# The Presbyterian Church of Eastern Australia

1846-2013



**Rowland S. Ward** 

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#### Abbreviations:

CS = Church of Scotland

FCS = Free Church of Scotland

FPCS = Free Presbyterian Church of Scotland

FPCV = Free Presbyterian Church of Victoria

SA:ECS = Synod of Australia in connexion with the Established Church of Scotland

PCA = Presbyterian Church of Australia [1901]

PCNSW = Presbyterian Church of New South Wales

RPC = Reformed Presbyterian Church

UPC = United Presbyterian Church

Decimal conversion in 1966 made £1 = \$2.

#### PCEA CENTRES & MINISTERS MARCH 2014

www.pcea.org.au

NORTHERN PRESBYTERY

Boundary: Hastings Municipality and north and west of the same incl. Qld

Brisbane - Wooloowin Rev James Klazinga, MDiv

**Northern Rivers** – Grafton, Maclean Vacant since 29.2.2012

Hastings - Wauchope, Kindee Rev David J. Kerridge, BA, MDiv

Retired Ministers:

2001: Rev. Kenneth Macleod, Maclean (under FCS) 2004: Rev. Dr W. J. Wesley Hanna, Banksia Beach

2010: Rev. Alan L. Tripovich, Wauchope

2012: Rev. Raymond W. Murray, South Grafton

#### CENTRAL PRESBYTERY

Boundary: Manning Municipality and south & west of the same in NSW

Manning River - Taree Rev. George D. Ball, BD

**Hunter / Barrington** – Cardiff, Raymond Terrace, Barrington

Rev. Robin Tso, BTh

Sydney West & South - Mt Druitt, Bexley North

Rev Dr. Dennis Muldoon, BSc, PhD, BD, MA (Theol)

Central Sydney - St George's, 201a Castlereagh Street, Sydney

Rev. John McCallum, MA, Dip.Th

Australian Indigenous Ministries (base at Tinonee)

Rev. Trevor I. Leggott, DipTh, General Director

Rev. D. Peter Smith, BSc, BTh, Missionary Administrator

Retired Ministers:

1993: Rev. James A. Cromarty, Taree 2012: Rev. Sam R. Tamata, Shortland

#### SOUTHERN PRESBYTERY

Boundary: Victoria, Tasmania & South Australia

Knox – Wantirna

Rev. Andres Miranda, BA, DipTh

Narre Warren

Rev. Sjirk Bajema, BA, BD, BA (Hons)

All Nations - Mulgrave

Rev. Tut Wan Yoa, BTh, MDiv

**Carrum Downs** 

Rev. David Kumnick, BD, MA

**Geelong** – Newcomb

Vacant since 27.7.2013

Ulverstone, Tasmania

Rev. J. Andre Scheepers, BTh, MTh

Licentiate:

Denver Boehret, BEng (Hons), MDiv

Retired Minister:

2012: Rev. Dr Rowland S. Ward, Wantirna

## 1

#### **FOUNDING THE CHURCH 1846**

The Presbyterian Church of Eastern Australia [PCEA] was founded in Sydney in 1846 in the aftermath of the 'Disruption' of the Established Church of Scotland in 1843 which involved the forming of the Free Church of Scotland. The PCEA today embraces people of many different backgrounds, but its Scottish origins explain its existence as well as provide the framework within which it has developed its organised life. My large Australian bicentenary volume, *The Bush Still Burns* (1989), covers the wide sweep of the Presbyterian and Reformed Faith in Australia 1788-1988, particularly in its theological and constitutional aspects. In the present volume I focus on the PCEA and am able to omit some of the technical details documented 25 years ago, while providing a broader coverage. A significant amount of new material is included. I've generally only provided footnotes on matters I've not published before.

#### A confessional church

The PCEA is a confessional church, that is, it holds that the Church must confess her faith before men in written form. We do not accept the badge 'no creed but the Bible' because every professedly Christian group makes such a claim, although differing among themselves. It is the Bible correctly interpreted that we adhere to, and we set out a summary of what we believe

the Bible teaches in a written form so all may know where we stand. When the Reformation came to Scotland in 1560 under John Knox and others the *Scots' Confession* as a summary of Scripture teaching was adopted. In 1647 it was superseded by a fuller document, commonly called the *Westminster Confession*, qualified in a couple of points. Several other basic documents related to worship and church government provide a framework for our practice in these areas although they are not directly subscribed by office-bearers (see Chapter 13).

#### The Scottish patronage problem

Scottish lands had early been held by the Crown under a feudal system common in Europe. Lands were given out (feud) with various obligations, and in turn land could be feud to others.1 Before the Reformation in Scotland, the Church held vast estates and in many cases had given the right to the donor and his heirs to nominate the clergy to enjoy the endowment. This was the right of patronage. In many cases the right was actually held by the Crown, in others by Universities, Town Councils or landowners. While the newly reformed church held that ministers should be chosen by congregations, the legal situation was that lay patronage still existed despite the Scottish Parliament voting to abolish it in 1649 in favour of vesting the right of nomination in the male heads of families. With the Revolution of 1690 some reforms were made to the system by Parliament and the right of patronage was vested in the heritors (generally local landowners) and the elders of the congregation. However, in 1711, An Act to restore the Patrons to their ancient Rights of presenting Ministers to the Churches vacant in that Part of Great Britain called Scotland was passed in seeming violation of the religious clause in the Treaty of Union of 1707 by which Scotland, together with England and Wales, had became Great Britain. Patronage still exists in the Church of England although abolished in Scotland in 1874.

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<sup>&</sup>lt;sup>1</sup> When I was studying in Scotland 1972-75 I had regularly to pay feuduty of £1 or so on our little flat to, of all bodies, the Church of Scotland Trustees, until feu-duty was abolished in 1974.

While patronage rights were not at first exercised to the detriment of the church, the Church of Scotland Assembly regularly protested against it. The increasing abuse of patronage contributed to three splits in the church – the Secession of 1733, the Relief in 1752 (the bulk of these two formed the United Presbyterian Church in 1847), and the greatest of them all, the *Disruption* of 1843, when about 40% of the ministers withdrew to form the Church of Scotland *free* of the encroachments on the spiritual rule Christ had established in his church. These encroachments related particularly to the imposition of ministers on congregations against their will.

#### **Australia**

In Eastern Australia the Presbyterian Church was organised as an independent church in 1840 with the legal name *'The Synod of Australia in connexion with the Established Church of Scotland'*.<sup>2</sup> It was a pity this name was adopted rather than one which made the Synod's independence more clear. But in 1840 even those of other Scottish Presbyterian Churches seemed content to utilise the name of the national Church of their homeland in this way.

In lengthy and divisive debate between 1843 and 1846 the majority of the Synod refused to change its legal and moral connection with the Established Church so causing division here by tying its testimony to that of the Established Church even while professing in resolutions in October 1844 to believe in the principles held by the Free Church. This led three of the 22 ministers to Protest and, led by Rev. William McIntyre of

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<sup>&</sup>lt;sup>2</sup> This was the name selected by the Church and incorporated in the NSW legislation known as *Church of Scotland Act* 14/1840 which regulated Church property. The failure to assert a distinct denominational name (eg. Presbyterian Church in Australia) must be counted a defect. The use of the name of a church court (The Synod of Australia) was hardly calculated to convey a clear idea of the independence of the church. Including a tie to another church in the Synod's name was also a mistake, since it virtually committed the testimony of the church to the care of another body over which it had no control and which, in hindsight, was seen as calling the independence of the church in question.

Maitland, they (McIntyre, John Tait, Colin Stewart) with an elder (Samuel Martin) formed the *Presbyterian Church of Eastern Australia* as an independent church adhering to the standards of the original Church of Scotland, and holding friendly relations with the Free Church of Scotland. Incidentally, this was the first use of the term 'Presbyterian' in a denominational name in this Australia. The notion of some in the supporting community that it should be part of the FCS was rejected, and the popular designation 'Free Presbyterian' had to be understood in this light.<sup>3</sup>



William McIntyre (1806-72) *[pictured]* was a Highlander from Kilmonivaig near Fort William. He arrived near the close of 1837 as chaplain to the immigrants on the *Midlothian*. He conducted the first Gaelic service in Australia on 17 December 1837.

McIntyre was prominent in organising the union of the original Pres-

bytery of New South Wales and the rival Synod set up by Rev. Dr John Dunmore Lang in 1838, the union of which formed the SA:ECS in 1840. After being Dr Lang's assistant at Scots Church he became minister of Maitland from 1841, and from 1862 of St George's PCEA, Castlereagh Street, Sydney. McIntyre was a fine scholar, founder of the first High School of Maitland, and a faithful man. He spoke perfect English but was not an eloquent or demonstrative preacher, though a sound and thoughtful one, as well as conscientious in his duties. Through his marriage to Mary McIntyre (apparently no relation) in 1844, at which James Forbes

<sup>&</sup>lt;sup>3</sup> *The Voice in the Wilderness*, 15 November 1846, 175.

officiated, he had significant financial resources which were largely used for religious and charitable objects.

Many of the Gaelic-speaking settlers on the rivers north of Sydney agreed with McIntyre's stand in 1846, as did other conservative Presbyterians. One of his High School students, later Sir Samuel Griffiths, a Premier of Queensland and Australia's first Chief Justice, described him as 'a remarkable man, whose name deserved to be remembered as one of the foremost worthies of New South Wales'.

The PCEA did not claim jurisdiction south of the Murray River because another minister of the SA:ECS also withdrew for the same reasons as the PCEA. This was James Forbes of Scots' Church, Melbourne who was not present at the 1846 Synod. He formed the *Free Presbyterian Church of Australia Felix* 

(afterwards, Victoria) for which he wrote a detailed constitutional document called the Fundamental Act. There mutual was fellowship between the PCEA and the FPCV. In 1855 a Free Presbyterian Church of South Australia was formed using the same constitutional document as the one Forbes had drawn for the Victorian church.

James Forbes (1813-51) [pictured] had seen the cold face of formal religion in his homeland. In Australia he felt the same lack of passion and commitment to the



Gospel of Christ and knew that could not be right for this expanding new land. In his address to the Scots' Church congregation on 25 October 1846 Forbes stated:

As long as there was the shadow of a hope, that the Synod of Australia would be faithful to these principles, I continued in it, though there was much in it I lamented, and much wanting that I desired to see...That I may be faithful to Christ I separate from those whom I consider disloyal to Him, who in words acknowledge Him as preeminent but in works deny Him...I have felt for a long time like one surrounded by icebergs. The "narrow views, timid counsels and cold Christianity" of such associates, is almost enough to freeze one to death.4

Forbes was the first regularly settled Christian minister in Melbourne. He had arrived on 20 January 1838.<sup>5</sup> Although a young man he proved ideal for the infant colony. He was a well-rounded minister, faithful and attractive as a preacher, founder of Victoria's first Christian newspaper, active in every worthy community endeavour and Melbourne's first public educationist. He also founded what became known as Scotch College in the year of his death at the early age of 38.

#### Was division justified?

It has been said frequently that there was no reason for the split in Australia in 1846. It is true that the State did not interfere in the Church but, under Governor Bourke's *Church Act* of 1836, gave financial assistance without compromising conditions to a variety of religious bodies according to the number of their adherents.

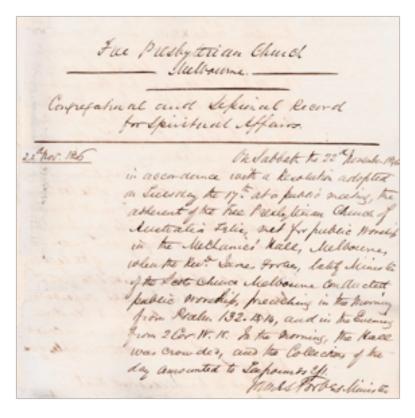
However, the attitude of the ECS and the FCS ensured division would occur because neutrality was not something either would accept. This was understandable enough given each regarded the other as an ecclesiastical delinquent. In addition, the ECS at her Assembly on 2 June 1845 regarded the Australian neutrality

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<sup>&</sup>lt;sup>4</sup> Supplement to *Port Phillip Christian Herald*, 7 November 1846.

<sup>&</sup>lt;sup>5</sup> James Bonwick, *Port Phillip Settlement* (Melbourne, 1883) 137–8, gave the date as 28 January 1839, and this erroneous date has been followed by others, such as Garryowen, *The Chronicles of Early Melbourne 1835 to 1852* (Melbourne, 1888) 159, and by others who corrected the year but not the day.

proposal of 1844 as 'a total repudiation' and any ministers or elders adhering to the resolutions would lose their status, any right to be nominated to an ECS parish, and 'any just title to the privileges secured to them by law' in the colony. This was not entirely an idle threat as stipends were paid through the Colonial Office on the advice of the Church of Scotland. It certainly resonated with some, as adequate support by voluntary givings was not a sure thing in many places. When it came to the crunch several men backed off.



First minute of the Free Presbyterian Church, Melbourne 22 Nov 1846

McIntyre and Forbes insisted that it was the refusal of the Synod to break its compromising link with the Established Church that was the issue, and not a desire to involve the Australian Synod in some mere imitation of the Scottish conflict, and they were prepared to pay the price of giving up state-aid.

Two other ministers, who had wanted to be neutral withdrew as well. One (Thomas Mowbray) was ultimately an elder in the PCEA congregation in Brisbane, while the other (William Hamilton of Goulburn) resigned at significant sacrifice, and took an independent position for some years in rural Victoria, although he affirmed that if in Scotland he would have joined the Free Church.<sup>6</sup>

If neutrality in regard to the Scottish churches was not an option there were possibilities in regard to individuals. Forbes thought that the Synod should have declared the Free Church as truly constituting the Church of their Fathers. They might have done this 'without shutting themselves from communion with good men in the establishment and other [Presbyterian] churches', and in his opinion 'nothing less than this was their duty.' This was a sensible approach but of course would have brought discipline from the Established Church on any who chose this option. McIntyre was of similar mind. He wanted to see a true and living Presbyterian Church serving the whole community, not a church characterised by a secular spirit, undue concern for outward forms, a neglect of church discipline and of missionary exertion. Because of a lack of ministers it would be several years before much could be done.

#### Constitution

As already stated, the PCEA founders simply reaffirmed their vows in their true meaning, that is, as vindicated by the Free Church of Scotland. In other words, the PCEA has a basic position of adherence to the teaching of the Bible, as summarised in the Confession of Faith, and certain other documents, which provides a framework for the development of legislation and practice.

<sup>6</sup> Letter William Hamilton to Margaret Hamilton, 4 October 1845 (copy in possession of R. S. Ward).

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<sup>&</sup>lt;sup>7</sup> Port Phillip Christian Herald, 6 June 1846, 47, col. 1.

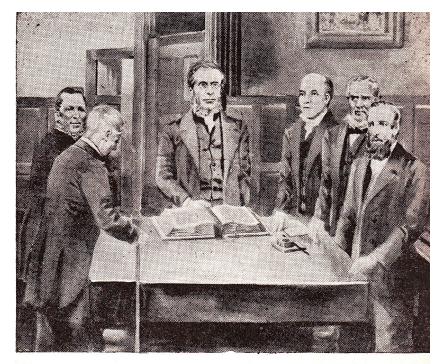
Particular Acts of Synod are made within the confines of this position relying upon Scripture and common practice through the ages. Precedents can be derived from these to apply to new situations as they arise. So there is both fixity and flexibility as befits what is a common law constitution, and which suits a situation of spiritual care where all possible contingencies cannot be anticipated in advance.

A weakness in the Australian context in the early colonial period was a necessary reliance on Scottish practice, not all of which could apply satisfactorily in the Australian context of congregations scattered over vast distances. After all, Scotland had over 900 parishes in an area the size of Tasmania, as well as plenty of experienced men, but there were relatively few men of ability to guide the affairs of the Australian church, and all denominations suffered from some bad eggs, rejects from the United Kingdom, or men who could not cope in the quite different social conditions.

At Port Phillip, Forbes' mode of procedure was to produce a clearly written document, probably best described as a statement explanatory of the constitution of the true Church of Scotland. Termed *The Fundamental Act*,<sup>8</sup> it refers to adhering to the Confession's 'system of doctrine'. Forbes is using 'system' in the sense of 'a comprehensive and regularly arranged exposition of some subject, a systematic treatment', as the formula of subscription in the FPCV was to 'the whole doctrine' of the Confession of Faith as in the Free Church of Scotland.<sup>9</sup>

<sup>8</sup> Text most conveniently in J. C. Robinson, *The Free Presbyterian Church of Australia* (North Melbourne, 1947) Appendix VIII.

<sup>&</sup>lt;sup>9</sup> It should be kept in mind that American Presbyterian usage of the term 'system of doctrine' generally has a looser meaning than 'whole doctrine'. Cf. my 'Subscription to the Confession' in J. Ligon Duncan (ed.), *The Westminster Confession into the 21st Century* Vol. 3 (Fearn: Mentor, 2009) 77-138, esp. 116f.



The Rev. William McIntyre about to constitute the Presbyterian Church of Eastern Australia on the 10th day of October, 1846, in the home of Mr. William Buyers, 4 Hunter Street, Sydney.

Centre: Rev. William McIntyre, A.M. Left: Rev. Colin Stewart; Mr. Samuel Martin-Right: Rev. John Tait, Mr. Peter Stewart, Mr. William Buyers.

Forbes was certainly among the most able of any of the early Presbyterian ministers, and produced much important legislation for his FP Synod. However, his death occurred in August 1851 at the early age of 38, and his legacy was over-whelmed by the impact of the Gold Rush. Procedural difficulties would become very evident soon enough.

#### Presbyterian differences

The chief formal differences between the three main Presbyterian streams that came to Australia from Scotland concerned the relationship of church and state. Historically the Church of Scotland held that Jesus Christ had been given authority over all in

church and state, that God would judge all men by the Man whom he had appointed and to which fact he testified by raising him from the dead. In Scotland, one of only two countries that officially accepted the Reformed Faith at the Reformation, (the other was England), this meant that the state recognised Christianity as the religion of the nation (this happened in 1560); that as appropriate the state financially supported the church (this happened from 1567); and that it provided a framework of law that furthered the Christian faith in society while respecting the distinct church government in the hands of the ministers and elders. The Church of Scotland as established in Scottish law therefore had a very privileged position, and had powers of discipline recognised in law.

Many of those who seceded in the 18th century and formed the United Presbyterian Church in 1847, had become jealous of the privileges of the Church of Scotland and had become opposed to the state connection and to the financial support given the Established Church. The more extreme held that the state should have nothing to do with religion, and that to do so was intolerant and persecuting of others, and thus they advocated a position leading directly to the secular state of the 20th century. Of course the secular/atheist state is deeply value-driven, certainly not neutral, and can be extremely intolerant and persecuting too. The position characteristic of UPs was called voluntaryism because of their insistence that voluntary support rather than state-aid was in principle the only proper practice, but the key point was the obligation and role of the state where the word of God was known.

In the course of the conflict leading to the Disruption of 1843 the Established Church came to accept the interference of the state in the spiritual decisions of the church, and thus compromised the exclusive headship of Christ in his church. The Free Church maintained the historic Church of Scotland position but specifically rejected the idea intolerant and persecuting principles were necessarily implied in this position, or that the Gospel should be advanced by coercive measures. The 40% of the ministers who withdrew from the Established Church gave up

their state-provided churches, manses and stipends and resolved on voluntary support. But in doing so they did not give up their belief that national recognition and state support were legitimate. Their difficulty was that they could not continue to receive state support without accepting state interference in the appointment of ministers. Therefore, for the honour of Christ, the alone King and Head of the church, they gave up the privileges of the state connection. They could only regard those who remained as delinquents who, whatever they might say, were unfaithful to Christ and the solemn vows they had made.

A position on church-state issues may be hard to live with but it is also difficult to live without. Putting the three streams together in the Australian context of several different Christian denominations, would not be all that easy. Nor was it easy in other colonies such as in Canada, where division had come in 1844. The easiest option might be for more moderate voluntaries to join the PCEA/FPCV given that both these bodies in their early years opposed state aid, and both William McIntyre and James Forbes were open to this, although doctrinal concerns among the UPs were soon to be evident. However, prospects of union with the churches connected with the Established Church of Scotland seemed remote. In Canada the Free and United bodies joined in 1860 (Lower Provinces) and 1861. It was not until 1875 that a wider union with Established Synods occurred to form the *Presbyterian Church in Canada*.

**Erastianism:** the theory of State supremacy in ecclesiastical affairs attributed incorrectly to Thomas Erastus (1524-83), a Swiss. Erastus argued for the State to have power of excommunication, but the English theologian Richard Hooker (1554-1600) argued for a more comprehensive secular supremacy over the church. The subject was a matter of keen debate at the Westminster Assembly during 1644/45.

#### **APPENDIX**

BOND OF UNION CONSTITUTING THE SYNOD OF AUSTRALIA IN CONNECTION WITH THE ESTABLISHED CHURCH OF SCOTLAND 5 OCTOBER 1840.

We ministers and elders, whose names are under-signed, uniting ourselves together in the Synod of Australia, in connection with the Established Church of Scotland, do bind and oblige ourselves to pass over and bury in oblivion, all matters which, in times past, have been the subject of mutual complaint and accusation, and engage in every part of our future conduct towards each other to act in strict conformity to the laws of Christ and of the Scottish Church.

We declare anew our adherence to the doctrines of the Confession of Faith, and to the other standards and formularies of the Established Church of Scotland, and promise that, in the exercise of discipline, we shall follow the laws of that Church so far as applicable in this colony; and whatever may be our individual opinions, will, so long as we remain members of the court, submit ourselves to the judgments and determinations of the majority of our number regularly met, and sitting in Presbyteries and Synod.

### PROTEST BY McINTYRE, TAIT, STEWART AND MARTIN IN THE SYNOD OF AUSTRALIA IN CONNECTION WITH THE ESTABLISHED CHURCH OF SCOTLAND, 10 OCTOBER 1846.

[The subdivisions have been inserted to clarify the complex grammatical structure.]

We the undersigned Ministers and Elders, members of the Synod of Australia in connection with the Established Church of Scotland,

- (1) Considering that the Synod, having resolved
- (i) to remain in its present connection with the Established Church of Scotland, and  $\,$
- (ii) to retain its present designation unchanged, does thereby declare its approval of the submission of the said Church to the encroachments of the civil power on her spiritual independence and the liberties of her constitution, and thus concurs in the renunciation of the doctrine of Christ's sole and sovereign Headship which that submission involves;
- (2) And further considering that in virtue of
- (i) the connection which the Established Church of Scotland which the Synod has resolved to maintain (asserted as that connection is, not only in the designation of the Synod, but also by the Bond of Union entered into by the Ministers and Elders who united in forming the said Synod wherein it is set forth that they (a) engaged, in every part of their conduct towards each other, to act in strict conformity to the laws of Christ and of the Scottish Church, (b) declared anew their adherence to the doctrines of the Confession of Faith, and (c) promised that, in the exercise of discipline, they should follow the laws of that Church, so far as applicable in this colony),
- (ii) the unscriptural principles on which the government of the Established Church of Scotland is now administered (according to which the Civil Courts are invested with power to coerce the judicatories and individual members of the church in the exercise of their spiritual functions and duties, and otherwise to interfere authoritatively in spiritual matters, and presbyteries are authorised and empowered to disregard and overbear the voice of the people in the formation of the pastoral relation) are virtually adopted by the Synod; and

(iii) the Government and discipline of the Colonial Presbyterian Church under its superintendence are liable to be subjected to the operation of these principles.

WE, THEREFORE, the Ministers and Elders aforesaid, do PROTEST that the Synod, by its concurrence in the renunciation of the doctrine of Christ Headship as aforesaid, has placed itself in a position at variance with the Word of God, and with the standards of the Church of Scotland in their true and original import, and incompatible with the discharge of its great duty as a witness of Christ. AND WE PROTEST further, that by the adoption of the principles aforesaid, the constitution of the Synod has been so changed that the government of the Church cannot be conducted in accordance with it, without violating the laws of God, dishonouring the Great King and Head of the Church and invading the rights of the Christian people. AND FINALLY, while we reserve any right we, or any of us, or of such as may adhere to us, possess to the whole or any portion of the property held in behalf of the Synod of Australia in connection with the Established Church of Scotland, WE PROTEST that, the Synod occupying such a position, and having adopted such principles, it is and shall be lawful for us, and such other Ministers and Elders as may concur with us, to withdraw from the Synod, and take such steps as may be competent to us and necessary for the dispensing of the ordinances of the Gospel and administering the affairs of the Church in this land, agreeably to the mind of Christ, and to the standards and constitution of our Church; and we do now withdraw accordingly.

### INAUGURAL MINUTE OF THE SYNOD OF EASTERN AUSTRALIA 10 OCTOBER 1846

The ministers and elders of the Synod of Australia in connection with the Established Church of Scotland being assembled in Synod this day in St Andrew's Church, the ministers and elders, members of that Synod, whose names are appended to the Protest then and there made and hereinafter inserted, having withdrawn from that place, and having convened in an upper room in Hunter Street and having duly Constituted themselves in the name of the Head of the Church, the Revd. William McIntyre was chosen to be their Moderator and the Protest above mentioned, being produced, was read and thereafter ordered to be recorded as follows: [see text above]

Mr Tait was appointed Clerk. It was then resolved that this court should be called the Synod of Eastern Australia and that the ministers and elders constituting the court should renew and they do hereby renew their adherence to the Westminster Confession of Faith, the Directory for Public Worship and the Form of Church Government, together with the Second Book of Discipline as the standards of this Church.

[The Report in *The Voice in the Wilderness*, 15 October 1846 includes the denominational title, and omits reference to the Form of Church Government.]

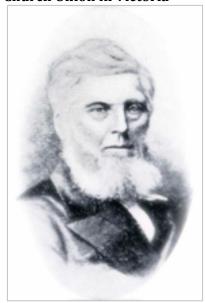
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#### **UNION CONTROVERSIES 1853-65**

Australian Presbyterianism remained a rather small affair for some years after 1846 as neither the Free or Established Church in Scotland was in a position to assist with ministers. The FCS was planting new congregations and the ECS was trying to fill empty pulpits. The United Presbyterians had spare men following the union of 1847, and for a time were represented by ministers in Australia at a level higher than their following would have suggested. Around 1850 it appears than 55% of Scottish Presbyterians identified with the ECS, 27% with the FCS and 16% with the UP. In terms of active following the situation was rather different with roughly equal numbers of attenders in the ECS and the FCS. The ECS had more nominal people whereas the FCS was the church of Presbyterian enthusiasts. The ECS had a good following in rural areas, and the FCS in the cities and the Highlands. ECS people were likely to be Tory while the FCS was more generally Liberal in the British sense of that term.

With the discovery of gold in 1851, Australian society experienced a revolution in its life and a great influx of new settlers, including more ministers. Between 1851 and 1857 the population of Victoria rose from 77,000 to 409,000, and of New South Wales from 178,000 to 351,000. FCS adherents represented about a third of Scottish Presbyterian settlers and their overrepresentation was at the expense of ECS people.

#### **Church Union in Victoria**



In this new situation the desirability of union across the Presbyterian divide was soon raised. The movement began in Victoria in January 1853 with an approach by the United Presbyterian Synod ministers) to the Free Svnod Presbyterian (6 ministers), thus by-passing the Presbytery of Melbourne of the Synod of Australia in connexion with the Established Church of Scotland (8 ministers). The idea was that as the UP and FP Synods were agreed in the practice of rejecting state-aid they might be able to achieve a

union, even though they disagreed in their theory of the state's duty in relation to religion, and then negotiate with the Established Church body from a position of strength. It was a year before the FP Synod took up the subject and meantime the able, orthodox but impulsive Rev. Dr Adam Cairns [pictured] had arrived from the Free Church of Scotland with several other ministers. The FP Synod policy of rejecting state-aid was progressively abandoned, and Forbes' careful work increasingly ignored. Another issue was that on its formation in 1850 the United Presbyterian Synod had not adopted the Westminster Confession but only 'an extremely meagre summary' (to use James Forbes' words) of doctrine and polity. So nothing came of the UP approach.

#### First Basis 1854

However, in 1854 Rev. Irving Hetherington, whose sympathies were Free Church but who had stayed with the Synod of Australia in 1846 and succeeded Forbes as minister of Scots' Church, Melbourne, made approach to the FP Synod on behalf of his Established Church presbytery. A Basis of Union was speedily

agreed by September 1854 between the FP Synod and the ECS Synod of Victoria (as it became in 1854), but it was not found possible to bring in the UP Synod. The UP Synod required modifications which would in practice abandon the doctrine of the obligation of the civil power to countenance and cherish the truth of God, and the large majority of the FP Synod refused to concede this. The notion that church and state should not have anything to do with each other horrified many who saw such a view led to the secular state with its humanistic religion, and denied the universal headship of Christ.



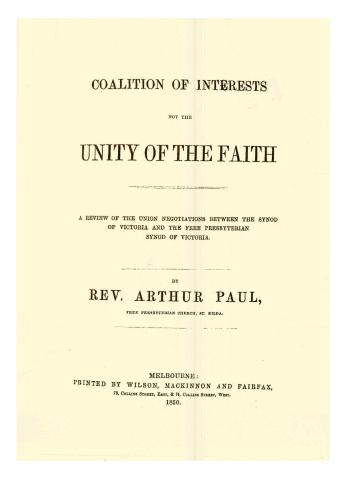
Picture: Rev. Irving Hetherington

Things began to unravel. It became clear that the words in the 1854 Basis of Union that were initially understood to disapprove of the position of the Established Church of Scotland were not understood in that sense by the majority of the two negotiating Synods that had approved it. Consequently, a minority of the FP Synod became

opposed to union because of the use to be made of the Basis in receiving ministers from Established and Free on an equal footing without questioning the attitude to state interference accepted in the Established Church of Scotland.

On a 26 paragraph motion of Dr Cairns, five ministers out of 23 were expelled on 8 April 1857 simply because they adhered to the Fundamental Act of the FP Synod in faithfulness to their vows. This rash and unconstitutional expulsion, as all were to later regard it, occurred despite the proposal by the minority in the FP Synod of a peaceable withdrawal. Further, many congregations had people from the various Presbyterian streams, but in the Melbourne (Scots', Collins Street) and Geelong congregations of the Established Church Synod, membership was almost entirely monochrome as there were other congregations in these localities which were FP or UP. Early in 1858, these two congregations

openly expressed difficulties with the 1854 Basis because the Basis, without naming the Established Church of Scotland, implied that the Established Church was unfaithful, condemned what that church had done, and erroneously stated that it was a fundamental rule that election of office-bearers belongs to church members.<sup>10</sup>

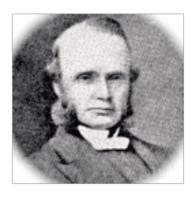


Pamphlet by Rev. Arthur Paul of St Kilda FPCV (November 1856)

 $^{10}$  The Scots' Church submission to the Union Conference in January 1858 is reprinted in *The Testimony*, March 1866, 65.

22

The FP Majority Synod tried to explain away this interpretation, which was what the Minority had also been saying all along was the meaning. In May 1858 the Free Church of Scotland Assembly recognised the Majority and approved the 1854 Basis. It indeed appeared satisfactory on the surface: the rather different meaning to be given it from its proposed use was the real issue. So the expelled FP Synod ministers were out on a limb.



Picture: Rev. Arthur Paul

#### Second Basis 1858

In December 1858 a completely new and simplified Basis was proposed by the Synod of Victoria which in effect allowed subscribers to have their own view about the proper Church-State relation, gave no binding church voice on the matter, and allowed for the

reception of ministers from other Presbyterian churches on an equal footing. On 7 April 1859 the Presbyterian Church of Victoria (PCV) was formed on this Basis with half of its 54 initial serving ministers of Free Church background, 33% SA:ECS (but almost all were from the Irish church), and 15% UP. In 1856/57 the UPs had become the 'split Ps' by dividing into three sections, but most joined the union of 1859. A few remained out over state-aid until 1870. The Minority FP Synod continued. The Reformed Presbyterian congregation at Geelong, which had been organised in 1858, was not part of the union either, and continues to the present.

The union was not effected in a very principled way, and reflected a pragmatic attitude that would have impact on larger issues soon enough. Reflecting the worse side of church politics, appeals by the Minority to be recognised by the Free Church of Scotland were rejected in 1860 and again in 1861. That made life difficult for them, particularly as regards a source of ministers. Yet all the Minority had done was stand fast to their vows and refuse to go against the Fundamental Act of the FP Synod drawn up by Forbes.

The Victorian union in 1859 was highly significant as the first such in the British colonies. In Canada such a union did not occur until 1875. The Free Church of Scotland would not herself unite with the United Presbyterians in Scotland until 1900, and it took until 1929 for the United Frees to join the Established Church. The breach of property trusts involved in the 1900 union led to a tiny 2% of the Free Church being acknowledged in the famous 'Free Church Case' in the House of Lords as the legal owners of all Free Church property, and being apportioned in the final settlement all that they could profitably use. These post 1900 'Wee Frees', as they were nicknamed, would re-establish relations with the Australian remnant.

#### Presbyterian unions elsewhere

The churches in Queensland, New South Wales and South Australia all went through a process that resulted in majorities joining with Presbyterians from the Established Church as well as the United Presbyterians to form the Presbyterian Church of Queensland (1863), the Presbyterian Church of New South Wales (1865) and the Presbyterian Church of South Australia (1865). In Tasmania the Church of Scotland Presbytery of Van Diemen's Land had significant internal problems, and it took until 1874 for it to become the independent Presbyterian Church of Tasmania [PCT]. In 1853 the *Free Church Presbytery of Tasmania* had been formed by three ministers, but it appears that this energetic and able body did not think of itself as entirely independent of the

Free Church of Scotland. It was dissolved on union with the PCT on 18 March 1896.



#### **New South Wales**

Union in New South Wales occurred in two stages. Fifteen PCEA ministers, four ministers from Rev. Dr John Dunmore Lang's *Synod of New South Wales* (the second of that name) and one United Presbyterian minister (Paterson) united on

15 November 1864 to form a General Synod. On 8 September

1865 the General Synod joined with 'the Synod of Australia in connexion with the Established Church of Scotland' and one United Presbyterian minister (Thomson) to form the *Presbyterian Church of New South Wales* with some 47 serving ministers, 48% of these from SA:ECS, 31% ex PCEA and 21% UP or Lang's Synod. The procedure was considered necessary since the Synod of Australia could not stomach direct union with Lang, and Lang avowed "he would never appear as a supplicant before the Synod of Australia" which had deposed him in 1842. Such was the influence of this turbulent Scot that a satisfactory union without him was thought unachievable. To secure a further vote, unionists in the PCEA Synod unconstitutionally allowed a pro-unionist minister to be a member of Synod, despite him having no employment with the church.

The Basis in New South Wales was more carefully drafted than the Basis in Victoria, but the key sticking point remained. Provisions in the Basis were designed to offset any reflection on the Established Church of Scotland, and to enable her ministers to be received without question on the disputed issue. There were two aspects: (1) The Synod of Australia, which was the only body of the three involved with a legal connection to another Church, was required to dissolve her connection with the Established Church of Scotland, but the other two participating bodies were each required to formally declare their independence of the Church in Scotland with which they had fellowship. Of necessity the wording was a bit different but the intention was to remove any negative reflection on the Synod of Australia, for that the PCEA was independent was never in doubt.

(2) The second aspect was the provision that no official application for ministers would be made to any of the Churches in the United Kingdom, and no agency for the supply of ministers would be appointed in that country. The aim here was to place the British Churches on the same level so that ministers from Established, Free or United Presbyterian could be received on an equal footing with no question being raised about their views on the Church-State relationship, a procedure already implied in Article 6 of the Basis.

### MINISTERS OF THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA IN 1862



Photographed by T.G. Glaister, Sydney, November 1862

The large Established Church component in the ministry of the PCNSW at its formation has coloured it ever since. About 25% of the PCEA ministers did not join the union and were supported by a largely Highland and conservative Ulster constituency on the

coastal rivers north of Sydney. Several others who did participate eg. Wm. Grant, Wm. Bain) were not very happy about it.

