once found in the Jewish synagogue and in the ancient Church, and this view was incorporated in the "Ordonnances".

In his Geneva Catechism, moreover, Calvin speaks of Elders in these terms; "they should be chosen to preside as censors of morals, to guard against reprehensible offences, and to bar from communion those whom they do not believe to be capable of receiving the Supper, or to be admitted without profaning the Sacrament". (l.c. p. 139.)

3. The "Institutes" and the "Discipline Ecclesiastique"

Calvin's later view of the leadership is found in the "Institutes", IV., 3, 8, and IV., 11, 1 in which he distinguishes two kinds of officers in the Council of Presbyters, "some who are ordained to teach, others who are no more than censors of morals".

The Genevan Elders were appointed by the Little Council from among the town councillors, and were twelve in number. They joined with the Minister for the exercise of discipline in a Consistory, presided over by a "Syndic".

In the "Discipline Ecclesiastique" of 1559, which became the basis of the French Protestant Church, Elders (anciens), and Deacons were to form the Senate of the Church, which was presided over by a Minister of the Word. (Section 20.) The office of the Elder is described as above, but the office of Deacon included the visitation of the sick, of prisoners and of the poor, catechising in the homes, assisting at the Sacraments, and reading the Scriptures and Prayers in the absence of a Minister. (Sections 20-24.) Elders and deacons were elected for one year.

4. Calvin's Authorities

As already noted, Calvin in his effort to restore the "face of the ancient Catholic Church", appealed to Ambrosiaster. He also quoted letters of Cyprian (numbers 45, 46 and 47).

These authorities can easily be added to. Origen states that among the Christians "some are appointed to inquire into the lives and conduct of those who want to join the community in order that they may prevent those who indulge in secret sins from coming to their common gathering . . . . They follow a similar method also with those who fall into sin, and especially with the licentious whom they drive out of the community." ("Contra Celsum," 3, 51, ed. Chadwick, p. 163.)

Further evidence for the existence of "seniores plebis" in the early Church can be found in the writings of Optatus ("De schismate," 1, 17), in the "Gesta apud Zenophilum", in the "Acta purgationis Felicis", in the "Codex canonum ecclesiae Africanae" (caps, 91 and 100), and in Augustine ("letters," No. 78). They are also referred to in Tertullian, and Isodore of Seville. These "seniores plebis" acted along with the bishops, presbyters and deacons in governing the North African Church. (See W. H. C. Frend, in the "Journal of Theological Studies", N.S., xii., pp. 280ff.)

The Reformers, however, wanted more than the evidence of Church history for the revival of the office of Elder. They sought Biblical evidence, and Calvin claimed to find such evidence in i. Corinthians, 12, 28, in Romans, 12, 8, and in i. Timothy, 5, 17. From the Old Testament he quoted 2 Chronicles 19, 8.

5. The First and Second "Books of Discipline"

In 1556, when Knox returned to Geneva as Minister of the English Church there, he found "ruling elders" elected annually, who assisted in the government of the Church. This reflected the influence of the "Discipline Ecclesiastique" in which laymen appointed annually had their place in the Church courts.

Returning to Scotland in 1560, Knox brought about a change in the government of the Church, and, in the "First Book of Discipline", consolidated its reformed policy. He was influenced in this by the practice of Bucer and of Calvin, and also by the "Ratio ac forma" of John a Lasco, a Pole who was for a time a Minister in London while Knox was living there. The other influence was that of the "Discipline Ecclesiastique" of 1559.

Under Knox, the election of the Elder and the Deacon "ought to take place every year, lest by long continuance of such officers, men presume upon the liberty of the Church" (Laing's "Knox", ii., 234). The duties of Elder and Deacon are largely those outlined in the "Discipline Ecclesiastique", but the line between what the Elder did and what the Deacon did is less easily distinguishable.

In the "Second Book of Discipline" (1578), the work of Andrew Melville and his colleagues, there were changes in the theory of the office of Elder. It was a spiritual office, and was to be held for life though in fact annual elections continued to be held in some areas as late as 1719. The duties of the Elder are virtually the same as those of the Deacon in the French system. In contrast to the "First Book of Discipline", the emphasis on the Elders' supervision of the "life, manners, diligence and study of their Ministers" disappears, and the "Second Book" is more dependent than the "First Book" on i. Timothy, 5, 17.

6. The Westminster Assembly

At the Westminster Assembly, the Church of Scotland Commissioners and some of the Episcopalians were opposed on the one hand to the Independents, who sought to make the Eldership an office indistinguishable from that of the Ministry except in function, and on the other hand to certain Episcopalians who were suspicious of the whole idea of lay leadership in the Church. The debate lasted from 22nd November until 8th December 1664. By then a compromise was reached, and the office of Elder recognized as a spiritual office to which laymen are called and to which they are set apart to help in the government and discipline of the Church. The Scripture references quoted were ii. Chronicles, 19, 8; Romans 12, 8; and i. Corinthians, 12, 28: i. Timothy 5, 17 was discussed at great length and finally rejected.

From these discussions three things emerge:

(i) Elders can only be read into the New Testament passages on the assumption that the Early Church had instituted something analogous to the "elders of the people" of the Old Testament.

(ii) What were called Elders at the time of the Westminster Assembly are what the Early Church more likely called Deacons.

(iii) The Westminster Assembly never refers to Elders "simpliciter", but to "Other Church-Governors", "elders of the people," "commonly called elders".

7. The Viewpoint of the Independents

The view of the Independents, who sought to make the Eldership an office indistinguishable from that of the presbyterate except in function, persisted after the Westminster Assembly and from time to time found individuals to champion it. It is strange that, whereas, when Elders were introduced into the Church, they were intended, among other things, to act as a check on the clericalism of the pre-reformation Church, a view of their office should be maintained which would in effect make them but another form of the same clericalism they sought to prevent.

8. The New Testament Evidence

During the period of controversy the whole question of the Biblical evidence for the Eldership, as we know it in Scotland, was reviewed. Reformed scholars have overwhelmingly been forced to the conclusion that there is no clear evidence in the New Testament for what we call Elders today. The texts used for this purpose cannot be taken, when viewed objectively to bear this interpretation. They are never taken in this way by the Fathers of the Church. It is also true that, outside the Presbyterian Church, no Church reads the texts in this way.

If, however, Calvin and the Westminster Divines were right in their attempt to find Biblical authority for the office, then the best that can be done is to bring forward Biblical evidence for something like the Old Testament "elders of the people", whose office was primarily a civic one, but who were associated with the religious leaders in the government of the Church. This office Calvin knew and employed; but Eldership as we know it in the Church of Scotland to-day he simply did not know. What appears to have happened is this. Elders in the sense of civic officials associated in the government of the Church no longer exist today; though for some time early in the Reformation there was an office of this kind in Scotland. But the idea of the association of laymen in the government of the Church was not abandoned; certain laymen were drawn from the membership of the Church itself and associated in the government of the Church. These laymen also discharged the duties proper to the diaconate of the New Testament. To these persons the name "Elder" was given, and to this office they are ordained and admitted.

The Deacons of the "First" and "Second Books of Discipline" seem to have played a very restricted part in the life of the Church of Scotland, as administrators of relief of the poor, and though the office was maintained in some congregations, in the majority it tended to disappear. From the time of the Secession onwards, however, some subdivision of the work of the Eldership began to appear, particularly in the congregations which formed the United Presbyterian Church, and in the Free Church, giving rise to other Church officials variously called "managers", "deacons", etc.

9. "Diakonos" and "Diakonein"

The study of the words "diakonos" and "diakonein" in the New Testament reveals the following. The words can best be rendered as "deacon" and "to deacon". Originally no specific office was implied, and a development can be traced in the use of the words.

When Jesus used the word in St. Luke, 22, 27, He was simply describing the life He wished His disciples to live. He then immediately proceeded to "appoint" them "that they might eat and drink in His Father's Kingdom". Hitherto He had thought of Himself and His work as the service He owed to God, and to His fellows; the whole "deaconing" was being done by Himself. Now He appoints others to help with the work. But the specific work is not laid down nor is there anything "official" about the word as yet. As time passed, however, two things happened to these words, and what happened corresponded to the developing life of the Church.

10. "Deaconing" Diversifies

In Acts 6, 1-6 is recorded how the one ministry began to be diversified. Side by side with the primary and unique ministry of the Apostles, called the "deaconing of the Word", there was instituted a secondary ministry dependent on it, called the "deaconing of Tables". Many commentators equate "tables" with alms, poor relief, and the ingathering of funds for these purposes. But even so, this is not cut off from the "deaconing of the Word" and the Eucharist, since it is the gifts offered there that are, after the celebration, distributed. There is therefore a sense in which the two are complementary. Functioning together the "deaconing of the Word" and the "deaconing of Tables" make up the "deaconing" of the Church;; but there is now a two-fold "deaconing" discharged by different people. The one is performed

by the Apostles, the other by the Seven appointed to assist them. The unique situation of Act 6 was not reproduced later.

11. "Deaconing" Bifurcates

The next stage is to be seen in i. Timothy 3, 1-12 (cf. Philippians, 1, 2). The total "deaconing" is still being discharged, but while there are still those who lead and those who assist in "deaconing", leading in "deaconing" is being done by others than the Apostles.

In this there is not only a distinction of function in the total "deaconing" of the Church; there is imprinting itself upon the practice of the Church a distinction of office. Office is hardening out of function. What is happening is that "deaconing" has bifurcated into Overseer (i.e., Bishop) and Servant (i.e. Deacon), these words exactly representing the different functions discharged by each. So in i. Timothy 3, 2, Bishops are to "rule well", and take charge of the Church, while Deacons are to "serve well" (v. 13). So also, Bishops must be "apt to teach", (v. 2) while it is enough that Deacons should have personal piety and "hold the mystery of the faith with a clear conscience" (v. 9).

So now the offices, the Leader in "deaconing" and the Assistant in "deaconing", together comprise in complementary fashion the leadership of the total "deaconing" of the Church. Men are the sole occupants of the first office; what they do is complemented by their assistants, among whom were certainly women.

12. Conclusions

The conclusion is that there is no clear Biblical evidence for the title "Elder" as we know it today. This is not to say that there is no Biblical warrant for the office. There is evidence in the New Testament of officials of the Church who did just what our Elders do today. These were the Deacons. This is to say that the best evidence for the Eldership is found in the teaching about Deacons. We note that other Presbyterian Churches, particularly the Presbyterian Churches in Australia, are being brought to similar conclusions. From this, certain practical questions arise, which might well occupy the attention of the Church.

What connection is there between the constitutions at present in force in the congregations of the Church of Scotland, and what appear to be the principles of New Testament Church organization? How far are we justified in subdividing the "deaconing" performed by the Eldership, and entrusting it to Managers, Board Members, or ordained Deacons? How far do we see the Eldership today effectively fulfilling its task of service, of "deaconing" to the Church?

Extract from—"SUMMARY AND CONCLUSIONS"

Women and Church Courts

As baptized persons, women are full members of the Body of Christ equally with men. This equal membership entitles them to take their part along with men when the Church acts corporately in taking counsel. This they will do, not as delegates of women in the Church, that is as speaking for the female part of Christ's people, but in virtue of their baptism and so as representative of the corporate membership of the Church.

In the Church of Scotland as presently constituted, the courts in which the Church corporately takes counsel consist of Ministers and "Elders". At this point it is the second component part of Church courts which is under discussion, and it is here that women should be given their place.

It is recommended that women be admitted to the eldership and thereby to a place in the courts of the Church.

C. Women in the Ministry

Progress in these studies has been slow for several reasons, not the least of which has been the difficulty of obtaining satisfactory study material from overseas. Several requests for information have gone completely unanswered, while others have been answered only after long delays, and even then the quality of some material sent has been very disappointing.

Since the Report to the 1964 General Assembly, several study documents on the question of the ordination of women have appeared. Of these the most notable are the Report of the Church of Scotland Panel on Doctrine, the World Council of Churches' booklet, "Concerning the Ordination of Women", and the recent Anglican Report of the Archbishops' Commission on Women

and Holy Orders. All three point to the very deep division of opinion within the Church Catholic on this subject. For example, when the Church of Scotland Report was studied by the Presbyteries, they were almost evenly divided on this issue, while the Report itself reveals a radical divergence of view among members of the Panel on Doctrine. The W.C.C. document carries sympathetic papers by Reformed writers, a critical paper by an Anglican writer, and two completely unsympathetic papers by Orthodox theologians. The Anglican Report again reveals the depth of difference on this issue, making it clear that within that particular Communion, there is no possibility of the ordination of women in the near future.

Perhaps the most disappointing feature of all these documents is the unsatisfactory argumentation. It is perfectly obvious that insufficient common ground for discussion has been mapped out, with the result that there is very little real meeting of the different points of view, and the great majority of the criticism of the opposing point of view simply miss the mark.

This difficulty is particularly noticeable in the use made of Scripture and Tradition. In the W.C.C. document the Protestant writers André Dumas and Marga Bührig adopt views about Biblical authority and exegetical method that are markedly different from those of the Orthodox writers Nicolae Chitescu and Georges Khodre. The latter appear to use Scripture in a categorical manner, and are content to assert flatly that the Bible prohibits women from exercising priestly or ministerial functions within the Church. Both quote extensively from the Canons of various Church Councils to make it quite clear that this has been the consistent Orthodox interpretation of the Scriptural evidence over the centuries. Thus Chitescu writes, "Women cannot receive the sacrament of ordination in the Orthodox Church. The ordination of women is prohibited both by Scripture (I Corinthians 14: 34) and by the subsequent rulings of the Church" (Concerning the Ordination of Women, p. 57). Referring to passages in I Corinthians 11, 12, 14, and I Timothy 2, Khodre writes in similar vein, "These few lines taken from the teaching of the Bible are confirmed by the canonical tradition of the Church, which excludes women from the ministry," (Op. Cit. p. 63). Where this kind of attitude is taken, it is painfully obvious that there is almost no basis for discussion.

By contrast, both André Dumas and Marga Bührig appeal to Scripture in a very different and much more sophisticated way. Both subject the passages concerned to a very searching scrutiny, and advance some very impressive criticisms of traditional exegesis. Needless to say, the work of these two Protestant theologians will have to be examined equally critically before any firm conclusions can be drawn. In the recently published Report of the Archbishops' Commission on Women and Holy Orders there is some strong criticism of Dr. Bührig's methods and conclusions which will have to be taken into consideration.

The Church of Scotland Panel on Doctrine submitted a report to the General Assembly in 1964, in which a fundamental disagreement was set out. "Some think that the traditional practice of excluding women from the special ministry was due to theological reasons which operated in the time of both the Old Testament and the New Testament and which therefore are still valid. Others hold that a change in the traditional practice of excluding women from the special ministry ought to be made because certain sociological factors that determined this practice neither apply today, nor ought any longer to perpetuate the exclusion" (Church of Scotland Reports, 1964, p. 761 f.).

The writer originally intended to append the Church of Scotland Report to this Committee's report as an interim study document. However further study of the document, together with correspondence from the convener of the Scottish study group, has convinced this writer and the Committee that the difficulties and confusions to which that document gave rise in the Scottish Presbyteries would be reproduced in Australia. The trouble lies not only in the terminology employed, but also in the anthropology which is basic to both sides of the argument. Closely following Karl Barth's interpretation of Genesis 1.26 f (Church Dogmatics, III/1, p. 184 f), the Scottish Report asserts, "The basic unit of humanity is not the individual human being, male or female, but man-and-woman as one". This relationship in Creation is maintained in Redemption, and Matthew 19: 5 is quoted in support of this assertion, i.e. "They twain shall be one flesh", although no reference is made to Genesis 2: 24, the source of our Lord's quotation. This writer finds himself in whole-hearted agreement with John McIntyre's criticisms of this position when he writes (The Shape of Christology, pp. 108 ff.), "In brief, the case against women in the ministry was as badly stated as that for women in the

ministry". It is quite clear that the Scottish Report, in following Barth's exegesis of the Genesis story far too closely, has misunderstood the Biblical writer's account of the sexual differentiation between man and woman. Surely the Genesis writer is saying simply that whether one is a man or a woman, one is still created in the image of God, i.e. that sexual differentiation is irrelevant to our being created in the image of God or of being a specimen of the human race. By its particular use of the Genesis story, the Scottish Report has employed the sexual-marital relationship as the norm for understanding all man-woman relationships. This position needs only to be stated to be seen to be false.