#### South Australia

In South Australia a union occurred on 10 May 1865 on a basis similar to that in New South Wales although the quite strong churches in the south-east of the colony remained linked to the PCV. This exacerbated the relative weakness of South Australian Presbyterianism: Methodism was the major force. Eight ministers in all were embraced by the union. However, there was a continuing Free Presbyterian work led by the remarkable Rev. James Benny of Morphett Vale.

In 1856 a discipline case in the Morphett Vale FPCSA congregation had been referred to the Presbytery for advice. Contrary to its own recently adopted rules, the Presbytery sought to take over the whole case. The Session resisted and the upshot was that Benny was deposed for contumacy and rebellion on 5 January 1858 in what a South Australian Presbyterian historian (William Gray) has called 'one of the most tyrannical incidents in the history of Presbyterianism in this State'. Benny's FPCSA ministry continued without interruption, extended to further centres and flourished for many years.

#### Some lessons

The union controversy points up some important lessons. Union was very desirable but it needed to be union in truth not a mere coalition of factions. The issue involved was not a small one. The Headship of Christ in his Church and over the nations does not mean that there can never be any appeal to the civil courts over church decisions involving alleged wrongs touching on temporal interests, although this has sometimes been said (as in the Scottish *Cardross* case in 1860 or the Australian *Frackleton* case in 1908). Rather, it means that the spiritual affairs of the church have been committed by Christ to office-bearers he has appointed in the church, and the intrusion by the civil power into spiritual issues, such as the appointment of ministers, is unacceptable. It is an issue that has parallels in earlier as well as more recent times, for example, churches in Australia formed by migrants from Greece, Serbia or Russia.

The associated issue is the importance of vows: one must be clear, and not ambiguous or dishonest in this area. It is this, and not the practice of psalm-singing unaccompanied by musical instruments, that is the most basic distinctive of the PCEA. Vows are not made to be broken but to be kept. Fine words are all very well but they must be backed by consistent conduct. We are to mean what we say. Hence, if there is a significant inconsistency in the immediate past connection of an applicant for PCEA ministry, it is not enough for him to merely express agreement with the PCEA Standards; an adequate recognition of past error is required if the profession is to be meaningful rather than opportunistic.

#### **APPENDIX**

# THE PROTEST OF THE REV WILLIAM MCINTYRE AND THE REV JAMES McCULLOCH, TO THE UNION OF THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA WITH THE SYNOD OF NEW SOUTH WALES AND SOME UNATTACHED MINISTERS TUESDAY, 15 NOVEMBER 1864

WE, the undersigned ministers, members of the Synod of Eastern Australia, considering that, by the admission of the Rev. William Ridley to deliberate and vote as a member of this Synod, while he is neither a settled minister nor an acting ordained missionary, and only such ought to be so admitted, the constitution of this court has been vitiated.

And considering that inasmuch as while the basis prepared by the conference on union, conveys, with the exception of the last article of it, an anti-erastian testimony, that article and certain resolutions which accompany the basis and are hereto appended, have the effect, - by placing as they do, the Established Church of Scotland, charged by this Church with Erastianism, on precisely the same footing with the Free Church of Scotland, whose protest against the Erastianism of the Established Church of Scotland, this Church has deliberately adopted, - of neutralizing and contradicting that testimony;

the Synod, by resolving that this Church shall unite on said Basis and Resolutions in the first instance with the Church under the spiritual superintendence of the Synod of New South Wales, and with certain Presbyterian ministers not attached to any Colonial Church, and that the United body thus preliminarily formed shall unite on the same Basis and

Resolutions with the Synod of Australia in connection with the Established Church of Scotland, has removed this Church from the position which it occupied as testifying against the Erastianism of the Established Church of Scotland, and has involved it in connivance with that Erastianism.

And further considering, by refusing to endeavour by further conference to obtain such change of the Articles and Resolutions objected to above, that the anti-erastian testimony which, with the exception of the last article, conveys, should remain uncontradicted; and also such explanations, if such could be given, as might evince that notwithstanding that the Synod of Australia in connection with the Established Church of Scotland still regards the position of the Established Church of Scotland with approval, which its connection with that Church implies, the concurrence of the said Synod in an anti-erastian testimony might be held to be satisfactory; the Synod has necessitated a disruption which might otherwise have been averted, and has thus pursued a virtually schismatic course:

We, therefore, the ministers aforesaid, do protest, on the grounds now set forth, that the majority have forfeited their rights, powers, and privileges as members of the Synod of Eastern Australia; and that all minister, elders, and congregations who shall enter into the proposed Union, or either of them, shall forfeit all rights powers, and privileges as ministers, elders, and congregations of the Presbyterian Church of Eastern Australia.

And we protest further, that it is and shall be lawful for us, and such as may concur with us, to exercise all the rights powers, and privileges of office-bearers and congregations of the Presbyterian Church of Eastern Australia to administer the affairs of that Church, and to take all necessary and legitimate steps to maintain and extend in the land the dispensations of Gospel ordinances.

## 3

#### **DIFFICULT DECADES 1865-1900**

#### PART 1- TASMANIA, SOUTH AUSTRALIA & VICTORIA

By the close of 1865 there were just three ministers in Victoria, five in New South Wales and one in South Australia holding the original Free Church principles, as well as three in Tasmania. The developments in each colony would, humanly speaking, depend on the quality of leadership.



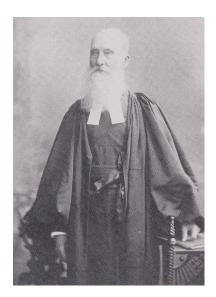
#### Tasmania

The three ministers of the Free Church Presbytery of Tasmania (at Launceston, Oatlands and Hobart), led by Rev Dr William Nicolson (1796-1890) [pictured] were a stable but ageing group. Although greetings exchanged with the PCEA and FPCV the barrier of Bass Strait limited relations. Of course the Free Church of Scotland was in favour of union in Tasmania, even sending a minister to the Church of Scotland Presbytery in 1858, and providing some

financial help to it in subsequent years. It was a practical repudiation of the Free Church Presbytery but not a formal one. Union with the Church of Scotland Presbytery was not on the table in the 1860s and 1870s, given the internal problems in that

Presbytery. It was in law the Church of Scotland in Tasmania until 1874, and lacked clear rules of procedure until 1880.

In Scotland the law concerning the appointment of ministers to Church of Scotland parishes was amended in 1874 so as to abolish patronage, and to that extent removed one ground of difference. The venerable Dr William Nicolson obtained a colleague from the Free Church of Scotland in 1876. There was co-operation with the Church of Scotland Presbytery in supporting the New Hebrides Presbyterian Mission – also supported by the FPCV – and in *The Tasmanian Presbyterian Magazine* which began in mid- 1877. New storm-clouds of serious heresy were very much on the horizon in Scotland at this time, but largely passed Tasmania by. In 1888 a total of 607 members were reported by the Free Church Presbytery, whose centres now included Scottsdale and Upper Piper. The old stalwarts passed on and union came about in 1896. The Free Church contributed about 40% of the members in the united body.



#### South Australia

In South Australia the Rev. James Benny [pictured] (1824-1910) of Morphett Vale, was the sole representative of Free Church principles in South Australia. He trained three men for the ministry (George Benny, John Sinclair and William Buttrose), and operated a Presbytery from 1869. Wonderful work among hundreds of people was done by faithful and pastorally hearted minister [pictured] and his colleagues, particularly in Kingston SE and in the Naracoorte area, where there

were devout church members. Being established in smaller centres subject to population shifts to larger centres was a problem, as was a lack of labourers. The Kingston SE church was

damaged beyond repair in the earthquake of 10 May 1897, but a work had begun in Adelaide in 1892 in hired premises which continued, somewhat tenuously and mostly without a resident minister, for some 60 or 70 years. James Benny retired in 1904 and his successor, Rev. J. S. Macpherson from the PCEA, didn't have an easy time. Hero-worshipping of the former minister played a significant part in wrangling that ended up in court, and the work was rendered incapable of effective extension even before Macpherson died in 1921.

#### **Victoria**

In Victoria the ministers were Arthur Paul (1826-1910) of East St Kilda and Peter MacPherson (1826-86) of Meredith – the church of Peter and Paul, as some wag called it, although he over-looked the evangelist Rev. Alexander McIntyre (1807-78). McIntyre had an international reputation in Highland communities, and had oversight of Geelong, although he commonly spent the colder months on the Clarence River in New South Wales. A Gaelic-speaking catechist, Malcolm McInnes (1825-1903), who had laboured extensively in the SE of South Australia and the Western District of Victoria for many years before settled ministry was available, withdrew from the PCV in 1869 and cast in his lot with the remnant FPCV. He did extensive and valuable work in the Wimmera, and in the Charlton district later.

There were difficulties between 'Peter' and 'Paul' (as was also the case in the New Testament) and the Synod meetings lacked a quorum from 1870. MacPherson moved to Raymond Terrace PCEA in 1874. Anticipating better times, Paul and McIntyre met at Geelong on 25 April 1876 and resolved on an 'Act of

<sup>&</sup>lt;sup>11</sup> McIntyre was very influential in the parish of Strontian but was not the first to preach in the floating church on Loch Sunart in that parish. This was built in 1846 because the proprietor of the land for many miles about refused a site for the hundreds who had left the ECS in 1843, and who were forced to worship in the open air including in winter. With a capacity of about 750 it is reputed to have sunk an inch for every 100 people on board. Cf. Lionel A. Ritchie, "The Floating Church of Loch Sunart' in *Scottish Church History Society Records* Vol. 22.2 (1985) 159-173. McIntyre also ministered in Canada 1847-50.

Reconstruction' which, for the safeguarding of the church in the future, defined the sense in which the Westminster Standards were understood. The two most interesting aspects were (1) an interpretation of the WCF 4.1 which distinguished the initial creation and the disposing of all into order in the space of six days and so allowed for the 'gap' theory; and (2) definition of the leading features required in worship being (a) avoidance of set forms of read prayer, (b) *a capella* singing of inspired psalms, (c) preaching having the principal place, and (d) the rejection of so-called holy days like Christmas and Easter.



William McDonald (1848-1930), from Victoria but trained in the PCEA, ordained at Hamilton/Branxholme in 1876. The existence of the South Australian work had become known in Victoria after **James** Benny commenced of The publication Free Presbyterian in 1875. In 1878 William Buttrose demitted Robe FPCSA, whose population had declined when the railway bypassed the town, and was inducted at Nareen FPCV. Three years later Rev. John Sinclair (1851-1932)[pictured] Kingston SE since 1872 was inducted to Geelong where he continued an active ministry until his death. Sinclair had commenced training for the

ministry at age 11 and was ordained and inducted (to Yankalilla in 1868) at age 17! Despite such youthfulness he proved to be an organized, active and pastorally sensitive minister in the mould of his mentor James Benny, and the Geelong work was soon revitalized. Sinclair died in harness in 1932.

Further ministerial recruits were a mixture: John A. Nicol (1852-1918) and Hugh Livingstone (1844-1922) came from the PCEA. Nicol was inducted at North Rupanyup to the Wimmera charge in 1881. His wife died a few months later. Nicol was deposed in January 1884 for contumacy and alleged inappropriate conduct towards two women, but the real issue appears to have arisen from the painful dispute then affecting the PCEA/FPCV (more about this later). In latter years Nicol was a temperance missioner, died in Melbourne and was buried in the Church of England section of Coburg Cemetery. Livingstone was a refugee from the PCEA dispute and came from Lismore (NSW) to the Wimmera in 1886. He was an able man who worked hard amidst many difficulties. He resigned in 1902 and joined the union church. Arthur Paul of East St Kilda also was impacted by the PCEA dispute and from 1887 isolated himself from his brethren.



The next two ministers were almost opposites and both were received in 1892 through contact with Rev. Dr William Balfour (1821-95) of Holyrood FCS. James Johnstone Stewart (1852-96) [pictured] was a fine example of a thoroughly orthodox man who was concerned to speak to the times without in anyway departing from Scripture. He advocated new psalm versions, and criticized that element among the orthodox men in Scotland who resisted every attempt at moving

forward. After serving areas around Ballarat his health failed in 1896 and he died in Scotland later that year.<sup>12</sup>

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Stewart was editor of *The Signal*, a monthly magazine of the constitutionalists in the FCS published 1882-89. His address as Moderator of the FP Presbytery in 1893 was expanded and published as *The Disruption Conflict and its Present Commemorators* (also in FCQ 1893) and is an excellent analysis, critiquing both the liberals and the traditionalists.

Walter Scott (1854-1916) was a man steeped in the Covenanting history of Scotland but of narrowly severe outlook. In August 1892 was ordained as a missionary to the far north-west of NSW based on the 440,000 hectare (one million acres) Yancannia Station in which a Geelong FPCV elder (W. J. Reid) held a half-share 1872-75. He was ill suited for the task, which was difficult for anyone, and only lasted a year. He soon went to Brushgrove PCEA between Grafton and Maclean, serving there from 1895 to 1909. Not surprisingly, Scott joined the Free Presbyterian Church of Scotland in 1911 and served in Ontario, Canada until his death.

The new century was to open up a new chapter of stability and consolidation, much attributable, humanly speaking, to renewed relations with the Free Church of Scotland remnant following the union in Scotland in 1900 between the Free and United Presbyterian churches. The raising up of ministers from within the community of the Australian church also showed there was spiritual life in her even if the church courts had been fractious.

# 4

#### **DIFFICULT DECADES 1865-1900**

PART 2 - NEW SOUTH WALES

Five ministers continued the PCEA in 1864, but one (John L.



McSkimming, whose father had taught David Livingstone) had a known drinking problem which had earlier led to resignation of his charge. He subsequently served Singleton but was deposed in 1867 on another matter. Offsetting this was the formal adherence of Rev. W. S. Donald (1812-90) in 1868. Не became mid missionary in the Clarence Town district. The same year Duncan McInnes (1827-1908)

[pictured] was ordained for Maclean where he was to have a fine ministry for 40 years. John McLeod, a PCV student, came to NSW in 1868, joined the PCEA and after further studies was ordained in November 1869. He was admitted minister of Grafton in 1870 and a new church (still used) was erected in Fry Street. But there was serious loss in 1870 when brothers Rev. Allan (b.1798) and Rev. William (b.1806) McIntyre died within a short time of each other. These were solid men and their loss was a great blow. It reduced the number of ministers back to five.

In 1872 two ministers left but two were gained. A petition seeking termination of McLeod's pastoral tie was sent in by 40 people and Presbytery accepted his resignation on 22 July, a few days after he married a wealthy widow from St George's PCEA. He joined the PCNSW and headed overseas. His subsequent career was not edifying and his wife justifiably divorced him. Colin Greig (1826-1913) in Bombala did not have a fully supportive congregation and he resigned to join the PCNSW. (In 1890 his application to be readmitted to the Synod was declined.) The additions included the youngest McIntyre brother (b. 1817), Duncan Kennedy, who became minister of the Manning in 1872.



The other addition was George Sutherland (1830-93), [pictured ca. 1865] a gifted preacher and teacher well suited for a city charge. He came from First Church, Dunedin to be minister of St George's PCEA in central Sydney (inducted 4 November 1872). In Dunedin he had had difficulties, being regarded as high-handed by a minority of the congregation, including several influential 'Old Identities' who also had their own ways.

Undoubtedly Sutherland was not without human failings but overall he was a valuable addition and an able man. A week after his induction he sought and obtained changes to the questions on subscription to the Confession of Faith to specifically require a subscriber to maintain it was not right to hold back truth for the sake of union. Among other literary work he began and edited a Christian newspaper which was issued weekly 1872-84. It displayed a generous spirit towards other churches while advocating the evangelical Calvinism and simple worship of the

PCEA. It soon had 1000 subscribers. In 1890 he received an honorary doctorate (DD) from the Presbyterian College, Montreal.

The year 1873 saw the death of James McCulloch (1823-73) of the Lower Hunter, the last of those who had stood out of union in 1864, but it also saw the addition of Isaac Mackay (1839-1900), a capable minister with Gaelic, who came from the PCQ and was settled at Grafton. Further additions were Peter MacPherson from the FPCV (1874, Lower Hunter), Hugh Livingstone (1875, Parkes, then Richmond River), John Davis (1877, Hastings/Macleay), John S. Macpherson (1878, Lower Hunter), John A. Nicol (1878, Aberdeen), S. P. Stewart (1879, Manning), and William Grant (1879, Brushgrove). Both D. K. McIntyre and Peter MacPherson resigned their charges in 1878 on account of health and moved to Sydney. MacPherson was appointed Professor of Sacred Languages to the Synod in November 1879, and McIntyre interested himself in extension work in the suburbs - initially in Surry Hills. So at the close of 1879 there were 12 ministers in all, and there was a very promising outlook.

George Sutherland had been instrumental in securing Mackay and Grant, had trained the other newly ordained men, and six more students were in training. Compare this progress with the fact that in the 1870s the vastly larger PCNSW received only 46 ministers. The clear testimony of the PCEA was having an impact. The 1879 Synod also respectfully responded to an approach for union by the PCNSW, stating that

'we are deeply convinced that there is not that unanimity of sentiment and practice among us as Churches which would warrant our taking action toward union...What God may have in store for us or for our country we know not; but according to our present light, the cause of truth and harmony – and not less, the cause of Presbyterianism, which is dear to us both – will be best served by our remaining in distinct, while common organisations.'

#### Discord

But Satan likes to sow discord. Peter MacPherson was a very gifted controversialist and of conspicuous ability in several

areas.13 It seems a family trait as a brother was twice Chief of Victoria. Peter was quite fearless uncompromising and too minute in pressing his positions. Did the loss of his wife and child from typhoid in 1875 accentuate this tendency? Possibly, but the adverse changes occurring in the wider Presbyterian world must have been relevant too, putting men into a defensive mode that saw the worst in every move that was not rigidly conformist to earlier models of practice.



Objecting to a reference to him in Sutherland's weekly, Peter MacPherson [pictured] came out with a pamphlet just prior to the Synod of November 1880 strongly critical of the Church Extension Committee, which was responsible for placing students, and of which Rev George Sutherland Convener. The Synod by a 10-3 vote regarded the pamphlet, which particularly dealt with the treatment of two or three apparently unsuitable now exstudents, uncalled as

misleading and not substantiated by the ascertained facts of the case, but MacPherson placed summaries of his pamphlet in the public press after the Synod. Clearly there were weaknesses in the reception and training of students. The Synod of 1881 passed more adequate regulations which included giving the final say on reception to Synod, very much in the way re-enacted in 1983. But MacPherson's conduct was very inappropriate and divided the Synod and impacted congregations.

<sup>13</sup> For example, he wrote significant papers on various aspects of the history and culture of Australia's indigenous people (see below, page 117)

At the Synod in May 1884 a majority of Synod members were prepared to sign a document expelling the three ministers who had opposed the action of the majority over the previous 3 or 4 years. The argument was that they had become an irreconcilable minority who had obstructed the lawful work of the Synod and vilified the majority in the public press, including by the insertion of paid advertisements. Rather than suspend or depose the ministers – Peter MacPherson, John S. Macpherson and Hugh Livingstone - they were expelled from the Synod leaving their connection with their congregations undisturbed. This is not a regular way of action, but precedents were produced from different parts of the Presbyterian world.

The expelled men took legal action to get their seats in Synod back, but also proposed to reconstitute the Synod on the ground the Synod had become defunct, a strange inconsistency. How could you seek to rejoin what you claimed to be defunct? The Primary Judge in Equity (Sir William Manning) ruled against them, as did the full bench on appeal later in the year. The action was doomed to fail and did fail, since there was no substantial right of property involved, and such rights as did exist had been protected. The plaintiffs' costs were over £450, say \$75,000 in modern terms (2013). Whatever one thinks of the expulsion, at worst it was an act of improper administration not an abandonment of the Synod's constitution. People had different views about it and there was a lot of division.

#### The Reconstituted Synod

A 'Reconstituted Synod' was formed 20 April 1886 by Peter MacPherson and John S. Macpherson and elder Samuel Porter of Maitland together with Rev. W. N. Wilson (1856-1922), who had been ordained to the Upper Hunter a few weeks earlier. Peter MacPherson died in July 1886, but Gaelic speaker Rev. Farquhar Mackenzie from Scotland served 1888-94 in a number of areas, although not very effectively. In 1895 Rev Water Scott of the FPCV was inducted to a section of the original PCEA at Brushgrove which had adhered to the 'Reconstituted Synod' in 1891. But moves for re-union were well afoot even before Sutherland's death in 1893. In 1904 Wilson took oversight of the Lower Hunter

PCEA, and Macpherson moved to South Australia. This left Scott as the lone representative, but he left for Scotland in 1909. Arthur Paul at East St Kilda FPCV was of similar mind but died in 1910.

#### *Sympathisers*

Not everyone who sympathised with the expelled men agreed with their action. Hugh Livingstone (Richmond River) did not and went to Victoria to serve the FPCV. Rev. Hugh S. Buntine (ordained 1883, Namoi) joined the PCNSW with his Boggabri congregation in 1887. Rev. Duncan McInnes (Maclean) and his congregation were effectively independent for a period, and in 1887 engaged Rev. John Finlayson (1847-90) of Scotland to care for Brushgrove. John S. Macpherson who edited The Free *Churchman* 1882-1893 in the interest of the 'Reconstituted Synod' was unsparing in his criticism of Sutherland, particularly because he was seen as a closet unionist. He had been part of a union between Free Church and United Presbyterian Synods in Canada in 1860, and in the trying circumstances post-expulsion entertained some kind of union as an option in New South Wales. Interestingly enough, all those who signed the expulsion document, including Sutherland, stayed in the PCEA.

#### The original Synod

The original Synod was left with seven ministers – Sutherland, D. K. McIntyre, W. S. Donald (Clarence Town), S. P. Stewart (Manning), John Davis (Hastings/Macleay) and William Grant (Brushgrove). Grant went to Dunedin early in 1885 and served the newly-formed *First Free Presbyterian Church* (later Chalmers' Church) for a year before returning. He was inducted to the Upper Hunter PCEA at Aberdeen in 1888. James Marshall was ordained at Casino in 1885 but left the PCEA in 1889 to join the PCNSW. His cousin, W. H. Marshall served on the Nambucca from 1891 but was not ordained. He and his congregation at Macksville joined the PCNSW in 1900. George Brown Greig (1858-1934) from Canada was received in 1887 and gave supply at Wellington

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<sup>&</sup>lt;sup>14</sup> For the New Zealand connections with the PCEA see my article in *The Presbyterian Banner*, May 2012.

and Newtown, but resigned in 1888, joined the PCNSW, and soon returned to North America. Judging from his subsequent career he would have done well if the PCEA had been at peace. William Archibald (1857-1941), ordained 26 July 1887, served to the end of 1888 at Wellington and then at Casino for about two years to 1891, and supply elsewhere later. Educational standards were maintained: among other subjects Archibald was examined in Latin, Hebrew and Greek. He resigned his ministry, but not his commitment to the church, in 1911. Ultimately (1978) his estate, after a life interest, went to the FCS for Missions.

In 1890 Donald died at age 78, while Dr Sutherland collapsed and died in 1893 at age 63. In November 1897 the estimable John Davis [pictured] was killed instantly by a falling tree branch at the



rear of the Hastings manse, leaving a wife and young family. In 1899 Rev. D. K. McIntyre died leaving over £2,200 – half his estate - to the church.

The PCEA was therefore left with S. P. Stewart, William Grant and William Archibald supplemented by William McDonald, who came to St George's from Hamilton (Vic.) in 1901. The expulsion Act of 1884 was rescinded

conditionally in 1898, (conditionally because a renewal of the quarrel was something to avoid), and unconditionally in 1903 since the earlier qualification ('Synod declines to agree to any interpretation of the course now adopted as involving a censure upon the Synod') did not give the right impression. Macpherson went to South Australia in 1904, while W. N. Wilson officially joined the Synod in 1906 and became its Clerk.

The division was really over strong personalities. Although neither Peter MacPherson or John S. Macpherson was a Gaelic speaker, they in effect exploited the very legitimate fears of many conservative Highlanders concerning the serious drift in Presbyterian orthodoxy is Scotland and Australia. Wiser heads and more sanctified minds would have avoided much of the

trouble. After this sad division ended the new century brought several important developments that led to reorganization and strengthening of the work. Generally speaking churches have more difficulty with difficult and quarrelsome personalities than they do with false doctrine, yet both matters are relevant to office in Christ's church (1 Timothy 3:1ff; Titus 1:5ff).

# 5

# REBUILDING & RENEWAL 1900-1963

As one reviews the period to 1900 a number of points stand out which were addressed in subsequent years.

## (1) Ministers

The Australian Church had been repudiated by the Free Church of Scotland and thus had no regular source of ministers. Nevertheless, she did not do too badly until the dispute erupted in 1880. Given the difficulties, perhaps it was understandable that in 1890 George Sutherland formally proposed that the PCEA seek to participate in the federal union of the union Presbyterian churches then being discussed, on the basis that the PCEA positions be preserved within that structure. The proposal was soundly defeated and it is doubtful if it would have provided a source of orthodox ministers even if a suitable basis could have been agreed.

The Scottish churches were rapidly shifting with the mood of the times from around 1875. In 1892 the FCS purported to modify what was required of office-bearers, and a separation of a minority of constitutionalists known as the Free Presbyterian Church of Scotland [FPCS] occurred. In 1900 the Free Church of Scotland and the United Presbyterian Church of Scotland united, but 26 of the more than 1,000 Free Church ministers protested that fundamental doctrinal issues were compromised by those

who entered the United Free Church (as it was called) and they continued the Free Church.

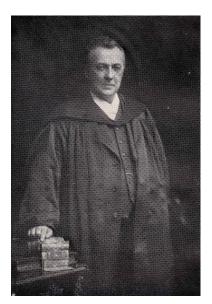


The lockout of the Free Church minority, 30 October 1900

Although locked out of the Assembly building, they were ultimately successful in their legal claim because there was no power in the trust deed to vary the doctrine in the way that was done to enable the union. The famous Free Church Case decided by the House of Lords in 1904 was not new law, but the application of old law. It was a vindication of the minority FPCV position in 1858 and the PCEA position in 1864. By 1907 the continuing FCS soon had more than 70 ministers, although some were from unsuitable backgrounds and caused difficulties for some years. Overtures to the FPCS to unite were rebuffed more than once, but some ministers did rejoin.

The Australian Church, while having some sympathy for the FPCS, renewed correspondence with the continuing Free Church of Scotland. In 1908 Rev. S. P. Stewart visited the Free Church of Scotland Assembly on behalf of the PCEA. In 1910 Rev. Donald Maclean visited Australia on behalf of the Free Church and the

facilities of the Free Church of Scotland College in Edinburgh were made available to Australian students for the ministry. There was spiritual life in the church and from her own midst suitable men were raised up in due time. Isaac Graham (later at Hamilton) and J. Campbell Robinson (later at St Kilda) were the first students to train in Scotland and commenced in 1911. Relations prospered. Particularly significant was the visit from March to July 1928 of Rev. Dr John Macleod (1872-1948), Principal of the Free Church of Scotland College. He authored the classic volume *Scottish Theology in Relation to Church History Since the Reformation* 



(originally lectures in 1939 at Westminster Theological Seminary in Philadelphia).

Picture: Principal John Macleod, DD

A total of 20 men entered the Australian ministry 1900-1963. In order of admission they were J. P. Lewis, J. D. Ramsay, H. W. Ramsay, T. M. McClean\*, I. L. Graham, J. C. Robinson, M. C. Ramsay, N. MacLeod\*, M. M. Macdonald\*, J. A. Webster, J. A. Harman, D. G. C. Trotter, A. Allen, J. C. Andrews, A. D. McIntosh, S. N. Ramsay, A. R. Beaton, E. R. Lee\*, A. M. Harman and A. D. Campbell.

Lewis came from the PCNSW in 1907, was ordained at Hamilton but resigned from the PCEA in 1910. Apparent mental instability characterised much of his subsequent career. With the exception of the four men marked \*, each of whom came from the Free Church of Scotland, the rest came from within the church in New South Wales, and all these, except J. A. Webster, were born in New South Wales, and all, except J. D. Ramsay and S. N. Ramsay (son of HWR), trained at the FCS College in Edinburgh. Only one (Trotter) returned to everyday pursuits. Tom McClean (1876-1960) was of Northern Irish stock and was a vigorous and practical preacher.

Arthur Allen (1902-58) was the effective founder of the *Reformed Theological Review* in 1942 and a man with a great vision of Reformed ecumenicity. J. Campbell Andrews (1909-94) was a remarkable medical missionary, preacher and church builder, and the first overseas missionary sent out by the PCEA (1948). Allan Harman (b.1936, son of Rev J. A.), was to become a major influence in Australian Presbyterianism.

#### (2) Identity

The principle of state recognition or establishment, while something to adhere to and aspire to, was not in practice going to be of immediate relevance at the grass roots in the Australian context. Thus the PCEA and the union church were outwardly very similar, even in worship, until the 1880s, or even later in a few conservative rural places. The distinct identity of the PCEA was therefore not always obvious. There was also a certain tension between the early national church ideal in Scotland and the gathered church reality on the ground in Australia.

The tendency was to find identity in the church's simple scriptural worship, something evident in the church magazines of the time and in J. Campbell Robinson's history (1947), but this was not the leading distinctive in the view of the PCEA leaders of 1864. Rather, it was the wholehearted attachment to the full-orbed Gospel, and clear adherence on the part of office-bearers to the doctrines of the Confession of Faith as a summary of Scripture teaching. This was and is the real distinctive.

The alarming doctrinal shifts in the churches in Scotland were showing up in Australia by the 1880s. The case of Charles Strong of Scots' Church, Melbourne is a notable example. He was removed, but only in a context where there was a recognition of a less strict adherence to the Confession of Faith on the part of those who removed him. Within a few years the orthodox doctrines were scorned even by Moderators of union Assemblies. Rev. John Auld of Ashfield argued for liberty and progress in his moderatorial address to the PCNSW Assembly in 1888. He

<sup>&</sup>lt;sup>15</sup> See this discussed in my *Bush Still Burns* (1989) 250-269.

considered the church's theology should be restated but not in such a way as to again bind it on the conscience. How he reconciled these sentiments with his ordination vows is unclear. Some criticism appeared in *The Presbyterian* subsequently but he was clearly reflecting a wider mood and was commended the following day by a delegate from the Church of Scotland to the PCNSW Assembly. In Rev. George MacInnes' infamous address to the PCNSW in 1894, the verbal inspiration of Scripture was assailed. In this case, but not the former, a few, a very few, were found to enter their dissent to the minute of appreciation.

With such moves in the wider Presbyterian world it was understandable that there was a reaction among conservatives. The fortress mentality increased in the PCEA even as the importance of the church's distinctive testimony as a confessional church grew. Too often, however, the attitudes were overly hardline: thin-end-of-the-wedgeism was in vogue. This was exacerbated in the PCEA as the support base was in rural communities, but already the process of moving to the cities was underway as farms were mechanized. Younger people moved away or, if they stayed, could become impatient with their parents, who often wanted to retain Highland ways in this new more diverse land. Unfortunately, in a number of localities there was real hostility from the union church.

The theological shift became very clear from 1901 and the federation of the mainstream Presbyterian churches. The doctrinal position of the Presbyterian Church of Australia was (and is) the Westminster Confession read in the light of a Declaratory Statement, much of which was derived from Scottish examples in 1879 and 1892 and the rest from the Strong case in Victoria in the 1880s. It used a measure of ambiguous language, and also allowed liberty of opinion on matters 'not essential' to

<sup>&</sup>lt;sup>16</sup> The Free Churchman, March 1888, 25; also Peter Barnes, Living in a Halfway House: The Rise of Liberal Evangelicalism in the Presbyterian Church of New South Wales 1865-1915 (Sydney 2007) 177ff.

<sup>&</sup>lt;sup>17</sup> More on this in Barnes, esp. 233ff.

the doctrine taught in the Confession without indicating what the matters 'not essential' were. It was intended to preserve supernaturalism but at the same time to allow a view of Scripture lacking full inspiration, Arminian and similar views of the atonement, openness on the virgin birth<sup>18</sup> etc., but soon was understood to allow far more. A candidate might not need or want the Declaratory Statement but the church had chained itself to it in a virtually unalterable way. If taken in good conscience the vows required other views allowed by the Declaratory Statement to be tolerated. It also reflected a 'fundamentalist' attitude (in the bad sense of the term) because it allowed Scripture teaching on various unspecified subjects to be ignored or relegated to insignificance.<sup>19</sup>

# (3) Federation

The six Australian colonies federated as the Commonwealth of Australia on 1 January 1901 and on 24 July 1901 the six union Presbyterian churches likewise federated, yielding certain powers, particularly on doctrine, to the General Assembly of the Presbyterian Church of Australia (GAA). The Australian remnant of the PCEA/FPCV/FPSA also saw the need to draw closer together. Organic union was considered impractical when it was discussed in 1877, but federation of the colonies was thought to pave the way for the federation of the three churches. The visit of Rev. (later Professor) Donald Maclean (1870-1943) of St

<sup>&</sup>lt;sup>18</sup> The view of the Rev. George Tait (1844-1934), Assembly Clerk, and one of the significant architects of the union, who himself believed in the Virgin Birth, was that belief in the Virgin Birth was not essential nor required by the Presbyterian Church of Victoria or under the Basis of Union of 1901. See George Tait, *The Virgin Birth as a Test of Office in the Christian Church* (Melbourne, 1905).

<sup>&</sup>lt;sup>19</sup> This was the position expressed by the PCA's Rev. Robert Swanton in *The Confession of Faith and the Declaratory Statement* – a paper presented to the Theological Society at Ormond College April 1953 (7 roneod pages), and is undoubtedly correct. Swanton, as Principal of the continuing PCV Theological Hall, was to take a more benign position in 1975 in a published lecture entitled 'Our Heritage and Destiny'.

Columba's FCS, Edinburgh furthered this. A Conference was held in Sydney on 18/19 September 1911 at which all ministers were present except Rev. J. S. Macpherson of Morphett Vale. Rev. James Henry from the FCS, who was supplying at Maclean, was also present, as well as Rev. John D. Ramsay, who had been ordained and inducted at Hamilton a few months before. A proposal to become part of the Free Church of Scotland was rejected.



The Conference on Union, September 1911.

Front row (L to R): Samuel McKay (Geelong elder), Rev W. R. Buttrose, Rev W. Grant, Rev S. P. Stewart, Rev W. McDonald, Rev John Sinclair. Back row (L to R): Rev J. D. Ramsay, James Robinson (Manning elder), Rev James Henry, Duncan McLachlan (Maclean elder), Rev W. N. Wilson.

A basis was agreed on which the three churches would federate under one supreme ecclesiastical court having the jurisdiction and powers proper to a Presbyterian Assembly in all spiritual matters, without touching the property rights of each church. It was largely drawn from the FPCV 1876 Basis, but without the explanatory section about the Confession of Faith (see page 33). It was put to the church courts and congregations, and unanimously approved in New South Wales and Victoria. The death of Buttrose, who was married to a daughter of Rev. James

Benny, meant South Australia was not represented at the final decision. The union was duly consummated on 9 April 1913 under the name Free Presbyterian Church of Australia.

# (4) New South Wales

The property of the church from its beginning in 1846 was held by local trustees who could be prone to switch church allegiance and take the property with them notwithstanding the trust deeds. It was also expensive and time-consuming to register new trustees in place of those who resigned or died. In 1918 the PCEA Synod secured an Act of the NSW Parliament to incorporate the church so far as property holding is concerned. The Moderator, Clerk and Treasurer of Synod and their successors in office became a corporate body entitled The Trustees of the Synod of Eastern Australia. Property vested in the corporate body and was held on behalf of the various congregations. The powers were rather limited, presbyteries were not mentioned, and some wellintentioned changes from what was requested were made in the NSW Legislative Council at the insistence of the Hon. John Garland, incidentally the legal advisor to the PCNSW, which were to cause difficulty later. Nevertheless, this was an important step, and put property holding on a secure footing. [The Synod of 2013 unanimously approved a revision of the Act to bring it up to date.]

#### (5) Victoria

The Free Presbyterian Church of South Australia became incapable of presbyterial action early in the 20<sup>th</sup> century, and several properties languished disused or used by others, chiefly that at Morphett Vale. The fear that the church in Victoria might also die out was a major factor in convincing the three Victorian ministers (Graham, Robinson and McIntosh) that they should actually be absorbed into the PCEA instead of having a mere cooperative agreement through the Assembly.

There was another factor identified by Rev. Arthur Allen (1902-58) of Geelong and, from 1944, of Sydney, who was a great friend of the late F. Maxwell Bradshaw (1910-92), the pre-eminent barrister in the area of trusts, and himself an old-school elder at

Hawthorn PCV. He became honorary legal advisor to the PCEA in  $1943.^{20}$ 

The Federation of 1913 was well-intentioned but legally fraught. As a mere conference it would have been in order but it went further to involve an Assembly supreme over the co-operating churches. This created trust issues since the trust deeds of the co-operating churches required their respective Synods to be acknowledged as supreme. The best option, given the then tenuous state of the FPCV, was for that church to become fully part of the PCEA. On 2 April 1952 the PCEA Synod unanimously resolved:

**"1.** The Synod approve a union of the Free Presbyterian Church of Victoria and the Presbyterian Church of Eastern Australia on the basis of the principles held by the Free Church of Scotland following the Disruption.

**2.** The Synod declare that the principles of the Presbyterian Church of Eastern Australia are identical with those of the Free Church of Scotland in 1843 following the Disruption and on this understanding approve the

implementation of the above mentioned union by the Free Presbyterian Church of Victoria being received into the Presbyterian Church of Eastern Australia."

The Victorian Church unanimously resolved similarly. Guided by Bradshaw *[pictured]*, the needed formalities were dealt with. They included legislation of Synod 1952 reverting to the Questions and

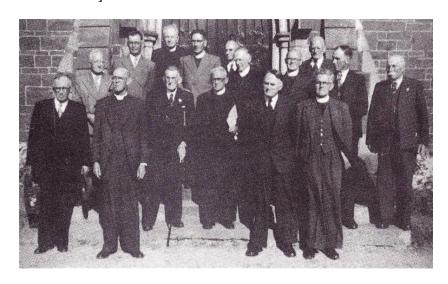


Formula of subscription dating from 1846, and an Act of the

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<sup>&</sup>lt;sup>20</sup> Such was Bradshaw's ability in trust matters and the Presbyterian constitution that he was appointed top legal advisor (procurator) to the PCA in 1959, his declared opposition to dissolving his church in a union notwithstanding. He was a key strategist for the Presbyterian Church of Australia which continued apart from the Uniting Church on its formation in 1977. Bradshaw's successes in the various legal cases arising out of Church Union are a further demonstration of his expertise.

Victorian Parliament (#5691, 1953) incorporating *The Trustees* for Victoria of the Presbyterian Church of Eastern Australia. The union was duly accomplished with great harmony on 25 November 1953. [The Act of Parliament was brought right up to date in 2012.]



#### Union of the FPCV with the PCEA, November 1953.

Front (L to R): Rev I. L. Graham, Rev M. C. Ramsay, Hector McPherson (Richmond/Brunswick Rivers), Rev A. Allen, Harald C. Nicolson (St Kilda), Rev J. A. Harman. Back (L to R): Charles J. Green (Maclean), Gordon R. Anderson (Grafton), Rev A. D. McIntosh, Rev S. N. Ramsay, Alfred M. McLean (Geelong), Rev Kenneth MacRae (Stornoway FCS), Rev J. A. Webster, Robert Allen (Sydney), J. E. 'Ted' Huckett (Hastings), Charles A. McMillan (Hamilton). No elders present from the Hunter or the Manning.

# (6) South Australia

The problem of the South Australian property had to be addressed. This occurred much later than the 1950s but is noted here for convenience. The PCEA was equivalent to the FPCSA in point of doctrine, but the continuing PCSA - the minority which continued outside the Uniting Church formed in 1977 - was nearer in geographical terms. The Uniting Church considered it incorporated the PCSA and that it had an entitlement. The

Morphett Vale church had been leased to the PCSA 1921-29 and occupancy continued after 1929. However, without a title the PCSA was not willing to maintain the property and it was disused

in the 1970s.



John Knox Church, Morphett Vale (buttresses were added in 1876)

Following authorisation from the PCEA Synod in 1983, the writer negotiated a settlement in December 1987 with the UCA and PCSA by which legislation would be sought from the South

Australian Parliament so that marketable titles could be secured, the properties sold and the net proceeds divided between the three claimants. It took a lot of time, particularly on the part of the negotiators in South Australia, but the obstacles were overcome, the Act was secured in 2001, the properties were disposed of, and the sum of \$78,000 was received by the PCEA in 2006.

The old John Knox Church (1856) and school-house (1870) in William Street, Morphett Vale are heritage listed. As of 2013 they are in process of restoration as part of a residential development project on the surrounding land. The other still existing building (now restored) is the small Free Presbyterian chapel (1858) in Sturt Street, Robe [pictured]. It was used by other churches in the early days, also as a Mechanics' Institute and a private school. Rev. W. R. Buttrose was inducted 17 September 1875 and remained three years. In the 1890s it became the property of the adjoining St Peter's Church of England.

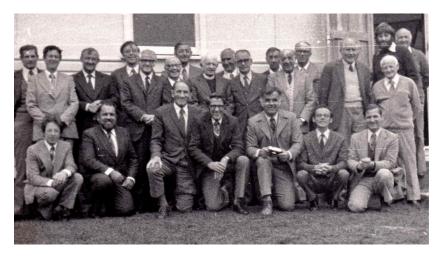


The ruins of the church on Ryans Road, Aldinga (Whites Valley) remain. A plaque was erected in 1993 by descendants of the early settlers to commemorate the 150th anniversary of the founding of the Free Church of Scotland. The last communion service in it was

held on 11 November 1882. The property is now in private ownership.

The stone church at Yankalilla was opened 30 May 1858 at what is now 143-145 Main Street. The youthful John Sinclair (b. 15 Feb. 1851) was ordained and inducted 5 November 1868, and remained until he took up work at Kingston SE & Naracoorte district in June 1872 (formal induction 8 November 1872). Rev. John Anderson supplied a fortnightly service from 1878 to near the close of 1889, and Rev. W. R. Buttrose from 1892 to 1913.

A small stone structure was opened 12 December 1869 at Myponga Jetty on land given by Robert Whitelaw and was used for 4 or 5 years. McCheyne FP Church was opened in MacDonnell Street, Kingston SE on 13 December 1874 at a cost of £770.17.0 (destroyed in 1897 earthquake), and a neat stone building at Lucindale on 27 February 1881. A congregation was established at Spalding in October 1877, and a stone church opened on 9 November 1879. For the next 21 years James Benny continued to visit. The church has long since been pulled down but the adjoining cemetery was vested in the local Council in 2001.



SYNOD 1977: Back l-r: A.R.Beaton, A.L.Tripovich, J.G.Simpson (St Kilda), A.M.Harman, J.C.Andrews, J.A.Webster, D.R.Nibbs, A.D.McIntosh, G.C.LeFevre (Winnaleah), G.Anderson (Grafton), W.Hutchins (Hamilton), K.D.Causley (Maclean), J.E.Huckett (Hastings), S.N.Ramsay, G.Bradbeer, J.H.Brammah (Lismore), N.A.McPherson (Treasurer)). Front l-r: Don Kerr (St George's), Jim Cromarty (Taree), D.E.Nicholds, E.R.Lee, John Cromarty, R.S.Ward, R.W.Murray

# 6

# WORSHIP

It has been said that one of the most pressing questions confronting the modern Church is the matter of worship. Many Christians, across the denominations, are concerned about the lowering of standards and the introduction of previously unknown practices into divine worship. The reason for their introduction seems to have more to do with the 'end justifies the means' principle rather than with Biblical warrant. Another principle adopted is 'every man does what is right in his own eyes'. No wonder there is such confusion!

One would expect believers to acknowledge God's requirements for worship, and seek to honour him in this important matter. God alone has the right to determine how we are to worship him and instructs us accordingly. God has given us his own rule of worship. Belief that God himself sets out how we should worship him is often of more recent times called 'the Regulative Principle of Worship' – RPW for short. See *Westminster Confession* 1.6; 20.2; 21.1.

Because of widespread departure from Biblical teaching on worship, worship in PCEA churches has become quite distinctive. It was not the case 150 years ago. Public worship in PCEA churches is marked by simplicity, reverence and adherence to what the Bible teaches about worship. The fundamental rule of worship is found in John 4:23-24: 'The hour is coming and now is, when true worshippers will worship the Father in spirit and truth, for the Father is seeking such to worship him. God is a Spirit, and

those who worship him must worship him in spirit and in truth.' The worship of God must correspond to God's nature and it depends on God making access into his realm. We only have access to God through the One in whom he is present, namely, Jesus, who is truth incarnate, and gives the Holy Spirit so that we may know and serve God.

Many today correctly point out that all of life is worship, for all of life is to be lived as in God's presence. However, this does not mean that God has not reserved a special time and manner of worship according to Christ's command. God's good creation always had in view a higher destiny after a course of history had been completed. As God rested on the seventh day and made it holy, so people are called to a regular weekly Sabbath or rest. Such a rest expresses thankfulness for what God has provided, confidence in God's sustaining care, and it anticipates the future rest in the better world to come (Hebrew 3).

The Sabbath law given by God through Moses is not binding on Christians, since that old covenant is superseded by the new. However, the original creation Sabbath still has relevance even though it becomes the sign of an unattainable destiny because of human sin. Jesus, the promised Redeemer, brings about a new creation, being 'Lord of the Sabbath' (Matthew 12:8, Mark 2:28, and Luke 6:5) to bring about the destiny of which it speaks. Following New Testament example, the first day of the week, the Lord's Day, is now the day of rest and worship. It anticipates the promised new heavens and earth and the entry into God's eternal rest of all who put their faith in Jesus. On this day we put aside our ordinary work and recreations, except in so far as it is necessary, and spend our time in worship, deeds of mercy and rest. The PCEA does not observe the so-called Christian Year, for every Lord's Day is our Easter Sunday, and we have no command to observe religiously the birth of the One who is our exalted Saviour and Lord – a tradition that only began in the 4th century.

# Lord's Day worship

The church is not a body with a human agenda of political or social reform, although Christians may rightly engage in public

office (WCF 23.2). Rather, the church is a body for spiritual purposes, specifically evangelistic outreach, so that people may hear the Gospel and the elect be brought into the kingdom of God. So the church needs to resist the fairly constant call to meddle in mere political affairs which are contrary to her charter (WCF 31.5).

Worship in PCEA churches is simple, with little outward display. Rather, worshippers seek to come with a prepared and humble heart, to worship God without distraction from so many of the excesses that have crept into many mainstream churches. 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, you will not despise' (Psalm 51:17). The pulpit is central because preaching and hearing the word of God is central to worship. Musical instruments are neither warranted nor needed. One member leads in the congregational singing of Scripture as found in the book of Psalms.

We encourage an orderly entry and quiet meditation time before a service. While joy is a central theme in coming together as God's people, the superficial is to be avoided. After all, we enter into the presence of the living God who, Scripture reminds us, is 'a consuming fire', and we can come into his presence only through the Lord Jesus Christ. We do not encourage shouting out or clapping, let alone private discussions during a worship service. Rather, we aim to give careful and earnest attention to God's word and to participate in the worship as led by the minister. We don't seek to work ourselves up into excitement but rather we desire the Word of God to impact us in mind and heart.

#### **Order of Service**

The Westminster *Directory for Public Worship* of 1645 replaced the early Scottish Reformed discretionary liturgy derived from Geneva by John Knox. It was not itself a code but a directory illustrative of how the non-liturgical Reformed service might be conducted. It is part of the inherited constitution of the PCEA. The Directory, by providing an outline of how worship should be conducted, offers a middle way between a fixed liturgy and leaving a minister entirely to his own devices. It's a kind of agenda

for the worship service noting/describing the items that should be included. It is striking that in our time we see many churches departing from this balance – either to a kind of free-for-all, or at the opposite extreme, a reversion to an elaborate fixed liturgy. The Directory also is a handbook of pastoral practice as it covers some associated matters, such as weddings, funerals, and visitation of the sick, and also provides very helpful material on preaching.<sup>21</sup>

The order of service may vary a little. There may be a specific Call to Worship based on a passage of Scripture although the common practice in the PCEA has been to simply say, 'Let us worship God singing to his praise from Psalm...' adding perhaps a few words as to the content of the psalm.<sup>22</sup> There may not always be two Scripture readings or four psalms. There may be a children's talk before or after the first Scripture reading. A useful practice is to base this on the Shorter Catechism and have the whole congregation recite the answer. A typical order is:

Call to worship/Psalm
Prayer of Adoration and Confession
Scripture reading 1
Psalm
Scripture reading 2
Offering
Prayer of Thanksgiving and Intercession
Psalm
Sermon
Prayer
Psalm
Benediction

## Parts of Public Worship

<sup>&</sup>lt;sup>21</sup> I have provided a modernized language text and discussion in R. A. Muller & R. S. Ward, *Scripture and Worship* (P & R 2007) 83-175.

<sup>&</sup>lt;sup>22</sup> In the Continental tradition the practice became to begin with a *Votum* (Vow): 'Our help is in the name of the Lord who made heaven and earth', followed by a *Salutation* (Greeting) from the Lord: 'Grace to you and peace from God our Father and from the Lord Jesus Christ.' The theology is impeccable but the Scottish reformers do not appear to have been concerned along these lines.

We believe that the elements of praise, prayer, reading of Scripture, preaching of Scripture and giving, along with the sacraments of the Lord's Supper and Baptism, alone form part of ordinary public worship. Some elements are God speaking to us, and some are us responding to God.

#### Praise

In praise we are responding to God together using the words he has given. We believe that in our solemn worship on the Lord's Day we can do no better than to use the inspired songs of Scripture. So we use the 150 Psalms translated in a format suitable for singing. We sing without musical instruments - the opening notes are sung by a Precentor to set the pitch and tempo to the chosen tune. The congregation joins in during the opening line of the Psalm. In a number of our congregations Psalmody conferences are held from time to time. We also encourage the learning of the four basic harmonic parts – Soprano, Alto, Tenor and Bass, so people can sing according to their appropriate range.

### Prayer

The minister is acting as the representative of the people in public prayer in the congregation. Prayer is addressed to God the Father in the name of the Lord Jesus Christ. This does not follow a prescribed form read from a book, but rather is offered freely, usually without written preparation, as one is led by the Holy Spirit. What is commonly called the Lord's Prayer may also be used. Standing or sitting is usual as the posture in prayer – standing was usual until recent years.

#### Reading of Scripture

It is not our practice to read Scripture responsively in worship since the reader of Scripture is the voice of Christ to his people and is reading for God to the people. Usually passages of Scripture related to the chosen passage for the sermon are read. It is common (although not essential) for there to be both an Old Testament and New Testament reading in a given service. We do not follow a set liturgy of Bible readings. The version of Scripture used is decided by the minister and elders, subject to the principles of accuracy and clarity. The New International Version,

the New King James Version or the English Standard Version would be typical choices.

#### Preaching

Preaching is another essential part of the worship service. Some have said that the authority and centrality of Biblical preaching is the backbone of a healthy church. The preaching is Christ-centred (I Corinthians 2:2), but it also covers the whole of Scripture (I Timothy 3:16). The preacher, depending on the Holy Spirit, brings forward the very truth of the Word of God at a level that can be understood by the congregation and seeks to apply that Word to daily living. True preaching is not lecturing or mere teaching but is the voice of Christ to his people through his servant. It is usual for our ministers to expound and apply successive sections of Scripture. This limits the risk of focusing on favourite verses or topics, and means the congregation is exposed to the whole range of Biblical truth.

#### Offering

Giving is an act of worship and response to the Lord by those who acknowledge Christ is the head of his body and we are members one of another. Worshippers are encouraged to give of their material possessions in accordance with the Lord's blessing on them. In 1 Corinthians 16:2, for example, the early Christian church was instructed to set aside an offering on the first day of the week. Giving a tithe (a tenth of one's income) has wide support, but *all* that a Christian owns has been given to him or her by God and ought to be used in his service. We should give as the Lord has prospered us, thoughtfully, cheerfully, generously and sacrificially (2 Corinthians 9:6-11). Dubious fund-raising methods are to be avoided and straight-out giving encouraged. In this way Christ ministers to the needs of his people and furthers evangelistic endeavour.

#### Benediction

The Benediction is not a prayer as such but a blessing pronounced by the minister in the Lord's name, and giving assurance of God's love and care for his people. Receive it with faith and thankfulness. It is not a time to find keys, put on coats or start edging to the door! It is a profound, authoritative assurance of God's presence with his covenant people.

#### **Sacraments**

We believe that the New Testament teaches us to observe only two sacraments, that of Baptism and the Lord's Supper. Baptism marks the beginning of the Christian life and is not repeated. Circumcision had the same meaning in the Old Testament (Colossians 2:11-12). The Lord's Supper is frequently observed – four times a year is common, but how often is decided by the elders of each congregation. The Passover is the Old Testament equivalent. The word 'sacrament' comes from the word used for an oath, such as the oath of loyalty given by a Roman soldier. A simpler word is 'ordinances', special helps given to us by God.

#### **Baptism**

Baptism is administered in accordance with the New Testament example and commandment found in such passages as Acts 2: 38-41 and Matthew 28:18-20. Adults who have never been baptised are baptised upon a credible profession of faith. That means that they understand the basics of the Christian faith, profess to trust in the Lord Jesus for salvation, and appear to live a holy life. Usually the vows are made before the congregation. While baptism is the sign of God's covenant promise, it also calls the baptised person to respond obediently to Christ's word. God's promise is to be matched by our grateful response.

Because God's promise is to believers and their children, we readily baptise the infants of believing parents (or even one believing parent) who have a credible profession as described above. As Jesus embraced the little children brought to him by those who believed in him, we would need a good reason to refuse to admit children of believers to baptism, since baptism is an outward sign of union with Christ.

Baptism is administered in the name of the Father, the Son and the Holy Spirit by the sprinkling or pouring of water on the head. We do not hold that baptism itself regenerates a person before God, but nor is it a mere empty sign. Rather, it confirms and seals what is already true in the promise of God, and may be true in a child's experience at any time, before or after baptism. Of course, all that is represented and pictured in baptism need not be present at the time the sign is administered to little ones, anymore than was the case with circumcision.

All baptised children are part of the church and are to be taught the faith. Parents vow to teach their children by word and example. The church assists in providing a Catechism – a series of questions and answers on the Christian Faith. Normally, during teenage years a child is ready to affirm the faith and take vows of full membership himself or herself, at which point they become members in full communion. They are then eligible to share in the Lord's Supper and the other privileges of the church.

When you are baptized, and indeed from then onwards, you should remember what Christ has done for you, and will do for you yet, in cleansing you. You should also remember with thankfulness that he has united you by the one Spirit into the body of Christ, and that you have an obligation to obey and serve the living God, Father, Son and Spirit.

# The Lord's Supper

The Lord's Supper is the sacrament appointed by the Lord Jesus Christ just prior to his crucifixion (1 Corinthians 11:23ff.). The sacrament normally is observed after the sermon has been preached and consists in the receiving of the elements of bread and wine, symbols of the body and blood of Christ. The sacrament involves commemoration of the death of Christ, and communion with the risen Lord. It also looks forward to the consummation of all things when the Lord Jesus returns.

We invite only communicant members and visiting believers to the Lord's Supper in accordance with 1 Corinthians 11:27-29 (this is called 'fencing of the table'). Fencing of the table is stating the warrant to take part. It certainly *excludes* unbelievers, but it also *encourages* all believers to come. The table is Christ's, so visitors who are members in good standing in other evangelical Churches, are welcome to join with us in the Lord's Supper. It's right that

visitors make themselves known, although normally that would happen when they are greeted on arrival at worship.

As we prepare ourselves for the Lord's Supper, we should examine ourselves, repent of any sins that are keeping us from a closer walk with Christ, and publicly re-dedicate ourselves to his service, remembering that taking the Supper is also an important part of our witness to others (1 Corinthians 11:23-35).

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In all our speaking about the parts of worship we must never forget whom we worship, and thus the Trinitarian shape of our worship. We worship God through Jesus Christ by the enabling of the Spirit. And after all, our worship is acceptable not because of right forms but because it is in the mediation of the Lord Jesus Christ, the perfect worshipper.



SYNOD 1994: Front L-R: N.A.McPherson, W.M.Mackay, W.J.W.Hanna, L.Tupua, T.I.Leggott, J.M.Cromarty, R.S.Ward; Middle L-R: K.MacLeod, W.P.Gadsby, J.A.McCallum, D.P.Smith, J.D.Ramsay, A.H.Steel, A.L.Tripovich, K.L.Longworth, G.J.Moodie (obscured); Rear L-R: G.A.Neil, R.L.Campbell, J.R.B.Webster, S.N.Ramsay, J.Greensil, K.Dawson, J.McPhee, P.A.L.Hill

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# **GOD'S HYMNBOOK**

# Scottish background

From the time of the Reformation of 1560 the Scottish Church confined the praise portion of the worship to the 150 compositions of the Psalter in metrical form, led by a precentor, rather than the earlier chanted form less suited for popular use. The first complete Scottish Psalter was issued in 1564 each psalm having the melody of the tune printed. There were 30 different



metres in all. But the decline of the 'song schools' and the literary defects of this Psalter meant it had fallen on hard times by the 1630s, particularly in the towns.

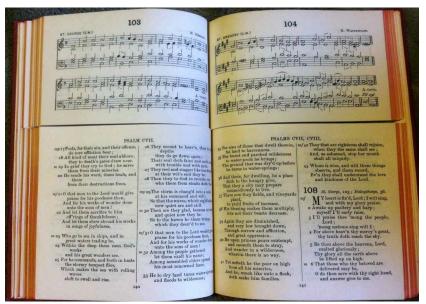
Celtic Psalter, 11<sup>th</sup> century

The Scottish Church

produced a new and more accurate Psalter which was appointed for use in 1650. It was all in common metre (86.86) although  $2^{\rm nd}$  versions of 13 psalms in other metres were included. It was easy to sing, but unfortunately was published without music. In 1666 a book of 12 tunes was published which became the fixed number in many areas for a century. In the 1750s the teaching of music

revived in Scotland. In 1781 the Assembly gave permissive use for one year to a collection of 67 metrical renderings of Scripture passages commonly called the Scottish Paraphrases, and these gained some currency in Lowland congregations, although without formal approval.

Interest in music led to many new tune books, but not all published settings of the same tune were consistent. From the 1850s the sol-fah method of John Curwen gained popularity for teaching music. Split-leaf books appeared by means of which any tune in the appropriate metre could be matched to a psalm.



Split leaf edition of the Irish Psalter, 1880

The common law of the Church of Scotland previous to the formation of the PCEA in 1846 was that instrumental music was excluded from the public worship of God, a position usual among the early Reformed churches although broken down in the wealthier Dutch churches in the 17<sup>th</sup> century through the influence of the magistrates. It was also common in other Protestant churches. For example, singing in the church of the great Baptist preacher C. H. Spurgeon (1834-92), was without

instrumental accompaniment. 'We might as well pray to God by machinery as praise by it' was his comment (on Psalm 42 in his famous book, *The Treasury of David*). While seeming strange to most today, there is a long tradition, represented in such significant thinkers as Thomas Aquinas (13<sup>th</sup> century), John Calvin (16<sup>th</sup> century) and Karl Barth (20<sup>th</sup> century), questioning the propriety of musical instrumentation in public worship.<sup>23</sup>

#### Australia

In Scotland insistence on exclusive use of Psalms (and some Paraphrases of other Scripture) was given up progressively in the years indicated: United Presbyterian Church of Scotland (1851), Church of Scotland (1861), Free Church of Scotland (1873), Presbyterian Church in Ireland (1896). The ban on instrumental music was no longer enforced later: CS 1865, UPCS 1872, FCS 1883, PCI 1892. The use of hymns in the 1859 Revival, and in the Moody evangelistic campaigns in the 1870s, was very influential, along with weakening appreciation of the Old Testament and Victorian sentimentality. The post-1900 FCS returned to the earlier position, but relaxed its position in 2010.

#### Hvmns

In Australia there was not a great deal of controversy over the introduction of hymns in the union churches. They appeared in the late 1860s utilising the new hymnbook of the Presbyterian Church in England (1866). Factors assisting their acceptance

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<sup>&</sup>lt;sup>23</sup> Note the article 'Instruments in Christian Worship' by Lutheran Professor Paul Westermeyer in *Reformed Liturgy and Music*, Summer 1991 [PC (USA) magazine]114. Useful sources quoted by Westermeyer include James McKinnon, *Music in Early Christian Literature* (Cambridge 1988) and R. F. Hayburn, *Papal Legislation on Sacred Music 95 AD to 1877 AD* (Collegeville 1979); also K. Barth, *Church Dogmatics* IV, Part 3, second half. A recent discussion of Calvin's prohibition of instrumental music in public worship is by W. David O. Taylor, 'John Calvin and Musical Instruments: A Critical Investigation' in *Calvin Theological Journal*, 48.2 (2013) 248-269.

included the deficiencies in metre and translation of the 1650 Psalter, and the influence of other Protestant denominations. The line between inspired material and free songs was already blurred in most minds. By the 1890s only one or two union Presbyterian congregations in areas of Highland settlement retained the older practice. Psalms still formed a part of the praise service in the union churches, and even into the 1960s one song out of the four usually sung was often a psalm.

Undoubtedly the rural and remnant character of the PCEA/FPCV in the nineteenth century contributed to a conservatism there on matters of practice as well as of principle. Rev. J. J. Stewart's excellent 1892 address, *An Appeal for the Improvement of Psalmody*, which sought the use of more accurate versions of the psalms in a wider variety of metre, did not result in change.<sup>24</sup> The Scottish Psalter of 1650 remained universal in the PCEA until the 1980s.

#### Instrumental Music

Instrumental music produced more objections in Presbyterian circles, although St Andrew's Hobart had an organ as early as 1857, and the Colac church in Victoria introduced one in 1863. This led to the PCV Assembly formally giving liberty to do so. In New South Wales, Dr Lang proposed in 1830 to introduce an organ to Scots Church but was opposed and nothing came of it. In later life he regarded them as innovations not improvements. In

<sup>&</sup>lt;sup>24</sup> Stewart (1852-1896) was Free Presbyterian minister of Glendonald/Durham Lead and Meredith (Victoria) 1892-96. The preface of the published version of his address (Geelong: April 1893) states 'not a single objection to my proposals has reached me, while expressions of an opposite kind have.' Rev. H. L. Livingstone, a colleague, gave support. Still, Highland conservatism was evident at Branxholme FPCV where in October 1893 the Session agreed: 'We firmly object to any new versions to suit the present times or tastes of any people or ministers.' The Branxholme elders obviously could not relate to Stewart's careful Biblical and historical arguments. Note that some in Branxholme who knew Gaelic would sing in Gaelic when the rest of the congregation sang in English, and new metres would prevent this [Letter to Stewart from 'Gael' held by R. S. Ward].

1846 Irish minister Dr James Fullerton of the Pitt Street South SA:ECS congregation introduced an organ, but its use was opposed and it was discontinued, at least in part because it had not been sanctioned by the Synod of Australia. However, by 1863 there were six congregations of the Synod of Australia using organs without such sanction.<sup>25</sup>

In 1877, thirteen members of Strathalbyn Church (South Australia) withdrew because a harmonium was introduced, and a Free Presbyterian Church operated for some years. <sup>26</sup> In 1880 a separation occurred in the Camperdown congregation (Victoria) and a Free Presbyterian congregation was formed by about 20 communicants <sup>27</sup> and continued for some 30 years supplied by its elders or the ministers of Geelong or Hamilton. St Andrew's Carlton was the last Melbourne congregation to adopt an instrument - this occurred in 1892, <sup>28</sup> and most country charges would have had an instrument by this date.

The same tendencies were operating in Scotland as well as Australia, so worship changes in Australia were not as a rule a result of specifically Australian influences. Still, there were difficulties in country congregations. In the reminiscences of Rev. Alexander Adam, who ministered at Beaufort and district 1853 to 1899, it is evident that Adam, a minister of Free Church background, did not have very strong views but would have preferred to have no instrument. However, he often found he was singing a solo. Singing in a large congregation in Scotland was one thing; in a rural Australian centre it was another.<sup>29</sup> This agrees

<sup>&</sup>lt;sup>25</sup> *The Testimony*, November 1865, 12.

<sup>&</sup>lt;sup>26</sup> R. J. Scrimgeour, *Some Scots Were Here*, 55; R. S. Ward, *The Free Presbyterian Church of South Australia*, 60.

<sup>&</sup>lt;sup>27</sup> Recognised by the FPCV Synod on July 7, 1880.

<sup>&</sup>lt;sup>28</sup> W. A. Sanderson, *Jubilee History of St Andrew's Presbyterian Church Carlton* (Melbourne 1905) 97.

<sup>&</sup>lt;sup>29</sup> These reminiscences were written for his daughter who was a member of Hawthorn congregation in Melbourne. Now lost, the information in the document was conveyed to me by F. Maxwell Bradshaw, Session Clerk of Hawthorn PCV, in 1988.

with Rev. W. F. Robertson's recollections of his PCNSW ministry written in 1920. He thought unaccompanied praise was not adapted to the state and spirit of the people: 'It was hard, for one thing, to find precentors in Australian country congregations.'<sup>30</sup>

Writing in the Victorian *Presbyterian Review*, Rev. T. McKenzie Fraser traced 'the root of all our musical shortcomings' to the practice of singing by ear.<sup>31</sup> Given the diversity of settings in different editions of the Scottish Psalter, the lack of order was compounded in congregations in Australia drawn from different parts of Scotland. 'Everyone thinks he knows the tune and everyone sings it wrongly.' In the absence of a strong precentor Fraser thought that an organ appeared to be the answer. P. D. McCormick, author of *Advance Australia Fair!*, held that the answer to indifferent drawling out of praise was not an organ and professional choirs, but simple instruction in Curwen's system of sol-fa notation.<sup>32</sup> But he was an excellent precentor.

The PCEA opposed change from her simple and spiritual worship, and certainly change without proper sanction from the highest church court. However, the differences individuals in the church might have over paraphrases and hymns in worship were such as could not be compared with the issues involved in the Church-State controversy.<sup>33</sup> The PCEA was firm in opposition to moves

<sup>30</sup> M. D. Prentis, 'Changes in Presbyterian Worship in Colonial Australia 1860-1900' - *Church Heritage*, March 1981, 48. Robertson, ordained in 1891, spent his ministry in New South Wales, chiefly at Hay, but also at Monteagle-Bland (near Young) and Moree.

<sup>33</sup> So Rev. James McCulloch in *The Testimony*, April 1867, 218. It is said that Rev. William McIntyre had stated at the time of union that opposition to instrumental music was too narrow a basis on which to build a separate Presbyterian Church (*The Presbyterian*, 6 December 1890), and this was not contradicted by *The Free Churchman*, in its review, December 1890, 88-89. In responding to a critic from the PCNSW, Rev George Sutherland correctly stated: The Church 'has never pronounced it sinful to sing hymns' (*The Witness*, 11 September 1880). Rev. James Benny in a paper 'The Service of Song' considered 'all hymns

<sup>&</sup>lt;sup>31</sup> Presbyterian Review, July 1878, 6-7.

<sup>&</sup>lt;sup>32</sup> *The Presbyterian*, 1865, pp.218-220.

that smacked of ritualism and breached what is nowadays commonly called 'the regulative principle of worship' in the Confession of Faith (1.6; 20.2; 21.1) – that nothing is to be done in worship that does not have the sanction of the Word of God, either a specific command or the good and necessary consequence of Scripture's teaching.

#### **Scottish Paraphrases**

Dudley Trotter had a rather definite disposition to controversy even before he was ordained and inducted to Maclean PCEA in 1938. In 1941 he raised the propriety of using one of the Scottish Paraphrases at a regular united intercessary prayer meeting at Maclean. He said he believed he was entitled to use such a paraphrase by virtue of his licensure by the Free Church of Scotland. He seems to have regarded the very occasional use of the paraphrases in several Lowland FCS congregations as truly authorized. His argument was that, as the Australian church held the same principles as the FCS, he should be able to use the Paraphrases, but he did not wish to use his right and liberty without seeking the advice of his brethren. Although the Paraphrases had been used in the FPCSA and occasionally at various times in the PCEA, the terms of the 1913 Union, which referred to 'psalms' (no capital P), could be held to exclude other than the compositions of the Book of Psalms. The general view was clearly for limitation to the Psalter, but Trotter's claims led to some debate on song in worship.

In 1946 Rev. Neil MacLeod, who had resigned St George's in 1943 to become an Army Chaplain (seconded to the PCA but reporting to his own church), resigned from the PCEA and joined the PCA, ostensibly because he had come to regard the singing of uninspired hymns as lawful in public worship (although it seems other reasons were more fundamental). Rev. J. C. Robinson's

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and songs, 'spiritual and scriptural in their matter' permissible (*The Free Presbyterian*, 1 October 1876, pp.193-98). He did not introduce uninspired material ('free songs'), but Paraphrase 35 ['Twas on that night when doom'd to know...'] was used at communion times [*Advertiser* 4 May 1910, p11.]

Moderator's address in 1946 was entitled 'The Exclusive Use of the Psalms in the Public Worship of God'. While it did not deal specifically with the Paraphrases the implication was very much for the Psalter only. In 1947 the opinion of Maxwell Bradshaw, the Church's legal advisor, was that the 1913 Union restricted one to the Book of Psalms, (although there must be a degree of doubt given Buttrose of South Australia had agreed the Union basis, and Paraphrases had had some use there). Trotter resigned his charge in 1948, and took up farming. In 1952 the PCEA declared as part of the union negotiations with the FPCV that one was obliged to exclude from the praise portion of public worship all compositions other than the Psalms of the Word of God. Upon the consummation of the union with the FPCV in 1953 all Synod members renewed their vows by re-signing the Formula of subscription.

That was not the end of the matter for Trotter. He held that we had changed from the position of the FCS, and that therefore the PCEA had departed from the constitution. In effect, as noted by Bradshaw in 1954, Trotter was not recognizing that the origin of the use of the Paraphrases was an interim act of the Church of Scotland in 1781 which was never made permanent; that the church has the right to disallow practices that may have obtained standing by use and custom; and that the vows of office-bearers do not require them to preserve every past enactment of the church since a distinction must be drawn between the unalterable constitution of the church and those decisions which take place within the framework of that constitution. The exclusion of the Paraphrases was in the latter category, and therefore was a decision reasonably open to the church in the light of its constitutional powers.

Similarly, the notion that the version of the Psalter used is unalterably fixed to the 1650 Psalter, a view occasionally heard, mainly in the late 1970s, is without basis in church law. The intent of the commitment to 'own the purity of worship presently authorized and practised' refers to the worship authorized by the Confession of Faith, illustrated in the Directory for Public Worship, and applied in lawful Acts of Synod from time to time.

However, the Confession of Faith as adopted by the Church of Scotland on 27August 1647 was not then understood as confining the limits of sung praise in public worship to the Psalter, since the very next day the Assembly asked Zachary Boyd, who was working on the Psalter, to render other songs in Scripture into metrical form for the consideration of the wider church. The position of the Scottish Church appears to be very much in line with other Reformed churches of the time, ie, an 'inspired songs' position rather than an 'exclusive psalmody' position.<sup>34</sup> On this view, the Psalter, other songs embedded in Scripture and singing versions of prose Scripture (ie. paraphrases) are within the power of the church to authorize from time to time for use in public worship following due process. In practice the church has virtually confined itself to the Psalter as it is clear it was intended for use of the church in praise, but it is not so clear that other material should be so used.