In the 1964 Report this writer raised the question of the Christological consequences of saying that the Gospel by its very nature demanded a masculine ministry within the Body of Christ. It would seem that similar Christological consequences are involved if the basic unit of humanity is man-woman interpreted in terms of the sexual-marital relationship, for in this case the humanity of Jesus Christ would not be complete. He would not be one with us. The consequences of this situation for the interpretation of Scripture, the Nicene Creed, the Chalcedonian Decree, and for any satisfactory statement of the Atonement would be disastrous beyond description. John McIntyre (Op. Cit. p. 111) spells this out very clearly when he writes: "It is no help to add, as some of Barth's apologists have attempted to do, that in the Church as his bride, our Lord fulfils this requirement. To advance this kind of defence is to do one or other of two equally unacceptable things. Either, it is to make the Church part of the human nature which Christ assumed at the incarnation and so part of the incarnation itself, and such a view goes far beyond even Roman Catholic theories about the Church as the extension of the incarnation. Or, it is to say that Christ at the incarnation did not have this female element in his human nature but acquired it when he created the Church. Such a view would be an admission that the humanity which Christ assumed at the incarnation was defective." When consequences of this magnitude are involved it becomes absolutely imperative that very close attention indeed be paid to exegetical method so that excesses of interpretation are avoided.

A further issue which is complicating studies on the issue of women in the ministry is what is currently called Church-World Relations. Many contemporary theologians are rightly insisting that the Church must be sensitive to the rapid changes taking place in the world where we live and in which the Church has its mission. Too often the Church has been and still is identified with the forces of entrenched power and conservatism; too often the Church has been and still is seen as being against humanity. God, if we understand the Bible in living, dynamic terms rather than fossilised, static ways, is involved in the tremendous social upheavals of our time, summoning His Church to be with him in what he is doing in the world. To do this, to respond in creative obedience to the call of Christ in the world today, will require much greater flexibility in the patterns of ministry than the Church has hitherto generally been prepared to accept. It may well be that the admission of women to the ministry of Word and Sacrament is one of a number of steps required in our time. So runs the argument. In its more extreme forms, the argument maintains that the very fact that so many spheres of work which were once closed to women are now rapidly being opened to them for full participation on equal terms with men is in itself sufficient evidence that God is summoning the Church to admit women to the ministry of Word and Sacrament.

Some such form of this argument seems to be assumed in the decision of the 1966 General Conference of the Methodist Church of Australasia to make provision in its laws to permit the admission of women to the ordained ministry. The minutes of the 1966 Methodist Conference refer back to a decision in 1932, "That Conference affirms the principle that an unmarried woman who believes herself called to the work of the ministry of our Church should be allowed to offer under the conditions prescribed in the Book of Laws". At that time, and until the 1966 Conference, the practicability of putting this decision into operation was felt to present grave problems. However, the 1966 Report of the Standing Commission on Faith and Order, which had been instructed to report only on the practicability of admitting women to the ministry, concludes, "An examination of the practicability of the admission of women to the ordained ministry of the Church reveals no difficulties which cannot be overcome as we follow the guidance of the Holy Spirit".

While it certainly must be acknowledged that the Church should always be prepared to discern the action of God in the social changes of the time, it does not follow that every social change is of God. There will inevitably be

some social changes to which the Church will have to speak a decisive No! in the name of God. Hence the question now arises, By what criteria is the Church to judge whether or not a particular pattern of change in the community is of God? Surely one indispensible criterion for such a judgment will be the Word of God given in Holy Scripture, "the only rule of faith and practice". Where the Church for nearly 2,000 years has interpreted the Bible as prohibiting the ordination of women to the ministry of Word and Sacraments, it is simply not good enough to say that because all sorts of occupations are now being opened to women in our society the Church should follow suit. This is to treat a long and considered tradition of Biblical interpretation in a cavalier way, a course of action which is surely unthinkable for a church standing in the Reformed tradition. On the other hand, precisely because the Presbyterian Church belongs to the Reformed tradition, it must ever be open to reform under the guidance of the Holy Spirit, as new insights into the Word of God are given to it, and her present forms of ministry and structure are called in question. As a Reformed Church we must, on the one hand, be cautious about clambering aboard any particular theological bandwaggon that happens to come along and, on the other hand, be careful that we do not become content to stand still, allowing our thought to become hardened in set patterns. The words of Dr. Marga Bührig aptly keep before us the need to respond adequately to the events of our time. She writes (Op. Cit. p. 51), "where Churches refuse to think consistently about the given relationship of men and women in the Christian Church, and in some way or other to make it real, then they will have to be questioned from "outside", by the so-called world, about the basis of this attitude; and it may well be God Himself who is putting the question".

This brief interim report has served to highlight the deep issues of Biblical interpretation and the edification of the Church for its mission in the world that are involved in the question of the admission of women to the ministry of Word and Sacraments. Here indeed, in this problem, we must carefully and prayerfully ask for the guidance of the Holy Spirit.

D. The Office of Deaconess in the Church

The Committee regrets having to report that it has been unable to carry out the instruction given at the 1964 General Assembly, Min. 153 (4). It has not been possible for this Committee to consult with the Committee on the Training of Women Workers, apart from a small exchange of correspondence. Should the Assembly renew its instruction to this Committee, efforts will continue to seek qualified people to undertake the studies requested by the Court.

E. The Laity, or People of God

The same problems which have prevented progress in the previous paragraph have held up work in this area. However several new names are proposed for membership on the Committee, with the specific intention of giving careful consideration to this immense field of study. It is this Committee's hope that it will have something significant to report to the next Assembly.

A Note on New Nominations for Membership of the Committee

As several matters remitted to this Committee concern the place and service of women in the Church, it has been decided to nominate additional women members.

ALAN F. SMART, Convener.

STEWARDSHIP AND PROMOTION (Min. 126)

This committee has striven to carry out its terms of reference as laid down by the 1964 General Assembly of Australia.

The mutual confidence which continues to exist between N.S.W. and Victorian Departments and Committees of Stewardship and Promotion working under reciprocal arrangements has allowed the two Departments and their respective Executive Directors to achieve a high measure of co-operation in assisting each other and, even more, in rendering service to the other State Departments and/or Committees.

Reciprocal arrangements between the General Assemblies and the S. & P. committees of N.S.W., Queensland and Western Australia—which were

initially sponsored by the G.A. of A. Committee, have created a single pool of practice and policy among these States. This is expressed by the fact that Mr. Alan Spalding acts as the Executive Director for each of the three State Committees.

The concept of triennial canvasses has been almost replaced by a programme of long-range stewardship education, based upon annual reviews of a proportion of families in each congregation concerned, re-inforced by the availability of year-round teaching materials. Co-ordination is maintained by means of staff directors operating as Area Advisers, in co-operation with special Presbytery Committees.

Widespread Lay Visitation Evangelism guidance is integrated within this pattern, aided by the N.S.W. Supervisor of Lay Evangelism, Rev. M. O. Fox.

The associated departments in the three States have conducted more than 900 parish stewardship programmes over the past decade. The impacts are shown in that N.S.W. congregational revenue has increased from $800,000 to almost $2,600,000 per annum since 1955.

The basic policy today is, not fund raising, but education in total personal and congregational stewardship response.

A feature of Stewardship and Promotion work in Victoria is the close teamwork between staff and executive.

This is especially noteworthy in the work of promotion. Members of the executive spend considerable time in visitation work and in assisting in the production of promotional materials.

The state of the Department continues to work with dedication and efficiency. Members of the staff tend to specialize in Stewardship, promotion or "New Capital Fund" work. But each is able to work in the other fields. There are six laymen working with the Director, Rev. M. J. L. Griffiths.

The past three years show steady progress in response to the wider work of the Church through the Budget and the New Capital Fund. These are healthy indications of the growth of Stewardship commitment.

Staff members have worked in South Australia and Tasmania as required and have been enriched by the privilege.

Closer relations have been established with departments of Christian Education by having representatives of the Board of Christian Education at the full meetings of the Committee and by holding a small number of inter-departmental conferences.

In addition to this another link has been created by inviting representatives of Federal Mission Boards to attend some committee meetings. This has proved to be of mutual benefit.

Members of the committee have attempted, with the aid of some of the Church's professors, to draw up a definitive theological statement which would express the mind of the Church in relation to stewardship. Due to the constant change in all fields of the church's mission, this has proved too difficult at present. The following statement provides an understanding of Christian Stewardship which your committee believes would be currently accepted throughout the Church in Australia.

"The Christian responds in gratitude and love to the great acts of God for him in Jesus Christ. This gratitude and love issue in obedience under the guidance and in the power of the Holy Spirit. No longer his own, but a member of the Body of Christ, the Christian is called to be a servant as was his Servant-Lord. He is called to handle responsibly everything entrusted to him by God—to be a steward of the gospel, of resources.

When we speak of this total response in the sense of sharing and making understood the good news for men in Christ we are in the area of Evangelism and Christian Education.

When we speak of this total response in terms of the accountable service of Him who made us, sustains us, redeems us and causes us to live in His fellowship and power, we call it Stewardship."

As the Church encourages its people to be faithful stewards it is also called by its Lord to be:

Obedient in the stewardship of the Gospel and the varied resources committed to its trust.

The membership of this committee has always had a strong conviction concerning the establishment of a National Church. It is convinced that, although the Church is not yet ready to adopt a National Church concept, the inter-related activities of the Stewardship and Promotion Committees and Departments of the various State Assemblies are making a valuable contribution towards the fulfilment of such a concept.

G. F. G. KERRY, Convener.

SUNDAY OBSERVANCE (Min. 125)

The Committee reports, that it has found itself unable to carry out the instruction of the General Assembly 1964 (Min. 160 cl. 2), directing it to bring to the Assembly "any revision of the doctrine contained in the Subordinate Standard necessary to enable the matters set out in the Overture of the Hartwell Session (B.B. 1951, p. 203) to become the law of the Church".

The reasons for this inability, as more fully stated in the Committee's Report to the Assembly in 1964 (B.B. pp. 210, 211 and 213), is mainly that such a revision would amount to the almost impossible task of rewriting the Confession, because its doctrine of the Sabbath is closely interwoven with the theological system of interpreting the Scriptures, as found in that document.

The Committee is still of the opinion, that the best way to proceed in the matter is by adding its comment on the observance of the Lord's Day as contained in its previous report (B.B. 1964, pp. 212-213) to the Declaratory Statement after provision for amending this statement will have been made in the proposed new Constitution.

J. B. GROENWEGEN, Convener.

TRAINING OF WOMEN WORKERS (Min. 44)

In 1964, this Committee was instructed "to continue its investigation of the training, appointment and welfare of deaconesses, and to report with recommendations to the next General Assembly".

The Assembly also instructed its Committee on the Service of the Laity "to examine the nature of the office of Deaconess in the Church in consultation with the Committee on the Training of Women Workers".

Despite efforts to carry out these instructions, no firm nor final recommendations can be brought before the Assembly. Although the two Conveners have corresponded and have shared information collected, at no time has effective consultation between the Committees been possible.

A well-attended meeting of this Committee at Sydney in March 1966 considered questions raised in a memorandum previously prepared and circulated by the Convener. The discussion inevitably involved theological issues far deeper than "improving the status of Deaconesses" or asking State Assemblies to review the regulations governing their appointment: e.g. "What is the Diakonia (Ministry) of the Church?

What is the place of deaconesses as servants of Christ in the mission of the Church? What do we understand by Ordination?"

It was finally agreed:

(a) To inquire from the Code Committee re the ordination of Australian Presbyterian Deaconesses and the possibility of their membership of Church Courts.

(b) To communicate with the Joint Commission on Christian Unity re the position of Deaconesses in the Uniting Church.

(c) To seek from the G.A. of A. authority for the Committee to determine the conditions on which deaconesses from other denominations and Presbyterian deaconesses from overseas should be admitted to fellowship and service as deaconesses of the Presbyterian Church of Australia.

(d) To meet later in the year at Melbourne, when papers prepared by State Committees, as set out below, would be considered.

N.S.W.—"The Office of Deaconess".

Queensland—"The Ordination of Deaconesses in Britain".

Victoria—"Deaconess Training—a new Look".

The Committee met on September 30, with many apologies for non-attendance, and only the Victorian paper before it. The latter was received with interest and approval. Owing to the illness of the Queensland Convener, that paper had not been prepared. The N.S.W. paper sent to the Convener's former address, arrived too late, but has been a valuable contribution to the material for future discussions.

It was reported that the Joint Commission is to reconsider the whole question of the diaconate, taking into account the position of deaconesses.

The Code Committee has reminded our Committee that it has no authority to investigate the doctrine of Ordination and the participation in

Church Government by granting deaconesses seats on Church Courts. "The States have never given the General Assembly of Australia power to determine matters of government relative to deaconesses, and the Committee cannot involve itself in matters outside the function of its appointing body. The function of the Committee is one of the correlation of study programmes and the reporting of information gathered from State Committees that may be of value to others". The Code Committee interprets "Investigate the appointment" in 1964 Min. 129 (3) as referring to methods of appointment.

Our Committee resolved in September to consult the Service of Laity Committee with a view to bringing to the Assembly the matter of appointing a Committee to study the whole question of ministry and ordination, and the place of ordained persons in Church government.

After studying various relevant documents from the Church of Scotland Presbyterian Church of England, Anglican and Methodist Churches, the Convener is convinced that no Church has yet found all the answers re the ordination and place of women in the Church. More research and experimental change are needed. There is no easy solution. And it is obvious that no Australian parish minister, nor even any Committee of busy Australians, can give sufficient time to the matter to reach worthwhile conclusions quickly. Effective research requires a person freed from other duties for a considerable period; the Assembly has no money to finance such ivory-tower research, nor are many people either able or willing to drop other work for this purpose.

All we can do is to set up a Committee and hope its members will somehow find time for the task.

Reception of Deaconesses trained outside the Presbyterian Church of Australia

1. State Assemblies could act under the present Rules. The Victorian Deaconess Committee has provided appointments recently for two deaconesses trained overseas.
2. If a Federal authority be desired, to ensure uniformity, this could be provided either:
   (a) By a slight alteration of the powers of the General Assembly of Australia to extend the authority of the Reception of Ministers Committee to include reception of deaconesses; or
   (b) By a new Article of Agreement setting up an independent Committee for the purpose.

As the number of deaconesses concerned is very small, uniformity could probably be best maintained by extension of the powers of the existing Reception of Ministers Committee.

J. C. FOYSTER, Convener.

YEAR BOOK (Min. 115)

The deficit on the publication of the Year Book continues to increase. Comparative figures are as follows:

1964/5	$320
1965/6	$570
1966/7	$647

The steep increase in 1965/6 is accounted for by an increase in the Editor's honorarium and higher costs of printing.

Sales for 1966/7 were 1363 copies which represents a drop of approximately 100 from the previous year.

We express our appreciation to the editor for his meticulous attention to detail.

W. A. ALSTON, Convener.

Communications

Communication 1. From Presbyterian Womens Association.

Dear Mr. Williams,

Please find enclosed the Communication covering the report of the Federal Executive of the Presbyterian Women's Association of Australia, for inclusion in the White Book.

With kind regards,

Yours sincerely,

JEAN PARKER, Federal Secretary.

PRESBYTERIAN WOMEN'S ASSOCIATION OF AUSTRALIA

In order of rotation, Western Australia accepted the responsibility of forming the Federal Executive at the Conference held in Sydney on 10th and 11th of September, 1964. The Office Bearers elected were: President, Mrs. E. H. Thorpe; Hon. Secretary, Mrs. C. E. Parker; Hon. Treasurer, Mrs. H. Hart; Federal Badge Secretary, Mrs. J. B. Rae.