Of course the PCEA Synod of 1952 did not suppose that office-bearers were required to regard singing the Paraphrases as wrong in the abstract, for the Australian church had at the same time established the closest relationship with the Free Church of Scotland. FCS ministers were regarded as automatically eligible for call by the PCEA even though in Scotland they could use the Paraphrases.

#### Vows

So what do the vows taken by PCEA office-bearers require? The vows require a person to acknowledge that the worship is within the regulative principle and to assert, maintain and defend it. In regard to the use of the Psalter this could be done on such grounds as it being a practice that honours the Word of God – and indeed what other collection of songs for communal worship has

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<sup>&</sup>lt;sup>34</sup> For review of the Biblical arguments see especially the Minority Report by Prof. John Murray and William Young to the 14<sup>th</sup> General Assembly of the Orthodox Presbyterian Church (1947) which is accessible at www.opc.org/GA/song.html

God given us? Why would we want to substitute our efforts for God's provision in the praise portion of public worship? Surely no more than we would substitute an extract from Calvin's *Institutes* for the Scripture reading. A further argument is that the Psalter is truly ecumenical and unifying, used by the larger number of Christians of all kinds throughout church history.

Another argument is that the use of God's hymnbook protects the conscience from defective human compositions. Then again, the psalms are the songs of Jesus and in that sense as different as chalk and cheese from our own compositions. Jesus used the Psalms in his life and teaching, sang from them at the Last Supper, quoted them from the cross, died with their words on his lips and illumined the Psalter's meaning following his resurrection (Luke 24:44).

The Christianity of the New Testament is psalm-shaped. More than 100 of the Psalter's 150 compositions are quoted or alluded to in the New Testament. Even when we do not fully understand the Psalms we know they are God's Word. We might also note that the church, in administering the mind of Christ as revealed in his Word, has to decide what songs are to be used in public worship. Surely we would want the best, so what better than the compositions of the Psalter, the uniquely inspired songs of God's covenant people. But we refuse to un-church others merely because of difference on this point.

The approach just outlined was the view taken by the PCEA Synod 1984 in regard to a student who was ready for a licence but could not defend exclusive psalmody on the further ground that it, and only it, was the unambiguous and legitimate application of Scripture teaching (with the logical corollary that singing of hymns in public worship is sinful). To require this is needlessly divisive and uncharitable towards those who might personally think some other songs are permissible, but are very happy to confine themselves in public worship to the Psalter for such reasons as stated earlier. To require it is entirely against the attitude of the Reformed church historically, and particularly the consensus approach on matters of some conscientious difference

well illustrated in the Westminster Assembly.<sup>35</sup> It is a position that largely arose in smaller psalm-singing bodies facing the 19<sup>th</sup> century onslaught of uninspired hymns in public worship. But it is a view that was an over-reaction which mistook a personal view as a requirement of the vows. It found support because there have always been some who have held a narrower basis as to the practice of exclusive psalmody.



The Mudil Coptic Psalter circa AD 500, discovered 1984

The 300<sup>th</sup> anniversary of the Scottish Psalter was celebrated in a combined effort by the PCV, PCEA and RPC in 1950. Most PCEA congregations now use modern Psalters as the 1650 Psalter, a very fine Psalter in its day, is largely outdated. *The Complete Book of Psalms for Singing with Study Notes* produced in 1991 by the Melbourne congregation in staff notation (now dominant in our culture), or *Sing Psalms*, the new split-leaf Scottish Version of 2003 in staff or sol-fah notation, are the usual alternatives.

<sup>35</sup> On 19 September 1894 the Synod of the FPCV, while recognizing 'that uninspired hymns cannot be put on the level in the worship of God with inspired psalms, which occupy the sole place in praise according to the practice of this Church' refused to require of office-bearers that the use of uninspired hymns 'is in itself impure and therefore sinful'. (*Free Church Quarterly*, 1894, 421.)

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# PSALTER Tercentenary Celebration

TUESDAY, 21st MARCH, 1950, at 8 p.m. in the SCOTS CHURCH, MELBOURNE

Celebration authorised by the General Assembly of the Presbyterian Church of Victoria and arranged in co-operation with the Synod of the Free Presbyterian Church of Victoria and the Reformed Presbyterian Church in Victoria.

Presiding: THE RIGHT REV. A. S. HOUSTON, M.A., Moderator of the General Assembly of the Presbyterian Church of Victoria.

Precentor: A. L. BRODIE, Esq.

Gaelic Choir Precentor: MALCOLM MACKENZIE SMITH, Esq.

It will readily be appreciated that there has been considerable expense in arranging this celebration, and it is hoped that this may be defrayed by means of a liberal retiring offering.

The tuning fork being used by the Precentor on this occasion was the property of Roderick McLeod, Missionary Assistant to the Rev. James Forbes at John Knox Church, Melbourne, in the year 1850, and loaned by the Rev. E. Wallace Archer.

### 8

### THE WIDER CHRISTIAN WORLD

#### Ecumenical endeavour

The PCEA was represented by Rev. George Sutherland at the *Pan Presbyterian Alliance* meeting in London in 1888, but was not active in it thereafter. The Declaratory Statement and liberal teaching in the Presbyterian Church of Australia kept her from a formal relationship with this church. As far as the Reformed Presbyterian Church was concerned, relations were friendly but until 1974 the Australian RPs were part of the Irish church.

From 1939 to 1964 the PCEA was a member of the New South Wales Council of Churches formed by Protestant churches in 1925, and which owned radio station 2CH. The theological liberalism of some was a concern, but the opportunity of joint statements on matters of social concern (gambling, state-aid to Roman Catholic schools) kept the PCEA in membership until new regulations on membership were adopted that would have allowed her only observer status.

The period after WWII saw several ecumenical developments. As a counter to the liberal *World Council of Churches* organized in 1948 there was the *International Council of Christian Churches* (ICCC). The PCEA, influenced by the arguments of Rev. M. C. Ramsay and Rev. Arthur Allen, declined to join this body as it was not unambiguously Reformed. Although holding a high view of Scripture, in practice it was a militantly anti-modernist, anti-Romanist body that was led somewhat in a sectarian and divisive

way by anti-communist crusader Rev. Carl McIntire of the United States.



Rev. Arthur Allen [pictured] of St George's PCEA in central Sydney had a sound ecumenical vision and wide contacts internationally. In consequence the PCEA was invited to join the Reformed Ecumenical Synod following its formation in 1946, but it was not until 1958 that were able to have representative attend. This Synod, later more correctly called a Council, met every 4 or 5 years, and in 1972 the PCEA was joint host of the

Sydney meeting with the Reformed Churches of Australia. The increasingly liberal views in the most influential member church in the Netherlands, led the PCEA to withdraw in 1981. However, commitment to Biblical ecumenism remained. In 1985 the PCEA became an inaugural member of the *International Conference of Reformed Churches*, and has been represented at each succeeding meeting held each four years, most recently (2013) in Cardiff, UK.

PCEA men did relate positively to like-minded individuals in other churches, particularly on the local level. In 1941 Rev. W. H. Lock, President of the NSW Methodist Conference, and Rev. Professor John Gillies of the PCV addressed the Assembly and were warmly thanked. In 1982 the writer, then PCEA Moderator, brought greetings to the PCA General Assembly, and others have done so subsequently.

The relationship with the FCS was strong, and Rev. Professor Clement Graham made a visit to the Synod on the 150<sup>th</sup> anniversary of the Disruption in 1993. He delivered a number of significant addresses on distinctive issues which were printed in the church magazine. Rev. Dr Campbell Andrews likewise visited the FCS Assembly that year as PCEA delegate, and presented a special scroll recording the PCEA connection. The relationship

with the FCS, which had been formalized in 1952, was slightly modified in 2005 in terms of a Mutual Eligibility Act enabling the ready exchange of ministers subject to Presbytery's satisfaction on the incomer's understanding of the PCEA position, and appropriate certificates of good standing. Similar provisions were extended to the Reformed Churches of New Zealand in 2006 and to the Orthodox Presbyterian Church in the USA in 2007. [Mutual eligibility has been offered to the Reformed Presbyterian Churches in Ireland and North America but at this date has not been established]. Ministers from churches with whom we have mutual eligibility, who come to Australia without an invitation or call, have to apply to a PCEA Presbytery within 2 months of their arrival and meet various requirements in terms of Synod's decision in 2012 before being eligible for call. The foregoing arrangements are designed to ensure regular oversight by the respective churches, limit the risk of reception of unsuitable men, and demonstrate Christian unity. Applicants from churches with whom there is no mutual eligibility are processed via Presbytery and then Synod. By decision of Synod 2013, residential supply by other than PCEA ministers must have Presbytery approval first.

#### Billy Graham and a changing society

The visit of Billy Graham [pictured] in 1959 drew large crowds (130,000 or more at the Melbourne Cricket Ground), but also

showed three different Some opinions. PCEA ministers supported it (Joseph Harman, Alex Webster), others opposed it (Arthur Allen, M. C. Ramsay, Alvan McIntosh) and others (J. C. Andrews, A. R. Beaton, I. L. Graham, Edwin Lee, S. N. Ramsay) were in the middle, with elders generally following their ministers. Billy Graham in many ways



reaped where others had sown. But 'the times were a-changing' in

society as a whole. Baby-boomers were becoming teenagers in the 1960s, and, without real grounding by their parents in spiritual matters, were impatient of tradition and established order.

The Beatles' visit to Australia in 1964 engulfed the country, the availability of oral contraceptives brought sexual 'liberation' without unwanted con-sequences, Australia's involvement in the Vietnam War from 1962-75 created disillusionment with many, Marxist ideology flourished in some universities, and abortion laws began to be relaxed from 1969. Whereas church-going was the accepted social norm for many in the 1950s, the churches now entered upon a period of steady decline in attendance as the combined forces of societal change and secularisation made their mark. Graham's 1968 visit had nowhere near the significant impact of that in 1959. However, there were factors at work which would contribute to a resurgence of robust biblical teaching in a number of areas.

#### The Dutch

The influx of Dutch migrants to Australia in the post-WWII period was seen by Arthur Allen as a great opportunity for the revival of the Calvinist understanding of the Christian Faith. Given the small size of the PCEA (only 7 ministers in 1951, all but two outside the capital cities), her limited resources and some cultural differences, the idea that many of those from the conservative Calvinist churches would join the PCEA was unrealistic except on a limited basis. Nevertheless, some finance for early Dutch ministers was provided, and the first (1951) Synod of the *Reformed Churches of Australia* [RCA] was held in Rev. S. Hoekstra's flat owned by the church at 94A Alma Road, East St Kilda.

#### **Education**

The ideal of a Christian Church in a Christian nation with Bible-based schools for all had been the aim of the Scottish Reformers, but by the 1950s the ideal, but imperfectly realized, had been fading for a century. Much the same path occurred in Australia. Rev. James Forbes in Melbourne has been rightly described as 'Melbourne's First Public Educationist', and he founded several

church-related schools, most notably what became known as Scotch College (1851). In 1855 Rev. William McIntyre had founded the co-educational 'High School of Maitland', the forerunner of High Schools established by the government in 1884. A number of other schools were operated, particularly in Victoria, prior to 1859. However, in the community as a whole, many children were missing out, and 'free, compulsory and secular' (ie. non-sectarian) education was introduced in the 1870s. These State schools were essentially Protestant, since the Roman Catholics opted out, but a few schools of the different churches continued alongside the State system. After the early period the PCEA produced many teachers but had no schools of its own.

Melbourne University councilor and administrator and notable Presbyterian layman Sir John MacFarland, sagely commented in 1898 that he had changed his mind about the State having nothing to do with religion:

'As a matter of fact the State if it taught anything had to teach a kind of metaphysic ... a definite prohibition of religion meant teaching the materialistic metaphysic and ... the teachers were so fearful of the suggestion of any kind of religious truths that they adopted a purely agnostic tone whatever might be their private convictions.'<sup>36</sup>

The PCEA had traditionally opposed state-aid to non-Government schools, having in view particularly the Roman Catholic Church. That church was increasingly facing financial difficulties as its traditional source of teachers declined. Prime Minister Robert Menzies, a Presbyterian, granted state-aid for science blocks in 1963, and it has gone on from there. Today about 30% of Australian students are educated outside the State system.

The Dutch made a significant contribution to Australian church life through the parent-controlled Christian School movement.

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<sup>&</sup>lt;sup>36</sup> Geoffrey Serle in Stuart Macintyre (ed.), *Ormond College Centenary Essays* (Melbourne 1984) 53.

The first such school opened near Hobart in 1962. There were still advocates in the PCEA of no state-aid in the late 1970s, particularly Hunter elder C. P. King, but with the decline in moral standards in State schools because of secularisation, the PCEA soon got behind the Christian schools movement, although it would wish the State system was better. Although some PCEA folk have home-schooled this is not a matter that has been widely supported as, apart from anything else, it requires particular gifts that few have.

Rev. Dr Alexander Barkley



#### Local ministerial training

In 1948 the church set out a course of ministerial training which was published in the church magazine. Stewart Ramsay completed the work under Rev. H. K. Mack and Rev. Alex Barkley of the Geelong RP Church, and was licensed in 1950. In 1955 the *Reformed Theological College* began in Geelong with chief impetus from the RCA. Initial lectures were held in the Reformed Presbyterian Church premises, and from 1957 in

a house owned by the PCEA in Myers Street. The College acquired its own premises in 1961.

In 1962 the PCEA commenced *John Knox Theological College* in the St Kilda Church premises, with the impetus being developments in Tasmania as discussed in a later chapter. Rev. Allan Harman of Geelong PCEA and Rev. Edwin Lee of St Kilda PCEA were lecturers with assistance from Rev. W. R. McEwen of the RP Church in McKinnon. It began with promise, but there were soon problems with students from a sister church in Tasmania, and Harman went overseas in August 1964 to pursue ThD studies. It graduated only one student (Alan Tripovich) before ceasing at the end of 1965. In common with other Protestant churches it was the norm that single students not marry while students. Angus Beaton was the



first to do so: his fiancée travelled to Scotland for the wedding in 1956. It became usual in the 1970s for students to be married, and this gave impetus to local training. Happily, the resurgence of Reformed theology, and particularly the continuation by a minority of the Presbyterian Church of Australia after the exit of many into the Uniting Church on its formation in 1977, opened up more options for local training rather than in Scotland.

Picture: Rev. Dr Allan M. Harman

From 1964 to 1976 an *Australian Council of Reformed Churches* operated between the RPC, PCEA and RCA. In 1973 the PCEA negotiated membership of the Association which ran the Reformed Theological College. This was the year before Rev. Dr Allan Harman of the PCEA (son of Rev. Joseph Harman) became the Old Testament Professor at RTC, returning from a similar position in the FCS to do so. However, the impact of faculty members Dr Sierd Woudstra (1971-74) and particularly Dr H. Van Der Laan (1975-78) created such disquiet that the PCEA withdrew membership in May 1976, perhaps too quickly. Subsequently, the College regained its equilibrium.

In 1978, a few months after the inauguration of the Uniting Church, Dr Harman became Visiting Professor at the Presbyterian Theological College in Melbourne conducted by those who continued the Presbyterian Church of Australia on the 1901 Basis. In 1981 he joined that denomination and became College Principal. Rev. Douglas Milne of the FCS was secured by the College in 1979, and succeeded Harman as Principal 2002-12. Current PCEA ministers D. Peter Smith and Andres Miranda are graduates of this institution as is recent licentiate, Denver Boehret. Like the RTC it is accredited with the Australian College of Theology, Sydney.

Of Australian PCEA students for the ministry 1954-2004 who entered the ministry, Beaton, Allan Harman, Campbell, Murray, Bradbeer, Weber, Ward, Dole and Varnes studied in Edinburgh; Tripovich at John Knox, St Kilda; Nicholds, John Cromarty, Gadsby, Bloomfield and Cornford in Geelong; James Cromarty under PCEA

tutors; Leggott at Tahlee Bible College, Hanna at the Presbyterian College in Brisbane; Kinder and Muldoon at the Presbyterian Theological Centre in Sydney, and Kerridge at Sydney Missionary and Bible College. Of presently serving ministers who joined from other denominations, McCallum came from the FCS; Bajema (who trained at the RTC in Geelong), Klazinga and Scheepers came via the Reformed Churches of New Zealand but originally are from New Zealand, Canada and Rhodesia respectively; Yoa is from South Sudan (ordained by the Presbyterian Church in East Africa in 1991); Miranda is from the PCV but born in Chile, and Tso from Hong Kong but trained in the FCS College, Edinburgh. The Australian College of Theology BTh or MDiv course, taught at its various affiliated institutions, is the norm for Australian students.

# 9

### REFORMATION & REVIVAL IN TASMANIA

In the congregations of the PCEA in the 1950s there was certainly no modernism but there was a degree of traditionalism that contrasted with the enthusiastic acceptance of the Reformed faith as that experienced a resurgence.

In the early 1950s there were fellowship groups in several Tasmanian centres whose members were concerned about modernism in the churches. They were generally Arminian and baptistic in their theology, although there were those of Methodist, Presbyterian and Congregational background too. From 1958 they were impacted by literature which reasserted the faith of the Protestant Reformation. This literature included that which the Banner of Truth Trust began to publish in 1957, and it challenged the superficial and man-centred nature of much Christian witness and practice. Dozens of people came to a fresh understanding of the amazing grace of God. The Baptist Union, with which many in the fellowships had connection, held a special Assembly in November 1959 to try and stop the spread of Reformed teaching. In February 1960 some in the fellowship groups formed the Baptist Reformation Alliance with the 1689 Baptist Confession as its basis. This Confession is very similar to the Westminster Confession and was the doctrinal position of the great Baptist preacher, Charles Spurgeon (1834-92). At a further special Assembly in March 1960 a couple of good leaders - Ken

Tuck and Alex White – decided to stay with the Baptist Union and maintain a Reformed testimony within it.

The remaining leaders had limited education and had to rely on others better equipped. The groups were at Launceston, at Penguin (west of Ulverstone) and Latrobe (10 km SE of Devonport) in the north west, at Winnaleah in the north-east (about 38 km east of Scottsdale), at Hobart and at the hamlet of Taranna in the south-east near Port Arthur. A leading theological influence then, and for another 25 years, was a bank officer and former RAF pilot, named A(rthur) Ian Morgan (1919-2010). In 1959 Morgan was transferred from Tasmania to Melbourne by his employer. He had contact with ministers of Reformed conviction and began to worship at the PCEA congregation in East St Kilda whose minister (Edwin Lee) spoke at a Reformation Rally in Ulverstone over Easter 1960. Lee wrote of this time:

One is also impressed by the consecrated lives that these dear brethren live. And we out of the older Reformed movements might take a leaf out of their book. They spend their time, energies, and talents in seeking to know the will of God and the truth of the Scriptures. If you join their company, you will find their conversation is on a very high level. The Person of Christ, the sovereignty of God, the work of the Holy Spirit, the doctrines of the Church they discuss with earnestness and relish. Their time and money is not frittered away in frivolous and harmful amusements. They are in earnest. The revelation of God's sovereign majesty has come as a glorious light. The Bible is a new book.

Lee, John Driscoll and Morgan were among those who were mainly responsible for the introduction and propagation of the teaching of Reformed theology on baptism and church government among the fellowship. By 1961 some were convinced and ready to form a Presbyterian church, but a group at Latrobe under J. Laurie Lincolne (former Principal of the WEC College in Launceston) was not. They became Particular Baptist, and founded what is now called *Geneva Christian College* in 1967.

The next question to be decided was whether the work should be integrated into an existing denomination or organized as a separate body with the assistance of an existing church. The two Reformed denominations of Dutch origin were interested, but in the end the PCEA position on worship was adopted.<sup>37</sup> A request to ordain three pastors was considered by the PCEA Presbytery in Victoria in May 1961. F. Maxwell Bradshaw, PCEA legal advisor, guided procedure. He drew up a constitution intended to be equivalent to that of the PCEA.38 The thought in Lee's mind was that it was best that the work organize separately for a time lest the new wine, if taken immediately into the PCEA, split the old wineskins. Acting as individual ministers, Isaac Graham, Joseph Harman and Edwin Lee of the PCEA constituted themselves a special Presbytery to ordain Charles Rodman, Hugh McNeilly and Eric Turnbull. This occurred on 28 September 1961 in Chalmers' Hall, Launceston before a congregation of about 200 persons. The following day the three newly-ordained ministers constituted themselves a Presbytery, adopted the constitution of what was called 'The Reformed Evangelical Church' and were duly recognised as ministers of Launceston, Winnaleah and Penguin respectively.

The new denomination, which in 1966 was renamed the *Evangelical Presbyterian Church* [EPC], already had three students for the ministry: John Lyons, Raeburn Cameron-Smith and Philip Burley, who were to become ministers of Taranna, Hobart and Rockhampton (Qld) respectively. Despite the opposition of Ian Morgan, who was not then an office-bearer, the Presbytery resolved to send the students to the newly established John Knox Theological College of the PCEA at East St Kilda, which had been formed at the request of the Tasmanians. However, it was not

<sup>&</sup>lt;sup>37</sup> Interestingly, Rev John Heenan of the Reformed Churches of Australia adopted the PCEA position on worship as a result of considering the issues in Tasmania. He subsequently served in the Free Church of Scotland and in the PCEA.

<sup>&</sup>lt;sup>38</sup> There is no substance to the claim that this constitution differed in any material way from that of the PCEA.

surprising that within three months the Tasmanian students withdrew and fierce controversy was raised using the same extravagant language Morgan employed in a paper entitled 'Moderate Calvinism and the PCEA' issued about the close of 1962.



Messrs. E. S. Turnbull, H. McNeilly, E. R. Lee and C. L. Rodman at the time of constituting The Reformed Evangelical Church in 1961.

While the surface issue was a doctrinal one the real issue in Morgan's case seems to be the determination to work separately from the PCEA. This was probably fed by the conviction that the Lord had raised up a unique work that should run its own ship. By May 1963 this position obtained dominance in the EPC Presbytery.

#### **Doctrinal issue**

The doctrinal issue was the attitude of God to the non-elect in the free offer of the Gospel. Edwin Lee had suggested a booklet on the free offer by Professors John Murray and Ned Stonehouse of Westminster Theological Seminary in Philadelphia was a useful treatment. The booklet was well within the normal Calvinistic line that, while God's will was not manifold but one, it was appropriate

to recognize a genuine desire in God that those he had not chosen to salvation should repent. One does this by distinguishing God's will of command (what he requires us to do) from his will of decree (what he has purposed). Thus Pharaoh was commanded sincerely to let the Hebrews go from Egypt even though God had purposed that he would not. Similarly, the command to preach the Gospel to everyone, calling upon them to repent and believe, is sincere, but that does not mean that God has willed to grant repentance to everyone who hears the Gospel.



Chalmers Hall, Launceston

To those who were ruled by a strong logical reaction from Arminianism, the thought that God could in any sense desire the salvation of those he had not appointed to salvation sounded like God was at cross purposes with himself. It seemed to them contrary to right reason to suggest that God had any favour toward the reprobate, but of course one still has to reckon with Scripture teaching that God is good to all. He sends his rain on the just and the unjust and we, like him, are to love our enemies and

do good to those who hate us (Matthew 5:44-45). The EPC handled this by rejecting what in Reformed theology is called 'common grace' and holding that God had no attitude of favour at all toward the non-elect in the free offer of the Gospel. They held that the blessings of God's kindly providence were intended by God simply to heighten the condemnation of the reprobate. The EPC came to identify with the Protestant Reformed Churches in the USA in these areas, although not in some others, and a number of students subsequently trained in that church's seminary.

#### **Division**

Considerable division occurred in the new denomination. Turnbull supported the teaching of the Murray-Stonehouse booklet but the other two ministers opposed it. Winnaleah in effect sacked McNeilly for, among other things, not agreeing to the immediate sacking of Turnbull. McNeilly eventually returned to his trade as a carpet-layer but is remembered as a vivid and arresting preacher. He died in 2007. Turnbull and his congregation at Penguin petitioned the PCEA and were released with the blessing of the EPC in September 1965 to become what is now the Ulverstone PCEA.

Morgan was chair of the theological education committee of the EPC and was ordained in this role in 1975, but in 1986 a division occurred in which the Hobart and Taranna congregations, with minister Cameron-Smith, together with a portion of the Launceston congregation, withdrew and established the Southern Presbyterian Church. The grounds were the claimed breakdown of Presbyterian government in handling Rodman's argument that Christ in his human nature loved his neighbour, elect and nonelect, even though in his divine nature he loved only his elect. This way of argument readily imperiled the unity of Christ's two natures in one person. If on the one hand Cameron-Smith was characterized by an independent streak, on the other Morgan argued that Christ loved only his elect neighbour and had no love or compassion for the lost. While valuing Morgan's contribution, his way of doing things, perhaps impacted by his wartime experiences, could no longer fit in the EPC. Soon after, Morgan withdrew and ultimately worshipped with the mainstream Presbyterians in Launceston, and Rodman, whose health was not good, died in February 1987 in his late 60s without in point of form becoming a minister of the SPC, although he had resigned from the EPC with Cameron-Smith. It is not necessary or edifying to go over the whole dispute and its aftermath, which certainly caused much hurt in many families. Still, one must not discount the graciousness of the Lord in the Tasmanian movement, and the joy and true freedom many found in the Reformed faith. In 2012 Cameron-Smith, by then retired, withdrew his membership of the SPC and has not had a settled place of church membership since.

#### **Inter-Church Relations**

The PCEA made no judgment on the 1986 division in the EPC, which included a number of other factors, but its contacts were almost entirely with the SPC and were quite positive. In due course (2003 and 2006) the Southern Presbyterian Church secured from overseas two ministers of Presbyterian background. In 2008 the EPC apologized to the PCEA for accusations of schismatic courses they had made in 1971 and relations improved there. At the request of the PCEA in November 2010, an objectionable publication from the Morgan era was promptly removed from the EPC website.

The stormy days in Tasmania with personal conflict and polarised positions are passed, the folk in the pew are not anxious to hear esoteric debate, and there seems significantly greater maturity and balance. Overseas missions interest is being cultivated. The PCEA too has become better organized with additional ministers and a positive stand on the Reformed faith. The EPC has centres 100kms apart at Winnaleah and South Launceston, the SPC at East Launceston and Glenorchy (Hobart), the PCEA at Ulverstone. The other main EPC centre is in south Brisbane whereas the PCEA centre in Brisbane is in the northern suburbs. One hopes that ultimately a Tasmanian Presbytery uniting the three groups as part of the PCEA can occur, with the Queensland work of the EPC becoming part of the PCEA Northern Presbytery. With goodwill, and looking to Christ, a true unity should be achievable. The prospects with the SPC look particularly positive.

Eric S. Turnbull

So far as the PCEA is concerned, Turnbull was admitted to the PCEA in 1965 and some extra studies were set but never carried through. Of course the studies should have been done first. Turnbull served Hamilton from 1967 and St Kilda from 1973. While an accurate doctrinal preacher, in the early years he was given to over-emphasis on the socalled five points of Calvinism. A brotherly man, he clung to the King James Bible he had been brought up with as a boy in the Baptist Church, but in 1976 exalted its status in a way the KIV translators themselves rejected. (The previous year the Synod had suggested the NIV or NASB as among the most reliable versions where an alternative to the KIV was desired.) Turnbull held that the KJV was the pure word of God and could not be corrected in a way that would change its meaning at any point, and that the Holy Spirit was witness to this. The extreme way in which Turnbull advocated his unique position, a position which such a pro-KJV body as the Trinitarian Bible Society rejected, brought division in the PCEA. Not every PCEA office-bearer at the time distinguished an emotional attachment to the KJV from the claims Turnbull made, in part due to the element of traditional thinking mentioned at the beginning of

this chapter.



Ultimately it was necessary to formally charge Turnbull with teaching inconsistent with the vows of subscription to the Confession of Faith. The case was duly proved but he refused to cease teaching his views, then refused the opportunity to resign, and so was removed from the PCEA ministry on 2 November 1979.

Turnbull continued an independent work, known from 1988 as 'The Australian Free Church' [AFC], although it did not experience significant growth. Turnbull's application to be admitted to the Free

Presbyterian Church of Scotland was declined by that body in 1994. Turnbull constituted a special Presbytery on 22 November 2002 with the assistance of Cameron-Smith of the SPC and Rev. Dr David Mitchell of the Presbyterian Church of Australia, whose procedure was unconventional. Two elders, who were still under discipline by the PCEA, were ordained the next day as ministers without reference to the PCEA. An AFC Presbytery was constituted 25 September 2004.

The writer was invited to contribute to a discussion in the AFC Presbytery in January 2010, and, as a consequence, approach was made to the PCEA Southern Presbytery. After meeting with the two former

PCEA elders on 20 February 2010 and hearing their acknowledgement of wrong behaviour in regard to the Turnbull issue, the Southern Presbytery resolved that the ends of discipline had been served and recognized the two men now belonged to another denomination. The doctrinal issue was not in view in this decision. Turnbull, who also met with the Presbytery, did not consider he had cause to change his views concerning the KJV. He died in 2013 aged 85 years and was buried in Beaufort, Victoria. He had a great appreciation of the PCEA despite everything that had happened, and maintained a cordial relationship with the writer in his latter years.

Thankfully, the versions debate has largely passed. The NIV, NKJV or ESV are common in the PCEA today. The SPC and EPC retain the KJV in the pulpit as does one PCEA congregation, although none of these approve the peculiar views Turnbull had adopted.<sup>39</sup>

<sup>&</sup>lt;sup>39</sup> Most of the over 5,000 surviving Greek manuscripts [MSS] of the NT belong to what is called the Byzantine or Majority Text type which appears to have originated after 300 AD as an effort to produce a standard text, since its distinctive readings, harmonisations and smooth style are not found in MSS earlier than that, or in the quotations in early Christian writings before that date, if critical editions of these writings are examined. A few of the Majority MSS from the 12th century were used to produce the Greek text underlying the KJV of 1611, and an edition of this Greek text came to be called the Received Text [RT]. There are about 1,000 translatable differences in the Hodges/Farstad version of the Majority text (2<sup>nd</sup> ed. 1985) compared to the RT, and about 3,300 between the Greek text underlying the NIV and the RT. However, the reason most MSS are of Majority text type is because the Eastern church used Greek and copied the MSS, but the Western Church moved to Latin in the 3rd century, and other early centres were overrun by Muslims in the 7th century. For proper assessment the text used in different early centres, and not just the number of surviving MSS, needs to be considered. Whatever approach is used, no doctrine has dropped out or lacks adequate support, and most variations are not of practical importance. Those who hold that all Scripture is God-breathed should be to the forefront of seeking the very best text, recognising that God's providential (not miraculous) preservation is such that we have a large number of MSS, vastly in excess of the support for other secular texts whose reliability is not questioned. There is room for difference of opinion about particular readings, but this is not a matter that should disrupt Christian churches, or concern the average church member. For everyday purposes the meaning is adequate in any honest translation. As Rev. John Sinclair put it: 'All the unfavourable criticism of the Bible amounts only to this: that there are trivial discrepancies due to transcription and translation, which do not affect any doctrine or duty.' (FCQ, June 1894, 366).

# 10

### MISSIONS TO JEW & GENTILE, TO STRANGER & ORPHAN

At the time of the Disruption of the Established Church of Scotland in 1843 all the missionaries adhered to the Free Church of Scotland. In April 1850 the fledgling PCEA Synod formally resolved to support the missions of the FCS. The PCEA has always been interested in Jewish mission work, because of her conviction that God has not so rejected them that he will not graft them in again (Romans 11), and continues to support it financially. The Church of Scotland Mission to the Jews began in 1838 and the Free Church carried it on, ultimately channeling support through a specialized agency, now known as *Christian Witness to Israel*, on whose Council she is represented. Rev. John Graham from the FCS was seconded to this work in Sydney with his wife Katie, and worked in a commendable way with the PCEA from 1979-94, with Anna Sutherland also assisting.

As well as supporting the missions of the FCS, the PCEA supported missions to the heathen in the South Seas, specifically the New Hebrides Presbyterian Mission. This support continued after the majority joined in the union of 1864/65. There seems to be something of an interruption with the death of Allan and William McIntyre in 1870, but with new ministers a review took place. In 1874 the PCEA commenced supporting a young native evangelist on Formosa (Taiwan) named Lim Kiam Kim (d. 1878), who

worked under Rev Hugh Ritchie of the English Presbyterian Mission in the southern part of the island. In succeeding years more evangelists were supported – Bang-ho (Formosa), Chiang-aban (Amoy), Pè (Swatow) - while the FPCSA also supported an evangelist in 1879. In November 1880 the PCEA also decided to send £50 to each of the FCS Jewish Mission and the Presbyterian Church in Ireland Mission in North India. The support of these agencies continued in subsequent years.



A rare collection box from ca. 1865 used in Hamilton FPCV.

A noted Chinese tea merchant turned Christian evangelist, George Soo Hoo Ten (1854-1934), laboured for many years in Sydney. He spoke at the PCEA Synod in November 1878 when he was working with St George's PCEA. In July following he was employed as a catechist by the Church of England and did significant and productive work among his countrymen particularly at St Luke's Wexford Street. He was made deacon in 1885 and priest in 1898, but withdrew in 1911, probably due to both health issues and disagreement with policy following the resumption of Wexford Street. He subsequently attended St George's as he appreciated the scriptural principles of the PCEA. He was regular in his accustomed place, and was marked by his tall and stately appearance, silk hat, stick and gloves.

For some 40 years from 1893 the FPCV supported the *Spanish Evangelisation Society* which had been founded in 1855. Mrs Maria Peddie, a member of the FCS, was its indefatigable secretary and promoter for many years.

With the restoration of relations with the continuing FCS after 1900, support began to be given to the missions of the post-1900 Free Church in India (Seoni District 1901), Africa (1908) and Peru (1915). In 1918 an annual collection for Missions was appointed. In 1927 £281 was remitted – equivalent to some \$50,000 in 2013 values. Women's Missionary Societies were already operating in some congregations before 1925 when it was resolved they be formed in all congregations. St George's was first in 1920. Missionary interest was considerable.

In 1916 Miss Barbara McLean of St Kilda Congregation offered for missionary service but ill health intervened. In 1920 Malcolm Ramsay, then a student for the ministry in Edinburgh, wished to open a mission in Russia, although this was not agreed to. Rev. Isaac Graham of Hamilton offered for overseas service in 1925, but the home church's needs were greater. Rev. Joseph Harman applied in 1932 to go to Peru but there were insufficient funds to send him. Rev. Herbert Ramsay of Grafton was supporting missionary work among the aborigines in the 1920s. Barbara McLean did work as a missionary to aborigines at Baryulgil, 74kms north west of Grafton, and later near Kemsey 1931-33, but the conditions were very difficult and finance was lacking. The 1950s brought the flowering of Mission interest from earlier seeds and during the period 1948 to 1967 the average amount given for Missions was 218% of the annual stipend for ministers, although it declined to about 160% in the decade 1968-77, and has continued to fall, doubtless in part reflecting the lack of personnel on the field.

In 1930 James Campbell Andrews (1909-94) from Wauchope was received as a student. In 1932 he proceeded to Scotland where he secured his MA degree and completed the Free Church of Scotland divinity course in 1937 as well as graduating MB, ChB in 1940. After medical experience in Australia and serving with the Army

Medical Corps, he was ordained in 1946 with a view to missionary service in South Africa.



Some Missionaries pictured in March 1989
Standing: Helen Ramsay, John Graham, Bill Graham from the Free
Church in Southern Africa, Heather Beaton, Campbell Andrews
Seated: Elizabeth Graham, Anna Sutherland, Ruby Andrews

Dr Andrews was a remarkable man and made a very significant contribution to the Free Church in South Africa as medical missionary, preacher and church builder during his terms of service 1948-64 and 1970-75.