As Mrs. Thorpe was also the President of the Western Australian State Unit, the Conference ruled that Western Australia be instructed to elect one of the State Vice Presidents as Vice President of the Federal Executive when the three other members of the Executive were elected, and that in the event of the Federal President being unable to complete her term of office, the Vice President so elected be empowered to act as President. Mrs. A. M. Woodhouse was elected by Western Australia to be the Vice President and Mesdames K. R. Bowen, W. B. Gentle and R. Roberts were chosen to complete the Executive.

Early in the term, Federal Executive suffered a severe loss, as did P.W.A. of A. as a whole, in the death of their loved Federal President, Marcia Thorpe. Messages of sympathy arrived from all parts of the Commonwealth of Australia. Mrs. A. M. Woodhouse automatically became Federal President and Mrs. A. E. Burtenshaw was elected Federal Vice President.

Mrs. A. C. Thompson was named as the official representative to the World Presbyterian Alliance (Department of Women's Work) and Mrs. A. Dougan was appointed P.W.A. Representative to Australian Church Women.

Obituaries

During the term we were grieved at the death of our Honorary President, Mrs. William Young, Miss Sach, State Treasurer of the Victorian Unit, and Miss Lessie from New South Wales Unit. Condolences were offered to their bereaved loved ones.

Greetings

Loyal greetings from the Presbyterian Women's Association of Australia have been sent through the Governor-General of Australia, Lord Casey, to Her Majesty Queen Elizabeth, the Queen Mother, on the occasion of her visit to Australia, to Prime Minister Gandhi of India, to Right Reverend William and Mrs. Young on the occasion of their marriage. We were glad on this occasion to welcome Mrs. Young as our new Honorary President.

Meetings

Meetings have been held according to the rules of the Association and minutes sent down to the States, whose opinions were invited on subjects of general interest. In the latter part of the term, special meetings were held to expedite business for the Conference.

In March, 1966, the President visited Victoria and South Australia. In Victoria Mrs. Woodhouse attended the combined Presbyterian Women's Dedication Service which was an historical event, being the first of its kind—and was also invited to bring greetings from the Presbyterian Women of Australia to the Annual Meeting of the Home Mission Workers' Association. In Adelaide the President was the speaker at the Annual Meeting of the P.W.M.U. and on other occasions addressed other women's groups.

In October, 1966, during the visit to Western Australia of the Moderator General, Right Reverend William Young, B.A., Mrs. Woodhouse was invited to convey a welcome to the Moderator General, on behalf of the Presbyterian Women of W.A. and of Australia at a Social Gathering of all Office Bearers of all organizations and parishes of the Presbyterian Church in Western Australia.

In May, 1967, Mrs. Woodhouse, the Federal President, made history in Western Australia by being the first President of women's work to speak to the report of women's work before the Assembly.

Badges, Teaspoons and Forks

We are indebted to Mrs. J. B. Rae, Federal Badge Secretary, for her untiring efforts in handling the colossal work entailed in regard to the badges, teaspoons and forks—the latter being a new feature introduced during this term.

Constitutions

Some amendment to the Constitution will be brought forward at the Conference.

We heartily congratulate Tasmania and Western Australia, who have been successful in adopting suitable State Constitutions to cover the total work of the Women in their States.

South Australia unfortunately have still not affiliated with the Association.

P.W.A. of A. Bulletin

Unfortunately this little bulletin, which was thoroughly appreciated by many, will not continue to be published as the demand for it was not good enough to warrant continuation of its publication. It is hoped movement will be made in asking the incoming Federal Executive to produce a report of the business and decisions of the Federal Conference which it is envisaged will be purchased by each State and distributed to its Branches.

Reports

On perusing State Reports received, we are confident that the Aim of the Association is foremost in the minds of all, and we see signs of much progress in the future development of the Association. We note especially movement being made by Western Australia and Victoria towards women in Eldership.

Travel Pool and Special Travel Fund

It is the earnest desire of this Executive to see the finalization of a concise and clearly defined travel pool and special travel fund at the forthcoming Conference.

Resignations

We regret it has been necessary for Mrs. A. C. Thompson and Mrs. A. Dougan to resign from the positions of P.W.A. representatives to World Presbyterian Alliance and Australian Church Women respectively, and we place on record our gratitude to these women for the time and love devoted to the task of keeping us informed of the functioning of these departments of Women's Work.

Australian Presbyterian Life

Our thanks are extended to Mrs. A. Yule for her part in providing topics of interest of the Women of the Church through the Women's page in this highly valued magazine.

Thanks

Our deep gratitude is expressed to the Victoria Unit for their untiring efforts in assisting us to make arrangements for the Conference, for it would have been an impossibility for the Federal Executive, situated so far geographically from the venue of Federal Conference, to manage these arrangements without their help. We are greatly indebted to the generosity and hospitality displayed by the Presbyterian Women in Victoria, for which we offer our sincere thanks.

Living in at Cheltenham

This is a first attempt to enable delegates to live in and thoroughly work out the business before presenting it to the public meeting. We pray that our efforts will be successful.

Conclusion

In conclusion, we thank God for the guidance that He has given us during our term of office and pray that all we have done has been "good in His sight" and that He will forgive us for those things we have left undone. The warmest of greetings are extended to the members of the incoming Executive from Victoria for a very happy term of office.

JEAN PARKER, Federal Secretary, P.W.A. of A.

Communication 2 from the Presbyterian Women's Association

Dear Mr. Williams,

At the Conference of the P.W.A. held yesterday a recommendation to amend the section of the Constitution marked "Office-Bearers" was approved. The change provides for an additional office-bearer titled "A Senior Vice-President". The amended form of this section is as follows:

OFFICE-BEARERS: Office-Bearers shall be:

The Hon. President, who shall be the wife of the Moderator-General;
The President;
A Senior Vice-President;
Vice-Presidents who shall be the Presidents of the State Units;
Secretary;
Treasurer;

and any other Office-Bearers whom the Governing Body may, from time to time, appoint. Term of office to be from Conference to Conference. The President, the Senior Vice-President, Secretary and Treasurer (all of whom shall be from the one State) shall be from States in rotation. The order of rotation shall be fixed by the Governing Body at its first meeting. Each State, through its Governing Body, shall have power to nominate. The State Unit shall have the right to decline its place in the rotation.

The President shall preside at such meeting of Delegates, or, in her absence, one of the Vice-Presidents, and such Chairwoman shall have, in addition to her own vote (if a delegate), a casting vote.

Nominations must be in the hands of the Federal Secretary two months prior to the Conference.

The Executive shall consist of the President, the Senior Vice-President, one other Vice-President, Secretary, Treasurer, and three other members who shall be appointed by the State Unit where the Executive is situated.

This amendment requires Assembly approval before it can become operative and we respectfully request this approval from the General Assembly.

Yours sincerely,
(Mrs.) JEAN PARKER,
Federal Secretary.

Overtures

1.—From the General Assembly of N.S.W. re Revision of Hymnary.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

WHEREAS within our Church there is growing adverse criticism of the Psalter and Church Hymnary; and

WHEREAS in fact many Psalms and Hymns contain passages which are inaccurate, unintelligible, and either out of date in their imagery or plainly unchristian in their theology; and

WHEREAS these passages have become a stumbling-block to many sincere worshippers; and

WHEREAS there has been no revision of our Hymnbook for over 40 years:

NOW THEREFORE the Presbytery of the Hawkesbury humbly overtures the General Assembly of Australia to take these premises into consideration, and to refer the Overture to the Committee on Worship and Aids to Devotion with direction to study the issues raised therein and to report to the next session of the General Assembly, or do otherwise as the Assembly in its wisdom may deem fit.

The Rev. B. Galloway and A. W. Grant were appointed to state the Overture.

2.—From the Presbytery of the Hawkesbury—forwarded Simpliciter by the General Assembly of N.S.W. re Revision of the Book of Common Order.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

WHEREAS the whole Church, her life and doctrines are under critical examination today throughout the world; and

WHEREAS the whole Church herself is very conscious of the need to scrutinise all matters relating to her faith; and

WHEREAS in the Book of Common Order of the Presbyterian Church of Australia, in both the Marriage and Burial Services, there are passages which imply that every death is the result of an Act of God, such as "until God shall separate us by death", "The Lord gave and the Lord hath taken away . . ", and "We thank Thee for him whom Thou hast taken from our midst . . ."; and

WHEREAS such passages can lead to grave misunderstandings concerning the nature and character of God.

NOW THEREFORE the Presbytery of the Hawkesbury humbly overtures the Assembly to take these premises into condition, and refer the Overture to the Committee on Worship and Aids to Devotion with direction to examine the issues raised in the Overture with a view to amending the phraseology of the Book of Common Order so that it conveys a more worthy conception of God's nature and character, or do otherwise as the Assembly in its wisdom may deem fit.

The Rev. B. Galloway and A. W. Grant to state the Overture.

3.—From the General Assembly of Queensland re Review of Theological Education.

To the Venerable the General Assembly of Australia.

WHEREAS no full scale review of theological education has been undertaken by the Presbyterian Church of Australia since the one initiated in 1948, and

WHEREAS there is now a constantly increasing awareness of the emergence of a technological society demanding ever higher educational standards for more and more people, to all facets of which society the traditional parish-based ministry seems less able to minister effectively, and

WHEREAS the period since 1948 has seen the publication of the Murray, Robbins and Martin Reports concerning tertiary education in Australia and the United Kingdom, and

WHEREAS the same period has witnessed the publication of reports dealing with patterns of ministry and theological education, such reports including those under the aegis of the American Association of Theological Schools, of the Division of Studies of the W.C.C., of the British Council of Churches and of the Australian Council of Churches, and

WHEREAS the exigencies of circumstances in Australia have caused departures from traditional patterns at such points as the special provisions for mature-aged candidates and the celebration of sacraments by home missionaries under certain conditions, and

WHEREAS the General Assembly of the Presbyterian Church of Queensland meeting in Brisbane on the 15th May, 1967 instructed the Code Committee to forward the following Overture to the General Assembly of the Presbyterian Church of Australia.

It is therefore humbly overtured to the Venerable the General Assembly of the Presbyterian Church of Australia to take these premises into account, and to set up a Committee to review theological education in the light of these and any other relevant factors, and to report with recommendations thereon to the next meeting of the General Assembly of the Presbyterian Church of Australia.

Or to do otherwise as the Assembly deems fit.

The Rev. R. B. McIntyre and Rev. Prof. R. A. Busch were appointed to support the overture.

4.—From the General Assembly of N.S.W. re Elders as Moderators of General Assemblies.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

WHEREAS in all State Assemblies except the New South Wales State Assembly it is possible legally for an elder to be Moderator, and

WHEREAS the question of amending the law to make it possible in New South Wales has now been raised, and

WHEREAS it appeared to the New South Wales Assembly that there are administrative and that there may be theological difficulties in appointing an elder as Moderator of Assembly, and

WHEREAS the Committee on Service of the Laity in Church and Community is, under instruction (B.B. 1964, Min. 153, 2), examining the doctrine of the eldership.

NOW THEREFORE the General Assembly of the Presbyterian Church of Australia in the State of New South Wales humbly overtures the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and remit to the Committee on Service of the Laity in Church and Community the question of an elder as moderator of an Assembly for consideration and report or to do otherwise as the Assembly in its wisdom may deem fit.

The Rev. Prof. Crawford Miller and Mr. A. Spalding were appointed to state the Overture.

5.—From the General Assembly of N.S.W. re Appeal for Funds for New Hebrides Aerial Medical Scheme

To the Venerable the General Assembly of the Presbyterian Church of Australia.

WHEREAS the unavailability of a doctor at short notice is as great a problem to some New Hebrideans now as it was for Outback Australians earlier this century; and

WHEREAS the Superintendent of the Paton Memorial Hospital in Vila, New Hebrides, Dr. E. Freeman, realizing the need, has done some research on the matter including a period as locum tenens in the Royal Flying Doctor Service in Australia; and

WHEREAS Dr. Freeman concludes that a Flying Doctor Service would be eminently suitable to the needs of the New Hebrides; and

WHEREAS one N.S.W. Congregation has already set itself a target of $10,000 over the next five years above its normal mission giving to provide medical services to the New Hebrides hoping that this might assist the Board of Missions to move to the provision of a "Mantle of Safety" in the New Hebrides; and

WHEREAS there is no evidence that the British Government either intends to or is in a position to provide such a service; and

WHEREAS a New Hebrides Aerial Medical Scheme is of such a humanitarian nature as should gain wide and general support when it is realized what such a scheme has meant to the sparsely populated inland of Australia;

NOW THEREFORE the General Assembly of the Presbyterian Church of Australia in the State of New South Wales humbly overtures the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and to empower the Board of Missions to make an appeal

through State Assemblies for funds to inaugurate a New Hebrides' Mantle of Safety or to do otherwise as the Assembly in its wisdom may deem fit.

The Rev. J. Stuckey and W. H. Ives were appointed to state the Overture.

6.—From the General Assembly of N.S.W. re Relationship of the Church and its Institutions to Civil Courts.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

WHEREAS the Procurator of the General Assembly of the Presbyterian Church of Australia in the State of N.S.W., Mr. F. J. D. Officer, Q.C., has given an Opinion in answer to certain questions concerning the relationship of the Church and its Institutions to Civil Courts, and

WHEREAS it seems that the control of Church Institutions by the N.S.W. General Assembly is limited by the present Trust Act; and in particular the General Assembly cannot dispose of, or vary the purpose of, an institution when it deems necessary, or when it is inexpedient to continue, but only when the trust is exhausted, and

WHEREAS it seems that a different form of Property Act could strengthen the Church's control of, and use of, its institutions, and

WHEREAS a statement of doctrine is on occasion, subject to interpretation, not only by the G.A. of A., but also by Civil Courts, and

WHEREAS the terms of a trust, on which property is held, may be altered by a restatement of doctrine, and therefore the Civil Courts may hold such restatement to be ineffective in relation to property, and

WHEREAS these matters are of interest to the Church throughout Australia, and

WHEREAS the Parliamentary Acts necessary for the establishment of the Uniting Church should safeguard that Church's control of its doctrine and institutions in the strongest way.

NOW THEREFORE the General Assembly of the Presbyterian Church of Australia in the State of N.S.W. humbly overtures the General Assembly of the Presbyterian Church of Australia to take these premises into consideration, and to seek a legal opinion on the relevant questions asked by the N.S.W. Committee on Relationship with the Civil Courts, in relation to the General Assembly of Australia and its instrumentalities, and in relation to its participation in the Joint Commission on Church Union, or to do otherwise as in its wisdom it may deem fit.

The Rev. M. D. Macleod and C. M. Dyster were appointed to state the Overture.

7.—From the General Assembly of N.S.W. re Revision of Provision for Training of Ministers.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

WHEREAS there is a need to ensure that there is a system of training for the Ministry to meet the needs of the twentieth century, particularly in its lack of flexibility to prepare men for a diversity of ministries, and

WHEREAS there is a need to re-cast the syllabus and the structure of training to enable students to be more adequately prepared for their ministry today, and

WHEREAS in some areas the demands of Home Mission service bring tensions and difficulties for the students, and

WHEREAS there is a need to ensure that there is a system of training which will provide high academic standards with adequate practical training for a variety of ministries.

NOW THEREFORE the General Assembly of the Presbyterian Church in the State of New South Wales humbly overtures the Assembly to take these premises into consideration and to set up a special committee to:

(a) investigate the ways in which the arrangements for Theological Education and training for the Ministry may be improved, and
(b) recommend ways for the improvement to be implemented and curricula reformed to meet the requirements of the twentieth century.

Or to do otherwise as the Assembly in its wisdom may deem fit.

The Rev. A. W. Grant and N. Monsen were appointed to state the Overture.