Lex Colville *[pictured]* (1902-87), a widow from the Maclean congregation, began work as an honorary PCEA missionary in South Africa in July 1955. She was primarily a Bible woman whose great concern was to reach the women and girls of the heathen areas with the Gospel and to help needy and undernourished people. She largely maintained herself during 25 years of devoted service.

#### India

Helen Ramsay, daughter of Rev. M. C. Ramsay, had from childhood desired to serve as a missionary and she studied medicine to that end. After 2 years in language study she began her work in Chhapara late in 1957 as the only Mission doctor there. She worked in Lakhnadon 1968-70 and in Chhapara again 1976-85. During 1970-76 she was in Australia caring for her parents. Dr Ramsay belonged in the noble tradition of 'women who laboured in the Gospel' (Rom 16:12). For eleven years she had charge of the orphans, and for long periods she was the only European resident. In the latter period of her service she initiated Community Health Work in Chhapara district that was highly commended. In 1981-82 she supervised the conversion of the orphanage into a hospital.

Nursing Sister, Heather Beaton from the Hunter Congregation served with dedication at Lakhnadon 1963-76 when she too returned to care for her parents. She was able to return to India in 1982-85 and assist Dr Ramsay at Chhapara. Two FCS mission nurses. Flora Macleod (Chhapara 1962-68, Lahknadon 1968-75), now Mrs G. A. Neil, and Barbara Stone (Lakhnadon 1976-88), now



Mrs K. Schmidt. married members of the PCEA in Sydney and Brisbane respectively. Rev. Ian McKenzie was the Australianborn Mission Superintendent 1964-84 and in retirement supplied Armidale and Glen Huntly PCEA congregations with his wife Alina by his side.

Picture: Ian & Alina McKenzie

#### Peru

A final-year student for the ministry named Angus Beaton (a cousin of Heather) offered for missionary service in 1957. After supplying the Lismore, NSW congregation, he proceeded to Peru in September 1960 with his wife Jean, herself a trained nurse. After a period in Lima he served mainly in Cajamarca for eight years returning at the close of 1968. From 1965-68 Hugh Varnes

served as a teacher at the boys' school *Colegio San Andrés* established by the FCS in 1917, and then assisted in Cajamarca returning to Australia at the beginning of 1975 to study for the ministry. The College became co-educational in 1994. The Headmaster from 1966-78 was Rev. William M. Mackay of the FCS. Mackay was appointed Principal of Presbyterian Ladies' College in Melbourne, which he served from 1986-97. During this

period he served as an elder of Knox PCEA in Melbourne, and was Moderator of Synod in 1993. He retired to Edinburgh, Scotland.

Picture: Rev. William M. Mackay

All the FCS mission fields have now grown into independent churches. Two other mission endeavours were made on PCEA initiative:

#### Fiji

After studies at the FCS College in Edinburgh, Sam Tamata, a native Fijian who had served in the British Army, was ordained in Australia in 1981 with a view to work in Fiji. Sam and Muriel were in Fiji from January 1983 to about the close of 1984 when they had to retire from the field for health and family reasons. Fiji was a needy place given the lack of adequate biblical teaching in the Methodism common among native Fijians and the needs of Indian Fijians who are largely Muslim or Hindu. But it really needed at least two couples and better administration backup to help deal with cultural issues and deploy funds prudently. It was not adequately supported financially either, while better efforts at co-operating with others of like mind never seemed to work out. Mr Tamata was on the field 2003-05 but his wife had to remain in Australia for medical reasons. A few were impacted with the Reformed faith, and different ones visited the small group from time to time, but the death of the key figure, Leone Tupua (1943-2001) ordained an elder in 1996, meant the gradual winding down of the PCEA work.

#### **Australian Indigenous Ministries (AIM)**

AIM (originally *Aborigines Inland Mission of Australia*), an evangelical mission founded in 1905 had become rather ineffective latterly without adequate depth of biblical teaching in the dozen or so outback centres in Queensland, Northern Territory and New South Wales. Beginning on 1 November 1996, Rev. Trevor Leggott of the PCEA became the Administrator (later the General Director), and was able to accomplish a major reorganization and revitalization of the work. His stipend is met



Rev. Tut Wan Yoa, who works with Sudanese people in Melbourne, and Rev. Sauyawa Ravarava (Sam) Tamata, May 2006.

by the PCEA who seconded him to the work. Couples of Reformed conviction from a number of different denominations have been placed on the fields to work in the indigenous communities to assist them in Bible teaching and to build them up to self-sustaining churches with indigenous leadership. Mr Leggott [pictured] and his wife Pamela were ideally suited for this work. In 2013 a church building no longer used at Tinonee within the Manning River PCEA was made available for AIM to use as a base

and the move was made from the previous centre in the Blue Mountains. Mission Awareness tours have helped people appreciate the special needs of the indigenous people.

Opportunities to contribute constructively to Christian work are often ready to hand even when missionaries are not available. Short-term volunteers in the missions the PCEA supports are often needed, and the experience can be life-transforming.



Picture: Rev. Trevor Leggott

#### Mukti

Another mission support agency in Australia that had been in long decline has received support from the PCEA. Mukti Mission Australia Inc. supports the work of Pandita Ramabai (1854-1922) among women and girls in

India, the main centre being at Kedgaon, 60km east from Pune. Through the suggestion of a church member who knew of the Mission, the writer became involved in 2001 and has acted as Chairman since 2002. ['Mukti' means salvation.] Under the good hand of God, and through the employment of an excellent National Director, the support base is larger and younger, and gifts have increased several hundred per cent, both through child sponsorship and other programmes. The PCEA at Synod, congregational and personal level support a number of children helped by this holistic ministry based on Christian principles.



Other connections with India include Dr Dennis Muldoon who served in North India as an agricultural scientist 1983-96 with *Interserve* before entering the PCEA ministry in 2002. His wife Elizabeth was born in India of missionary parents, and Dennis and Elizabeth continue their interest in that country.

#### **Sudanese**

Work among refugees from South Sudan began in Melbourne in 2002, and between 2002 and 2009 a total of 88 people were assisted to come to Australia through interest-free loans for their fares by the Knox Congregation. Most of these loans were very promptly repaid. Initially those assisted were Bari-speaking people, Francis Laki and Flora Philemon and their two children being the first. Rev. Tut Wan Yoa was secured in August 2005. A well-qualified man, who translated much of the Bible into the Nuer language, he continues to minister to a congregation of about 100 which since 3 January 2010 has met in facilities purchased and extended by the PCEA in Mulgrave with the name *All Nations* PCEA: as Christians our true identity must be found in Christ not in tribal or ethnic origins.

# 11

### YOUTH

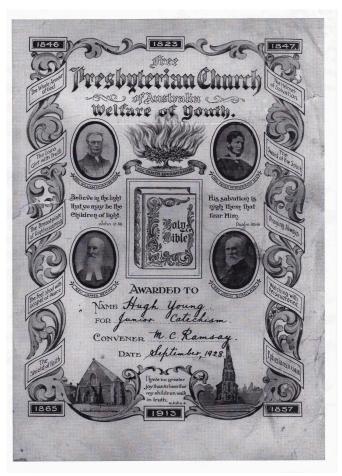
The origin of Sunday Schools goes back to the 1780s in industrial England and is commonly associated with the name of Robert Raikes (1736-1811). Public funding for general education did not exist until well into the 19th century and public education was not compulsory until the 1870s. Raikes began a school for boys in the slums using the Bible as a textbook. The meeting day was Sunday as the children mostly had to work the other six days. They learned to read, attended church and studied the church catechism. The movement spread rapidly, not without controversy. In the 1790s some schools used volunteer teachers and it came to be seen more as an evangelical outreach than as a means of education to reduce crime. Considerable growth occurred between 1830 and 1850, so that by 1851 there were nearly 300,000 pupils in Scotland, 31% of these Free Church, 26% Church of Scotland and 19% United Presbyterian. The movement peaked about 1890 with 52% of Scottish children aged 5 to 12 enrolled.40

James Forbes had a Sabbath School at Scots' Church in Melbourne from early in his ministry. By the 1890s a majority of the non-RC population of Australia were connected with what was by then

<sup>&</sup>lt;sup>40</sup> C. G. Brown, 'Sunday School movement' in N. M. deS. Cameron (ed.), *Dictionary of Scottish Church History & Theology* (Edinburgh 1993) 808.

generally known as Sunday School, while the Roman Catholics had their parish school system.

In 1862 (pre union) there were 20 PCEA Sabbath Schools, an average attendance of 618 pupils with 90 teachers. In 1875, ten years after union, it was reported that there were 12 PCEA Sabbath Schools in New South Wales, with 520 scholars taught by 17 male and 23 female teachers. In 1882 there were 15 schools, 605 scholars and 69 teachers. In 1926, 11 schools, 260 students and 36 teachers were recorded.



Award certificate designed by Rev. J. Campbell Robinson, 1926; this one received by Hugh Young of Geelong, 1928.

As many supporters of the church lived at a distance a system of lessons by correspondence on Scripture passages, Bible background and the Shorter Catechism operated in Victoria in the 1890s. In 1920 a Bible Correspondence Course commenced with Rev. H. W. Ramsay conducting it. Miss Martha Sinclair, daughter of the Geelong minister, assumed that role in 1922, and Rev. M. C. Ramsay in 1926. There was also Search Work involving questions on portions of Scripture initially run successively by sisters Miss Mary, Miss Annie and Miss Catherine McLean of St Kilda. After 1940 Rev. Campbell Robinson, the St Kilda minister, was responsible, and his wife continued after his death in 1952. Others



who gave extensive service in this work include Miss Eva Kearns (Mrs A. D. McIntosh) 1960-81 and Mrs Irene Steel of Sydney since 1982. The material for the young was produced separately 1923-28 in a four page monthly called paper Our Banner, the same name as was later the main used for periodical. Useful Study Notes Bible appeared in the church magazine for many years.

A scheme of sending birthday cards to

children with some connection with the church was instituted in 1938, with over 500 on the list. The number was 884 in 1941 and 637 in 1949. The names and birthday were duly recorded each month in the church magazine. Numbers could vary if there were special circumstances. For example, St Kilda's numbers grew from

20 to 100 in six months in late 1940, probably due to a combination of special outreach and the War situation. The annual Sabbath School picnic was a common feature in all the Protestant churches in those days. Sunday Schools in the Protestant churches experienced a dramatic collapse in the late 1960s. By the 1970s the number on the PCEA birthday roll church-wide was about 200 and has declined further.



Getting ready for a sack race at a picnic, 1999

An unofficial youth paper called *Grass Roots*, edited by Julie McPherson of Sydney ran to 15 issues from May 1973 to August 1975. It enabled young people to air issues that affected them, such a Christian whole-of-life world view and love and marriage, and in some measure dissipated frustration they may have felt. It performed the kind of service that an internet blog would do 30 or so years later. Julie married John Davies, later Principal of the Theological Training Centre of the PCNSW. An inexpensive monthly magazine called *Fellowship* was produced from 1986-97, as a result of a Fellowship gathering on the Manning. Initially it was edited by David Kerridge and then by Jim Cromarty and Ian Miller of the Hunter, and then by Jim alone. As it overlapped with

The Presbyterian Banner of the time it was incorporated in that publication in 1998. These magazines indicate the importance of speaking relevantly to teenagers and young adults, and encouraging them in Christian thought and service.

#### Free Kirk Fellowship

A variety of expedients seem to have been employed for the benefit of those too old for Sabbath School, generally along the lines of a Bible Study Class. A Sabbath Morning Fellowship Association was formed at Geelong in Victoria in 1892 and another in Hamilton later that year. As well as a devotional meeting before the morning service there was a mid-week meeting each fortnight at which readings or an essay would be delivered by one of the members and discussed. There was a Committee and an annual meeting, all of which was good training, and was a general feature in most denominations at the time.

In 1934 the St Kilda Free Presbyterian Fellowship Union was formed. It provided a syllabus of studies with different members preparing essays to be delivered at the meetings.<sup>41</sup> In 1937, during the ministry of Rev. Neil MacLeod, St George's was the first congregation to attempt to supply some social life for the young who were too old for Sabbath School. St George's Free Kirk Fellowship had its first meeting on 12 August 1937 with Stewart Ramsay the inaugural President. Meetings were fortnightly, and included visiting speakers, and papers by members. The idea was endorsed by the Assembly in 1938 and quickly spread churchwide.<sup>42</sup> The aims were to improve the spiritual well-being of the young and through them of the church at large; to promote loyalty to Jesus Christ and to his Word; to promote the unity, harmony and social well-being of the young. An enameled badge was produced for members.

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 $<sup>^{\</sup>rm 41}$  Records have not survived but see  $\it Our\ Banner$  , September 1938, p. 1096.

<sup>&</sup>lt;sup>42</sup> As well as reports in the Church magazine, there are summaries by J. E. 'Ted' Huckett in *Our Banner*, November 1964, and by June Harris in *The Presbyterian Banner*, April 1988.

An outcome of the Fellowship movement was the holding of Rallies at Easter, the first being at Taree in 1939 with about 60 attending, most from the Manning, Sydney or the Hastings pastoral charges. Maclean was the location of the third Rally in 1941, while the Hunter came in in 1963, the year the Fellowship Hall was erected in Table Street, Port Macquarie. A Rally was not held in either 1942 and 1943 because of the War. The original format was a number of (shortish) papers prepared by different FKF branches read and discussed on Saturday, church on Sunday and an outing on the Monday.

The usual attendance was 60 to 80. The theme of the first Rally was 'The Challenge of Christ to the Young' and of the second (in Sydney) 'The Christ Controlled Life', but later the papers could cover a range of subjects although generally with a practical bent. Travel by train was normal and the distance limited attendance from Victoria. However, a similar Rally was held 18-21 December 1943 at St Kilda, and further Christmas Rallies were held from 1960. Indeed, camps in regional centres or at designated camp sites became the norm, so that the Port Macquarie Fellowship Hall did not have the usefulness as a central place originally intended. Brisbane congregation has run a camp for many years. A multipurpose Hall was opened at North Byaduk within the Hamilton Charge in 1965 when there was a resurgence of young people.



Fellowship Rally, 1941 at Maclean Showgrounds. [Picture by A. A. Cameron]

In 1967 the practice of inviting visiting speakers (frequently ministers of the PCEA) began, and has largely continued since. Not always were the speakers the most suitable but the fellowship has been excellent. I well remember the 1969 Rally in Newcastle at which Rev. Graham Kerr of the newly organized Presbyterian and Reformed Church was the visiting speaker. He was good but some thought there was an edge that injected a certain severity in sections of the PCEA that was not altogether helpful. In the late 1970s the tensions over Bible versions impacted the Rally and camp movement. A number of those who had been active in the Free Kirk Fellowship (including Duncan McKinnon, Stewart Ramsay, June Harris and Ted Huckett) arranged for a 50th Reunion at Taree in April 1988. Speakers included Prof. Robert Eagleson, June Harris and Rev. Neil MacLeod. It became a new beginning in church-wide camps. At one stage the idea was to alternate a family camp with a youth camp - sometimes this worked, but overall did not.

The most popular venue for the family camp has been Stanwell Tops (1989, 1991, 1993, 1995, 2011, 2013) followed by Naamaroo (2003, 2007, 2009, 2012). During the 1989 Stanwell Tops camp, which was attended by about 120, a rumble was heard which we thought was probably something to do with coal mining in the area. It turned out to be the sound of the 5.6 magnitude earthquake which caused four billion dollars damage in Newcastle and surrounds 200kms to the north and cost 13 lives. There was an interruption to the regular series. The camp planned for Christmas 1999 was cancelled, possibly because the venue (Cataract Gorge/Douglas Park) had been disappointing the previous year, which meant 29 who planned to come from Melbourne missed out. The next family camp after this was at Easter 2003.

The camps are an important element in church life providing opportunity for families to get to know each other, and providing good spiritual fellowship and social recreation. It has been disappointing over the years that many ministers have not been greatly involved. I remember the encouragement that men like Rev. M. C. Ramsay were to me as a young man in the 1960s, and

I've always considered it an obligation and privilege to attend the rallies, even when money was tight and the travel long.

Youth work is particularly important (Psalm 78), and the PCEA has been fortunate in having committed men and women to give leadership. But it remains that teenage years see a significant drop off in involvement in church life. The church must ask itself if it has done enough to prepare young people for the challenges of a secular society that has abandoned norms that were general in earlier generations. The challenges of evolutionism must also be met by a careful rebuttal, rather than by a simplistic fundamentalism. The forming of a Christian approach to all of life needs careful attention. Young people need to be encouraged to take initiative and participate in their endeavours to understand and share the Gospel, rather than being mere passive hearers. It is too easy to be overly restrictive or to project negative attitudes that owe more to mere tradition that to Biblical thinking.



Manning Ladies, young at heart, April 1988

## 12

#### PEN & INK TO NEW TECHNOLOGY

Reformed and Presbyterian churches have always been interested in the use of the mind, hence have insisted on a well-educated ministry. This bears fruit not only in the lives of the hearers but in the production of edifying literature. While we do not ask people to leave their brain at the door when entering the place of worship, we do have to guard against a rationalistic approach that downplays the work of God's Spirit in renewing the mind. There is a stereotype of the Reformed Christian that represents him as cerebral and always debating doctrine. It is a stereotype that has some truth in it. We need to remember that true theology arises from bowing reverently before God's word and seeking to think God's thoughts after him. Theology is not an abstract science but, as some of the Puritans described it, the science of living unto God. So true theology and godliness are inseparable.

#### **Church Magazine**

Even before the PCEA began, magazines were published in the interest of her principles. Almost the entire history since 1846 is covered by the various magazines which are increasingly being digitized and placed on the PCEA website. The name changes reflect various influences. *The Witness* was the name of the Scottish bi-weekly newspaper published from 1840 in the interests of the evangelical party in the Established Church of Scotland and later of the Free Church. It was not simply a religious periodical but, like a number of the early periodicals listed below,

had much other material as well. The editorship in the early years of the noted self-taught geologist Hugh Miller was extremely influential. *Our Banner* as a title derives from a popular booklet about the faithful Scottish Church called 'Our Banner and its Battles', originally written by a Disruption minister in 1859 and updated by Prof. Donald Maclean of the Free Church of Scotland College in 1918. It was distributed in Australia in the 1920s. James Forbes' *Port Phillip Christian Herald* was the first Christian newspaper in what became Victoria.

#### **New South Wales**

The Voice in the Wilderness, fortnightly Jan 1846-Dec 1852

ed. William McIntyre, Maitland

The Australian Witness, weekly April 1853-March 1854

ed. Alex Salmon, Sydney

The Voice, weekly Jan 1856-Dec 1856 [only two issues in Mitchell Library]

The Testimony, monthly Oct 1865- Feb 1870

ed. William McIntyre, Sydney

The Australian Witness & Presbyterian Herald, weekly Nov 1872-7443

The Witness & Australian Presbyterian, weekly 1874-77

The Witness, weekly June 1877-8444

ed. George Sutherland, Sydney

The Free Presbyterian Magazine, irregularly from Aug 1905-11 (13 issues)

*The Australian Free Presbyterian Magazine,* from Sept 1911-12 (3 issues)

ed. William McDonald, Sydney

#### Victoria

Port Phillip Christian Herald, monthly Jan 1846-50

Victorian Christian Herald, monthly Jan 1851- April 1851

ed. James Forbes

The Free Presbyterian Messenger, 1847-49

ed. James Forbes [religious matter that was in the PPCH]

The Standard, monthly Jan 1859- June 1861

ed. Peter MacPherson

The Presbyter, monthly 1878-81, 1884-86

ed. Arthur Paul, St Kilda

The Free Church Quarterly, March 1889-1913

ed. John Sinclair, Geelong

#### **South Australia**

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<sup>&</sup>lt;sup>43</sup> In 1874 the publisher joined the PCNSW and continued the publication; whereupon Sutherland issued the paper under a new name.

<sup>&</sup>lt;sup>44</sup> *The Free Churchman*, 1882-93, was published monthly in the interest of the 'Reconstituted Synod' (ed. John S. Macpherson, Raymond Terrace).

#### PCEA/FPCV in co-operation [FPCV merged into PCEA 1953]

The Australian Free Presbyterian, quarterly 1913-24

The Free Church Monthly, 1924-28

ed. John Sinclair, Geelong

The Free Presbyterian Banner, monthly 1928-29

ed. J. Campbell Robinson, St Kilda

Our Banner, monthly 1929-4045

ed. Isaac Graham, Hamilton 1929-32

ed. J. Campbell Robinson, St Kilda 1933-40

The Australian Free Presbyterian, 1941-54

#### Presbyterian Church of Eastern Australia

Our Banner, 1954-81

- ed. Neil MacLeod, Sydney 1941-43
- ed. Arthur Allen, Sydney 1944-58
- ed. Stewart N. Ramsay, Hunter 1958-66
- ed. Alexander D. Campbell, Grafton 1966-70
- ed. Ray Murray, St Kilda 1970-72
- ed. Eric S. Turnbull, St Kilda 1972-75
- ed. Allan M. Harman, 1975-1979
- ed. Edwin R. Lee, Manning 1979-1981
- ed. Rowland S. Ward, Melbourne 1981

The Presbyterian Banner [A4 format] 1982-

- ed. Rowland S. Ward, Melbourne 1982-87; 1996 (part), 2000-06
- ed. Ray Murray, Grafton 1987-88; 2006-09
- ed. W. Peter Gadsby, Manning 1988-2000
- ed. Sjirk Bajema, Narre Warren 2010-

The magazine has varied in quality depending on the capacity of the editor, and the time and resources available to him. Sinclair was an excellent editor with a good balance of sermons, articles and news. The circulation of *The Free Church Quarterly* in 1893 was 680 while in 1921, after the federal union, *The Australian Free Presbyterian* had a circulation of nearly 900. In the 1980s circulation varied between three and four hundred. The magazine was frequently a drain on finances, but since 1975 has been produced through in-house typesetting, and further advantage taken of new technology since. In 2006 Ray Murray introduced

 $^{45}$  A monthly 4 page paper for young people was issued under the name *Our Banner* from July 1923 to 1928.

spot colour into an on-line edition, while in 2010 Sjirk Bajema included a full colour front and back cover in addition, including in the printed edition. Although a number of denominations have ceased publishing a church paper, the PCEA continues to do so. It provides an important link between congregations as well as reaching an audience well beyond the PCEA.

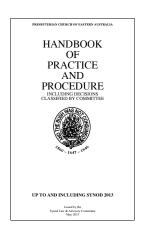
#### **Church Decision Making**

The PCEA inherited the constitution of the Church of Scotland as vindicated by the Free Church of Scotland in 1843. That gave her the advantage of drawing on nearly 300 years experience in handling church matters, but of course there were difficulties in applying in the new country what had been produced for a church in Scotland of more than 900 parishes in an area the size of Tasmania. It can be seen that the vast distances, the shortage of ministers and the relative fewness of experienced Session and Presbytery Clerks in Australia exacerbated the lack of clarity in the Scottish books. The manner of holding property was also different.

James Forbes in Victoria addressed the problem by setting out a constitutional statement and beginning to develop legislation for the FPCV. But there were few of his ability, and in any event he died in 1851. Despite the clarity of his work the majority of ministers ended up not holding to it and entered a compromising union in 1859. In New South Wales there was no one of Forbes' ability in such work. In 1871 the Synod appointed the Revs. James McCulloch and W. S. Donald to 'draw up a digest of rules and procedure for the Church Courts.' McCulloch's ill-health and death in 1873 prevented this project being completed, and in 1879 the Presbytery of Grafton overtured the Synod to draw up 'a code of rules.' Synod 1880 resolved: 'Seeing the difficulty connected with the preparation of a code of rules, and believing that such a work could best be accomplished by some member of the Court preparing such a Digest, they recommend members of the Court qualified for the work to take the subject into consideration.' The problem was that small verbal changes in existing handbooks would not suffice, but a more significant revision seemed too difficult for a committee, given the fewness of

ministers and the much greater problems of communication compared to today. The 3<sup>rd</sup> edition (1880) of a manual first prepared for the Free Church of Scotland in 1871 by Sir Henry Wellwood Moncrieff was adopted on 21 November 1881 to replace Robert Forbes' Digest of Rules and Procedure...of the Free Church of Scotland (Edinburgh 1856), which had had some use previously. Officially called *The Practice of the Free Church of Scotland*, Moncreiff was replaced in 1928 by the modest revision issued by the post-1900 FCS in 1912, and was 'adopted as authority for the procedure of the Church as far as possible.' There was often confusion as its arrangement was less than ideal, the PCEA system of financial management and property holding was different, and 'as far as possible' left plenty of scope for debate.

Only after the union in 1953, which brought the three congregations of the Free Presbyterian Church of Victoria into the Presbyterian Church of Eastern Australia, was much done to develop our PCEA legislation. In 1964 Synod agreed 'to take steps



to produce over a period of years a Practice for our own Church.' But not a great deal was done until 1982 when the Synod urged Committee to press on with the task. The work was done progressively and at certain stages there was keen debate but the end result in 1992 received general support with no dissenting voices, a very satisfactory conclusion. A listing of relevant decisions classified bv Synod Committee has been also implemented.

#### Synod procedures

To promote clear and sound legislation and prevent sudden alterations or innovations which may prejudice the doctrine, worship, discipline or government of the Church the PCEA has what is called the Barrier Act to regulate the lawful exercise of the Synod's powers. It requires Synod to give all Presbyteries adequate time to consider proposals and to give their opinion. So before Synod passes any Acts which are to be binding rules or laws for the whole Church in the matter of her doctrine, worship, discipline and government, the proposed Acts must first be proposed as overtures to the Synod stating the grounds on which the legislation is sought. If received by Synod the overture is sent down to the Presbyteries for their consideration to either 'approve' or to 'disapprove' the content, with the liberty to add comments when thought appropriate and with the result of voting being recorded. If approved by a majority the Synod may enact the legislation but is not obliged to do so.

The requirements of the Barrier Act do not apply to the passing of Acts which merely declare what the existing law of the church is, or which relate to matters of an exhortatory or advisory character, or that are entirely or substantially related to the Synod itself (such as the regulation of its business and its committees), or to matters other than the doctrine, worship, discipline and government of the church. However, matters to which the Act does not apply may be referred to Presbyteries by Synod if she wishes but their consent is not required for enactment to take place.

Prior to 1971 Committee Reports to the Synod were not generally circulated in advance. Indeed, Committee meetings might be held just before the Synod itself met! Particularly important for Synod meetings are the current provisions that correspondence be circulated before the meeting; that significant matters be brought up either through committees or from Presbyteries, and not on the floor of Synod; and that non-procedural proposals arising from late correspondence, or on the floor of Synod which are not already anticipated in the regular correspondence, shall be held over until the next session, or, if contentious or of complexity, referred to a representative *ad hoc* committee for report to a later

session before being debated. The Barrier Act, and these obvious measures, tend to make for more carefully considered decisions.

Of course Synod is essentially an assembly of review and the regional body or presbytery needs to be the driver of extension work in its area. A team spirit and a dependence upon the Lord are vital in the work of presbyteries. With relatively small presbyteries at present this presents its own challenges. Similarly, local congregational oversight requires mature and committed men to serve as elders and deacons. A generation or two back the PCEA was blessed with a good number of outstanding elders. Today there is a shortage of office-bearers in many cases.

#### **Publications**

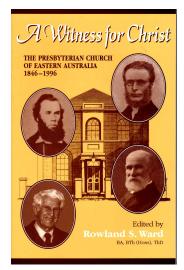
The PCEA herself has commissioned publications and individual ministers have also authored books and pamphlets beyond what is to be found in the church magazine. Rev. William McIntyre, the principal founder of the PCEA, wrote a number of books. His major work was Exposition of the Sermon on the Mount (Edinburgh 1854, 287pp.) in which he gave particular attention to the structural parallelism he saw in Matthew 5-7. Other small books were on baptism,46 Faith and The Christian Sabbath. Rev. George Sutherland had a significant literary output in Canada and New Zealand before he came to Australia. The major works published in Sydney were Christian Psychology (1874, 480pp.) and The True Church: Letters to the Roman Catholics of Australia (1877, 208pp.). Rev Peter MacPherson, as well as authoring a number of church pamphlets, gave several lectures before the Royal Society of New South Wales: Astronomy of the Australian Aborigines (1881), Oven-mounds of the Aborigines of Victoria (1884), Some Causes of the Decay of Australian Forests (1885), Stone implements of the Aborigines of Australia and some other

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<sup>&</sup>lt;sup>46</sup> The Token of the Covenant (Sydney 1869). Marcus Loane, later Anglican Archbishop of Sydney, was a good friend of the PCEA (he worshipped at St George's PCEA when he was 17 and at school in Sydney), and of the Rev. M. C. Ramsay family in particular. He made significant use of McIntyre's work in his *Infant Baptism and Immersion* (Sydney: Young Evangelical Churchmen's League, 1941).

countries (1885), and one given posthumously, *The Aboriginal Names of Rivers in Australia Philologically Examined* (1886). A 20 page lecture he gave in Singleton in January 1883 was also published: *The religion of the Aborigines of Australia, as preserved in their legends and ceremonies*. Rev Hugh Livingstone also wrote 'A Short Grammar and vocabulary of the dialect spoken by the Minyug (Minyung) people on the North East Coast of NSW' found as an Appendix to L. E. Threlkeld's Collection *An Australian language as spoken by Awabakal the people of the Awaba or Lake Macquarie* (Sydney, 1892).<sup>47</sup>

Rev. Arthur Paul issued a volume of some 600 pages on the Book of Revelation called *Latter Day Light on the Apocalypse* (London 1898). It ran to a second edition in 1902 with the same content but a few pages of notes added. The interpretation followed an



historicist approach and anticipated a secular supremacy over the Christian Church followed by judgments ushering in a better time. Rev. J. Campbell Robinson published several booklets including The Rev Alexander McIntyre, Evangelist (1929, 60pp), as well as The Free Presbyterian Church of Australia (1947, 446pp.). This volume embraced a mass information, and is particularly valuable for the photographs, but in respects is uneven with significant inaccuracies. Rev. M. C. Ramsay wrote several booklets including The Cross as a Symbol

(1962), *Purity of Worship* (1968) and *Psalms Only: Objections Answered* (1971). Dr Allan Harman has authored a significant number of commentaries and other books of benefit to Christians, but these were written after he transferred from the PCEA to the

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 $<sup>^{47}</sup>$  Livingstone's unpublished notebooks of his study of the Minyung language are held in the Spencer Collection of Museum Victoria.

PCA in 1981. Much the same is true of Rev. Peter J. Bloomfield who resigned the PCEA ministry in 1989.

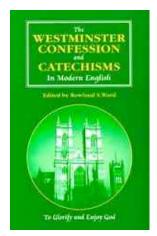
The present writer has written or co-authored a number of titles which can be grouped under the headings of history, worship and doctrine.

History includes The Free Presbyterian Church of South Australia: An Account of James Benny and South Australian Presbyterianism (1984, 91pp.), The Bush Still Burns: The Presbyterian and Reformed Faith in Australia 1788-1988 (1989, 576pp.), Australian Communion Tokens [with Melvin C. Williams who provided the photographs)] (1992, 51pp.), and The Smith of Dunesk Mission: Forerunner of the Australian Inland Mission (2012, 48pp.). Ward edited and contributed significantly to *Presbyterian* Leaders in Nineteenth Century Australia (1993, 192pp.) and A Witness for Christ: The Presbyterian Church of Eastern Australia 1846-1996 (1996, 430pp.). Published by the Synod, about 25% of the last title is history and 75% examples of preaching/teaching from 47 writers over the vears. He is also joint author of *Presbyterian Ministers in Australia 1822-*1901: Biographical Register with Dr Malcolm Prentis (2001; 3rd edition 2012, 246pp.), and Religious Bodies in Australia: A Comprehensive Guide with Robert Humphreys (1985, 3rd edition, 1995, 432 pp.). Ward's The Scots' Church, Melbourne: The Story of 175 Years, 1838-2013, commissioned by Scots' for their 175th anniversary, is to be published by Australian Scholarly Publishing in 2014.

Ward's main publications in the worship category are *The Complete Book of Psalms for Singing with Study Notes* (1991, second printing 1994) which provides full music. About 50% of the renderings are original, the rest drawn from other sources with revision as necessary. *The Psalms in Christian Worship* (1992, 144pp.) makes a concise case for *a capella* singing of inspired songs in the worship of God's covenant community, together with the history of the subject and brief notes on each psalm. Two significant articles are 'The Directory for Public Worship' in Richard A. Muller & Rowland S. Ward, *Scripture and Worship* (P & R Publishing, 2007) pp. 83-175; and 'The Lord's Day and the Westminster Confession' in Anthony T. Selvaggio (ed), *The Faith Once Delivered* (P & R Publishing, 2007) pp.191-216.

Under the heading of doctrine may be grouped *Learning the Christian Faith: The Shorter Catechism for Today* (1981, 6th printing 2009, 48pp)

which includes brief commentary and an overview of church history. The first edition lacked a commentary and was published by the Christian Education Committee of the Presbyterian Church of Australia. Translations of later editions have been made: Czech 1993; Singhala 1998; Mizo Chin (Myanmar) 2002. *The Westminster Confession and Catechisms in Modern English* was first issued in 1996 (4th ed. 2007). *The Westminster Confession of Faith: A Study* Guide (1996, expanded ed.



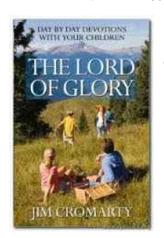
2004, 304pp.) was first issued as *The Westminster Confession Faith for the Church Today* in 1992. It includes analysis, exposition, thoughts from other minds, questions for discussion, selected bibliography. Some relevant significant articles are 'Subscription to the Confession' in J. Ligon Duncan III (ed), *The Westminster Confession into the 21st Century Vol 3* (Fearn: Mentor, 2009) pp. 77-138, and 'Systematic Theology and the Church' in Iain D. Campbell and Malcolm Maclean (eds.), *The People's Theologian: Writings in Honour of Donald Macleod* (Fearn: Christian Focus, 2011), pp. 289-306).

Other monographs include Baptism in Scripture and History (1991, 80pp) which gives chief attention to the mode; Blessed by the Presence of the Spirit: The Authentic Charismatic Church (1997, 96pp) which is a 25th anniversary revision of Ward's first book, Spiritual Gifts in the Apostolic Church (1972), and provides a careful cessationist case; Foundations in Genesis: Genesis 1-11 Today (1998, 208pp), which seeks to let the Biblical text speak on its own terms; and God & Adam: Reformed Theology and the Creation Covenant (2003, 208pp). This was the first monograph in English providing a detailed survey of the development of the covenant of works. An introductory study, it was intended particularly for the American Presbyterian community where polarised positions inadequately informed by history were of concern. The first two chapters in French translation by Paul Wells were published by Editions Kerygma of Aix-en-Provence in 2007 under the title Vous Avec Dit "Alliance"? - Dieu et l'être humain selon la Bible: une relation dans le temps.

The most prolific PCEA writer to date is Rev. Jim Cromarty, who had to resign his pastoral charge in 1993 as a result of a back injury. He put his time to good use. As befits his background as a

primary school teacher, Cromarty wrote numerous books for children as well as significant volumes on Christian leaders of the past.

Six children's books in a series 'A Book for Family Reading' were published by Evangelical Press [EP] in England (those marked \* being translated into Russian): \*How to cook a crow and other stories that teach biblical truth (1995, 192pp.); \*The cat's birthday and other stories that



teach biblical truth (EP 1996, 189pp); The third book intended for the series but otherwise titled was entitled \*A book for family worship (EP 1996, 176pp) and followed the same 52 stories format. The next book was One that didn't get away: fifty-two stories that teach biblical truths (1997); Take care in the bath: fifty-two stories that teach biblical truths (1998, 192pp.); You sank my boat!: fifty-two stories that teach Biblical truths (1999, 192pp.); A sad little dog!: fifty-two stories that teach Biblical truths (2000, 176pp). The seven books together provided material for every day of a whole year.

In the area of family devotions Cromarty prepared two large volumes: *A Year with Your Children in the Bible: A Family Devotional Resource* (EP 2004 738pp.) and the similar *The Lord of glory: day by day devotions with your children* (EP 2010, 767pp.), essentially covering the life of Christ. He contributed three titles to a Christian Focus 'Adventure' series for children: *Outback Adventures* (2005, 96pp.); *Great Barrier Reef Adventures* (2005, 92pp.), *Pacific Adventures* (2009, 92pp.) and another in the 'Destinations' series, *Sydney Adventure* (2007, 112pp.).

In the Evangelical Press series 'Champions of the Faith', Cromarty wrote King of the cannibals: the story of John G. Paton missionary to the New Hebrides (Vanuatu) 1997, 288pp), rewriting this for young people as Food for cannibals: the story of John Paton (EP 2004, 176pp.) A mighty fortress is our God: the story of Martin Luther (EP, 304pp.) was issued in 1998 (also translated into Romanian), while It is not death to die: a new biography of Hudson Taylor was published by Christian Focus in 2001 (512pp.). A version suited for young people, The pigtail and chopsticks man: the story of J. Hudson Taylor and the China Inland Mission (206pp.)

was published by EP the following year. *For the love of India: the story of Henry Martyn* (EP, 384pp.) appeared in 2005.

#### New technology

The advent of home computers in the 1980s and the spread of the internet since the 1990s has extended the range of opportunities to spread the Gospel - as well as to spread misinformation and error. Christians in the 16th century were at the forefront of using the relatively new technology of mechanical printing. They quickly recognised the importance of social networks in spreading reform using pamphlets which were frequently shared and reprinted by others. It has been estimated that about 2 million of the 6 million or so pamphlets circulated in Germany in the few years after 1517 were based on Luther's work, and much of the rest was also in the interest of the reform many desired.

So today, while radio, television, videos, internet and social media can be used for wrong purposes, they can also be used for good, and Christians have not overlooked this. From 1985-96 Rev. Ray Murray of the PCEA in Grafton distributed Christian videos throughout the north-coast of New South Wales on a rental basis under the name 'Media Mission'. Videos were originally an expensive item, but the decline in cost over time made the need for a rental facility less significant. Since as early as 1991 several congregations have relayed the service by landline to isolated centres or housebound members. The PCEA established an official website in 1998 although a site had been set up less formally late in 1996. Today the PCEA website contains useful material than can be accessed throughout the world. Many congregational sites include articles and sermons in various print and audio formats. PCEA Synod Webmasters: Rev. W. P. Gadsby 1998-2007; Rev. M. G. Smith 2007-13; Rev. D. Kerridge was appointed in 2013.

# 13

### ORGANISATION/CONSTITUTION

#### **Basic Presbyterian principles**

The distinctive features of Presbyterian and Reformed churches which are true to their principles are:

- **1.** Acceptance of the Bible as the fully reliable written word of God, the judge of all teaching and behaviour as well as church government (2 Timothy 3:16). In other words, the Bible is the *Supreme Standard*.
- 2. The public setting forth of the church's understanding of the teaching of Scripture in a Confession of Faith which is adhered to by all office-bearers (Titus 1:5,9 2 Timothy 2:15; 1 John 4:1-3). This is commonly called a Subordinate Standard.

The so-called *Three Forms of Unity* (The Belgic Confession of 1561 together with the Canons of the Synod of Dort in 1619 and the Heidelberg Catechism 1563) form the doctrinal basis of most Reformed churches of Dutch origin. The *Second Helvetic Confession* of 1566 is also widely used in Europe. The *Westminster Confession* of 1647, sometimes with variations, is the principal subordinate standard of churches of Scottish origin.

Confessions are intended to be a witness to the world, a rallying point for those agreed, a defence against error and a safeguard for the people of God. Church members are not usually required to subscribe the confession as a prerequisite for membership, but subscription is required of office-bearers. If subscription vows are not made intelligently and honestly, or if the church does not insist upon its confession being maintained, the church is in peril.

**3.** The allowance of only two orders of office-bearers - elders or overseers, of whom the minister is one (1 Timothy 5:17), who are equal in ruling power and who oversee the spiritual needs; and deacons, who care for the poor and look after the finances (Acts 14:23; Acts 6:1-6; Philippians 1:1; 1 Timothy 3:1-13).

In earlier times the elder who not only rules but labours in word and doctrine was classified as a third office with the lecturer (doctor) a sub-set of this office. In more recent times the argument is cast in terms of two offices (elder and deacon). However, so long as the minister (teaching elder) is seen as an elder distinguished from 'the elders who rule well' by particular gifts and calling to labour in word and doctrine as well as to rule, the difference seems semantic.

The word *presbyterian* comes from the Greek word for an elder *(presbuteros)*. The officer in the New Testament called a bishop or overseer (the Greek word is *episcopos*) is just the elder described in terms of his work rather than his maturity (Titus 1:5-7; Timothy 3; Acts 20:13,28). The idea of a higher order of 'bishop' above the presbyter, as found in the Eastern Orthodox, Roman and Anglican communions, is not the original New Testament pattern but a subsequent development.

The deacon's ministry of bringing the care and compassion of Christ to the needy has in many situations today been swallowed up by the property maintenance function. Yet its primary role should not be neglected.

**4.** The unity of the church being expressed through a system of representative assemblies of elders, thus allowing for united action and for difficulties to be resolved in an orderly way (Acts 15). The basis of all action is the Bible, and the elders administer according to the rules Christ has given in his word.

The elders in the local congregation form the *Session*; the minister and another elder commissioned from each congregation in a region form the *Presbytery*; a *Synod* or *Assembly* includes commissioners from all the presbyteries. [In Reformed churches following the Dutch pattern, the assemblies are called, the *Consistory*, the *Classis* and the (Provincial or National) *Synod*.]



Westminster Assembly debate in 1644 by J. R. Herbert, RA, ca.1844

#### The PCEA

As a denomination of Scottish origin the Confession used is the Westminster Confession drawn up the Assembly of Divines at Westminster in 1646 and in the form adopted by the General Assembly of the Church of Scotland in 1647, and vindicated by those who formed the Free Church of Scotland in 1843, is the chief subordinate standard of the PCEA. The PCEA constitution can be summarized as in the following Statement (Minute of Synod, 8 May 2013):

### STATEMENT *ON* THE CONSTITUTION OF THE PRESBYTERIAN CHURCH OF EASTERN AUSTRALIA

[The constitution of the Presbyterian Church of Eastern Australia is of common law type and cannot readily be digested into a single document.]

- 1. The religious denomination known as the Presbyterian Church of Eastern Australia, founded in Sydney on 10 October 1846, holds the same principles and adheres to the same standards of doctrine, worship, discipline and government as did the religious denomination in Scotland known as the Free Church of Scotland in the year 1843 following the event in Scotlish history known as the Disruption. The supreme governing body subject to its constitution of the Presbyterian Church of Eastern Australia is known as the Synod of Eastern Australia.
- 2. The basic doctrinal standard of the Presbyterian Church of Eastern Australia is the Westminster Confession of Faith as explained by the Acts of the Assembly of the Church of Scotland in 1647, and of the Synod of Eastern Australia in 1952, together with the Formula and Questions set out by the Synod of Eastern Australia in 1952 and 2008.
- 3. The other standards of the Church are as follow:

**Church Government** 

Second Book of Discipline 1578

Westminster Form of Presbyterial Church Government 1645

Worship

Directory for Public Worship 1645

Directory for Family Worship 1647

Catechisms

Larger 1648

Shorter 1648

These standards are to be understood in the light of the Acts passed by the Assembly of the Church of Scotland when they were adopted.

- 4. The by-laws governing procedure in Church courts are set out in the Handbook of Practice and Procedure of the Presbyterian Church of Eastern Australia first published in 1992 and revised from time to time, and accessible by download from www.pcea.org.au
- 5. Church property is held by one of three corporate trustee bodies: The Trustees of the Synod of Eastern Australia (pursuant to an Act of NSW Parliament, 1918); The Trustees for Victoria of the Presbyterian Church of Eastern Australia (pursuant to Act 5691, Victoria 1953; or under the name Presbyterian Church of Eastern Australia in terms of the Queensland *Religious Educational and Charitable Institutions Act* (Register of Patents No. 35 Page 9).

Some comments on the foregoing are in order.

In regard to *Scripture*, the PCEA is committed to the full reliability of Scripture in all it intends to teach. Though given through men of God's choosing, it is the word of God. The terms 'inspired' and 'inerrant' have some variation of meaning in certain circles but we are very happy to use them in regard to the complete truthfulness of Scripture so long as we are not forced into evaluating Scripture by standards of truth and error that are alien to its usage and purpose. Thus we do not believe 'that inerrancy is negated by Biblical phenomena such as lack of modern technical precision, irregularities of grammar or spelling, observational descriptions of nature, the reporting of falsehoods, the use of hyperbole and round numbers, the topical arrangement of material, variant selections of material in parallel account, or the use of free citations.'<sup>48</sup>

The PCEA seeks to be biblical rather than biblicist. In other words, we want to look at the unified teaching of Scripture, both its explicit statements and the good and necessary consequence of Scripture statements, rather than seize on a few texts only. We take the Bible literally, if by that is meant that we seek to interpret each part according to its particular literary form and its intended place in the unfolding drama of God's redemptive purpose, but we are not literalists as if the surface meaning of words is always the intended meaning. We think that believing Jews and Gentiles form the enlarged Israel of God promised in the Old Testament. We insist that Scripture is sufficient to thoroughly equip the believer and anything additional to Scripture in matters of faith and worship is to be avoided. And we stress that a saving understanding of Scripture requires the enlightenment of the Holy Spirit by and with the word.

In regard to the subordinate standards the *Confession of Faith* is directly subscribed by office-bearers who adhere to its teaching as their own belief because they believe its teaching to be in agreement with Scripture. They do <u>not</u> subscribe *in so far as* it

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<sup>&</sup>lt;sup>48</sup> Chicago Statement on Biblical Inerrancy, 1974, Article XIII.

agrees with Scripture – a position that makes the Confession of little value as a test of orthodoxy.<sup>49</sup> There are several points at which some qualification has been recognised over the years.

- (1) Issues related to church and state: there were some qualifications [WCF 23.3 & 31.2] in the Act adopting the Confession in 1647, and in 1846 persecuting principles as a legitimate interpretation of the Confession were rejected.
- (2) The precise nature of the creation days [4.1]: diversity of view has existed among English speaking Presbyterians from before the founding of the PCEA. The pre-1843 Church of Scotland was notably not an adherent of 'flood geology'. The PCEA recognizes the diversity on the subject so long as it is held in a manner consistent with adherence to the other doctrines of the Confession.<sup>50</sup> Thus, for example, the covenant headship of the historical Adam is not negotiable.
- (3) Prohibition of marriage to a deceased wife's sister or deceased husband's brother [24.4] has not been enforced so as to exercise discipline merely for such an act.
- (4) The Pope as antichrist [25.6]: The Synod does not consider this section to expound in a binding way the doctrine of antichrist and the man of sin, beyond affirming the Pope is not the church's head.<sup>51</sup> [In eschatology (the last things) the Scottish tradition has generally been post-millennial, but the very similar optimistic a-millennial position would, I think, be more normal today on exegetical grounds. The Confession leaves the matter undecided.]

<sup>&</sup>lt;sup>49</sup> My article 'Subscription to the Confession' in J. Ligon Duncan (ed.), The *Westminster Confession into the 21*<sup>st</sup> *Century* Vol. 3 (Tain: Mentor, 2009) 77-138, discusses the subject in detail.

 $<sup>^{50}</sup>$  The Synod discussed this matter in 2006 and was not willing to enter into further debate. See \it The Presbyterian Banner, June 2006, p. 6.

<sup>&</sup>lt;sup>51</sup> Synod 1977 Minutes, p. 28 noted Mr Bradshaw's advice re the Antichrist passage and passed from it. My article 'The Man of Sin' in the December 1977 issue of the *Banner of Truth Magazine*, had its genesis in the issue raised in Synod. Of course the general spirit and distinctive features of the papal system are opposed to Christ and represent a serious departure from Christian truth and practice, a departure which was predicted in Scripture itself, and it would have been good for Synod to have expressly said this.

(5) *Roman Catholic baptism:* The Synod has declined to affirm or reject the validity of this. The subject was raised and discussed by Synod 1982, but no formal decision was made either way.<sup>52</sup>

The *Shorter* and *Larger* catechisms are an application of the Confession's teaching in question and answer form, suited respectively, to quote the adopting Acts of the Church of Scotland in 1648, for 'such as are of weaker capacity' and 'for catechizing such as have made some proficiency in the knowledge of the grounds of religion.' Memorisation of the Shorter Catechism is encouraged. A useful way of helping in this is to use it as the basis for a children's talk and to have the whole congregation recite the answer. The Larger Catechism, like the Confession itself, is well suited for study classes. It includes a valuable section on ethics in its treatment of the ten commandments.

None of the three documents has a section on Presbyterian church government but this was taken up in the *Form of Presbyterian Church Government and of Ordination of Ministers*. In one aspect this production of the Westminster Assembly was a compromise document since it secured the position of ruling elders without explicitly endorsing the Scottish Church's understanding of the elder as a true presbyter.<sup>53</sup> This agreement in practical operation while differing in theoretical underpinnings was understandable

<sup>&</sup>lt;sup>52</sup> The Reformers, including Calvin and Knox, held one should not go to a RC priest for baptism, but they also held that one so baptised should not seek to be rebaptised when he or she comes to faith because they distinguished between the papacy and the church, and in the RC church there remained some marks of truth. Baptism though corrupted, continued a witness to God's covenant so one should rejoice in God's faithfulness when one is brought to faith in later life, rather than seeking to receive the sign of his covenant again. Of course the baptisms of avowedly non-trinitarian groups such as the Mormons, Jehovah's Witnesses, and Christadelphians are invalid.

<sup>&</sup>lt;sup>53</sup> Thus contra Charles Hodge's assertion of the elder as a mere lay representative of the people against James H. Thornwell. The subject was canvassed at length in the Church Principles Report to the PCEA Synod of 1976, although with some misunderstandings noted by Mr Bradshaw the following year.

given the lack of experience of the Presbyterian system in England, and the fact the Westminster Assembly was seeking a workable consensus. In adopting the Form in 1645 the Church of Scotland did not consider it to undermine the more robust position in the *Second Book of Discipline*, VI.2,3. The Second Book is important not only for this point, but for its rejection of state intrusion into the spiritual affairs of the church, and for its clear assertion [III.5] of the rights of the Christian people in the choice of office-bearers, hence its significance in the Disruption crisis.

The elder is not to be thought of as a mere layman subservient to the minister, but as a scriptural presbyter with a significant role in pastoral care and spiritual oversight of the congregation along with his brother elders. The PCA permitted women to hold office as elders and ministers in the 1960s, although it reversed this subsequently except, as far as ruling elders are concerned, in New South Wales. The PCEA has not admitted women to preaching or ruling office, because she is not persuaded that Scripture can be properly interpreted to allow such action. The equality of men and women in the church of God can be fully recognized at the same time as differences in function are acknowledged.

For the *Directory for Public Worship* see page 58. The *Directory for Family Worship* was a production of the Church of Scotland itself designed to cherish and advance the power and practice of godliness, as well as to prevent gatherings outside the church services where error, and other offences, schism or disregard of the public worship, might flourish. While few are familiar with its short text, the principle of family worship in this Directory took a marked hold on Scottish life. Also here in Australia many early Presbyterian settlers had their family Bible (perhaps an edition with John Brown's *Notes*), their psalm-book and a little library of good books, commonly including Thomas Boston's *Human Nature in its Four-fold State* and John Bunyan's *Pilgrim's Progress*. Robert Burns (1759-96) paints the picture of the practice of a peasant farmer well in his *The Cotter's Saturday Night*, the key verses of which follow:

#### THE COTTER'S SATURDAY NIGHT

The cheerfu' supper done, wi' serious face,
They, round the ingle [fireplace], form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha'bible, ance his father's pride:
His bonnet rev'rently is laid aside,
His lyart haffets [gray temples] wearing thin and bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And 'Let us worship God!' he says with solemn air.

They chant their artless notes in simple guise, They tune their hearts, by far the noblest aim; Perhaps Dundee's wild-warbling measures rise; Or plaintive Martyrs, worthy of the name; Or noble Elgin beets the heaven-ward flame; The sweetest far of Scotia's holy lays: Compar'd with these, Italian trills are tame; The tickl'd ears no heart-felt raptures raise; Nae unison hae they with our Creator's praise.

The priest-like father reads the sacred page, How Abram was the friend of God on high; Or Moses bade eternal warfare wage With Amalek's ungracious progeny; Or how the royal bard did groaning lie Beneath the stroke of Heaven's avenging ire; Or Job's pathetic plaint, and wailing cry; Or rapt Isaiah's wild, seraphic fire; Or other holy seers that tune the sacred lyre.

Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed;
How He, who bore in Heaven the second name,
Had not on earth whereon to lay His head:
How His first followers and servants sped;
The precepts sage they wrote to many a land:
How he, who lone in Patmos banished,
Saw in the sun a mighty angel stand,
And heard great Bab'lon's doom pronounc'd by Heaven's command.

Then, kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays:
Hope 'springs exulting on triumphant wing,'
That thus they all shall meet in future days,
There, ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling Time moves round in an eternal sphere.

Compar'd with this, how poor Religion's pride, In all the pomp of method, and of art, When men display to congregation's wide Devotion's ev'ry grace, except the heart! The Power, incense'd, the pageant will depart. The pompos strain, the sarcedotal stole; But haply, in some cottage far apart, May hear, well-please'd, the language of the soul; And in His book of Life the inmates poor enroll.

#### Vows of subscription

Office-bearers subscribe to the Confession by means of a form of words called the Formula. We do not subscribe to the Confession *in so far as* it agrees with Scripture (which leaves lots of wriggle room), but *because we believe it does agree* with Scripture. It is the teaching conveyed by the words that concerns us. The PCEA has Scottish roots so the Formula reflects that. It is essentially the Formula of the Church of Scotland from 1711, as modified to reflect the position in the Disruption of 1843. In 1952 the PCEA Synod summarised the position and set out the Formula afresh. The Formula is signed by office-bearers, but before they do so they answer certain questions, questions which really unpack the Formula. By answering these questions publicly, the congregation before whom they are made can see what is involved. The questions date from 1711 and have varied somewhat over the years.

Of recent years the 1952 Questions and Formula have been criticised in the PCEA because they refer to events in Scotland in the 1840s, and are framed more for the person taking the vows than for the understanding of those in whose presence they are made. The Southern Presbytery overtured Synod 2006 with a proposal the heart of which was enacted on 13 May 2008 as 'Act Allowing Optional Alternative Questions and Formula while not reducing Commitments in terms of Act of Synod 1952'. On 16 May 2008 the Southern Presbytery resolved that its policy for licence, ordination and induction of ministers would be that the public vows would be taken using the alternative wording approved by Synod, but the 1952 Formula would be signed in addition. The reason for such persons signing the 1952 Formula in addition was that they are required to have the specialist knowledge of the events in Scottish history, and they may also be called to other congregations elsewhere where the alternative wording may not yet be used. Similarly, on 4 May 2010 the PCEA Synod resolved unanimously that 'that where a minister or student for the ministry is to be inducted to office or licensed using the 2008 Questions and Formula, such person shall also subscribe the Formula of 1952'.

### ACT APPROVING ALTERNATIVE QUESTIONS & FORMULA WHILE NOT REDUCING COMMITMENTS IN TERMS OF ACT OF SYNOD 1952 13 MAY 2008

WHEREAS the Synod of Eastern Australia, approved an Act Anent Questions and Formula in 1952 which set forth the questions and formula to be used in the Courts of the Church, which questions and formula were those approved by the General Assembly of the Free Church of Scotland in 1846, subject to the necessary modifications to relate them to this Church;

AND WHEREAS it is desirable given the changing ethnic mix with the church as well as for the better edification of congregations in whose presence vows are made that this Church should provide an alternative wording of the questions and formula on the strict understanding that such alternative does not in any way reduce the existing commitment in terms of Act of Synod 1952;

#### THE SYNOD DECLARE

That the Questions and Formula hereafter set out may be used as an alternative for the wording for the Questions and Formula in the Act of Synod 1952 on the understanding that no reduction in the commitments required by the Act of Synod 1952 is intended, and that if any question of interpretation shall arise the obligations of the said Act shall be decisive.

#### **QUESTIONS**

[To be satisfactorily answered by probationers before receiving licence, and by Office-bearers at the time of their admission.]

- (1) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?
- (2) Do you sincerely believe and declare the Confession of Faith approved by the Synod of the Presbyterian Church of Eastern Australia and explained in the Act of Synod 1952 to be the confession of your faith; and do you acknowledge the doctrine contained it to be the true doctrine to which you will constantly adhere?
- (3) Do you sincerely acknowledge the Biblical warrant for the worship authorised by the Confession of Faith, which worship is illustrated in the Directory for Public Worship of 1645 and in Acts of Synod from time to time?
- (4) Do you sincerely believe and declare that the form of church government warranted in Scripture is presbyterian, that is, rule by elders, equal in ruling power, and organised in congregational, regional and national assemblies with power to administer the affairs of the church, but always in accordance with the Holy Scriptures and as they shall be accountable to the Lord Jesus Christ, the Church's only King and Head?
- (5) Do you believe that Church and State are distinct and separate institutions, that both are accountable to the Lord Jesus Christ who has received all authority

in heaven and earth from the Father, that the mutually helpful relationship between Church and State does not imply subordination of one to the other in its own sphere, and, in particular, that the civil authorities have no jurisdiction or authoritative control in the spiritual affairs of Christ's Church?

Do you acknowledge that in maintaining these Scriptural principles, and the ideal of a united Christian Church in a Christian nation, the Church does not regard the involvement of the State in matters concerning religion as of itself contrary to liberty of conscience, nor believe that intolerance or persecution are lawful methods of advancing the kingdom of God.

(6) Do you promise in God's strength, to live a holy and exemplary life; to promote the purity, peace, unity and progress of this Church; and to follow no divisive course from the doctrine, worship, discipline and government of this Church, but rather to faithfully assert, maintain and defend the same, rejecting whatever is contrary to or inconsistent with it; and to submit yourself to the decisions of your brothers in the various courts of this Church.

#### Deacons

(7) Do you promise to perform faithfully all the duties of the office to which you have been called, including practising faithful stewardship yourself and encouraging it in others; cultivating the ministry of mercy in the congregation, and generally handling the Lord's money in a manner that is efficient and above reproach?

#### Elders

(7) Do you promise to perform faithfully all the duties of the office to which you have been called including encouraging the spiritual growth of the church members, seeking to bring others to know Christ, visiting the sick of mind or body, and attending on the meetings associated with your office?

#### Licentiates or others certified to preach

(7) Do you promise to seek diligently to become an able expositor of the Word of God, an understanding and helpful pastoral visitor, a faithful minister of God?

#### Ministers

- (7) Do you solemnly affirm that you have not used any unlawful or improper means for obtaining this call directly, or indirectly through the hands of others at your request; and are zeal for the honour of God, love to Jesus Christ, and the desire of saving souls, your great motives and chief inducements to enter upon the work of the holy ministry, and not worldly plans and interests?
- (8) Do you accept the call of this congregation [Or: the appointment to this charge] and promise, by God's grace, to perform faithfully, diligently and cheerfully all the duties of your office, including bringing to your congregation the fruits of careful and earnest study of the Word of God as well as understanding and faithful pastoral care; seeking to win the lost to Christ; and taking part in the meetings associated with your office in a positive and

constructive way; while also paying due regard to your personal devotional life and walk with the Lord, as also the care of your family?

#### FORMULA OF SUBSCRIPTION [2008]

[To be subscribed by Probationers before receiving Licence, and by all Office-bearers at the time of their admission.]

The Formula turns the first six questions into affirmations and summarises the balance as: (7) I further promise to fulfil faithfully all the duties of my office.

#### ACT RE QUESTIONS AND FORMULA 2 APRIL 1952

WHEREAS the Synod of Eastern Australia early approved the use by the Courts of the Church when licensing probationers and when ordaining and inducting elders and deacons of questions adopted by the General Assembly of the Free Church of Scotland in 1846 subject to the necessary modifications as were required to relate these questions to this Church.

AND WHEREAS additions have subsequently been made to such questions as used in this Church and they have at times appeared in print in an incomplete form.

AND WHEREAS the Synod of Eastern Australia desires that the questions lawfully to be used in this Church be as heretofore those of the Free Church of Scotland adopted in the year 1846 subject to the aforesaid modifications and to the omission of certain unnecessary words at the end of the question numbered nine to be put to probationers but apart therefrom without addition variation or omission.

AND WHEREAS it is also deemed desirable to remove the possibility of confusion by setting out the text of the said questions and of the formula and to make certain declarations of the position adopted by this Church.

NOW therefore the Synod of Eastern Australia with the consent of a majority of Presbyteries enacts and ordain as follows:-

#### **DECLARATIONS**

(1) THE SYNOD declare that while the Church firmly maintains the scriptural principles as to the duties of nations and their rulers in reference to true religion and the Church of Christ, for which she has hitherto contended, she disclaims intolerant and persecuting principles, and does not regard her Confession of Faith, or any portion thereof, when fairly interpreted, as favouring intolerance or persecution, or consider that her office-bearers, by subscribing it, profess any

principles inconsistent with liberty of conscience and the right of private judgement.

- (2) THE SYNOD declare that the expression "purity of worship presently authorised and practised in the Presbyterian Church of Eastern Australia" used in the formula of this Church is held to require, *inter alia*, the exclusion from public worship of instrumental music, and from the praise portion thereof, of all compositions other than the Psalms of the Word of God.
- (3) THE questions herein set out, are, according to their respective designation, the questions which the Courts of this Church shall put when ordaining elders and deacons, licensing probationers and when ordaining and inducting ministers, and the said Courts are enjoined to see that the formula of this Church (which for the more convenient knowledge and use thereof is set out immediately following the said questions) is subscribed by all probationers of the Church before receiving licence to preach the gospel and by all office-bearers at the time of their admission.

[The various sets of questions are omitted here, but the Formula below embodies their substance.]

#### **FORMULA [1952]**

[To be subscribed by Probationers before receiving a Licence, and by all Office-bearers at the time of their admission.]

I ............... do hereby declare, that I do sincerely own and believe the whole doctrine contained in the Confession of Faith, approven by the General Assemblies of the Church of Scotland, to be the truths of God; and I do own the same as the confession of my faith; as likewise, I do own the purity of worship presently authorised and practised in the Presbyterian Church of Eastern Australia, and also the Presbyterian government and discipline thereof; which doctrine, worship, and church government, I am persuaded, are founded upon the Word of God, and agreeable thereto;

I also approve of the general principles respecting the jurisdiction of the Church and her subjection to Christ as her only Head, which are contained in the Claim of Right, and in the Protest, referred to in the questions already put to me;

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 said doctrine, worship, discipline, and government of this Church, by Kirk-sessions, Presbyteries, Provincial Synods and General Assemblies, together with the liberty and exclusive jurisdiction thereof;

and that I shall, in my practice, conform myself to the said worship, and submit to the said discipline and government, and exclusive jurisdiction, and not endeavour, directly nor indirectly, the prejudice or subversion of the same;

and I promise, that I shall follow no divisive course from the doctrine, worship, discipline, government, and exclusive jurisdiction of this Church, renouncing all doctrines, tenets, and opinions whatsoever, contrary to, or inconsistent with, the said doctrine worship, discipline, government, or jurisdiction of the same.

Signature:	 Date:	

#### **Scripture and the Confession**

In consistency with the Act of 1647 of the Assembly of the Church of Scotland approving the Confession of Faith, the Church adheres to the Confession of Faith as most agreeable to the word of God, and approves it as to 'the truth of the matter', adhering to all its doctrines both major and minor. The Confession of Faith is not on a level with the Word of God, the Holy Scriptures. The Synod does not claim that the statements of doctrine in the Confession are necessarily formulated in the best manner or with citation of the most suitable illustrative Scripture texts, or that they are exhaustive statements of the doctrines expressed, or that mere allusions or incidental remarks are binding. Scripture is the perpetual and universal Rule of Faith, and the Confession a human endeavour to be a help to faith (cf. WCF 31.4). Still, the Church adheres to all the teachings intentionally conveyed by the Confession of Faith because she believes them to be derived from the Holy Scriptures and agreeable with them. Obviously, the doctrines of Scripture are to be taught with Biblical balance with the Gospel at the centre.

If at any time a question arises as to an office-bearer's understanding of any teachings of the Word of God that may seem to conflict with his subscription to the teaching of the Confession, he must not act or teach independently but bring such a matter before the relevant church Court for clarification or resolution, including by final appeal to the Word of God. Should he have cause in conscience to disagree with a lawful decision of the Church, he may clear his conscience by formal protest, but remains obligated to submit to his brothers in Church assembly and to promote the unity of the Church.

## 14

#### THE FUTURE

The first 50 years of the PCEA (1846-96), which began hopefully and ended in great weakness, were followed by another 50 years (1896-1946), which showed consolidation and stability, a clear witness for the Gospel and considerable overseas missionary interest.

The next 50 years (1946-96) seems more variegated. Further consolidation by union of the FPCV with the PCEA, development of procedures and organisation, the practice of Reformed ecumenicity, renewal in Victoria, Tasmanian developments and becoming self-consciously Australian rather than Scottish towards the close of that period, are some of the positives. The earlier part of the period was not free of traditional thinking that did not cope well with the challenge of the renewal of the Reformed faith from the late 1950s. Younger people, embracing the Reformed doctrines with enthusiasm, were sometimes impatient with those older in years, and the reverse was also true. We did not cope particularly well with the challenge and opportunity presented by the Church Union movement that produced the Uniting Church in 1977, although we certainly made very positive contributions to the PCA which continued after that event, quite apart from ministers who left us for that denomination. We were not always careful in receiving ministers from other backgrounds and paid a heavy price for this. Team work and effective outreach were limited. The eldership was not as effective overall as it might have been. A few threw their weight about in unhelpful ways, although ministers tended to set the pace for good or ill. Numbers wise we managed better than many but still suffered significant decline, as well as feeling the effects of secularism as the  $21^{\rm st}$  century came around.

So how stand we now? We seem to have made a fair transition to a new generation of ministers in the last few years who are well trained and mindful of pastoral care as well as a faithful teaching and preaching ministry. This bodes well for the future.

There are many voices today calling for new methods but we think the Word of God, the Spirit of God and the Church of God are the great agencies for the evangelisation of the world. Our task is to bring men to face the claims of the Living God and to bring them to know, love and worship him. In his Moderatorial address to the Synod of 1842, published as *The Weakness and Power of the Christian Ministry*, William McIntyre, based his remarks on 1 Corinthians 3:5-7. He emphasised that diligence, a spirit of entire and exclusive dependence upon God, an earnest desire for the salvation of those among whom one labours, and an expectation of Divine blessing are qualities which should be exemplified by the ministry in particular and by the people of God in general. No hyper-Calvinist, McIntyre writes:

We are not warranted to expect the increase unless we apply the appointed means; and as it is not attached to every instance of the application of them, and we do not know what particular instance may be attended with it, the only course for us plainly is, to be instant in season and out of season, to seize every opportunity in the hope it may prove an occasion for which the increase will be given. If we are negligent in the exercise of our ministry, we fail to the extent of that negligence, to open those channels through which the blessings of salvation are poured forth; and, therefore, to the same extent, our official conduct is calculated to prevent, appalling as the idea is, the salvation of those to whom we minister, and is as criminal and as much to be condemned as if it actually had the effect of preventing it...

Certainly we need to take great pains to preach the Word accurately, relevantly and earnestly to men and women and to depend utterly upon the Spirit of God. In Paul's day there were not many wise people, not many powerful people or people of noble birth in society, but even so God chose foolish, base and contemptible things, that is, the cross and resurrection of Christ, to shame their wisdom, power and status. These things are foolishness to the unregenerate, but put to shame <u>all</u> human pretensions so that no one may glory except in Christ. The same is true today.

The PCEA has a long history, but, while the past teaches many lessons, we cannot live there. Our age is in many ways very different. There is the widespread rejection of any objective truth (except the insistence there is no objective truth!); atheism is showing crusading zeal; the very notion of traditional marriage is widely rejected; the charismatic movement, in forms such as the 'prosperity gospel', has deceived many and wrought confusion; the percentage of census adherents of any form of Christianity in Australia is now under 70% of the population; the typical Sunday attendance has declined by about a third in the past 25 years, from 12% to 8%, of the population; and other world religions have a much stronger presence in our multicultural society than in earlier years.

However, the many discouraging, even alarming factors, present in the Australian community, are not a cause for retreat. Indeed, they reflect a society very similar to New Testament times. The Gospel is still the power of God for the salvation of all who believe. Jesus promised to be with his church by the Holy Spirit, but he made that promise of Matthew 28:18-20 in the context of the evangelistic imperative and the call to discipleship.

<sup>18</sup>Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. <sup>19</sup>Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." [NIV]

To that end we need to revisit our understanding of church and ministry to ensure we're on track, we need to train and equip elders as true presbyters, and mobilize the people of God in our care. Our distinctives from other Christians do not mean we shun them, but we keep proper proportion. Hospitality evangelism, and evangelism by character are for every Christian, and specific further endeavours that do not simply rail against the changes in our society, but bring God's message of judgment, of hope and of God's transforming love and forgiveness, to all who repent and believe, are needed. We'll need to guard the flock thus gathered, be wise as serpents and harmless as doves, keep much in the main things, but nevertheless observe all that Christ has commanded, so that we might be a light in a dark world that shows something of the new society which God will perfect when Christ returns. A tall order? Certainly, humanly speaking, but we do not go forth in our own strength.



**SYNOD 2013**: L-R front two rows: I.D.Hamilton, D.Muldoon (behind), D.Hamilton, S.Bajema, D.Boehret,A.H.Steel, J.A.Cromarty, R.S.Ward, J.A.Scheepers, A.Miranda, T.Reeve, D.Manly, D.P.Smith, G.D.Ball; next two rows: L-R: D.Kerridge, John Coles (behind) from SPC, J.A.MCallum, T.I.Leggott, R.Lawson, M.G.Smith, J.Kerridge, R.Campbell. Rear L-R: J. Klazinga, P. van der Well (RCNZ)

## 15

### PEOPLE, PASTORS, PLACES

In this chapter I review the places where worship was established, although omitting of many of the numerous outstations where buildings were not provided. Shifts of population and improved roads and transport meant many changes. The general trend has been a move to the larger centres. The ministers who served are also mentioned. Of course, while the minister takes a leading role in church affairs, he is meant to be part of a team with the elders and deacons, something all office-bearers need to foster to avoid the 'one-man band' idea contrary to Biblical and Presbyterian church government. In my earlier Bush Still Burns (1989) elders to that date were listed and that list is updated here with several corrections. The real story of the PCEA Christian community in its various locations is beyond the scope of this book but is really the major part. It is not the people who exist to serve the ministers, but the ministers exist to serve the people of God! Similarly, buildings are tools to further God's work but must not become the focus of faith. It's not that we exist to keep them going, but they exist to help us go on in Christian faith and service.

#### People

Despite the heading of this chapter there is not much about the people in it because this is something much better known and appreciated in the communities where they worshipped. And there were many ordinary people and some remarkable people.

So far as statistics go, these were only collected spasmodically until the 1980s. In 1875 the chief attendance in the New South Wales churches alone was 1,645 with 455 subscribers. Reflecting the rural Highland constituency, in 1875 there were only 152 communicants, of whom 71 were in St George's Sydney. There were 18 church buildings and 24 other preaching points, but only 12 ruling elders in all. In 1882, the chief attendance was about 1,950 with 600 subscribers and about 200 communicant members, and there were 18 churches and 40 other preaching points. The Manning and the Clarence were the strongest districts in both years. This was still the case in June 1917 when a total of 2,050 members and adherents were counted, but the basis of this calculation is not known. Probably the chief attendance at that time was around 1,000. The Victorian figures for chief attendance would add some hundreds in the 19th century and perhaps 250 in 1917. The Victorian church reached its low point around 1950/53 with a following less than 100, but since 1960 has slowly grown and extended in the Melbourne area, although the Hamilton work has closed.