8.—From the General Assembly of N.S.W. re the ordination of Licentiates for Special Ministries.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

WHEREAS the sphere of ordained ministerial service has widened considerably during the past 25 years, offering an increasing diversity of service both within and without the appointment of the Church; and

WHEREAS it is clear that a number of students for the ministry feel, towards the end of their course, a call to some ministerial service not only outside of the regular parish ministry, but outside of the appointment of the Church, and

WHEREAS while there is no bar, subject to rules of State Assemblies, to the ordination of a licentiate to special ministries within the Church's own appointment, the ordination of a licentiate for special extra-Church ministerial service seems to be excluded by "Constitution and Procedure and Practice", 218-222, and

WHEREAS it seems timely and wise that, with adequate safeguards, the Church should adjust its practice and strategy to the demand of an increasingly complex society by giving to responsible Courts of the Church power to ordain a licentiate for any service which in the judgment of the Church is relevant to the ministry and may be undertaken most effectively by a man ordained to the ministry.

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 instruct the Code Committee to submit to the next General Assembly any necessary amendments to the practice and procedure of the Church to make it possible for a presbytery to ordain a licentiate for service outside of the Presbyterian Church but relevant to the ordained ministry, or to do otherwise as the Assembly in its wisdom may deem fit.

Appoint the Rev. J. F. Peter and J. T. Bishop to state the overture.

9.—From the General Assembly of the Presbyterian Church of Victoria re a Scheme of Federal Unity with Other Churches.

WHEREAS the process of moving toward corporate union is of necessity taking length of time and may yet be protracted by any approach of the Anglican Church; and

WHEREAS it is desirable that a decision on Organic Union should not be hurried to the extent that it create serious division in any of the negotiating Churches; and

WHEREAS there is evidence already that insufficient education of the people and inadequately prepared proposals through shortage of time may seriously divide the Presbyterian Church of Australia; and

WHEREAS there is a growing impatience among some in this inevitable delay for they see areas where co-operative action ought to be undertaken without delay; and

WHEREAS the urgency created by the present social revolution confronting the Church grows even more acute, and the need for a greater degree of united Christian action becomes of the utmost importance; and

WHEREAS the importance of united Christian action far transcends that of unity of dogma, worship or constitution; and

WHEREAS the proposed scheme of Federal Union, submitted to the three churches concerned in the years 1946-49 (the merits of which were never seriously debated in the Courts of the church it being abandoned on points of order), offers a simple and expeditious way of achieving united action in many important spheres of the life and work of the church, particularly those of missions, church extension, planning for new work and new areas, united spheres of experiment, theological education, specialized and institutional ministries and chaplaincies, and many others not named in this document; and

WHEREAS the implementation of a scheme of Federal Unity would be more simply attainable, have no divisive results, and be regarded as an aid to any Union between the Christian Churches that may ultimately emerge by stimulating a deeper spirit of understanding and goodwill through a sharing ministry;

NOW THEREFORE the General Assembly of the Presbyterian Church of Victoria humbly overtures the venerable the General Assembly of Australia to take these premises into consideration and to:

(a) refer the Overture to the Christian Unity Committee;

(b) authorize it to confer with similar committees of the Methodist, Congregational, Anglican and any other churches it may deem desirable, setting out this proposal and soliciting their co-operation in formulating a specific plan, if this conference with other Church representatives deems the proposal practical and desirable;
(c) direct the committee to report to the next meeting of the General Assembly with specific proposals that may be agreed upon by the conferences of interested Church Committees or do otherwise as in their wisdom they may deem fit.

The Rev. C. T. P. Goy and the Rev. C. W. Auldist were appointed to state the Overture.

10.—From the Board of Missions re Change of Articles of Agreement for Integration of Board of Missions and Committee on Ecumenical Affairs.

To the Venerable the General Assembly of Australia.

WHEREAS the General Assembly of Australia in 1964, Min. 9 (3) (a) and (b) carried the following resolutions:

(a) Approve in principle the integration of the Ecumenical Committee and the Board of Missions under the name of the Board of Missions and Ecumenical Relations and authorize the two groups to determine the new structure of the Board and report to the next Assembly.
(b) Direct that a conference be held between the Board of Missions and the Committee on Ecumenical Affairs on the proposal contained in clause (a) at a date and time to be arranged and encourage the Committee on Ecumenical Affairs and Aborigines and Overseas Missions in the several States to confer on the issues relative to the proposal, in preparation for such conference.

WHEREAS the Board of Missions acting under these directions has conferred with interested bodies at both State and Federal levels and has given careful consideration to many suggestions and alternative proposals.

WHEREAS the Board has concluded that the main requirements of the scheme of integration appear to be:

(a) The need to find a home for the Ecumenical movement within the structure of our Church, with lines of communication to the congregation.
(b) The need to bring together at a basic level of thinking, the questions of Mission, Unity and Service.
(c) Some way of retaining both the advantages and centralization in giving efficiency and a national approach, with the need to maintain and foster interest in the States which is difficult without real responsibility in the involvement in the sometimes complicated issues of the Board's work.
(d) Some means of meeting the inability to secure sufficient people in one centre (Sydney, as long as the Board office is situated there) to undertake the work of Sectional Committees.
(e) The inescapable physical and financial problems of bringing together representatives from all parts of the Australian continent.
(f) The ever present limitation of finances and the need to keep overhead and home base costs to a minimum to allow the greatest possible amount of work to be done in both mission and ecumenical affairs.
(g) The need to have a balanced representation of "missionary" and "ecumenical" interests.
(h) The need to combine "expertness" and "enthusiasm" and to make valid and adequate use of the enormous variety of skills present within the Presbyterian Church membership without tying such experts, unless they so desire, to meetings in which their expert help, as distinguished from their general interest, is not really needed.

WHEREAS there has emerged from the consultations and discussions a general structure that seems adequate and practicable within the present resources of the Australian Church, viz.

(a) A Board: representative of all States and of the G.A. of A. and of all interests involved; composed of people, both men and women who are also at work on Sectional Committees and probably the State Aborigines and Overseas Missions Committee and if separate Ecumenical Affairs Committees—a large body meeting once a year.

(b) An Executive: composed largely of full-time staff, both Federal and State, but bringing in the Chairman and Conveners of Sectional Committees and representatives of the Women's work; its membership able to know each other well, and be au fait with all the work of the Board and thus to work fast; also able to meet at relatively short notice.

(c) A Series of Sectional Committees: able to give detailed attention to one area of the Board's work but linked through representatives on Executive and Board to the total work of the Board. Sectional Committees may enlist panels of experts as they desire.

NOW THEREFORE the Board of Missions humbly overtures the General Assembly of Australia to take these premises into consideration and to repeal Articles of Agreement 137 (vii)-143 (vii); and Rules and Regulations —Division C 186-189 and enact new Articles of Agreement numbered 137 (vii) and 138 (vii) as follows:

137 (vii) There shall be a Board of the General Assembly entitled the Board of Ecumenical Mission and Relations.

138 (vii) a. It shall be the responsibility of the Board:

(a) To carry out the aims and functions of the General Assembly in World Mission and to represent the Assembly at all relevant Ecumenical levels.

(b) To remind and advise the Church of the range and character of the Missionary task, and to deepen the sense within the Church of missionary obligation.

(c) To stimulate thought and study in the Biblical and Theological basis and meaning of the Church's missionary task in the spread of the Gospel throughout the world.

(d) To establish and maintain ecumenical relations with other churches and wherever possible to plan and carry out concerted missionary action.

(e) To encourage study of the nature of the Church's unity of current ecumenical thought and development and the implications of both for the life and work of the Presbyterian Church of Australia.

and to enact the following new regulations to be numbered 186-199 and inserted in section "Rules and Regulations", Division C—to be titled "Board of Ecumenical Mission and Relations".

Regulations

186. The Board of Ecumenical Mission and Relations shall have absolute control of the management and administration of all Aboriginal and Overseas Missions for which the General Assembly of Australia has assumed responsibility, with the exception of any Missions which pursuant to any Trust, must be controlled by a State Assembly.

187. **The Board.** The Board shall be appointed by the General Assembly of Australia and shall consist of:

(a) An Executive composed of the Chairman, the Vice Chairmen, the General Secretary, the General Treasurer, Secretaries of Sectional Committees, Secretaries of State Committees and two women appointed by the Board from amongst its members and therefore included in clause (c) below.

(b) In addition to those included in (a) above, representatives nominated by the States as follows:

N.S.W.	3
Victoria	3
South Australia	1
Tasmania	1
Queensland	2
Western Australia	1

(c) Eight representatives nominated by the P.W.M.U. or P.W.M.U. Standing Committee of the P.W.A. as the case may be of each State as follows:

N.S.W.	2
Victoria	2
South Australia	1
Tasmania	1
Western Australia	1
Queensland	1

(d) Six members nominated by the G.A. of A.
(e) The Moderator General and the Clerk of the General Assembly of Australia ex officio.

Method of Appointment of Executive:

(a) The G.A. of A. shall appoint the Chairman of the Board at each meeting of the Assembly. The Chairman shall not serve for a period of more than seven years consecutively unless otherwise determined by the Assembly. The General Secretary and General Treasurer are appointed by the Assembly for periods as determined.
(b) The Board shall appoint Sectional Secretaries for periods as determined.
(c) The States will continue to appoint State Conveners. Where a Sectional Committee apart from the Sectional Committee on Ecumenical Affairs is located in a State, such Convener shall ordinarily be the Convener of the Sectional Committee and a Vice Chairman of the Board.
(d) The States will continue to appoint State Secretaries as required.
(e) The G.A.A. shall appoint the Convener of the Sectional Committee on Ecumenical Affairs (see 192 (b)) who shall also be a Vice-Chairman of the Board.
(f) The Board shall appoint the Committee on Finance and Law to act as a sub-committee of the Board and of its Executive and may co-opt the Convener as a member of the Executive.

188. **The Secretariat**

The Secretariat shall consist of a General Secretary, the General Treasurer, and full-time Secretaries of the Sectional Committees, residing in Sydney.

Sectional Committees

Sectional Committees shall be appointed by the Board from time to time and at the adoption of this constitution shall be four:

Aboriginal Missions
Ecumenical Relations
Overseas Missions
Publicity and Promotion

Relation of Sectional Committees to State Committees

(a) As the Board may determine State Assemblies may be asked to nominate to the Board for appointment a committee, the members of which would normally be the State Aborigines and Overseas Missions Committee to act as a Sectional Committee of the Board.
(b) State Assemblies are requested in appointing their State Committees and nominating their representatives for appointment to the Board to consider their nominations in the light of the requirements of the Sectional Committee appointed by the Board to operate in the State and of the need for representation of the Ecumenical interests.

Composition of Sectional Committees

(a) **Aborigines.** The Aborigines Sectional Committee shall consist of the Queensland State Committee with its Convener as Convener and the Aborigines Secretary as Secretary, or otherwise as the Board may determine.
(b) **Ecumenical.** The Ecumenical Sectional Committee shall consist of the Moderator General, the Convener, General Secretary of the Board and six other delegates to the Australian Council of Churches, including two representatives on Inter Church Aid, together with nine alternates appointed by the General Assembly of Australia.
(c) **Overseas Missions.** The Overseas Missions Sectional Committee shall consist of Victorian State Committee with its Convener as Covener and the Overseas Secretary as Secretary, or prior to such appointment being made, the General Secretary, or otherwise as the Board may determine.
(d) **Publicity and Promotion** shall consist of New South Wales State Committee with its Convener as Convener, and the Publicity Secretary as Secretary, or otherwise as the Board may determine.

(e) The Chairman of the Board, the General Secretary and Treasurer are ex officio members of all Sectional Committees but do not necessarily attend all meetings.

Presiding Officers and Secretaries

The Board shall be presided over by a Chairman and served by a General Secretary and General Treasurer.
Each Sectional Committee shall be presided over by a Convener who shall act in each case as Vice-Chairman of the Board and shall have the services of a Secretary.
Except that the Section on Ecumenical Relations shall be served by the General Secretary as Secretary.

Missionaries and Officers of the Australian Council of Churches

Missionaries on furlough and Officers of the Australian Council of Churches may be invited to attend meetings of the Board or its Sectional Committees, have the right of speaking but not of moving motions or voting.

Proxies

In the absence of a member of the Board nominated in the first place by a State Committee, the State Committee may appoint another of its members to attend the meeting of the Board as a proxy. Such proxies shall have the full rights of the member concerned.

Expert Panels

Sectional Committees shall have the power to co-opt specialists in any field associated with their function and if thought desirable or feasible to set up a panel of such experts to advise them.

Meeting and Location

(a) **The Board.** The meeting place of the Board shall be Sydney or otherwise as determined by the Board.
(b) **Executive.** The Executive shall meet immediately prior to the meeting of the Board and at least sufficiently often to bring the total number of Executive meetings to four.
(c) **Sectional Committees** shall meet as often as necessary but not less than four times a year.

189. Functions

(a) **The Board**

To receive and adopt the annual report, financial statement and budget.
To initiate preparation of statements on policy, to receive, amend, adopt and order implementation of these when prepared.
When vacancies occur between meetings of the G.A. of A. to appoint members of the Board and to make arrangements for the carrying on of the office of the General Secretary and Treasurer.

(b) **The Executive**

The Executive shall act as a commission of the Board to meet at intervals to take necessary action on matters:
(i) Referred to it by the Board;
(ii) Of the appointment of missionaries including fraternal and voluntary workers and other matters personal to missionaries;
(iii) Of such urgency that the decision on policy or action must be taken before the next meeting of the Board, but insufficient to warrant the calling of a special meeting of the Board;
(iv) On which a policy is already clear, and in line with that policy;
(v) Referred by Sectional Committees to the Executive which need consideration in relation to other sections for recommendation to the Board or for action under clause (ii) above.

Sectional Committees

(a) **Aborigines**

(i) To carry out the policy of the Board in the field of Aboriginal Missions;

(ii) See that the Mission activity to the Aborigines is full staffed, and the Mission Stations of the Board properly administered.
(iii) To advise the Board on the needs of the field;
(iv) To act in the name and on behalf of the Board in all matters that pertain to the Board in the welfare of the Aborigines;
(v) To undertake study and investigation of the special needs of the Aborigines of Australia and to advise the Board of appropriate action thereon including revision of policy.

(b) **Ecumenical Relations**
(i) To carry out the policy of the Board in the field of Ecumenical Relations including DICARWS;
(ii) To encourage, plan or undertake activities in joint action for Mission;
(iii) To represent the Board at all relevant Ecumenical levels;
(iv) To advise the Board of trends in ecumenical study and thinking and to promote ecumenical activity throughout the State Assemblies and Presbyteries.

(c) **Overseas Missions**
(i) To carry out the policy of the Board in those areas overseas where the Board has or may send missionaries;
(ii) To receive requests for personnel and finance from the various churches with whom we are in partnership and to make recommendations to the Board;
(iii) To seek to fill all accepted vacancies.

(d) **Publicity and Promotion**
(i) To advise on the best methods of promoting the work of the Board to the Church and to the public at large;
(ii) To assist in the development of a stewardship of mission within the Church, that all may participate in the outward reach of evangelism;
(iii) To make plans to recruit and secure adequate staff for the various fields of the Board's activities and review the standards of their training;
(iv) To study and advise the Board on matters related to missionary service including questions of length of service and premature withdrawal.

(e) **Finance and Law**
(i) To advise the Board and Executive and Sectional Committees on all matters relating to financial and legal responsibilities of the Board;
(ii) To see that adequate finance is available for the Board to undertake all work planned and authorized;
(iii) To recommend to the Board the most constructive use of the finance available.

OR do otherwise as in their wisdom they deem fit.

11.—From the General Assembly of the Presbyterian Church of Victoria. re Revision of Vows, etc.

To the Venerable the General Assembly of Australia.