As the shift to the large cities continued, the rural-based PCEA lost many folk to other churches, and this still occurs, particular in Sydney. However, when one considers the rejection by the FCS in 1858/61, which continued for 40 years, the consequent difficulty of securing ministers, the efforts to stamp out the church in New South Wales by some in the PCNSW, the dispute in the Synod itself in the 1880s, the tension between the original migrants (who often clung to Highland ways and attitudes) and their Australianborn children, it is a miracle of God's grace that the PCEA survived to rebuild in the 20th century, and to make a significant contribution to the continuation and revival of the Reformed faith in Australia. The writer was brought up in the PCV in a not very orthodox congregation, and can testify that, whilst the PCEA has had its share of those of cantankerous spirit, he has been privileged to know within the PCEA some of the finest Christian men and women that you could ever meet.

Less than 10% of the membership was in the capital cities 1915-45, but this percentage has gradually increased. Communicant

membership was reported as 647 in 1972 – 503 in NSW, 74 in Victoria, 40 in Tasmania and 30 in Queensland, and only 25% of the total was in the capital cities. Forty years later there were 510 members – 288 in New South Wales, 162 in Victoria, 24 in Tasmania, and 36 in Queensland, with 55% of the total in the capital cities. Compared to the earlier period the pool of church people on the fringe had declined a great deal, and secularization since has had its impact. Current typical attendance is around 700. The church is well organized now, and transition to a new generation of ministers well underway. The task is to engage in real outreach and evangelism in dependence on the Spirit of God.

#### **Pastors**

The number of ministers grew to 10 at the close of 1946 plus Dr Andrews, who was ready to proceed overseas as missionary doctor. By 1960 there were 7 PCEA ministers in Australia but only four of these were under 65 years of age. There were soon significant additions but only 8 out of 28 recruits to the PCEA ministry 1946-96 were raised in the PCEA, and these were from rural New South Wales families. Non-PCEA/FCS recruits were almost entirely from the cities which created issues in matching ministers and congregations as extension effort in cities was slow to get off the ground. Fitting into the ethos of the PCEA, particularly in the 1970s and 1980s, was not easy for some, while influences from Tasmania had a negative impact. However, it is noteworthy that those who left our ministry, with one exception, continued in Christian ministry elsewhere.

In the early years of the PCEA, ministers were paid an equal dividend from a Central Fund modelled on that used by the FCS. The first six-monthly distribution was less than £50 but it rose steadily to average around £220 per year by the late 1850s. The annual stipend was set at £250 in 1920, raised to £275 in 1929, but was generally still £250 in 1944. This represented a very sharp decline in relative value. Average annual earnings in Australian manufacturing in the  $19^{th}$  century were well under £100, but were about £650 in 1945. From 1981 stipend was adjusted by CPI rather than specific dollar amounts, from 2001 by the average of CPI and Average Earnings, and from 2003 by

Average Earnings. The stipend at 1 January 2014 is \$968 per week. Nowadays several ministers provide their own accommodation and receive a housing component in their remuneration in lieu of a manse.

In 1853 Synod adopted a scheme by which ministers received a payment enabling them to effect life insurance with the fledgling AMP Society (founded 1849). Formal provisions for retired ministers and widows were largely *ad hoc* for many years. A superannuation scheme was instituted in 1967 based on a congregational levy, and essentially the same system continues today, although the benefits have been improved and generally exceed minimum standards introduced by law in 1992. PCEA ministers in parish situations are not employees for Work-cover purposes, and in any event it can be hard to tell when work begins and ends. Disability income insurance is available within the superannuation scheme and covers illness as well as accident.

# **Property**

Under the Church Act 1836 of Governor Bourke, provision was made for state contribution to the various religious bodies by way of land grants, and assistance with building and stipend costs contingent upon a certain number of persons being associated for congregational purposes. In the area north of the Murray indiscriminate endowment was opposed but sites accepted. This was the case in the PCEA even after the union forming the PCNSW, as the minutes of Synod 1866 show. In the District of Port Phillip (now Victoria) James Forbes's Synod refused all State-aid, both because it was indiscriminate and also to avoid alienating the United Presbyterians who were opposed to any aid. However, in 1853 this position was changed and state-aid accepted, and the FPCV continued to benefit from this in the 1860s. Aid was abolished in Victoria in 1870. Of property currently owned by the PCEA, only Grafton (1871) and Tinonee (1878) were Crown Grants. All other lands were either gifted (eg. Wauchope) or purchased. In Victoria and Tasmania all properties are relatively new. None was owned before the 1970s.

In tracing the history I'll follow generally a path that reflects the spread of the church in the early days, beginning with the present New South Wales. Dates given have been carefully checked and in some cases differ from previously published accounts. A bold-face sub-heading is used for localities where the PCEA currently has a place of worship. Ruling elders in bold-face are the current elders.



# **GREATER SYDNEY REGION**

Pitt Street

The first PCEA congregation in Sydney was housed in the old Pitt Street Congregational Chapel built 1833, which was nearly opposite the new chapel (now Uniting Church). The old chapel was purchased for £1,250 and opened on 13 December 1846. Rev Alex Salmon was inducted 10 October 1849 and the congregation grew rapidly. In August 1853 it was resolved to import an iron building with seating for 800 including the gallery. It was duly erected in Macquarie Street on a site purchased for £2,000 (now occupied by the Mitchell Library) with a total cost when completed of £7,000, most of which was covered by the sale of the old building. The first service in the new building, (called St Stephen's because of the association of St Stephen's Hall and Chapel, London with the House of Commons), was held on 5 August 1855. Mr Salmon demitted in August 1860, and was succeeded by Dr Robert Steel (inducted 17 July 1862) who was to continue until his death, although there was a move to Phillip Street in 1875 after the building was compulsorily acquired by the Government, and another move to Macquarie Street later. The iron building was used for library purposes and in 1899 its 199 tons was re-erected at the Rookwood Asylum (Lidcombe Old Men's Home) [pictured]. It was demolished in 1958.



Rev. Arthur Paul arrived from the FCS in September 1853 with a view to establishing a second Sydney congregation but this was not successful and he moved to Melbourne in November 1854. He ultimately became minister of the FPCV at St Kilda.

Surry Hills

work by Rev. William Lumsdaine in connection with the Pitt Street PCEA resulted in a congregation being instituted in May 1855 which met in 'Providence Chapel' on the Parramatta Road near the present St Barnabas' Anglican Church. The foundation stone of Chalmers' Church was laid 7 February 1856 was opened. The congregation was vacant at the time of union into which it entered. *Ministers:* W. Lumsdaine (1856-58); John L. McSkimming (1860-64).

## Parramatta

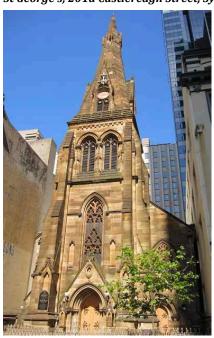
Rev. John Tait, a signatory to the Protest of 1846, faced a divided congregation at Parramatta. There were about 60 communicants but some did not like losing the

government stipend. The SA:ECS inducted James Coutts on 22 April 1849 and a church building was opened later that year. Tait ultimately resigned and went to Geelong FPCV, and entered the union there in 1859.

#### Richmond

In 1845 George Bowman, MLA, erected a church in West Market Street and gave his support to the PCEA after it was formed. William Lumsdaine was the first minister (1851-54). His charge included Castlereagh where a timber church/schoolroom was erected on the corner of Church Lane and Castlereagh Road.<sup>54</sup> Later it was destroyed in a flood. On 10 April 1855 Mr Bowman transferred the Richmond property to the PCEA for ten shillings of lawful British money. Rev. James Cameron became the second minister in 1856 and entered the union. The building still stands (Uniting Church). For a period in the 1980s, PCEA services were held in it.

# St George's, 201a Castlereagh Street, Sydney



Salmon in Pitt Strret did not have Gaelic and the Highlanders considered second a congregation more suited to their needs was called for. St George's originated from the Highland section of the Pitt Street PCEA 22 February 1854. A call, signed by 100 persons, was extended to Rev. Dr A. Macintosh Mackay of Carlton (Melbourne) who was duly inducted 12 May 1856. The congregation met in a rented building at the back of the east side of George Street near Hunter Street, but had little success. This was attributed to the want of a fine building. A government site of about 500m2 at 42-52 Harrington Street, The Rocks was reserved in 1857, but it was decided to purchase for £2,000 a site of some 607m2 in Castlereagh Street, which then had a suburban character, and to erect a building costing £11,000. Of course this was not the

solution and was a virtual repeat of what Mackay had done at St Andrew's, Carlton.

<sup>&</sup>lt;sup>54</sup> The PCNSW had the deed and sought to transfer it to itself in 1885, but did not follow the prescribed procedure. In the mid 1960s the PCNSW gave the deed back to the PCEA. In 1986 a sale was effected of the 1 acre site to the Penrith Lakes Authority, and the proceeds of \$20,000 applied to the PCEA at Mt Druitt.

The building was opened on 5 February 1860 when the congregation had the staggering debt of £11,576. The congregation could not pay the stipend of £600pa, Dr Mackay resigned in April 1861, and the congregation sought the advice of the Synod. Synod condemned the erection of a building so costly and beyond the means of the congregation. A church-wide appeal produced subscriptions of £4,000, but the income of the congregation was insufficient to meet even the interest on the remaining debt. In February 1862 William McIntyre consented to take the oversight of the congregation without a stipend, and by the time of his death eight years later the debt was just under £5,000. Legacies from William Manson (£2,500) and Mrs McIntyre (£1,000), the sale of the Harrington Street land (£485)<sup>55</sup> and other subscriptions meant that by 1875 all but an overdraft of £1,000 was paid off. The congregation has had a succession of significant ministers. The first manse was purchased in 1914 at Glebe Point cost £1,250. It was sold some 20 years later for £1,600 and another purchased at Rose Bay. Strathfield was the next manse location. The present manse in Waverton was purchased in 1961. The church building is currently (2014) undergoing extensive exterior works.

Inducted ministers: Dr Macintosh Mackay (1856-61); William McIntyre (1862-70); George Sutherland (1872-93); William McDonald (1901-30); M. M. Macdonald (1932-35); Neil MacLeod (1936-43); Arthur Allen (1944-58); Alvan D. McIntosh (1961-81); John A. McCallum (inducted 28 June 1985- .

Ruling elders: William Buyers (1857-60); John Macdonald (1857-80); John Moon (1857-64 joined PCNSW); Peter Stewart (1857-82); Robert Campbell (1865-71); Duncan St Clair Maclardy (1873-79); E. A. Rennie (1873-1900); Alex Law (1876-1900); Joseph Knox (1876-86); William Halley (1878-79); A. W. S. Gregg (1878-87); James Bremner 1878-? ), Henry T. Page (1887-91); Andrew Steel (1887-1902); William Kernaghan (1887-89); Donald McLean (1902-08); Robert Allen (1905-15); Alex Gunn (1913-25); Alex McLean (1914-16); Kenneth McCrae (1914-16); Donald McIntyre (1920-26); Murdoch Stewart (1921-?); James Stitt (1922-40); James Ross (1924-40); James Robinson (1924-31); James Nisbet (1926-31); Colin Mackay (1928-60); Alex Gillies (1930-46); Samuel Cruikshank (1935-37); Stanley Bateman (1935-50r); Norman McDonald (1935-35r); Robert Allen (1938-76); Kenneth Kerr (1938-51); Harald C. Nicolson (1938-47); Donald Shaw (1941-48); Neil McPherson (1948-89); Joseph Harris (1951-2005d); Lachlan R. McKinnon (1954-81); Alex Ross (1969-86); Kenneth H. Kerr (1969-87d); Norman Kerr (1969-2000d); Graham Andrews (1975-77); Donald E. Kerr (1975- ); Alex H. Steel (1975- ); George C. Alford (1991-2001); Maxwell E. **Ducasse** (2000- ); **Donald A. McIntosh** (2000- ) Newtown (1)

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<sup>&</sup>lt;sup>55</sup> In 1872 an Act of Parliament was secured by St George's Congregation, to enable title to be issued with the power to sell, as the 1857 grant by mistake was noted for 'The Synod of Australia in connexion with the Established Church of Scotland'. A terrace of cottages was erected on the site in the 1870s which, since 1989, has been part of the adjoining Harbour Rocks Hotel.

Services were begun in Newtown by FCS minister Rev. W. S. Donald, who had come to Australia to sort out his deceased brother's affairs about the end of 1863 before union. The work progressed and on 27 August 1865 a brick and stone building seated for 240 was opened on the corner of Wellington and Lennox Streets in connection with PCNSW. Donald did not join the union and declined a call to Chalmers Church, but joined the continuing PCEA mid 1868.

#### Riley Street, Surry Hills

A mission to non-church people was begun at the instigation of Rev. D. K. McIntyre in 1879 using the Ebenezer Chapel at 180 Riley Street, Surry Hills. Synod withdrew its sanction in 1882 when it became a vehicle for the MacPherson faction, which continued use for some years.

#### Newtown (2)

Rev D. K. McIntyre began a fresh venture in 1887. He erected a timber church 30 feet x 20 feet with slate roof on land on the west side of Erskineville Road, just SE of Gowrie Street, owned by him (Lots 8 & 9 of Section 1 of the Gowrie Estate). It was opened by Rev. George Sutherland on 13 February 1887 and services were held there into 1906. In the 1890s Rev. John Davis was connected with this centre as was Rev. William Archibald. The property was transferred to the PCEA as part of Mr McIntyre's bequest, placed under St George's Session in May 1906 and sold for £420 the following year.

## Hawkesbury/Nepean (Mt Druitt)

Extension work was initiated by St George's Session, and the first service held at



Werrington 9 October 1977 with Brian L. Dole supplying. The first communicant members were received on 25 June 1978, 18 by disjunction from St George's and three by profession of faith. Dole was ordained and inducted 11 August 1978 and served nearly three years when he resigned taking two elders and some people with him, and eventually joining the EPC. Following a

period of supply, Rev. Hugh Varnes was inducted. A 70-year old former Anglican property was purchased in Mt Druitt Village in 1985 for \$100,000 and a manse adjoining the church erected in 1986. It replaced the manse at Oxley Park purchased in 1982. Tim McGlynn came from the FCS. Dennis Muldoon, who was brought up in the PCEA, was ordained and inducted in 2002. Of recent times a number of Tongans have joined the congregation.

Inducted ministers: Brian L. Dole (1978-81); H. C. Varnes (1982-91), Timothy J. McGlynn (1997-2000); D. K. Muldoon (inducted 29.11.2002-

Ruling elders: **G. Alex Neil** (1978-); A. P. Webster, MP (1978-86); M. N. McIntosh (1978-81); Charles A. Barnes (1980-81); S. Peter Swinn (1985-87); Lee Wells (1986-89); Adrian Van der Byl (1991-93); **Thomas M. Reeve** (1991-)

## Sydney South

A number of people connected with St Georges' and some others were keen to see a congregation in this area. The first service was held in Bexley Congregational Church 6 November 1988, and services relocated to St David's Uniting Church, Kingsgrove 5 February 1989. They are currently at the Community Hall, 54A Shaw Street, Bexley North. Recognised as a fully sanctioned charge 24 January 1989 the work showed great promise for several years with Rev. John Graham as Interim-Moderator. It was reclassified a preaching station in December 2000. A good nucleus still exists and pastoral care is provided at present from Mt Druitt.

Ruling elders: Neil A. McPherson (1989-2005); Graham Andrews (1989-92); Doug Hamilton (1989-92); Ross Alford (1992-94); David Hawkes (1993-94); Dennis K. Muldoon (1992-92); **Gregory McDougall** (2009-)

# **WEST & SOUTH OF GREATER SYDNEY**

Parkes - Wellington

Colin Stewart itinerated in the Vale of Clwyd (Hartley/Bowenfels) and was bilingual, but he joined the union. There was an unsuccessful effort at *Parkes* in 1874 (Mr Montgomery, student, who had to withdraw for health reasons) and 1875 (Mr H. Livingstone, who withdrew because of population shifts), and in September 1878 it was proposed Archibald Smith, student, come and that Parkes be worked with *Wellington*. This was done although Smith did not stay long but went to Newtown. Other catechists succeeded him. However, Parkes was organized as a parish of the PCNSW in 1886.

Although a Presbyterian service had been held in 1861 in Wellington and land was gazetted for a Presbyterian Church and manse in connection with the PCNSW in 1874, that denomination lacked adequate support. Rev. George Sutherland visited in September 1878, found 32 Presbyterian families, and PCEA work was organized. An early pioneer, J. A. Gardiner of 'Gobolion', donated a site and £100 towards a building of 'First Presbyterian Church', which was erected in 1883. The work progressed but the difficulties in the Synod did not help. An attempt at forcible possession by the PCNSW in 1885 did not hold and the PCEA continued supply until 1891 (James Marshall 1882-84, William Archibald 1887-88, W. H. Marshall 1889-91). John McLeod was one of the elders. The property passed to the PCNSW in 1892. The land gazetted to the PCNSW in 1874 was resumed by the Government in 1892 as not having been used, but was recovered after the passing of a special Act of Parliament in 1899. A new church was erected on it in 1907 (now Uniting).

Appin - Picton - Bombala

At *Appin* land was gazetted in 1863 (Lots 7-10 of Section 5) but was not used and was sold about 1966. At *Picton* services were held for a period in the 1870s, mainly by students. The PCNSW organized a parish in 1877. At Jamberoo, Robert Taylor, a FCS student, together with a congregation he had been ministering to since 1845, joined the PCEA 12 October 1846. With additional ministers in 1853 extension occurred, particularly on the Shoalhaven, and in the 1860s at Twofold Bay and Bombala. But with the exception of *Bombala* these congregations entered the union. At Bombala, where Colin Greig ministered 1864-72, the building erected in 1870 was taken by force into the PCNSW in 1876 by prounionists.

## **HUNTER REGION**

Dr Lang first visited Maitland in 1827. The first regular Presbyterian place of worship in Maitland was built in 1835 on land belonging to Andrew Lang (Dr Lang's brother) near the railway crossing on High Street. It was built as a church to seat about 200, was rented to the congregation for £30 a year. The first minister (1835) was J. H. Garven, who was a notorious drunkard and was deposed 8 February 1838. He was succeeded by John Gregor, but Lang's Synod appointed Robert Blain as well, and few supported Gregor. Both men were ordered to withdraw early in 1841, but Gregor refused and was suspended by Synod 8 June 1841. He joined the Church of England the following year. William McIntyre was settled in September 1841 and ministered over a wide area. He withdrew from the SA:ECS on 10 October 1846 when the PCEA was formed, and most of his congregation adhered to him.

Lower Hunter: Ahalton – Raymond Terrace – Maitland – Anna Bay – Newcastle A slab church costing £35 was opened on a half-acre on 14 November 1847 at Ahalton, a 1,000 acre farm near Nelsons Plains where many Gaelic-speaking settlers worked small holdings. Measuring 6m x 12m it was seated for 192 people – quite a squeeze one would think. The location was down the present Ralston Road near the pipeline. Rev. Alexander McIntyre was appointed to Ahalton on 2 November 1853 and laboured about four years with great success. He had extra responsibilities when William McIntyre (no relation) was in Scotland 1854-55. James McCulloch had been inducted at Ahalton on 16 November 1860. He lost most of his possessions when the uninsured Ahalton manse, built some years before at a cost of £650, was destroyed by fire on 4 July 1861. McCulloch relocated his residence to Raymond Terrace. Many of the Highland settlers at Ahalton moved north to the Clarence, and services were eventually discontinued.

# Raymond Terrace

A timber church on the present site in Raymond Terrace was opened 8 October 1865 and McCulloch also supplied the people who remained in Maitland. His health declined and he was quite weak for two years before his death in 1873. Peter MacPherson was inducted 9 June 1874, but the death of his wife and a daughter from typhoid and his own declining health meant he was on leave for

most of the time from 1877 until his formal resignation on 4 September 1878. John S. Macpherson (no relation) succeeded him and was ordained and inducted to the combined charge of East Maitland and Raymond Terrace on 22 October 1878. Most of the people followed the minister in the Synod dispute but Macpherson left for South Australia about August 1904.



A new church was opened at Raymond Terrace on 23 November 1905 and is still in use. Rev. W. N. Wilson moved from the Upper Hunter to take oversight and served until his death in 1922. He was a kindly man and a good pastor. It was 11 years before there was another settled minister but there was considerable help from ministers of the FCS – Malcolm Galbraith (1924-25) and James Henry (1926-28). Rev. J. A. Webster was inducted 31 October 1933. He

was an assiduous visitor. His three sons were all elders of the PCEA at one stage or another. The Websters moved to Geelong mid 1946. Work was consolidated at Raymond Terrace and a timber manse erected at the rear of the Raymond Terrace Church in 1952. Rev. Stewart Ramsay was inducted 11 November 1954 and remained exactly 30 years. Rev. Jim Cromarty was inducted 11 April 1984 and the membership doubled to 62 within 3 years. He suffered a back injury leading to his retirement 1993. Rev. S. R. Tamata had two terms as minister: 16 October 1998 to 8 May 2002, when he was appointed missionary to Fiji, and 14 December 2004 to 9 October 2012, when he retired. Rev. Robin Tso succeeded him in 2013. [For ruling elders see under Newcastle below.]

#### Maitland

A stone school-room erected in East Maitland opened as a church 2 January 1848 and as a school on 17 January 1848. It was on land of one-eighth of an acre and was seated for 100 but its exact location has not been established (possibly Lindesay Street). A brick church in Free Church Street, West Maitland capable of seating 400 was opened 18 March 1849 in an incomplete state. McIntyre accepted a call to St George's Sydney, 23 January 1862, and Rev S. F. McKenzie was inducted 11 June 1863. McKenzie entered the PCNSW immediately following its formation, but a significant number of the people stayed with the PCEA. With McCulloch providing ministry, the PCEA people met in an old building in Lawes Street, East Maitland called 'The Tabernacle' owned by a Mrs Dixon of Bolwarra. Services were moved later to the Mechanics' Institute to accommodate the numbers. The schoolroom in East Maitland was used for smaller meetings.

A brick church, seated for 300, was opened on the corner of Lawes and William Streets, East Maitland on 11 April 1879 by Rev. George Sutherland. The site (now 10-12 William Street) was given by a church member and the building cost

£1,500 of which £450 was still owing three years later. Rev. Charles Chiniquy of Canada, a friend of Sutherland, was present and gave a short address. A more modest building and a manse would have been a better proposition as the typical attendance in 1875/80 was 60. In April 1905 the mortgagee (AMP Society) offered it for auction. It was passed in with an offer of £175 and Samuel McQueen of Tomago purchased it in order that it might be retained by the church. A manse at 18 William Street, East Maitland was purchased for £900 in 1924 and let for thirty shillings per week meanwhile. It was occupied by Rev. J. A. Webster and his family in 1933. Synod 1948 gave permission to sell the Maitland properties and work was consolidated at Raymond Terrace.

Ruling elders at Maitland: Finlay Nicholson (d.1866); William Zuill (1852-90); Samuel Porter (c.1865-1912); Duncan McInnes (c.1865-68, to Maclean); John Calman (1887-1906). [See further list below under Newcastle]

## Anna Bay

Anna Bay services commenced in 1928 using a union church shared by the Church of England, Methodist Church and the PCEA and held by trustees from these bodies. It was served from Raymond Terrace. Services were held fortnightly in Rev. Jim Cromarty's time with about 12 regulars, but the other churches had long ceased using the premises. PCEA services also ceased. The building is in poor order, and steps are being taken to enable the sale of the property.

## Newcastle (Cardiff)

Rev. William Bain of the PCEA in Hunter Street, Newcastle was a reluctant participant in the union of 1864/5. PCEA services appear to have resumed under Rev. J. A. Webster in the late 1930s, and were developed by Rev. S. N. Ramsay in the 1950s. It was not until 1959 that the church secured its own place of worship. A house at 142 Broadmeadow Road, Broadmeadow was purchased with the intention of converting it to a place of worship, but a small hall was built next to it instead. It opened on 9 December 1961 and served the congregation until the last service in it on 26 May, 1996. Its sale funded purchase of a large block at 75 Minmi Road, Edgeworth, west of central Newcastle, with a view to a new centre. Meanwhile worship was held in the Barnsley Public School Assembly hall. Rev. Richard Wilson was then guest supply minister. The former Cardiff Uniting church, hall and adjoining cottage at 1-3 Queens Avenue were purchased at the end of 2002. The church and hall had been used by the congregation for a period prior to purchase. The cost was \$400,000 funded by sale of Edgeworth and short-term loans. Rev. Robin Tso, born in Hong Kong but educated there, in Canada and at the Free Church of Scotland College, Edinburgh, was inducted 12 July 2013 after a period of supply alongside Mr Tamata.

Inducted ministers: James McCulloch (1861-73); Peter MacPherson (1874-78); J. S. Macpherson (1878-1904); W. N. Wilson (1904-22); J. A. Webster (1933-46); S. N. Ramsay (1954-1984); James A. Cromarty (1986-93); S. R. Tamata (1998-2002; 2004-12); Robin Tso (inducted 12.07.2013- )

Ruling elders on the Lower Hunter since 1906: John Matthewson (1906-09); Robert Galloway (? -1918); James Robinson 1914-2?); J. R. H.MacDonald (1928-??); George Morris (1928-59); Samuel McQueen (1928-43); W. J. Anderson of Bobs Farm (1928-54); Campbell P. King (1958-96); John King (son of CPK, 1963-63); A. P. Webster (son of JAW, 1963-73); Eric George (1963-75); John M. Cromarty (1963-73); Graeme King (son of CPK, 1973-2004); John Kerridge (1986-88); Trevor Leggott (1986-88); John Shaw 1988-92); Ian Miller (1988-); Stewart Upton (1988- 2012); D. Peter Smith (1989-90; 1993-97); Peter Uren (1998-2001); Bruce Dunne, (1990-97); Peter Grant (1991-97); Graham Kinder (1992-96); John Kerridge (2010-2014)

## <u>Upper Hunter</u> - Singleton, Aberdeen, Upper Rouchel

Nearly 50kms north-west of Maitland is the town of Singleton first visited by Europeans on St Patrick's Day 1820, hence the original name of Patrick's Plains. The first permanent Presbyterian minister was Rev. Irving Hetherington of the SA:ECS in September 1837. While an orthodox man, Hetherington stayed in the SA:ECS and alienated many of the people. He left for Scots' Melbourne in April 1847 and was succeeded by James S. White the same year.

The PCEA supporters maintained services, and secured allotment 270 (now 45 High Street, Singleton) nearly opposite the Church of England. James McCulloch was the first minister and was ordained and inducted 6 September 1855 to the Upper Hunter. The first service in a brick church complete with gallery and costing £1,200 was held on 29 April 1860. As in several other places the building was over ambitious, reflecting the social position of some of the leading supporters, and £300 was still owing in 1875. White's congregation was tiny, perhaps a dozen, but the PCEA had around 60 attenders.

After McCulloch left for Ahalton in 1860, Rev. Adam Gordon (ca.1809-71), a Gaelic preacher of whom little is known, was inducted 22 August 1861. His parish included Aberdeen, 60kms further north. On 21 March 1865 the congregation resolved by a majority to remain in connection with the PCEA. Gordon, who had joined the union, resigned 11 October 1865. John L. McSkimming was inducted 23 March 1866 but resigned 21 August 1867. A brotherly man he was of weak character and was later deposed. The shortage of ministers resulted in a suspension of services from 1868 to 1873 when a fortnightly service was commenced in Singleton. In 1877 a timber church was built at what is now 12 Macqueen Street, Aberdeen (Lot 6 section 5), running through to Mount Street (Lot 16) on a site given by Donald McIntyre of 'Blairmore' near Scone. Donald had died in 1860 as a result of injuries inflicted by a Roman Catholic mob at Maitland at the time his brother (Rev. William) was about to deliver a lecture on "The Heathendom of Popery". Members of the McIntyre family had extensive holdings in the area. The cost of the building was about £250. Rev. John A. Nicol, who had given very appreciated supply for the first half of 1877, was settled over the charge of Singleton/Aberdeen 23 October 1878 but left for Victoria at the end of 1880.

Hugh Buntine was supplying in 1881 but then the Synod dispute divided the congregation. Most at Aberdeen continued. Rev. William Grant, a Gaelic preacher, was inducted 3 May 1888 and a timber manse on the SE corner of Segenhoe and Bedford Streets (Lots 1-4, Section 10) was erected at this time on land given by John McLean. Grant served the whole community. At Singleton, William N. Wilson was inducted by the MacPherson section on 4 February 1886 after a period as a student supply. He lived in Singleton in a house provided by John Fraser of Rouchel which, with Westbrook, was a main centre. A timber church was opened at Upper Rouchel on 24 October 1886 on a site given by Mr Adam in whose home services had been held from 1880. On Fraser's death in 1895 a manse was built at Upper Rouchel (portion of Conditional Purchase 68/406). The Singleton Church was put in order in 1895. Wilson ministered to all, whether Protestant or Roman Catholic, even though he was also an Orangeman. He left for Raymond Terrace in 1904 and Grant ministered to all the PCEA people on the Upper Hunter until he left for Sydney in 1908. Wilson still officiated at Sunday School prize-givings in the district for many years prior to his sudden death in 1922. The Rouchel church was sold for removal in 1924.

The Singleton Church was resumed by the Public Works Department in 1923 and turned into a plant depot (now housing). Aberdeen did not develop as a centre as it was overshadowed by Muswellbrook. The church lands were of nominal value and were forfeited to the Council for unpaid rates. The manses were let and later sold: that at Upper Rouchel for £156 in 1922, and that at Aberdeen for £300 in 1942, with the proceeds going to East Maitland/Raymond Terrace.

## Williams River - Clarencetown, Dungog

The Williams River joins the Hunter River at Raymond Terrace. Clarence Town is situated about 30kms upstream on the Williams, and Dungog 25 kms further on. Arthur M. Sherriff (1822-64), a student of the FCS with legal experience, was received by the PCEA in October 1849. Following receipt of a call he was ordained on 3 April 1851 to labour in Dungog, Stroud (27kms east of Dungog), Clarence Town and adjacent localities. He soon made his base at Clarence Town which had little more than 100 inhabitants. In 1853 an acre of land was purchased (allotments 2 & 20 of Section 20, with access from Rifle and King Streets), and conveyed to William Lowe, Donald McPhee, David Farquhar, Allan McCormack, William Johnston, Donald McDiarmid and Lachlan McDonald as trustees. Chalmers' Church was opened by Rev. William McIntyre on 28 December 1856. Built in brick with a spire it cost about £800.

In Dungog, Thomas Abbott gave a site now known as 30 Dowling Street (allotment 12 of Section 2) and a brick church named after John Knox and costing £450 was opened 15 August 1858. George Mackay, JP and Alexander Mackay were early trustees and key supporters. Stroud, then the headquarters of the Australian Agricultural Company, apparently had some service from a Rev. C. F. Home, of whom virtually nothing is known. Home was stationed at Stroud about 1846 through the influence of two SA:ECS ministers and with the promise of a government stipend later. Although he satisfied some important town people, apparently he was very inactive in the five or more years he was in

Stroud, hence his nickname in Dungog 'Coming From Home'. At any rate, Stroud remained SA:ECS.

Following the union of 1864/5, there was sufficient support for Clarence Town and Dungog and outstations to be worked as a missionary district by Rev. W. S. Donald from 1868 until his death in 1890. With the shortage of ministers and the distractions in the Synod, organized work ceased after this. The Dungog property was transferred to the PCNSW in 1892 for the nominal sum of £100, while the Clarence Town building was in poor repair and permission to sell was given by Synod 1907. A government site opposite in Rifle Street, given in 1863, was never used and was sold for a nominal figure in 1976.

# Barrington

Barrington is some 60kms further north from Dungog or 85kms west of Taree. It was a relatively isolated Scottish Gaelic-speaking settlement near Gloucester with the McInnes and McDonald families the first in 1856. For a number of years John McInnes (1808-90) gathered the people together on the Lord's Day, at first in his home and then in the School house built in 1864 on the Barrington East Road. The Manning Session ordained McInnes an elder following the approval of Synod in November 1868. From 1922 it has been served from Raymond Terrace.

From the 1880s catechists and students gave some supply including W. N. Wilson (1881-82) and Robert Allen (1886-88). A petition signed by 110 persons that Allen be ordained (despite his lack of Gaelic) did not proceed because of the Synod dispute which caused some division. A bi-lingual FCS licentiate named Farquhar McKenzie, was ordained 23 December 1887 by the Macpherson section to work Barrington and the Manning. A sawn slab church was erected and opened 20 January 1889 on the east side of the Barrington East Road. McKenzie was not very good in English and some thought him less than energetic. He finished up around the end of 1893. In 1904 the PCNSW placed a bi-lingual minister in the town of Gloucester, 7km away, when half the population of 700 was Presbyterian. Many of the younger people went along with this but some remained PCEA. Rev. W.N. Wilson would sometimes ride up from Maitland 135kms for meetings, and from 1932 Rev. J. A. Webster, who excelled in visitation, would drive up every third weekend. With shifts in population a new timber church was built on the main road and opened 9 October 1935. The cost was £190, half of which was owing at the time of opening. Numbers have much dwindled now and services are irregular. Descendants of some of the pioneer families, such as the Beatons and the Shaws, have had significant impact on the wider PCEA.

# THE MANNING

During the late 1840s settlers were moving into the Manning Valley and there were occasional visits from Presbyterian ministers at Port Macquarie. Migration of Presbyterian settlers from further south gained momentum in the 1850s, many being Gaelic-speaking Highlanders. One of the settlers was a former

convict transported in 1830 for forgery, Alexander Lobban (1803-76). He had been converted some years before and became a stalwart of the congregation, often filling-in in the absence of a minister. On 2 October 1853 Rev. Arthur Sherriff conducted a service at McLeods, Mondrook with about 200 people present. Following a petition from 25 men, the PCEA Synod recognized the Manning as a congregation on 3 November 1853. Allan McIntyre preached his first sermon on the Lord's Day 19 November 1854 and his last before moving to the Clarence on the Lord's Day 28 December 1862. He was a very awakening preacher and bi-lingual, D. K. McIntyre followed him and was also able to preach in Gaelic. S. P. Stewart, who was ordained at Tinonee in February 1879, had a remarkable ministry for many years. He was a tall man, a fearless horseman, an eloquent preacher, and well known for his wit. He continued preaching even when he became blind in his latter years. Neil MacLeod from Scotland introduced Sunday School work and encouraged the youth fellowship. Rev. M. C. Ramsay had a fine theological mind and was also interested in the young people. Dr Campbell Andrews, a man of many gifts, in a spell from mission service in South Africa, gave an energetic ministry. Edwin Lee made an impact through his preaching and a much-appreciated radio broadcast each Lord's Day evening. Peter Gadsby was a man of ability in preaching and administration. George Ball is from Northern Ireland and was called from Narre Warre PCEA in 2008.

## Tinonee

The first church at *Tinonee* was situated on Lot 5 of Section 2 in Winter Street, was of timber, cost £273 and was opened in July 1856. In January 1864, 114 Presbyterian families were counted. The building was replaced by a brick church across the street at a cost of £712. It was opened on 7 October 1880. Services were consolidated at Taree and in 2013 the use of the building was granted to Australian Indigenous Ministries whose current General Director is a PCEA minister, as a base for their operation previously located in Springwood.

#### Wingham

At Wingham a slab building was opened in Isabella Street between Mrs Black's boarding house and the old School of Arts. The building cost £157 and appears to have been opened on 17 August 1856. This church was replaced by a timber building opened in 1862 on a choice site of nearly 5 acres in Canget Street, purchased late in 1861. In turn it was replaced by a new timber building on the same site opened free of debt on 13 August 1899, but after services were consolidated at Taree it was sold in 2011. A manse was built next to it (6 Canget Street) about 1955 in the expectation of forming a second charge, but this did not eventuate and it was sold in 2012.