WHEREAS there has been a growing concern among students for the ministry facing licensing and thereafter ordination that the vows they are called to solemnly affirm are in need of revision and restatement; and

WHEREAS arising therefrom a committee appointed by the Council of the Assembly of the Presbyterian Church of Victoria has reported that it is its opinion the form of the vows is such that revision and restatement would be of value to the Church; and

WHEREAS the same committee expressed an opinion that the vows should include four affirmations, viz. (a) The person's faith in God and the Lordship of Christ; (b) The Word of God as the only rule of faith and practice; (c) The subordinate standard; (d) The Mission of the Church; and in addition relevant questions concerning worship, government and discipline, and the promise and declaration of intention relevant to the occasion; and

WHEREAS it is realized that any revision and restatment of the vows

and the Formula upon which the vows are based is not a matter for State Assemblies but action by the General Assembly of Australia;

NOW THEREFORE the General Assembly of the Presbyterian Church of Victoria humbly overtures the Venerable the General Assembly of Australia to take these premises into consideration and to appoint an ad hoc committee of five to examine the Formula and the vows required of licentiates and ordinands and to report on the desirability or otherwise of revision and restatement and if necessary to formulate an Overture to the General Assembly of Australia setting forth any proposed changes to either the Formula or vows or to both;

OR do otherwise as in their wisdom they may deem fit.

The Rev. L. F. Gunn and A. S. Crawford were appointed to state the Overture.

12.—From the General Assembly of the Presbyterian Church of Victoria re the Appointing of Lecturers in Theological Halls.

To the Venerable the General Assembly of Australia.

WHEREAS the General Assembly of Australia has functions legislative, administrative and judicial supreme with regard to "the training of Students" for the Ministry (Article 128 (iv));

WHEREAS Article of Agreement 146 (viiib) states "It shall be the aim of the Church to have all its Halls equipped with not fewer than three Professors";

WHEREAS the General Assembly have required that Professors be inducted to office, and have provided questions to be affirmed at such inductions (Rule 222), which provisions implicitly require that Professors be ministers of the Presbyterian Church of Australia, or those who have been received as ministers of the Presbyterian Church of Australia;

WHEREAS the approach to theological education has changed considerably, and the needs of Theological Halls have intensified, since the enactment of the above stated Article, so that it may become necessary to provide assistance to Professors for the teaching of the disciplines for which they are responsible to the Church;

WHEREAS the appointment of Lecturers as assistants may from time to time require that the lecturer be not a minister or a member of the Presbyterian Church of Australia:

NOW THEREFORE the General Assembly of the Presbyterian Church of Victoria humbly overture the Venerable the General Assembly of Australia to take these premises into consideration and to enact the following regulations to be inserted in Regulations operative under Division D, "Article viii (144-155) Theological Halls", and to be numbered 190, the present regulation 190 to be renumbered 191:

> "With prior approval by the relevant State Assembly, in any particular case, of the need to appoint and the availability of finance to make the appointment possible, State Theological Education Committees may appoint lecturers to assist the Professors in the teaching of the disciplines for which they are responsible. Such lecturers shall be appointed for limited periods and may be re-appointed, the approval of the Professor concerned being required in each instance. The lecturer shall be deemed to be an assistant to the Professor who shall be responsible to the Church for the whole discipline of which he is Professor. The Senatus or Faculty, after consultation with the Committee, shall have power to terminate the appointment after due notice.
>
> If a lecturer be a member of a Church other than the Presbyterian Church, he shall be required to affirm his acceptance of the oversight of the Presbyterian Church, exercised through its responsible committees, during the period of his appointment."

OR do otherwise as they in their wisdom may deem fit.

The Rev. G. Ross Williams and the Rev. A. M. Dickie were appointed to state the Overture.

13.—From the Committee on the Service of the Laity in the Church and the community, re the Doctrine of the Eldership.

To the Venerable the General Assembly of Australia.

WHEREAS the General Assembly instructed the Committee on the Service of the Laity in the Church and the Community to prepare a statement on the Eldership (B.B. 1962, Min. 137 (2); 1964, Min. 153 (2)); and

WHEREAS the said Committee has now reported to the General Assembly on the Origins and Doctrine of the Eldership; and

WHEREAS the Committee's report establishes quite clearly that the Presbyterian Church of Australia implicitly holds a doctrine of the Eldership similar in all essential points to that held by the Church of Scotland; and

WHEREAS this doctrine of the Eldership is most clearly set out in the Westminster Form of Presbyterial Church Government under the heading, "Other Church-Governors"; and

WHEREAS this doctrine of the Eldership contains no theological objections to the admission of women to the office of Elder in this Church.

Now therefore the Committee on the Service of the Laity in the Church and the Community humbly overtures the General Assembly to take these premises into consideration and to declare:

1. That the Presbyterian Church of Australia holds the doctrine of the Eldership as set forth in the Westminster Form of Presbyterial Church Government, under the heading "Other Church-Governors", which states:

> "As there were in the Jewish Church elders of the people joined with the priests and Levites in the government of the church; so Christ, who hath instituted government, and governors ecclesiastical in the church, hath furnished some in his church, beside the ministers of the word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the church. Which officers reformed churches commonly call Elders."

2. That on the basis of the foregoing doctrine, the Eldership is a service within the Church which can be performed appropriately by men and women alike.

OR to do otherwise as the Assembly in its wisdom may deem fit.

The Rev. Alan Smart and Professor Crawford Miller were appointed to state the Overture.

Petitions

Petition 1 of Douglas Craig Gray re the issuing of a Certificate of Status

To the Venerable the General Assembly of the Presbyterian Church of Australia.

The Petition of Douglas Craig Gray humbly showeth:

That your Petitioner, Douglas Craig Gray, was born in Scotland, 1917, now 49 years of age and in good health, married with five (5) children. At present resides in Oatley, Sydney, N.S.W. He has been working in secular employment for the past six (6) years with the Commonwealth Industrial Gases Ltd. He has been associated with St. Giles' Presbyterian Church, Hurstville, Sydney, N.S.W. for many years, and has been a communicant member for the past five (5) years. Educated at matriculation level. Served with British Forces 1939-45, serving in Iceland, North Africa, Sicily, Italy. Whilst serving in the Army your petitioner heard the call of God and the need to preach the gospel of Christ and endeavoured to prepare himself for the work of the Ministry. He enrolled in the Correspondence Course for prospective ordinands in the forces in Italy 1943, sponsored by the Chaplains Department. In 1945, he entered the Baptist College, Glasgow, graduating 1949. In 1950-52 he studied the extra-mural course for Certificate of Religious Knowledge of London University. In 1956 he attended St. Andrew's College Theological Hall, within the University of Sydney, and gained the Exit Certificate.

That your petitioner is a communicant of the Presbyterian Church and has served the Church in varying areas of service over 10 years.

That your petitioner, as a result of a petition in 1957 to be received as a minister of the Presbyterian Church of Australia was required by the Assembly to do an additional one year of probation (two years having already been completed to the satisfaction of the Faculty).

That he completed this additional year to the satisfaction of the Faculty and this fact was transmitted to the convener of the Reception of Ministers' Committee.

That the Home Mission Committee also forwarded to the convener a satisfactory report of the petitioner's work in their service.

That the Presbytery of Hastings, on the completion of this additional year, strongly recommended to the convener the issuing of a certificate of status.

That the Executive while having authority to make the decision referred the decision back to the General Assembly in 1959, and on its recommendation the Assembly resolved not to issue a certificate of status.

That no reference either in the printed Report or verbally to the Assembly was made that the abovementioned documents had been received and were in the convener's possession.

That upon inquiry from the convener the petitioner was told that no report had been received from the Home Mission Committee, which was not according to fact, though at the time your petitioner was not aware of this.

That your petitioner fails to understand the action of the convener and/or committee advising the Assembly not to authorize the issuing of a certificate of status, in the light of this evidence that was before it, and believes that inadvertently the Assembly acting only on the committee's recommendation caused a miscarriage of justice.

Now therefore your petitioner humbly prays the Venerable the General Assembly to take these premises into consideration and to call for the documents referred to which were deposited with the convener, or to call evidence as to their having been forwarded to him, and after satisfying themselves of the truth of these premises to take the steps necessary to receive your petitioner into the Ministry of the Presbyterian Church of Australia and to authorize the issuing to him of a certificate of status, or do otherwise as the Assembly in their wisdom may deem fit.

And your petitioner will ever pray.

Dated twenty-fifth day of April, 1967.

DOUGLAS CRAIG GRAY.

PETITIONS RE TRIALS FOR LICENCE TRANSMITTED THROUGH THE COLLEGE COMMITTEE

Petition 1. of Sidney Percival Chapman: Re Trials for Licence.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

The petition of the undersigned, Sidney Percival Chapman, respectfully showeth, that the petitioner is at present serving as a Home Missionary Class I in the Presbyterian Church of Victoria, and is completing his second year at Dimboola.

That he was born at Northcote, Victoria, on March 3rd, 1909, was married on November 15th, 1962, and has no children.

That he left school at the age of fourteen to work in the hardware trade, and later, because of the depression, operated a bus line, then became a shift worker in the Post Office.

That he became a communicant member of the Sandringham Church in about 1927, and in 1933, under the late Rev. J. A. Pawson of Tecoma, began lay preaching regularly throughout the Dandenongs district.

That he became interested in studying for the ordained ministry, but shift work prevented him from studying at night school in order to qualify himself as a candidate.

That in 1937 he applied to the late Rev. E. H. McLean Shugg who was Director of the Home Mission Department in Victoria at the time, and was accepted as a Home Mission Agent.

That being unmarried at the time, he was available for frequent transfers around the State to meet emergent situations.

That for nine years he served variously at Lindenow, Yackandandah, Wangaratta, Whitfield, Port Campbell, Apollo Bay and Ouyen.

That during this period the frequent transfers to places remote from the city, and the difficulties of the war years, made it very hard to settle down to sustained study.

That in 1946 he terminated his appointment with the Presbyterian Church because he needed a manse in which to live with his aged mother, and none was available for a single man at that time of shortages.

That he was then accepted as a Home Missionary within the Congregational Union, and was called to minister at Beechworth for four years, Stawell for four years, Beaconsfield for eighteen months, and Yarrawonga for three years.

That at Yarrawonga the Rev. Fraser Sutherland encouraged him to return to the Presbyterian Home Mission Department.

That on his return to the Presbyterian Church in 1959 he served as assistant to the Rev. W. Morgan for two years at Shepparton, spent three years at Manangatang and pioneered services at Swan Hill North, and served for two years at Wendouree.

That he prepared to qualify himself for acceptance as a candidate for the ministry while at Shepparton, but pressure of work was too great in the Parish.

That cataracts were discovered in both eyes after he arrived at Manangatang.

That he is now completing his second year at Dimboola and has received great encouragement from the congregation there.

That he has been ordained and inducted as an elder into the Dimboola Kirk Session.

That he has endeavoured to fit himself for the office of a Presbyterian Minister, but has always found that circumstances have militated against sustained study.

That his eye condition is now static, and although he suffered a serious heart attack in April of this year, he is enthusiastic to undertake a course of guided study at the Theological Hall, and hopes to have recovered his health by the beginning of the 1969 academic year.

Now therefore your petitioner prays the Venerable the General Assembly to take these premises into consideration, and authorize the Presbytery having oversight at the time to take him on trials for licence after he has completed a year of study without languages at the Theological Hall, Ormond College, Melbourne, to the satisfaction of the Senatus or do otherwise as the Assembly in its wisdom may deem fit.

And your petitioner will ever pray, etc.

Petition supported by the Presbytery of Wimmera.

Transmitted by the College Committee with the recommendation that the petition be dismissed.

Petition 2 of Mr. Alexander Thornton McEvoy re Special Ordination.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

The Petition of Mr. Alexander Thornton McEvoy humbly showeth:

That he was born in the city of Belfast, Northern Ireland, on 17 May, 1899, and was brought up in connection with Crumlin Road Congregation, of which his father was a Ruling Elder.

That he was educated at St. Enoch's School and Shaftsbury House College, Belfast.

That in June, 1924, he was accepted as a candidate by South American Missionary Society and entered into training at Missionary Training College, London. He had unfortunately to return home in December of that year, as his father was seriously ill and he had formerly been engaged in his father's business.

That in July, 1928, he received a call from the Congregational Church at St. Johnston, County Donegal, to become Pastor. He served this congregation until December, 1935. Owing to economic difficulties caused by political unrest, he found it necessary to resign. In his last year, 1934-35, he pursued private studies with the Rev. W. J. Farley, M.A., B.D., Professor of O.T. Exegesis, Languages and Literature, Magee University College, Londonderry.

That on his return to Belfast he did supply work and became Co-Superintendent of Mervue Hall Mission. He served in this capacity until June, 1939, when he accepted an appointment with the Irish Mission of the Presbyterian Church to do Evangelistic and Colportage work in the West of Ireland.

That during the years 1940-41 he entered the service of the Navy Army and Air Force Institutes (N.A.A.F.I.) and was employed as a Clerk in the Chief Accountant's Office, Bangor, County Down.

That in 1942 he entered the work of the British Sailors' Society as Port Missionary, remaining with them until December, 1960. During this time he took up Correspondence Studies with Wolsey Hall, Oxford, and attended the Lectures in Biblical Studies, Queen's University, Belfast, in 1955-56.

That in 1961 he left for Australia and entered the work of the Home Mission Service on 2 January, 1962. He served in the following parishes: Cooma (1962), Belmont (1963), Wollomombi (1963-66), Blackheath-Katoomba (1966-67).

Now therefore Alexander Thornton McEvoy prays the Venerable the General Assembly of the Presbyterian Church of Australia to take these premises into consideration and grant him Special Ordination that he might more effetcively carry out his work, or to do otherwise as the Assembly in its wisdom may deem fit.

And your petitioner will ever pray.

Dated this first day of May, 1967.

ALEXANDER THORNTON McEVOY.

Petition supported by the Presbytery of Bathurst, with recommendations by the Very Rev. H. Harrison, Rev. B. Logan, Messrs K. F. McAlpin and J. Harman, and nine testimonials (1924-1967) from the British Isles.

Transmitted by the College Committee with the recommendation that the petition be dismissed.

Petition 3 of Geoffrey William Wilson re Trials for Licence.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

The petition of the undersigned Geoffrey William Wilson, respectfully showeth:

That your petitioner was born in Leeds, England, in the year 1908 and is a married man with two children.

That in the year 1926, he migrated to Australia after completing his education at Gateshead Central and Secondary Schools.

That feeling the call to serve God, he applied to and was accepted by the Baptist Home Mission Society in New South Wales and studied at the Baptist Theological College of New South Wales.

That during the years 1932-1935 inclusive, he studied the full Melbourne Licentiate in Theology course. He graduated in 1935 and was ordained in 1936.

That in the years 1934-1951, he served the following churches, Dundas 1935-1936; Griffith 1936-1939; Millthorpe with three outstations 1939-1942;

Wallsend-West Wallsend with three outstations 1942-1946; Stroud-Gloucester with nine outstations 1946-1948; and Woonona 1948-1951.

That owing to a serious illness of his older son owing to snake bite, in which his whole nervous system was shattered, it became necessary for your petitioner to retire temporarily from the active ministry, in order to obtain the necessary treatment for his son. This was estimated by his medical advisers to be at least ten years.

That during this time, your petitioner was employed at the Australian Iron and Steel Pty. Ltd., in a very responsible position as Shipping and Marine Insurance Clerk.

That during the years 1954-1963, he preached on a great number of occasions in Methodist, Congregation, Churches of Christ and Presbyterian Churches.

That in March, 1963, he became a communicant member of St. Andrew's Presbyterian Church, Corrimal, New South Wales and from that time, he has served a number of Presbyterian Churches in New South Wales and in 1965, at the request of the Interim Moderator and the Session, he conducted the weekly services at the Port Kembla Presbyterian Church for five months during the vacancy.

That he became a member of the New South Wales Home Mission staff at the beginning of 1966 and was appointed as Assistant Minister to the Churches of St. Andrew and St. Columba, Canberra.

That during this time, he was also the Presbyterian Hostel Chaplain to the ten Commonwealth Hostels of Canberra, a task that has been particularly worthwhile.

That he has undertaken a reading course under the direction of the Theological Hall Faculty in New South Wales.

That he is now 59 years of age and is not able to undertake exacting demands of study but believes he can give ten or eleven years of service as a minister of the Church.

Now therefore your petitioner humbly prays the Venerable the General Assembly to take these premises into consideration and to authorize the Presbytery of Canberra to set him trials for licence, that your petitioner having satisfactorily passed such trials may be eligible for a call within the Presbyterian Church of Australia.

And your petitioner, as in duty bound, will ever pray.

GEOFF. W. WILSON.

Petition supported by the Presbytery of Canberra.

Testimonial from the Rev. N. Monson.

Transmitted by the College Committee with the recommendation that the Petition be dismissed.

Petition 4 of Cecil Clyde MacPherson re Trials for Licence.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

The petition of the undersigned, Cecil Clyde MacPherson respectfully showeth:

That the petitioner was born at Moss Vale on the 25 March, 1903.

That he was educated at the Canyon Leigh Public School.

That the family to which he belonged was actively associated at all times with the life of the Church.

That in 1928 he was accepted as a student for the Ministry and thereafter was directed to study for the Intermediate certificate.

That early in 1929 he was appointed to the Home Mission Station of Brocklesby where he served until July, 1930.

That he was then called to Sydney for further study.

That in December 1930 he passed the Home Mission Entrance examination in English, History and Geography.

That he assisted with Pulpit supply at various places until the end of 1930.

That in 1931 he was appointed to Nambucca Charge for four months; then to Cardiff-Charlestown; then to Picton in May, 1933.

That he passed the first year of the Home Mission Course.

That he resigned in 1934 due to bad health at the time.

That he returned to secular employment, living at Milthorpe, Croydon and Roseville, then Croydon again.

That during this period he was actively associated with the Churches where he lived.

That he was associated with the Burwood Church, N.S.W. from 1939 onward where he became an elder in August, 1940.

That he assisted with Lay preaching during this time.

That in 1960 he re-applied to the Home Mission Committee and was appointed to Lalor Park (part-time) for ten months after which he was appointed to Gundagai where he is serving still.

That during this period at Gundagai progress has been such that the Home Mission Station has at last become free of debt; that a number of Stewardship Programmes have assisted greatly in the placing of the Station on a firm foundation.

That his health has been satisfactory during this period and should not be a barrier to effective service in the future.

That during this time he passed the Sacraments Examination set by the Church.

That at all times he has endeavoured to fit himself for the office of the ministry and believes that he could give effective service as an ordained minister.

Now therefore your petitioner humbly prays the Venerable Court the General Assembly to consider these premises and authorize the Presbytery of Young to take him on trials for licence or do otherwise as the Assembly in its wisdom may deem fit.

And your Petitioner as in duty bound will ever pray.

C. C. MacPHERSON.

Petition supported by the Presbytery of Young, with recommendation by Rev. D. F. Murray, testimonial from Rev. N. Monson, and character reference from Rev. C. M. Dyster.

Transmitted by the College committee which reports that it is not prepared to make any recommendation on the Petition to the General Assembly.

Petition 5 of John Hale re Trials for Licence.

To the Venerable the General Assembly of Presbyterian Church of Australia.

The petition of the undersigned humbly showeth:

That the petitioner is at present serving as a Home Missionary (Class 1) in the State of Tasmania, and is completing his second year at St. Andrew's Church, Queenstown.

That he is married with two children, one being a communicant member of the Presbyterian Church.

That he was born at Belfast, Northern Ireland, on the 19th day of July, 1922, leaving school at the age of 14 years and commenced and completed his apprenticeship at the trade "Shipbuilding Plater".

That he came with his family to Australia in Feburary 1951, to live at Quirindi on the North West of New South Wales. He had been a communicant member with the Presbyterian Church of Ireland since the age of 18 years and was received by the Kirk Session of the Presbyterian Church at Quirindi, New South Wales, as a communicant. During his stay at Quirindi he was an active member of the Church and held a position on the Board of Management. He was a member of the Presbyterian Fellowship, Sunday School teacher and lay preacher.

That he was accepted as a Home Mission agent by the Home Mission Committee of New South Wales in November 1953, and served in the following Home Mission stations:

Ettalong Beach. From November, 1953, till February, 1955. Ettalong Home Mission station developed later to be part of a sanction charge including Woy Woy. A preaching centre was opened at Umina and later a new Church hall was built. (Umina is part of Woy Woy—Ettalong charge.)

Central Illawarra. From February, 1955, till November, 1959, when it was declared a special charge. During his period at Central Illawarra the congregations at Unanderra, Dapto and Mount Kembla increased in members. A new Church was built at Dapto, a preaching centre and Church hall were built at Berkeley and preparation for the sale of the Manse at Unanderra and plans for the new Manse were put into operation. A stewardship programme was successfully conducted by Wells Organization during this period.

Moruya. From November, 1959 to July, 1961. At Moruya, a successful stewardship programme was conducted in 1960 by the Stewardship and Promotion Department of New South Wales with result that land was purchased and after his departure, a Church hall was built at Narooma (Nar-

ooma, up to 1959 had been under the care of the Methodist Church). Activity grew in Moruya and Narooma to the extent that new Elders were ordained into the Kirk Session. Memorial gates were built outside the Moruya Church in memory of the early settlers. The outcome of this activity gave way to Moruya being served today by an Ordained Minister of our Church.

Peak Hill. He was transferred to Peak Hill in July, 1961 till February, 1964.

Riverstone. From February, 1964 till February, 1966.

That in 1960 he was successful in passing the Home Mission Examination on Doctrine of Sacraments and in the same year began his training as a candidate for the ministry and completed the three years Extra Mural Course and was accepted in the first year of the Faculty in St. Andrews Theological Hall, Sydney. Due to illness he had to resign from the course.

That on being informed that a change in climate might improve his health, he applied and was accepted by the Victorian Home Mission Committee for appointment to Queenstown, Tasmania. He was transferred from New South Wales.

That he has endeavoured to fit himself for the office of the Holy Ministry, but would find it difficult to undergo further studies.

Your petitioner therefore prays the Venerable Court to take into consideration the experience gained in many duties of Church work, the studies he has done and the years of satisfactory service rendered in difficult places as a Home Missionary and on the above premises authorize the Presbytery of Tasmania to take him on trials for licence, or do otherwise as the Assembly in its wisdom may deem fit.

Your petitioner, as in duty bound will every pray.

JOHN HALES.

Supported by the Presbytery of Tasmania.

The College Committee will consider the Petition and make a recommendation.

Petition 6 from Gilbert Edwards: Re Trials for Licence.

To the Venerable the General Assembly of the Presbyterian Church of Australia.

The petition of the undersigned, Gilbert Edwards, respectfully showeth:

That the Petitioner is at present serving as a Home Missionary (Class 1) in the State of Tasmania and is completing his second year in the Stanley-Rocky Cape Home Mission Station.

That he is married with four children, three of whom are communicant members of the Presbyterian Church. One is an Elder. He was born on the 16th September, 1911 in Glasgow, Scotland, and was ordained as an Elder in 1958. He left school at fourteen years of age with a Merit Certificate, served a full apprenticeship in electrical engineering and studied subjects related to his trade at continuation classes in the Glasgow Technical College. That he was married in March, 1937 at Strathbungo Parish Church, of which Church both he and his wife were communicant members.

That at the outbreak of the second World War, he volunteered for service with the Royal Navy where he was eventually promoted to Chief Petty Officer in 1942. In 1943 he underwent an officer training course at Portsmouth Barracks and was granted a Commission. Throughout the war he served in the European, Mediterranean and Pacific theatres of war at sea. When due for discharge he volunteered for further service with the Occupation Forces in Japan after which he was demobilized in November, 1946.

That on his return to civil life he took up a position in the iron ore industry at Marampa in Sierra Leone (British West Africa), his employers being the Sierra Leone Development Co. Ltd. His capacity was that of Electrical Supervisor, a position which he held until the expiry of his contract in late 1949.

That in May 1950, with his wife and family, he migrated to Australia, arriving in August, 1950 at Yallourn where a job awaited him with the State Electricity Commission of Victoria. He took up residence at the housing settlement of Newborough, which was then under construction. There being no church of any denomination in the area at that time, discussions with other Presbyterians resulted in a Sunday School being formed which met in his home. This was successful and with rapidly increasing numbers of families arriving in the town soon meant that several other homes were being used in this work. A Women's Guild came into being, of which his wife was secretary, and fund raising was commenced with a view to building a church.

It was from these beginnings that the Presbyterian Church at Newborough came into existence. The church was built mostly by voluntary labour, and was dedicated in 1952 by the Rev. White Anderson, Moderator of the Church of Scotland, who was then visiting Australia.

That in August, 1952 he moved with his wife and family to Tasmania, where he took up employment with the Australian Aluminium Commission whose large plant at Bell Bay was in the initial stages of construction. He took up residence at George Town which had previously been a small fishing community, but was now being greatly enlarged by the building of an extensive housing project. There being no Presbyterian Church, he worshipped in the local Methodist Church where he and his eldest son engaged in Sunday School teaching. He became secretary of the Sunday School which, when he left had reached some 150 scholars. Whilst there, he conducted the senior Bible Class and assisted with pulpit supply.

That in 1957, with the steady influx of Scottish, Dutch and German workers to the town, it became evident that a Presbyterian cause was a possibility. About seventeen families attended services which began in the local schoolroom and were conducted by visiting ministers of the Presbyterian Church. A Board of Management was elected of which he was appointed secretary. Along with two others he was elected and ordained to the Eldership and was elected by the newly formed kirk session as its first session clerk, in 1958. Thereafter he was given permission by Session to conduct classes of preparation for catechumens and by this means sixteen names were added to the Roll by profession of faith. Pulpit supply was at first difficult to arrange, and in order to provide regular services for the congregation another Elder and he helped where they could as lay preachers.

That a guild was formed which met in his home and of which his wife was preseident. These enthusiastic women set about raising funds to buy the necessary land upon which a church could be built. Eventually four blocks were purchased and a master plan drawn up by the Board with an all-purpose church hall as its first stage. Labour valued at about $5,000 was given voluntarily by tradesmen of the congregation over a period of almost two years and the fine double brick church which now stands is the result of their labours and dedication.

That it was his privilege to play a part in the planning and supervising of this project of faith from its inception until its completion whilst still engaged in his secular employment. The church of St. Andrew's, George Town was opened and dedicated to the Glory of God in January, 1960 by the Moderator of the Tasmanian Assembly, the Rt. Rev. Frank Sadler.

That at this time he felt a deep sense of call to the Ministry and sought the support of the Session in his application for acceptance as a prospective candidate. This was readily given and when presented before the Presbytery of Tasmania, his application was accorded its unanimous approval. He was therefore accepted as a prospective candidate by the Theological Committee of Victoria and he commenced his studies for Matriculation.

That the Home Mission Committee appointed him as Home Missionary (Class II) to the West Tamar Home Mission Station as from 1st February, 1962, where he served for two years. This Parish had three Preaching Places.

That his next appointment was at Carisbrook, Victoria, a Home Mission Station with five Preaching Places, the two outer of which were some fifty miles apart, where again he gave effective service.

That on leaving Carisbrook the Home Mission Committee arranged for him to take a course of study in Melbourne. This was a course on "Industrial Sensitivity" sponsored by Inter-Church Trade and Industrial Mission. The participants were Ordinands from the various churches who like himself had obtained employment as casual labourers in a wide variety of factories around the city, returning at night as a group to pool their experiences, seeking to relate these to the World of God. As a Home Missionary, he deems it a great privilege to have been appointed to share in this new and vital experience.

That he then returned to Tasmania and took up his present appointment at Stanley in mid-February, 1966.

That since his appointment to this Parish he has under God, endeavoured to lead his people in ventures of new thinking as a Church in this rapidly changing area and that their response has been most commendable.

That it has been his earnest endeavour to fit himself for the high calling of a Presbyterian minister. In the past he has studied and has made three attempts to matriculate, but without success. He would now find it difficult to undergo prolonged studies.

Your Petitioner therefore prays the Venerable Court to take into consideration his experience gained in many duties of the Church's work, togeth-

er with his years of satisfactory service rendered as a Home Missionary, his willingness to do what is considered necessary to fit himself for further service and to authorize the Presbytery of Tasmania to take him on trials for licence, or to do otherwise as the Assembly in their wisdom may deem fit.

And your Petitioner, as in duty bound, will ever pray.

GILBERT EDWARDS.

Supported by the Presbytery of Tasmania.

The College Committee will consider this Petition and make a recommendation to the Assembly.

Reference

From the Board of Missions re Clarification of Powers vested in the Board.

1. The Deed of Union, Article IV (Rule 128) states: "The General Assembly shall have functions legislative, administrative, and judicial, supreme with regard to the Doctrine, Worship, and Discipline of the Church, the Missions to the Heathen . . . ."

2. Rules and Regulations, Division C—Board of Missions Article VII, 137-143, rule 186 states: "The Board of Missions has absolute control of the management and administration of all Missions to the Heathen conducted by any State Assembly with the exception of Missions which, pursuant to any Trust, must be controlled by a State Assembly".

3. Implicit in "Missions to the Heathen" is the authority, when groups of believers are won to the faith, to form them into congregations and to appoint as elders those leaders whom the Holy Spirit calls, and to recognize as congregations, the groups of believers when baptised and admitted to the Lord's Table.

4. Whereas Minute 144/19 of the General Assembly of 1948 states: "Rejoice in the inauguration of the Presbyterian Church of the New Hebrides formed on the Constitution approved by the Native Churches, the Mission Synod, and the Sending Committees, as set out in Addendum III of the Board's Report" and implies that authority of the Board of Missions is recognized.

5. Whereas the Board cannot readily accept, either the unreality of placing Aboriginal Mission Congregations and their Sessions under jurisdiction of a Presbytery which, because of distance and specialized requirements, is unable to give effective oversight, or the implication of previous practice that congregations on Mission Stations are institutions and their elders "assistants to the missionary", now therefore the Australian Presbyterian Board of Missions according to a resolution approved at a meeting of the Board on Thursday, 29th June:

Refers to the General Assembly for opinion, advice and/or direction Rule 186, asking if there is not implicit in this rule and the Deed of Union authority to allow the Board of Missions to set up congregations, ordain Elders, and authorize the formation of Sessions on Aboriginal Mission Stations.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF AUSTRALIA
AGGREGATE BALANCE SHEET AT 30th JUNE, 1967

LIABILITIES		
Capital and Accumulated Funds:		
A.I.M.	$734,720	
Board of Christian Education	13,637	
Board of Missions	57,737	
General Assembly of Australia—		
Capital Fund	21,337	
Church of St. Andrew, Canberra	118,226	
		$945,657
Reserve Funds:		
A.I.M.	225,429	
Board of Christian Education	21,710	
		247,139
Funds for Specific Purposes:		
A.I.M.	185,292	
Board of Christian Education	540	
Board of Missions—		
Home Base and General	24,518	
Mission Stations	675,363	
		885,713
Trust Funds:		
A.I.M.	150,839	
Board of Missions	48,697	
Church of St. Andrew, Canberra—		
Parish Endowment	6,464	
J. I. Dent Bequest—Building	1,756	
J. I. Dent Bequest—Stipend	1,087	
General Assembly of Australia—		
Estate A. I. Cameron (Home and Foreign Missions)	150	
Estate A. E. White—Capital and Income	8,992	
John Frazer Foreign Missions Endowment—		
Capital	2,000	
Balance carried forward	219,985	2,078,509

ASSETS			
Fixed Assets:			
Properties—			
A.I.M.	$642,851		
Board of Christian Education	19,260		
Board of Missions	34,400		
Church of St. Andrew, Canberra	118,226		
		$814,737	
Office Furniture and Equipment—			
A.I.M.	2,662		
Board of Christian Education	1,236		
		3,898	
Motor Vehicles—			
A.I.M.		29,926	
Projectors, Wireless Sets etc.—			
A.I.M.		7,859	
			$856,420
Investments:			
Government and Semi-Government Securities—			
A.I.M.	75,798		
Board of Missions	22,100		
A. E. McCracken Bequest	8,000		
Clara Kirkland Estate	1,400		
		107,298	
Stocks, Debentures and Shares—			
A.I.M.	151,208		
Board of Missions	12,772		
		163,980	
Mortgages and Loans—			
A.I.M.	84,201		
Board of Christian Education	2,000		
		86,201	
			357,479
Balance carried forward			1,213,899

Balance brought forward	219,985	2,078,509
Clara Kirkland Bequest—		
Aborigines Mission	8,285	
C. D. Lloyd (Australia) Bequest—		
Capital	44,549	
Income	987	
A. E. McCracken Bequest—		
Capital	8,000	
Income	1,626	
		283,432
General Assembly of Australia:		
Expenses Account		37,490
Liabilities:		
Long Term—		
A.I.M. (Warrawee Children's Home)		54,401
Sundry Creditors—		
A.I.M.	911	
Board of Christian Education	4,877	
Board of Missions	37,341	
		43,129
General Assembly of Australia—		
Provision for Travelling Expenses		1,200
Balance carried forward		2,498,161

Balance brought forward			1,213,899
Current Assets:			
Advances—			
Board of Christian Education—			
Aids to Devotions Committee	119		
Year Book Committee	634		
Board of Missions	43,024		
		43,777	
Funds in the hands of—			
Presbyterian Church in New South South Wales—			
A.I.M.	236,144		
Board of Missions	660,370		
Church of St. Andrew, Canberra	9,306		
General Assembly of Australia (Expenses and Other Funds)	69,170		
John Frazer Foreign Missions Endowment	2,000		
A. E. McCracken Bequest	1,626		
Clara Kirkland Estate	6,885		
		985,501	
Presbyterian Church in Victoria—			
A.I.M.	73,382		
Board of Missions	3,116		
C. D. Lloyd (Australia) Bequest	45,535		
		122,033	
Presbyterian Church in Queensland—			
A.I.M.		3,321	
Presbyterian Church in South Australia—			
A.I.M.		5,470	
Sundry Debtors and Accrued Income—			
A.I.M.	16,591		
Board of Christian Education	9,838		
Board of Missions	63,566		
		89,995	
Balance carried forward		1,250,097	1,213,899

Balance brought forward	2,498,161	*Balance brought forward*		1,250,097	1,213,899
		Stock on Hand—			
		Board of Christian Education ..	5,773		
		Board of Missions	4,072		
				9,845	
		Cash at Bank—			
		A.I.M.	22,179		
		Board of Christian Education ..	1,812		
		Board of Missions	192		
				24,183	
		Cash on Hand—			
		Board of Missions		44	
		Payments in Advance—			
		Board of Christian Education		93	
					1,284,262
	$2,498,161				$2,498,161

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.

H. J. WYLES, F.C.A.

Sydney, 5th July, 1967.

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
REVENUE ACCOUNT FOR THREE YEARS ENDED 30th JUNE, 1967

EXPENDITURE

	Year Ended 30/6/65	Year Ended 30/6/66	Year Ended 30/6/67	Total 3 Years
1964 Assembly:				
Honoraria—				
Clerk of Assembly	$200			
Second Clerk of Assembly ..	100			
Convener of Business Committee	100			
Hospitality at Assembly	9,404			
Travelling Expenses of Delegates	6,560			
White and Blue Books	4,054			
Sundry Expenses	338			
	20,756			$20,756
Moderatorial Expenses—				
Rt. Rev. W. Young—Honorarium	1,000	$1,000	$1,000	3,000
College Committee—				
Secretary's Honorarium	80	80	80	240
Examiners' Fees	155	207	141	503
Expenses—				
Advisory and Other Committees	1,417	1,309	2,057	4,783
Loss on Year Book	321	570	647	1,538
Annual Contributions and Provisions—				
World Presbyterian Alliance ..	1,000	1,000	1,000	3,000
Federal Inter-Church Migration Committee	84	84	84	252
World Council of Churches ..	1,880	1,880	1,880	5,640
Australian Council of Churches	4,000	4,000	4,000	12,000

INCOME

	Year Ended 30/6/65	Year Ended 30/6/66	Year Ended 30/6/67	Total 3 Years
Interest on Current Account ..	$638	$750	$1,882	$3,270
Royalties on Church Hymnary ..	446	232	295	973
Assessments Received for Expenses—				
Victorian Church	9,240	9,240	9,240	27,720
New South Wales Church	8,090	8,090	8,090	24,270
Queensland Church	3,234	3,234	3,234	9,702
South Australian Church . ..	1,152	1,152	1,152	3,456
Western Australian Church ..	852	852	852	2,556
Tasmanian Church	462	462	462	1,386
Tasmanian Church—1963 and 1964	768			768
Assessments Received for Federal Inter-Church Migration Committee—				
Victorian Church	28	28	28	84
New South Wales Church . ..	28	28	28	84
Queensland Church	11	11	11	33
South Australian Church . ..	6	5	6	17
Western Australian Church ..	6	6	5	17
Tasmanian Church	6	6	5	17
Tasmanian Church—1963 and 1964	11			11
Sale of Booklets—				
"Towards Understanding" (Net)		280	4	284

Presbyterian Church of Western Australia—Theological Hall .	2,000	2,000	2,000	6,000				
General Assembly of Australia—Capital Fund	2,000	2,000	2,000	6,000				
Provision for Travelling Expenses	400	400	400	1,200				
Expenses of Representatives to Meetings of:								
Faith and Order Commission, Geneva	451			451				
World Presbyterian Alliance, Formosa	400	46		446				
Central Committee of World Council of Churches	420	400		820				
World Council of Churches Conference on God, Man and Contemporary Society		100		100				
General Assembly of the Presbyterian Church of the New Hebrides (Moderator-General)		272		272				
Audit Fee—2 years to 30/6/64 ..	105			105				
Printing, Postages, Telephones etc.	132	90	45	267				
4 per cent on Revenue	758	1,071	1,142	2,971				
	$37,359	$16,509	$16,476	70,344		$24,978	$24,376	$25,294	74,648
Balance carried forward 30th June, 1967				37,490	*Balance brought forward 1st July, 1964*				33,186
				$107,834					$107,834

Sydney, 5th July, 1967

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, 1966

Accumulated Funds:		
General Funds—		
Balance at 1/1/66	$663,039	
Add: Additions during year	126,325	
	789,364	
Less: Excess of Expenditure over Revenue for year	54,644	
	734,720	
Trust Funds	150,839	
Funds for Specific Purposes	185,292	
Reserve Funds	225,429	
		$1,296,280
Current Liabilities:		
Sundry Creditors	911	
Department of Territories Warrawee Loan	54,401	
		55,312

Fixed Assets:		
Properties	$642,851	
Wireless Sets	3,190	
Projectors, Cameras, Screens & Equipment, Films, etc.	4,669	
Office Furniture etc.	2,662	
Motor Vehicles	29,926	
		$683,298
Investments:		
Shares in Companies		7,226
Trust Funds:		
Held by—		
Presbyterian Church—		
New South Wales	46,535	
South Australia	2,200	
Victoria	35,115	
Commonwealth Inscribed Stock	17,800	
Southern Electric Authority of Queensland— Debenture Stock	2,000	
Inscribed Stock—State Electricity Commission— Queensland	1,000	
Metropolitan Water, Sewerage & Drainage Board—Stock	4,000	
Shares in Companies	42,189	
		150,839

Carried forward	$1,351,592

Funds for Specific Purposes:		
Held by—		
Presbyterian Church—		
New South Wales	87,156	
Queensland	1,937	
South Australia	20	
Victoria	240	
Government of Western Australia—		
Due for grant	10,322	
Commonwealth Inscribed Stock	9,800	
State Electricity Commission—Victoria—		
Debentures	2,000	
Metropolitan Water, Sewerage & Drainage Board—Stock	16,000	
Inscribed Stock in Southern Electric Authority—		
Queensland	910	
Loans on Mortgage	56,907	185,292
Carried forward		$1,026,655

Brought forward		$1,351,592
Contingent Liability:		
To Department of Territories re St. Phillip's College, Alice Springs, N.T.	$126,104	
		$1,351,592

Brought forward		$1,026,655
Reserve Funds:		
(Available in case of emergency for General Purposes)		
Held by—		
Presbyterian Church—		
New South Wales	9,477	
New South Wales—Fixed Deposit	54,000	
South Australia	5	
Victoria	10,572	
Commonwealth Inscribed Stock	21,940	
Electricity Commission of N.S.W.	2,000	
Electricity Trust of South Australia— Inscribed Stock	300	
Brisbane City Council	48	
Debentures in Companies	4,880	
Shares in Companies	94,913	
Loans on Mortgage	15,200	
Loan Nightcliff Church	8,294	
Loan Boulder Church	800	
Loan Darwin Church	3,000	
		225,429
Current Assets:		
Cash at Bank	22,179	
Council Cash Balances—		
New South Wales	38,976	
Queensland	1,384	
South Australia	3,245	
Victoria	27,455	
Sundry Debtors (Including advances to Padres, Nurses and State Councils)	6,269	99,508
		$1,351,592

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 Mission's affairs according to the best of our information and the explanations given to us and as shown by the books of account of the Mission.

Sydney, 17th March, 1967

CARRUTHERS, FARRAN & CO.
Chartered Accountants

Registered under the Public Accountants Registration Act, 1945, as amended.

AUSTRALIAN INLAND MISSION

REVENUE ACCOUNT FOR YEARS ENDED 31st DECEMBER, 1964, 1965 AND 1966

EXPENDITURE	12 months to 31/12/64	12 months to 31/12/65	12 months to 31/12/66	Total
Advertising and Publicity ..	$5,082	$5,936	$9,370	$20,388
Beneficiary and Long Service Leave	1,240	1,176	1,653	4,069
Freight and Cartage	1,744	2,168	2,184	6,096
Fuel, Light and Power	6,992	8,112	8,702	23,806
General Expenses	2,484	3,244	2,933	8,661
Grants	9,932	5,734	15,007	30,673
Hospital Supplies	10,126	12,608	18,963	41,697
Household Supplies	17,542	20,508	26,295	64,345
Insurance	4,616	4,806	5,736	15,158
Interest	—	832	553	1,385
Printing and Stationery	1,968	2,178	1,719	5,865
Rates, Rent and Church Charges	6,686	6,268	6,410	19,364
Repairs and Maintenance ..	9,698	8,404	9,130	27,232
Salaries, Wages and Allowances	100,816	110,218	126,929	337,963
Stamps, Telegrams and Telephone	3,622	3,964	4,637	12,223
Travelling Expenses	18,628	23,152	27,694	69,474
Depreciation on Buildings etc. Motor Vehicles, Wireless Sets and Projectors	24,906	26,620	27,513	79,039
	$226,082	$245,928	$295,428	$767,438

REVENUE	12 months to 31/12/64	12 months to 31/12/65	12 months to 31/12/66	Total
Dividends	$5,696	$7,094	$8,317	$21,107
Donations	93,188	91,438	97,572	282,198
Fees and Rents	36,774	50,006	50,212	136,992
Interest	18,974	21,402	21,454	61,830
Subsidies and Grants	36,206	48,380	52,439	137,025
Profit on Sale of Christmas Cards	2,466	254	2,020	4,740
Profit on Sale of "Drovers Cook"	118	50	465	633
Royalties "Apostle to the Inland"	4,168	12	—	4,180
	197,590	218,636	232,479	648,705
Transfer from Specific Funds ..	3,552	1,142	8,306	13,000
	201,142	219,778	240,785	661,705
Transfer to Accumulated Funds Excess of Expenditure over Revenue	24,940	26,150	54,643	105,733
	$226,082	$245,928	$295,428	$767,438

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS
BALANCE SHEET AS AT 31st DECEMBER, 1966

LIABILITIES

Home Base and General:			
General Capital 1st January 1964		$39,064	
deduct Deficit for 3 years	$30,170		
less Special Funds transferred to meet deficit	27,176		
		2,994	
			$36,070
Trust Funds		48,697	
Funds for Specific Purposes		32,803	
Free Funds		21,667	
			103,167
India:			
Trust Funds		8,096	
Funds for Specific Purposes		19,356	
Free Funds		797	
			28,249
Indonesia:			
Funds for Specific Purposes			4,729
Korea:			
Trust Funds		9,352	
Funds for Specific Purposes		55,103	
			64,455
New Hebrides:			
Trust Funds		58,352	
Funds for Specific Purposes		114,319	
			172,671
John G. Paton Fund Stations:			
Trust Funds		6,299	
Funds for Specific Purposes		4,432	
			10,731
North Queensland:			
Trust Funds		11,978	
Funds for Specific Purposes		63,563	
			75,541

ASSETS

Fixed Assets:			
Freehold Properties (at Cost less Depreciations)—			
Haberfield		$13,241	
Strathfield		9,789	
Eastwood		11,370	
			$34,400
Investments:			
On Account of—			
Trust Funds		10,619	
Funds for Specific Purposes		12,038	
Free Funds		20,500	
			43,157
Current Assets:			
Advances and Loans—			
For Land for Chinju Hospital	$2,240		
Division of Mission of A.C.C.	1,880		
Presbyterian Church of New Hebrides—			
Maropa Book Shop	4,000		
Working Advances to Mission Stations	34,904		
		43,024	

T.I. Agency:		
Trust Funds	209	
Funds for Specific Purposes	40,916	
		41,125
New Mapoon:		
Trust Funds	3,175	
Funds for Specific Purposes	1,784	
		4,959
Weipa:		
Funds for Specific Purposes		31,265
Aurukun:		
Trust Funds	38,468	
Funds for Specific Purposes	20,767	
		59,235
Mornington Island:		
Trust Funds	21,276	
Funds for Specific Purposes	25,620	
		46,896
Ernabella:		
Trust Funds	10,916	
Funds for Specific Purposes	80,417	
		91,333
Mowanjum:		
Trust Funds	7,863	
Funds for Specific Purposes	36,311	
		44,174
All Fields:		
Sundry Creditors and Accruals		37,341
		$851,941

Stocks and Reimbursable Expenditure		4,072	
Sundry Debtors		19,719	
Accrued Income		43,847	
Presbyterian Church—			
N.S.W.—Long Term Deposit	420,000		
—At Call	240,370		
Victoria	3,116		
		663,486	
Bank of New South Wales		192	
Petty Cash		44	
			774,384
			$851,941

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, 22nd February, 1967

H. J. WYLES, F.C.A.

Registered under the Public Accountants Registration Act, 1945, as amended.

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS

COMBINED REVENUE ACCOUNT FOR THE THREE YEARS ENDED 31st DECEMBER 1966

	Year Ended 31/12/64	Year Ended 31/12/65	Year Ended 31/12/66	3 Years to 31/12/66	Total
Home Base and General:					
Quota Grants from: Queensland	$33,106	$33,446	$34,138	$100,690	
New South Wales	87,120	77,200	74,830	239,150	
Victoria	116,650	118,560	124,800	360,010	
South Australia	6,840	7,032	7,336	21,208	
Western Australia	4,800	4,000	3,000	11,800	
Tasmania	6,000	6,180	6,450	18,630	
	254,516	246,418	250,554	751,488	
Grants from John G. Paton Fund	7,500	7,490	7,490	22,480	
Donations	1,760	1,008	1,147	3,915	
Interest and Dividends	37,576	41,500	37,656	116,732	
Publications for Sale—Surplus	304	146	187	637	
Social Service Pensions Administration Quota and Sundry Income	3,930	3,640	3,529	11,099	
Donations for Asian and Indonesian Scholarships	1,100	1,100	1,024	3,224	
Transfers from Specific Funds	2,580	1,684	2,864	7,128	
					$916,703
India:					
Donations	926	2,712	398	4,036	
Transfers from Specific Funds	2,066	4,924	195	7,185	
					11,221
Indonesia:					
Grant from Australian Council of Churches—Inter-Church Aid	396	2,408	2,432	5,236	
Donations	—	10	—	10	
					5,246
Korea:					
Donations	166	2,898	598	3,662	
Surplus from previous years' Budget Grant	4,356	5,022	1,110	10,488	
Sundry Income	—	2,104	130	2,234	
Transfers from Specific Funds	200	15,710	4,768	20,678	
					37,062

New Hebrides:					
Donations	1,918	1,668	1,359	4,945	
Grants received	11,060	7,922	8,613	27,595	
Sundry Income	—	60	—	60	
Transfers from Specific Funds	9,500	7,980	7,846	25,326	
					57,926
New Hebrides—J. G. Paton Fund Stations:					
Sundry Income	—	24	10	34	
Transfer from Specific Funds	—	2,938	3,200	6,138	
					6,172
North Queensland Mission Stations:					
(Aurukun, Mornington Island, Weipa, New Mapoon, Thursday Island)					
Queensland Government Subsidy	107,950	112,650	102,400	323,000	
Queensland Government Capital Grant	—	8,604	—	8,604	
Child Endowment Maintenance	36,524	37,164	32,253	105,941	
Pensions Maintenance	31,826	33,768	28,768	94,362	
Donations	666	502	2,798	3,966	
Cattle Income	27,184	12,372	14,889	54,445	
Proceeds Sale "Janet Thompson"	4,400	—	—	4,400	
Insurance Claim	952	—	—	952	
Transfer from Specific Funds	42,020	336,621	49,840	428,481	
Commonwealth Pharmaceutical Benefits	1,424	2,922	2,568	6,914	
					1,031,065
Ernabella:					
South Australian Government Subsidy	8,316	7,884	15,782	31,982	
South Australian Government Capital Grant	—	6,354	1,238	7,592	
Child Endowment Maintenance	9,982	9,098	9,785	28,865	
Donations	160	428	945	1,533	
Bequest Income	1,266	1,130	1,128	3,524	
Pastoral Industry Income	22,492	30,452	27,500	80,444	
Transfer from Specific Funds	20,684	55,255	19,439	95,378	
					249,318

Mowanjum:					
Western Australian Government Child and Indigent Subsidies	5,990	5,240	5,460	16,690	
Western Australian Government Capital Grant	—	—	3,700	3,700	
Child Endowment Receipts	6,272	6,442	6,278	18,992	
Donations	20	282	552	854	
Investment Income	16	16	—	32	
Cattle Income	1,938	3,802	—	5,740	
Grants from Fairbairn Bequest	—	6,667	19,932	26,599	
Transfers from Specific Funds	6,696	9,859	30,994	47,549	120,156
	676,632	1,046,878	711,359		2,434,869
Deficit transferred to General Capital Account	1,133	1,526	27,511		30,170
	$677,765	$1,048,404	$738,870		$2,465,039

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS

COMBINED REVENUE ACCOUNT FOR THE THREE YEARS ENDED 31st DECEMBER, 1966

	Year Ended 31/12/64	Year Ended 31/12/65	Year Ended 31/12/66	3 Years to 31/12/66	Total
Home Base:					
Secretariat and Office Salaries and Allowances	$21,314	$23,188	$27,042	$71,544	
Secretariat and Office Beneficiary and Provident Fund	550	530	578	1,658	
Travelling Expenses, Board and Secretariat	1,698	668	1,740	4,106	
Office Rent and Church Office Charges	2,246	2,786	2,974	8,006	
Printing and Stationery	1,210	970	867	3,047	
Postages, Telegrams and Telephones	1,176	1,376	1,246	3,798	
Sundry Expenses	1,052	1,210	1,353	3,615	
Promotion Literature	1,086	4,794	5,272	11,152	
Training Fees—All Saints College	3,336	3,300	4,602	11,238	
Grant for Ecumenical Activities	5,260	4,660	6,810	16,730	
Interest Allocated	35,600	28,482	27,295	91,377	
Office Furniture and Fittings, Replacements and Depreciation	754	364	324	1,442	
					$227,713
All Fields:					
Workers' Compensation and Aerodrome Public Risk Insurance	1,072	2,730	2,829	6,631	
Missionaries' Furlough, Accommodation charges, etc.	1,274	486	2,175	3,935	
					10,566
Papua:					
Missionary's Salary	2,172	608	—	2,780	
Passages, Freights and Station Expenses	740	124	—	864	
					3,644
India:					
Building and Equipment	—	6,872	88	6,960	
Grants to Church of South India	11,780	10,376	10,360	32,516	
Grant to Mission Station Budget	4,160	3,714	3,475	11,349	
Missionaries' Salaries, Allowances, Beneficiary Fund, etc.	9,838	6,130	5,762	21,730	
Passages, Freights, etc.	2,906	84	60	3,050	
Vellore Medical Board Contribution	600	600	600	1,800	
Sundry Expenses	12	—	—	12	
Vehicle Depreciation	800	800	—	1,600	
					79,017

Indonesia:					
Building and Equipment	4,808	—	—	4,808	
Grant to Station Budget	100	200	100	400	
Missionaries' Salaries and Allowances	2,600	2,506	3,198	8,304	
Passages, Freights, etc.	532	84	21	637	
Sundry Expenses	62	—	—	62	
Scholarships Granted	1,040	1,040	1,140	3,220	
Transfers to Specific Funds	1,200	1,100	1,024	3,324	
					20,755
Korea:					
Building and Equipment	486	18,668	5,463	24,617	
Grant to Field Budget	26,994	29,082	28,704	84,780	
Missionaries' Salaries and Allowances	31,674	31,988	34,028	97,690	
Passages, Freights, etc.	6,868	5,850	2,343	15,061	
Sundry Expenses	254	478	341	1,073	
Korean Students' Overseas Training	1,548	428	304	2,280	
					225,501
New Hebrides:					
Building and Equipment	18,160	2,118	6,475	26,753	
Grant to Paton Memorial Hospital Budget	3,528	2,764	3,010	9,302	
Grant to Tangoa Training Institute Budget	2,408	2,950	6,025	11,383	
Missionaries' Salaries and Allowances	49,650	57,056	57,852	164,558	
Passages, Freights, etc.	10,190	9,952	9,276	29,418	
Launch Maintenance	3,996	4,074	6,557	14,627	
Station Expenses	4,800	5,050	4,278	14,128	
Land Title Expenses	164	150	105	419	
Hurricane and Earthquake Relief Expenses	192	1,002	1,370	2,564	
Transfer to Building and Equipment Depreciation	6,800	1,200	1,800	9,800	
Overseas Travel, Pastors and Theological Students	—	1,540	926	2,466	
Insurance—Fire and Public Risk	—	1,344	620	1,964	
					287,382
John G. Paton Fund—New Hebrides:					
Building and Equipment	452	6,112	4,308	10,872	
Missionaries' Salaries and Allowances	17,352	21,896	25,088	64,336	
Passages, Freights, etc.	5,314	5,426	3,885	14,625	
Launch Maintenance	456	284	170	910	
Station Expenses	1,412	1,014	1,615	4,041	
Transfer to Building and Equipment Depreciation	3,800	1,500	1,700	7,000	
					101,784

North Queensland Mission Stations: (Aurukun, Mornington Island, Weipa, New Mapoon and Thursday Island)					
Building and Equipment	36,354	327,528	34,583	398,465	
Grants to Station Budgets	103,645	110,760	98,943	313,348	
Missionaries' Salaries and Allowances	43,532	49,382	51,770	144,684	
Fares, Freights, etc.	5,674	8,352	5,510	19,536	
Sundry Expenses	2,944	3,552	3,557	10,053	
Cattle Industry Expenses	20,282	28,642	32,758	81,682	
Transfers to Specific Funds	38,232	25,176	16,739	80,147	
					1,047,915
Ernabella:					
Building and Equipment	5,176	20,571	5,442	31,189	
Grant to Station Budget	13,856	14,838	19,765	48,459	
Missionaries' Salaries and Allowances	24,142	26,130	28,762	79,034	
Fares, Freights, etc.	1,714	2,012	2,607	6,333	
Sundry Expenses	730	910	564	2,204	
Pastoral Industry Expenses	9,012	27,228	11,667	47,907	
Transfers to Specific Funds	21,476	34,829	24,031	80,336	
					295,462
Mowanjum:					
Building and Equipment	3,490	7,862	30,154	41,506	
Grant to Station Budget	4,242	4,800	4,800	13,842	
Missionaries' Salaries and Allowances	6,334	11,281	12,368	29,983	
Fares, Freights, etc.	1,438	1,830	3,383	6,651	
Sundry Expenses	430	293	1,088	1,811	
Cattle Industry Expenses	3,390	168	229	3,787	
Child Endowment, Child and Indigent Subsidy Payments	12,260	11,682	11,738	35,680	
Transfers to Specific Funds	1,936	8,870	21,234	32,040	
					165,300
	$677,765	$1,048,404	$738,870		$2,465,039

PRESBYTERIAN CHURCH OF AUSTRALIA—BOARD OF CHRISTIAN EDUCATION

BALANCE SHEET AS AT 31st DECEMBER, 1966

Current Liabiilties:			
Partners—o/a Profit ..		$3,300.00	
Code Book Committee ..		349.99	
Advance by Joint Board		1,200.00	
Sundries		27.15	
			$4,877.14
Deferred Liabilities:			
House Reserve		18,000.00	
Office Removal Reserve		1,500.00	
Comm. on Youth Work Fund		340.00	
Overseas Study Fund		1,210.00	
Staff Research Fund		200.00	
Staff Training Reserve		1,000.00	
Joint Board of C.E. Reserve	$26,000.00		
Less invested in Joint Board	26,000.00		
			22,250.00
Accumulated Fund:			
Balance as at 1/1/64		9,287.94	
Add Net Profit for period (3 years) ended 31/12/66		43,235.22	
		52,523.16	
Less Distributed to Youth Departments for period (3 years)	30,705.78		
„ Transfer House Reserve	3,000.00		
„ „ Office Rem. Res.	1,500.00		
„ „ Overseas St. Fund ..	2,340.00		
„ „ Staff Training Res. ..	1,000.00		
„ „ Comm. Youth Work ..	340.00	38,885.78	13,637.38
			$40,764.52

Current Assets:		
Commercial Bank of Australia Ltd.	$1,811.92	
Debtors—Sundry	3,910.77	
—Joint Board of C.E.	5,926.78	
Stock	5,773.00	
Aids to Devotion Committee	119.03	
Year Book Committee 1966/67	633.92	
Loan on House	2,000.00	
		$20,175.42
Fixed Assets (at cost less depreciation):		
Furniture and Fittings	501.90	
Office Machines	734.40	
Director's House	19,260.00	
		20,496.30
Prepayments		92.80
		$40,764.52

I certify that these statements are drawn from the audited statements and balance sheets presented to the Board at its Annual Meetings covering this period.

27th June, 1967

REV. KEITH D. PEARSON

PRESBYTERIAN CHURCH OF AUSTRALIA—BOARD OF CHRISTIAN EDUCATION

TRADING AND PROFIT AND LOSS ACCOUNT FOR THREE YEARS ENDED 31st DECEMBER, 1966

Year ended	31/12/64	31/12/65	31/12/66	Total
To Stock on Hand 1st Jan.	$5,534.70	$6,067.47	$8,046.90	$5,534.70
Purchases	8,130.28	8,248.47	5,580.10	21,958.85
Writers	343.80	245.96	25.50	615.26
Royalties			60.48	60.48
Gross Profit	3,304.41	4,581.43	2,908.60	10,794.44
	$17,313.19	$19,143.33	$16,621.58	$38,963.73
To Salaries—Directors ..	$7,104.24	$7,272.82	$7,593.46	$21,970.52
—Office . ..	1,760.26	1,930.90	2,218.68	5,909.84
House Allowance ..	600.00	716.67	800.00	2,116.67
House Maintenance ..	76.98	25.76	32.40	135.14
Office Rent	1,020.10	1,020.10	1,066.86	3,107.06
Postage and Petty Cash	625.01	523.92	408.96	1,557.89
Telephone	248.52	244.53	326.12	819.17
Printing and Stationery	283.42	159.68	369.96	813.06
Advertising	47.51	37.98	168.61	254.10
Books and Periodicals .	216.76	439.52	304.75	961.03
Travel and Confers. etc.	1,376.13	606.28	1,049.90	3,032.31
Insurance	80.65	97.81	46.89	225.35
Audit Fees	42.00	52.50	58.00	152.50
Interest		32.25		32.25
General Expenses ..	215.21	34.32	29.16	278.69
Depreciation	249.72	220.28	198.16	668.16
	$13,946.51	$13,415.32	$14,671.91	$42,033.74
Full Board Meeting ..	1,369.45	839.50	1,235.29	3,444.24
Directors' Conference ..			148.70	148.70
Dr. Sweet's Visit . ..			466.65	466.65
P.F.A. Consultation ..		100.00	100.00	200.00
C.E.S. Orders of Service	241.88	184.25		426.13
Christian Educator ..	391.52	320.58	310.00	1,022.10
"Record" Gross Loss ..	779.75			779.75
Teachers' Missionary Rec.		237.35	246.78	484.13

Year ended	31/12/64	31/12/65	31/12/66	Total
By Sales	$11,245.72	$11,096.43	$10,848.58	$33,190.73
Stock on Hand 31st Dec.	6,067.47	8,046.90	5,773.00	5,773.00
	$17,313.19	$19,143.33	$16,621.58	$38,963.73
By Gross Profit	3,304.41	4,581.43	2,908.60	10,794.44
Interest Received ..	160.28		36.94	197.22
"Record" Subsidy 1963, 64	450.82	389.88		840.70
Joint Board of C.E. —Allocation	22,495.22	22,336.30	22,926.78	67,758.30
—Directorship	4,000.00	4,000.00	5,200.00	13,200.00

Presbyterian Council								
C.E. W.A.	100.00			100.00				
A.C.C.E.	100.00	100.00		200.00				
National Youth Conv. ..			200.00	200.00				
Aust. Presbyterian Life			50.00	50.00				
	$16,929.11	$15,197.00	$17,429.33	$49,555.44				
Net Profit	13,481.62	16,110.61	13,642.99	43,235.22				
	$30,410.73	$31,307.61	$31,072.32	$92,790.66	$30,410.73	$31,307.61	$31,072.32	$92,790.66

JOHN FRAZER FOREIGN MISSION ENDOWMENT ACCOUNT
FROM 1st JULY, 1964 TO 30th JUNE, 1967

Payments to the Australian Presbyterian Board of Missions . ..	$270	Balance brought forward 1st July, 1964	$2,000
Balance carried forward 30th June, 1967	2,000	Interest on Capital Account to 30th June, 1967	270
	$2,270		$2,270

Sydney, 5th July, 1967

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, 1964 TO 30th JUNE, 1967

	Income	*Capital*		*Income*	*Capital*
Payments to the Australian Presbyterian Board of Missions	$1,094		Balance brought forward 1st July, 1964		$8,285
4% on Revenue	46		Interest Received from:		
Balance carried forward 30th June, 1967		$8,285	Capital Account	$912	
			Commonwealth Loans	228	
	$1,140	$8,285		$1,140	$8,285

Sydney, 5th July, 1967

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 ACCOUNT
FROM 1st JULY, 1964 TO 30th JUNE, 1967

	Income	*Capital*		*Income*	*Capital*
4% on Revenue	$55		Balance brought forward 1st July, 1964	$310	$8,000
Balance carried forward 30th June, 1967	1,626	$8,000	Interest Received from:		
			Current Account	120	
			Government and Semi-Government Loans	1,251	
	$1,681	$8,000		$1,681	$8,000

Sydney, 5th July, 1967

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 REVENUE
STATEMENT FOR THREE YEARS ENDED 30th JUNE, 1967

RECEIPTS		PAYMENTS	
Balance brought forward 1st July, 1964	$74.31	Grants—	
Interest on Trust Fund	7,573.16	Presbyterian Church of Western Australia	$6,495.00
Interest on average credit balance	45.99	Presbyterian Church of South Australia	100.00
		Presbyterian Church of Tasmania	100.00
		Printing, Postages, etc.	11.59
		Balance carried forward 30th June, 1967	986.87
	$7,693.46		$7,693.46

CHARLES D. LLOYD (AUSTRALIA) BEQUEST
STATEMENT FOR THREE YEARS ENDED 30th JUNE, 1967

RECEIPTS		PAYMENTS	
Balance brought forward 1st July, 1964	$44,548.50	Balance carried forward 30th June, 1967	$44,548.50

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