## Taree

A third church was erected at Redbank near the old Pampoolah school on a half-acre site provided by Archibald Cameron. It cost £170 and was opened on 30 January 1859. Ultimately services were moved to Taree, first to the Protestant Hall and then to the modest timber church erected at 62 High Street, Taree and opened on 15 December 1907 [pictured overleaf]. A hall was added in 1955 and this was incorporated in the new brick church on the same site opened 2 July

1977 free of debt through the generous legacy of Miss C. McKay and other gifts. About 1867 a brick manse on 11 acres was provided at Little Tinonee for Rev. Allan McIntyre, now no longer a bachelor. The Synod of 1920 authorised its sale



purchased in Wonga Street, Taree. This was sold in 1948 and a new manse erected at 93 Wynter Street, Taree on a site given by the Stitt family. This in turn was sold in 1988 and in 1991 the present manse at 9 Craiglea Close was purchased. Against the day of future relocation of the place of worship a little over an acre of land was purchased in 2011 at

and a new manse was

15 Cedar Party Road, just off the Wingham Road.

#### Bunyah

At 1259 Willina Road, Bunyah, some 50kms SE of Taree, a neat timber church was opened on 11 July 1959 on a site given by the widow of James Murray. It was sold in 2007, and has been converted to residential use.

Inducted ministers: Allan McIntyre (1858-62, 1865-70); D. K. McIntyre (1872-78); S. P. Stewart (1878-1929); Neil MacLeod (1930-36); M. C. Ramsay (1936-65); J. C. Andrews (1965-70); E.R.Lee (1970-90); W. P. Gadsby (1991-2007); G. D. Ball (inducted 9.5.2008- )

Ruling elders: Alexander Lobban (d.1876) of The Bight, David Brown, Thomas Lobban (d.1883), Samuel Martin (to Grafton c.1877), Lachlan McDonald of Longview, George Martin (1862-71, to the Clarence), Joseph Martin, James Murray of Tinonee (to 1893), Alexander McMillan, Alexander Cameron (d. 1893) of Marlee, Donald McMaster of Marlee (to c. 1868), Hector McLean of Oxley Is (c. 1870s), David John Lobban (to 1898), Hector McLennan (pre 1899-1913), John Robinson (1899-1936), James Robinson, Keppy Hills (c. 1905-1915, to Hunter), Alexander McLennan (1904-25), William McIntyre Macdonald (1923-46), Alexander Cameron (1923-40), James Murray (1923-54), Donald Frank Robinson, son of John (1932-55), George Campbell of Nabiac (1932-55). John H. Cameron (1932-61), Francis Longworth (1932-45), George Morton (1932-49), Duncan Allan McIntyre Murray (1932-38), Duncan Cameron (1941-?), John S. Robinson, son of Frank (1941-81), J. J. 'Jim' McInnes (1949-99), V. Rex Weber (1949-2001), Robert Muldoon (1957-99), John M. Milligan (1957-2009), Campbell P. King (1950-58 to Hunter), James W. Berry (1966-85), F. Neil Robinson 1980-83, 1986- ), James A. Cromarty (1975-84; 1994-95; 2009- ), Keith L. Longworth (1975-2010), Dr William J. McClean (1976-94); Clive Alley (1994- ), Bernie de Haan (2003- ); Ron Jones (2008-2011), Trevor Leggott (2013- ), David Wilson (2013- )

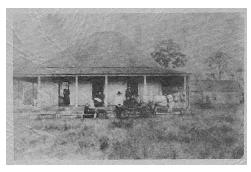
## HASTINGS, WILSON & MACLEAY RIVERS

#### Hastings River

Alexander Bain (1810-1892) and his family moved to the Hastings in 1852. He and a friend Donald Cameron purchased 'Crosslands' estate of about 1960 acres and divided it. Alexander Bain took the flats, which were covered with bush, and bordered onto the river. In 1875 Alexander purchased the nearby 'Yeppin Yeppin' estate of 2560 acres. After additional purchases the Letterewe estate grew to about 3698 acres stretching from the present Cameron Street in Wauchope south to Bago Mountain and west to Crosslands.

When Alexander Bain arrived on the Hastings there were only a few other white families. He maintained family worship in his home and open air services were under the giant fig tree from about 1862. Services were also held in Alexander Bain's new barn. The Lindsay family came in 1860 and purchased the 'Huntingdon' estate of 1552 acres. A third prominent family arrived in 1863. This was the Andrews family from Northern Ireland. There were three sons: Joseph (purchased Wauchope House), Isaac (settled on 'Coleraine'), and Samuel (settled on 'Lilybank').

Rev John McLeod supplied on the Hastings and Wilson rivers during most of 1869, while Hugh Livingstone was a catechist in the same area in 1871. The first Presbyterian building on the Hastings (excluding Port Macquarie) was the PCEA building erected at 'Letterewe'. It was opened on July 16 1871. In July 1875 the folk on the Macleay River sought a monthly service and promised £40 towards the stipend of a minister. In October that year the people on the three rivers combined and, by a document bearing 99 signatures, sought that an ordained missionary labour among them. As a result John Davis (1854-97) was ordained on 6 June 1877, the charge was sanctioned 17 November 1877 and Davis was inducted as the first minister on 3 February 1879.



A manse at Letterewe was built in 1879 (pictured with church behind). Davis (1854-1897) was an excellent minister. Davis was a very conscientious and likeable minister and a most acceptable preacher. His health was affected by the extensive travel working the charge. He retired to Sydney in 1891 but was able to resume the charge in 1894, but

excluding the Macleay. Davis was accidentally killed at the rear of the manse by a

falling tree branch on November 25 1897 at age 43. Letterewe became less central and inconvenient and so in 1906 Duncan Bain offered gratis a 3 acre site



in Wauchope, 6kms to east. the Davis Memorial Church was erected in Wauchope 1918 at a cost of £741, and a manse adjoining it was built in 1922 using the proceeds of the sale of the Kempsey church (£432). A hall was behind the added church in 1955 (renovated 2012) and a toilet block in 1964. A small church was

provided at Kindee (opened 23 June 1939). The PCEA Fellowship hall at Port Macquarie was built in 1963, although services in the latter centre have been infrequent and the hall is currently rented to others. Different portions of the Wauchope land had been sold off over the years and in 2011 the sale of the manse to the Education Department was effected. For the present the minister provides his own accommodation.

Inducted ministers: John Davis (1879-91 and 1894-97); M. C. Ramsay (1921-37); J. A. Harman (1938-67); A. L. Tripovich (1968-2010), David Kerridge (inducted 11.12.2010)

Ruling Elders: Alexander Bain (1869-1892), David Lindsay (1879-1885), Angus Kennedy (1880-1906), Duncan Bain (1880-1925), Robert Mackay (1909-1929), Alexander Bain (1920-1931), John [Jock] Graham (1920-1937), Lachlan Campbell (1922-1943), John Warwick (1928-1949), Harold D. Andrews (1931-1975), D. L. McLeod (1936-1983), A. M. McKinnon (1937-1964), D. S. Harman (1937-1977), J. E. Huckett (1944-1987), W. J. McKinnon (1950-1958), Grant Harman (1956-1970), G. W. Lindsay (1960-1969), James Bain (1960-1973), A. L. Bosanquet (1974-1984), Paul Bearup (1977-1980), David Caughey (1989-1998), Stewart N. Ramsay (1989-2002), James E. Bain (1993-), Douglas Hamilton (1993-), Maxwell D. Hutchins (1993-2005), Glen Douglas Hamilton (2005-), J. W. 'Bill' McKinnon (2005-).

## Macleay River

As noted above the Macleay was originally worked with the Hastings PCEA. Hugh Hossack, a well regarded PCNSW catechist in his 60s, was stationed at Port Macquarie about 1874-83, and made visits in surrounding areas. He was chiefly responsible for the erection of the first PCNSW church in Wauchope and another at Huntingdon the following year. The PCNSW formally re-entered Kempsey in 1883, the school was converted into a church and a minister settled in 1884. But

there was scope for more than one congregation in this church-going district. It appears that the PCEA had held services at Frederickton in the School of Arts (opened in October 1871) and later in the school house. A further church on the east side of the river at Gladstone, about 15kms NE of Kemsey, was opened on 23 March 1879 on land given by Mr McIlwaine. It was seated for 100 and cost £105. However it was destroyed by fire in August 1885.

Meanwhile it was decided to establish a place of worship in Kempsey itself. Mrs Smith gave a site in Belgrave Street (lot 19 of Section 1) and a timber church 40 feet by 24 feet (ie.12.2m x 7.3m = 89 m2) which it was said could 'comfortably' seat 200 was opened on 6 April 1884 by Rev. D. K. McIntyre. The cost was £407 with £50 owing at the time of opening. The first trustees of the Kempsey church were Thomas Marshall, Hugh and Mitchell Mackay and Alex Dornan.

It is a great pity that many records do not seem to have survived, but there were a number of fine Scottish and Irish families connected with the PCEA in this district. One family that came to the Macleay in 1885 was that of John Ramsay (1852-1926). He moved from Wingham to the Macleay in 1885 and settled in virgin country at Collombatti Creek west of Kempsey. His wife Hannah neè Kellion was originally from Port Macquarie. Although the family had only one day's ministrations from a PCEA minister in 15 years, three of his sons became notable ministers of the church: Herbert (1876-1945), John (1879-1933), who also served the FCS, and Malcolm (1890-1973). Two grandsons (S. N. Ramsay and A. R. Beaton) also became ministers, and a granddaughter (Helen Ramsay) a missionary doctor. A manse was built at Wauchope in 1922 using the proceeds of the sale of the Kempsey property. Rev J. A. Harman resumed PCEA services at Kempsey in early 1957, with a mid-week meeting once a month in the PCNSW building. A key figure was A. K. (Ken) Mackay, his family (descendants of Robert Mackay of Rollands Plains on the Wilson River) and friends. Services were maintained until Mr Harman's retirement at about which time the late Mr Mackay's family moved to Sydney.

# **NAMBUCCA & BELLINGER RIVERS**

S. P. Stewart, later of the Manning, was the first Headmaster of Macksville School 1875-76, before studying for the ministry. The PCEA supplied students from 1879 when John A. Ashley was appointed followed about November 1880 by Robert Allen, who remained two years. Others were sent as the church was able.

## Macksville

A PCEA student, William H. Marshall was appointed to supply on the Nambucca in 1891 and made his base Macksville, where he acquired a 222 acre property near the village. The population was 118 but of the district about 1,000, most of these (769) at Bowraville. In December 1892 Marshall resigned his connection with the PCEA but continued on independent lines until 1900. The church at Macksville was built about 1892 on land, about where 26 River Street is today, which was given by Captain W. J. Whaites, the pilot at Nambucca Heads. An

existing building on the site used as a Good Templar's Hall, and owned by Nathaniel Sherriff of Warrell Creek, was remodelled into a church. The first trustees were W. H. Marshall, N. Sherriff, William Ezold, Angus MacKay, John Bowen Ainsworth, Henry Ivy Lane and William David Bale. While it had PCEA origins it was the only Protestant church building in Macksville and the background of the trustees reflected this. Ainsworth was Methodist, Lane and Bale Church of England and the others Presbyterian. Reading between the lines of a report in the local Raleigh Sun 21 April 1899, it appears the congregation became of a more general character, but the arrangement was that the property would revert to the Presbyterian body once the other churches organized separately. In 1900 Marshall, along with 115 others from the Nambucca, petitioned the PCNSW to be admitted into that denomination, and this was granted. Marshall was ordained and inducted to the Nambucca Charge at Macksville on 12 July 1900 but demitted 31 October 1900. The deeds of the property were handed over on 13 August 1901 to the PCNSW, but the property was sold in 1907 for £45 as distinct Methodist and Church of England congregations were becoming established about this time in Macksville, whose population was now 250. The PCNSW built a new church at Argent's Hill, a strongly Scottish settlement about 30kms NW of Macksville. At Macksville a new PCNSW building was erected in 1930.

## Bowraville

Bowraville was worked with Macksville. George Henderson, JP, John MacKay, Robert MacKay and Robert Allen were appointed trustees of a site to be purchased for the PCEA community of about 80 in this locality. The site was secured in June 1882 on the SW corner of George and William Street and a timber church was duly opened on 9 September 1885. The people were persuaded to join the PCNSW in 1899 and the property continued to be used by them. In 1953 the property was sold to the PCNSW for £125, being the original cost, and the proceeds applied to Hastings PCEA.

#### Bellingen

On 15 October 1880 land in Hyde Street, Bellingen (lot 4 section 7) was gazetted as a church site with Isaac Greer, Archibald Beattie, William Waddell, William McFadyen, David Anderson and the Rev. George Sutherland as trustees. The land adjoined the School of Arts site and would today be known as 6 Coronation Street. A timber church was erected. However, in 1884 the PCNSW also formed a parish and the PCEA work declined. The PCEA granted use to the Church of England in 1894 prior to that body opening their own building in 1896. Thereafter some rental income was received until the building was sold in 1928 for £190 with the proceeds applied to the Hastings PCEA.

# **CLARENCE RIVER**

# Grafton

The first Presbyterian minister in this district was Rev. John Gibson, actually a Congregationalist, who, at the instigation of Dr Lang, arrived in Grafton, which

had been gazetted a town a few months previously, in April 1850. He remained until February 1853 when, having lost his wife and three of his children by death, he moved to Sydney. He was succeeded by Rev. Robert Miller who had left the SA:ECS and joined Lang's Synod. He arrived in Grafton July 1854, applied to join the PCEA in November 1854 but was declined. He died 6 April 1855. Rev. John Collins, also from Lang's Synod, arrived in May 1857. None of these men was well supported nor did the few Presbyterian settlers want involvement with Lang. Previously primarily a pastoral district, agricultural settlement on the Clarence began in 1857 with maize the main crop until supplanted by sugar in the 1870s. PCEA settlers began arriving in 1858 and Rev. Dr Macintosh Mackay of Sydney visited in June 1859 to formally organize a congregation at Grafton. A timber church on the SE corner of Villiers and Hoof Streets was erected later in 1859 on a site given by the Crown. Rev. Allan McIntyre became the first minister in January 1863, following a call bearing 129 signatures, and maintained Gaelic and English services.

A brick church in Fry Street, Grafton costing £550 was opened 10 December 1871 during the short ministry of John McLeod. The original timber building was sold and relocated in Duke Street for business purposes, while the three blocks of land were sold for £99 in 1909. A brick manse in Fry Street was also built in 1871 at a cost of £538, but was replaced was replaced by a timber manse in 1931 at a cost of £1,039. Isaac Mackay became minister in 1874 following a call signed by 59 men, and ministered in Gaelic and English. Circumstances were very discouraging following Mackay's death but the efforts of Herbert Ramsay, then a student, put things on a better footing with soon some 80 or 90 in attendance.



Inducted ministers (included Maclean 1859-1863, and Brushgrove, except 1874 to 1914; linked with Maclean 1996): Allan McIntyre (1863-65); John McLeod (1870-72);Isaac Mackay (1874-1900); H. W. Ramsay (1915-45); A. D. McIntosh (1946-51);S. Ramsay (1953-54); A. D. McIntosh (1957-

61); A. D. Campbell (1964-71); D. R. Nibbs (1972-82); R. W. Murray (1984-2012). *Ruling elders:* [Session formed 1878] Samuel Martin (1878-89), Hugh McIntyre (1878-85), Joseph Martin (1883-85). Session reformed 1915: Donald Anderson (1915-?), Angus Beaton (1919-?), E. J. Harrison (1921-66), David McPherson (1926-?), James R. Anderson (1926-47), H. Fuller (1930-?), Kenneth Reid (1933-?) Angus Gillies (1936-?), Campbell P. King (1947-49), George Alford (1947-

197?), Norman Kerr (1955-?), Gordon Anderson (1968-72), W.E.Cowling (1966-?), Bob Law (1974-86), John Kerridge (1988-92)

Cowper - Woodford Dale - Brushgrove

Brushgrove was originally part of Grafton charge but was a separate charge from 1874 to 1914 when it was joined again to Grafton. A manse was built on Lot 8 section 5 (Crown Grant) 1871 near the river, and a timber church at *Cowper* (opposite Brushgrove) 1871 on a site given by Robert Young. In 1898 it was replaced by a timber church facing the road on the manse site at Brushgrove, some of the material in the old building being used in its construction. The manse building, which was near the river, was removed in 1944, and the church building and site were sold in 1979 and the proceeds used to renovate the Grafton manse. A timber church was built at *Woodford Dale in* 1873 on a site given by Hugh Munro (part portion 77). The building was sold in 1916; and the site was sold for a nominal sum in 1978 to a son of the original donor.

Rev. William Grant was inducted at Woodford Dale (then the larger part of the Brushgrove charge) on 23 August 1879 and served until January 1885, and for about 8 months from August 1886. Rev. John Finlayson was attached to Maclean Session and served as ordained missionary January 1887 until his death in October 1890. In October 1891 Rev. J. S. Macpherson gained the allegiance of many to the 'Reconstituted Synod' set up in 1886. Rev. Walter Scott from Victoria was inducted 23 September 1895 on a call signed by 65 persons. He refused communion with any who did not recognize his Synod but became the last minister of that body in 1904. An earnest man he left his charge in February 1909 to visit Scotland. He was received as a minister of the Free Presbyterian Church of Scotland [FPCS] in January 1911, and served in Canada where he died in 1916. Three elders, Alex Kidd, James Kidd and Hugh Grant, with 10 members and a few adherents of Brushgrove congregation were received by the FPCS in November that year, and built a neat church in Grafton in 1941. Today they also have a centre at Riverstone in Western Sydney.

#### **Maclean** – Chatsworth

Allan McIntyre also preached at Maclean (then called Rockymouth). On 31



August 1863 the present PCEA site in Wharf Street was purchased at auction for £40 and a modest brick church was soon in course of erection. On 6 November 1863 Maclean was disjoined from Grafton to become a separate charge. Worshippers sometimes rowed up to 30kms to reach the place of worship. McIntyre was rowed down the river on Saturday and back on Monday.

The church, was built by John Davies of Grafton at a cost of £567, and was ready for use by late in 1864. The congregation would travel by boat to the church. It is

still in use but the original shingle roof has been replaced by galvanised iron, a porch and session room have been added and the whole cement rendered.

Allan McIntyre returned to the Manning in August 1865. Rev. Alexander McIntyre, a fervid evangelist, gave supply at Maclean for about 18 months before returning to his base at Geelong. Rev. Duncan McInnes was ordained and inducted 30 July 1868 and had an excellent ministry in English and Gaelic for 40 years. A brick manse was built next to the church in 1869 at a cost of £569. It was replaced with a fine timber manse in 1916 costing about £1,000. Irishman Tom McClean had a very appreciated and successful ministry for 20 years, and J. Alex Webster provided a very pastorally-oriented ministry for a similar period A timber church was opened in November 1939 at *Chatsworth* on land gifted by Miss Annie McAulay. It cost £541 but it was sold in 1975 as the opening of the Harwood Bridge made travel to Maclean practical. A hall and bookshop was added in 1975 in Angus Beaton's time, and seven retirement units were built 1994/95 during the ministry of Kenneth MacLeod.

Inducted ministers: Duncan McInnes (1868-1908); T. M. McClean (1916-36); D. G. C. Trotter (1938-48); J. A. Webster (1949-69); J. D. Heenan (1970-73); A. R. Beaton (1974-81); K. MacLeod (1982-96); linked with Grafton 1996.

Ruling elders from 1869: Hector McDonald (1869-80); Allan McDonald (1869-75); James McDonald (1869-83, not related to above McDonalds); Donald Shearer (1869-82 to PCNSW); William Shearer (1881-82, to PCNSW); Francis McKenzie (1881-97, was with MacPherson faction); Roderick McDonald(1884-92, brother of James); Duncan McLachlan (1901-30); Murdoch McPherson (1901-27); Alexander Anderson (1904-22); Alexander McDonald (1907-22); Duncan Nicholson (1907-16); James Ross (1915-23, to Sydney); Donald Gillies (1915-70); Kenneth McDonald 1917-52, son of Alexander); A. N. McDonald (1917-45, brother of Kenneth); G. J. Martin (1926-38); Charles J. Green (1935-56); Gordon Anderson (1935-68, 1972-92); Alexander Martin (1949-80, son of GLM); Samuel Gray (1949-73); Alex Ross (1958-68, to Sydney); Walter McKinnon (1958-68); G. Andrews (1968-73, to Sydney, then 1991-2014); K. D. Causley (1968-2002) John Greensill (1976-81, to Brisbane, then 2011-); Ross L. Campbell (1980-); John McPhee (1986-).

# **RICHMOND & BRUNSWICK RIVERS**

Rev. Dr John Dunmore Lang was also interested in the Richmond River district and conducted a service in the Wilson homestead in what became Lismore at the end of August 1856. The first minister was former PCEA minister John Thom, a guileless and very sincere man, who was stationed by the PCNSW at the end of 1865 and lived in a hut in Coraki next to the temporary church erected by the McKinnon Bros where the Memorial Park is now. Coraki is 28kms south of Lismore, and Thom visited from Woodburn to the south to the Tweed River in the north. A timber church was opened on the corner of Adams and Bridge

Street, Coraki on 11 August 1867. Thom was drowned on 2 September 1869 when his boat capsized in the Richmond River. Rev. Daniel Blue succeeded him in December 1869, was ordained in March 1870 but sought another field in May 1871. From June to December Blue worked on the Macleay River, and Rev. David Galloway temporally replaced him at Coraki. Blue returned to the Richmond at the end of 1871 and made his base Lismore. His induction to Richmond River was sanctioned March 1872 subject to the stipend being supplemented by the Home Missions Committee. He would appear to have left the Richmond in the latter part of 1875. He was succeeded by Rev. W. F. Fraser in 1877.

## Wyrallah - Tucki Tucki

Many settlers on the Richmond were attached to the PCEA and some of these had come from the Shoalhaven following the severe floods in 1860 which led to the rebuilding of Nowra. Rev. Isaac Mackay of the PCEA in Grafton seems to have organized preaching stations in 1874 while in June 1875 Rev. George Sutherland of the PCEA visited the Richmond and preached in the School of Arts in Wyrallah. A student, John A. Nicol, was stationed for six months living at 'Oakfield' near Coraki, the home of Donald McKinnon (1800-84). Rev High Livingstone arrived in June 1876 and was inducted on 20 June 1878 at a service in Lismore. His charge included Wyrallah where a timber church costing £150 and named for John Knox was opened 24 July 1880 debt-free. It was on McPherson land 1.5km south of the town on the Woodburn Road. In 1882 Wyrallah, Coraki, Bexhill, Broadwater and Lismore are listed, plus outstations which included Tucki Tucki, where a small slab church had been built near the wharf about 1878 by Thomas McDonald. Casino was part of the charge too (see below).

These promising developments were seriously impacted by the MacPherson-Sutherland dispute in Synod from 1881 and the hard-working and indeed overworked Livingstone wished to resign. However, he stayed until June 1886 when he moved to Victoria. Organised work ceased apart from occasional services from Mr McInnes of Maclean and others. Presbyterian work was energetically prosecuted in the 1880s by the PCNSW whose General Agent was Rev. J. M. Ross – a controversial figure - with several charges emerging. For example, the PCNSW church provided buildings in Lismore in 1882, Woodburn in 1883, Ballina in 1885, Wyrallah in 1887. The PCEA church at Tucki Tucki was destroyed in a bushfire on 1 January 1902 a few days after Mr McInnes had conducted a service in it. John Knox Church, Wyrallah, was also destroyed in a fire in 1910, and the land reverted to the McPherson family.

## Casino

On 8 February 1881 a timber church named St Paul's was opened on a site secured from the government on the corner of Hickey and Canterbury Streets, Casino, some 30 kms west of Wyrallah. It cost £343 towards which Mrs M. M. Campbell, a niece of Rev. William McIntyre, gave £120. The Casino end of the PCEA work supported Sutherland in the main. James Marshall (1855-1930), was appointed in March 1885 while a student, and was ordained and inducted 2 November 1885. A timber manse was erected at a cost of £400, much of which was borrowed, and was completed early in 1886. Marshall was an able man but

was defeated by the division. It appears that he left towards the end of 1888 and went to Sydney. He was Synod Moderator in February 1889 but later in 1889 joined the PCNSW which he served ably in several charges until his retirement in 1920. Rev. William Archibald (1857-1941) supplied Casino for about 2 years from 1889 but to earlier problems was now added the economic downturn. The offer of the PCNSW to take over the property with its debt of some £340 was accepted in 1895; they had had the use of the building previously.

*Ministers in 19th century:* Hugh Livingstone (1878-86), James Marshall (1885-88), William Archibald (1889-91), thereafter occasional supply.

#### Brunswick River

In March 1881 Angus and James McSwan, N. & J. McInnes, A. McGilvary, McAulay Bros., C. McNeill and A. McKinnon, all of the Clarence, visited the untouched lands of the Brunswick and took up land at Tyagarah. Rev. Hugh Livingstone made occasional visits but the opportunity of consolidating the PCEA witness was lost due to the Synod dispute. The PCNSW formed a parish based on Byron Bay in 1884. Rev. William Archibald visited in 1907 and found some who retained their love for the principles of the PCEA. These included such names as McSwan, Gillies, McKinnon as well as Neil Campbell of 'Inverary' on the Main Arm, a veritable father in Israel. Services were given by visiting ministers as available, including in the early 1940s by Dr Cambell Andrews. The Missions Relief Fund of the PCEA was the gift of Malcolm McSwan of Tyagarah later of Wilson's Creek, beginning in 1981, with the balance of his estate after his death in 1991 (see background in *The Presbyterian Banner*, August 1991, p.8) for a total of \$431,493. This has been of great benefit for the relief of physical need as Mr McSwan intended.

#### Lismore

Although Lismore was part of Livingstone's charge and he resided there, the work was scattered in other centres as well, as noted above. For about 18 months from September 1914 Mr Donald Macdonald, a student of the FCS, gave supply. Joseph Harman gave supply for a period prior to proceeding to Scotland in 1929, and when he returned he was based at Lismore and ordained 17 May 1934. The Richmond/Brunswick was raised to a sanctioned charge 22 March 1937 when about 60 adults were connected with this very scattered charge. There was no manse and only about 50% of the stipend could be raised locally. Harman moved to the Hastings in 1938, and supply was given where possible. By the mid to late 1950s a group of about 30 folk were meeting in Lismore. Angus Beaton gave supply from 1958-60. The Keen Street Workers Club hall at 189 Keen Street, Lismore was purchased in 1959. Rev. Ken MacLeod from the FCS gave impetus to the work. The Keen Street property was sold to Woolworths in 1972. A new church was built in corner of Philip and Haves Streets, Goonellabah in 1972 and the adjoining manse in 1975 replaced the former manse in Smith Street. Paul Cornford, a student, gave supply and was inducted in March 1985. However, underlying problems in the congregations that had not been settled came into the open, the congregation weakened and Cornford resigned in October 1985. Properties are presently rented for other uses.

Inducted ministers: K. MacLeod (1968-73); D. E. Nicholds (1976-82); P. J. Cornford (1984-85).

Ruling elders: Andrew Wotherspoon and Hector McKenzie (d. 1887) are elders known in the 19th century. J.I.Stewart, Mullumbimby (1924 & died); Lyle McPherson of Ruthven (c.1924-1942); Hector McPherson, Tuckarimba (c.1924-55 & died age 97 [different family to LMcP]); James Cowan Campbell (1924-c.1970); A. A. Campbell, father of Rev. A.D.C., (? – 1971 & died age 82); D. D. Campbell, father in law of Rev A. R. Beaton (1937-83 & died age 89); D. A. McDonald (1937-37 to Scotland); Cecil Ramsay (c. 1956-62 & died; eldest son of Rev. HWR); George Martin (? -1968 & died); John Brammah (1962-81 & died age 69); Malcolm Moore (1972-85 & resigned); John D. Ramsay (1972-, son of Rev. MCR). Part of Northern Rivers from 2000 (Grafton, Maclean, Lismore).

## NEW ENGLAND TABLELANDS

Early period: The earliest Christian service in New England was by Rev. William Purves, Presbyterian minister at Port Maguarie in April 1844. In July 1851 John Morison of SA\_ECS came and for a time stayed in Armidale but soon moved to Walcha as Andrew Maxwell of the PCEA was inducted minister of Armidale 7 November 1853 until 9 May 1856. Thomas Johnstone came in April 1857, and built a church on a government site in 1859. Rev. Archibald Cameron of the PCEA came to Wellingrove in 1854 (inducted 18 September 1854) and gave remarkable service until his death in 1905, particularly at Glen Innes. The church at Wellingrove was taken into the union, and the title to the Glen Innes property was transferred gratis by the PCEA to the PCNSW in 1953. Inverell was originally part of Cameron's charge, and a timber church was erected in 1857. Rev. W. S. Donald, spent some time in the district in 1868, but Rev. T. A. Gordon of Balmain PCNSW accepted a call in August 1869. There was division in the community and a rather unpleasant piece of dealing saw the PCNSW secure the property [Allot 6 Sec. 1] by Act of Parliament [Inverell Free Church of Eastern Australia Land Bill, 1878] so that the small sum realized on its sale would assist the building of an elegant brick church on higher ground on a site granted by the government. The PCEA originated services at on the Namoi based at Boggabri on 6 February 1883 with Rev. Hugh S. Buntine, and he was inducted 30 August 1884. In the Synod dispute he sided with the MacPherson party, but on 11 March 1887 he joined the PCNSW with the congregation, but left at the end of the year.

# Later period: Armidale

Apart from occasional visits in the 1960s, PCEA services date from a service on 6 February 1972 at the Dawson home. Recognised as a Church Extension charge by Synod 1972. Graham Bradbeer [pictured] was ordained and inducted as assistant to Maclean but with responsibility for Armidale. Bradbeer was ideally suited to work in this strategic University town. He resigned and joined the PCA in Victoria and later was Chaplain of Scotch College, 1984-2013. Peter Gadsby



who followed after a few weeks of vacancy in February 1980 as an appointment by Presbytery was also very suited for student ministry. He was duly called and became the first inducted minister on 30 October 1981. Trevor Leggott followed him. A manse at 69 Galloway Street, Armidale was purchased in 1972, but was sold to partially fund the purchase of a former Roman Catholic building which provided worship and residential facilities (opened 20 November 1993). Rev. Ian McKenzie and his

wife supplied very effectively from February 1998 to September 2001. The charge had never been self-supporting and it was found necessary to allow Mr Smith 6 months leave and his ministry concluded in September 2011. The work ceased to be an organized congregation at the close of 2012.

Inducted ministers: Graham M. Bradbeer (1972-79) [appointment]; W. P. Gadsby (1980-91); T. I. Leggott (1992-96). D. P. Smith (2001-2011).

Ruling elders: Keith Dawson (1973-2012); J. W. 'Bill' McKinnon (1973-82; 1983-2005); Paul Ridgewell (1984-84 to Victoria); Rev. E. R. Lee (1993-99); Robert Witting (2009-12).

# **BRISBANE, QUEENSLAND**

Pre union in 1863 the PCEA had two ministers in Queensland – Charles Ogg of Ann Street, Brisbane who began work May 1856 (inducted 7 November 1856) and Alexander C. Smith ordained missionary at Gladstone 400 kms north of Brisbane, appointed shortly before the forming of the PCQ. It was on 18 June



1967 that PCEA work resumed with a service conducted by Rev. Dr Campbell Andrews in the now demolished Canberra Hotel in Brisbane. Services were kept up by visiting preachers and local men. Brisbane was recognised as a Church Extension charge by Synod 1972, and on 21 July that year Rev. R .W. Murray was inducted as the first minister. A manse at 61 North Streeet, Kedron was purchased. Rev W. P. Gadsby was inducted 18 August 1977 in an endeavour to develop a work in the southern suburb of Rochedale but was seconded to Armidale early in 1980. The former Kalinga PCQ

church and hall was purchased in 1983 for \$65,000. As from 1 January 1990 Brisbane became a fully self-supporting sanctioned charge. Dr Hanna provided

his own accommodation during 1992. The manse was sold in 1996. A small group in Rockhampton receive services by phoneline.

Inducted ministers: R. W. Murray (1972-81): W. P. Gadsby (1977-80): P. J. Bloomfield (1982-89); W. J. W. Hanna (1993-2004); James Klazinga (inducted 3.09.2010)

Ruling elders: K. G. Anderson (1971-2010, son of GRA); W. J. McClean (1971-75); W. J. W. Hanna (1971-93); J. A. Anderson (1974-, brother of KGA); T. Turnell (1974-82); John Greensill (1984-2010); Ron Lawson (1986- ); Stewart Carswell (2005-); W. J. W. Hanna (2013-).

# MELBOURNE, VICTORIA

Work originated in Melbourne under James Forbes (1813-51) in 1846, but after the union phase only St Kilda remained where services had been commenced in May 1855 by Rev. Arthur Paul. The St Kilda Congregation met first in an iron building with earthen floor on the corner of High Street and Alma Road, but soon the wooden chapel of the Congregationalists in the then shopping precinct of Inkerman Street West was purchased and opened 23 September 1855 as the



Free Presbyterian Church. The location was almost opposite Lyell Street on the land now known as 62 Inkerman Street. Leaving the building to the prounion faction, who assumed the £400 debt, the minister, and all the communicant members except withdrew in 1857 to a temporary location now known as 23-29 Alma Road

1857 where a wooden church was erected June 1857.56 A bluestone church designed by Lloyd Tayler was opened 17 January 1864 on the 2 acre site granted by government on the NE corner of Alma Road and Chapel Street, East St Kilda. Originally envisaged in larger format (for which foundations were laid) and with a spire, the building was kept within the means of the congregation and there was a debt of only £40 at opening. The cost was £1,525. The old property was sold for £259, and was for a time after this used by a Baptist group.

The congregation was never large but was influential in its own way. Paul's sympathies contracted and so the Presbytery organized a mid-week service in

<sup>&</sup>lt;sup>56</sup> Those in favour of an inclusive church union built a church on the corner of Alma Road and Barkley Street in 1860. It was replaced in 1886 by the present PCV building with its 142ft (43m) spire.

the Protestant Hall in Melbourne from 1892-1910. Rev. John Watson Smith, a licentiate, and others gave supply at St Kilda after Paul's death in 1910. The seven-roomed manse on the corner (88-90 Alma Road) adjoining the church was completed in 1859 at a cost of £540. A bay-windowed three-room extension was added in 1868, and the total cost to 1869 was £1,209. About a third of the site fronting Chapel Street was sold and, utilizing the proceeds and other monies, two 9/10 room double-storey houses (92 and 94 Alma Road) were erected in 1877 (later turned into flats). $^{57}$ 

Rev. J. Campbell Robinson began his ministry in 1921 with considerable activity. He distributed literature including sermons, and he put the property in order. Additional flats at the rear of 94 Alma Road were added in 1932 and enabled the congregation to manage financially. The 1868 manse extension was retained when the building was partially demolished and extended in two-storey format in 1938 at a cost of £2,289.

There was a significant vacancy of some 7 years after Robinson's ministry, but services were maintained. The arrival of Rev. E. R. Lee from Scotland saw a marked revival in the spiritual fortunes of the congregation, but plans to relocate did not come to fruition. An attached hall was added to the church in 1961 at a cost of £1,865 utilising foundations poured in 1863. Under Rev. Ray Murray a service was commenced in the Croydon Congregational Church in 1969 but was discontinued by Rev. E. S. Turnbull in August 1976. Turnbull's stand on the King James Version of the Bible, which led to his removal in 1979, was extremely negative. The congregation split down the middle and many of those who stayed were less than stable. It was a difficult time. Rev. Rowland Ward of Ulverstone arrived late August 1981 to give residential supply. He was inducted 4 June 1984 when there about 13 attenders. A strategy plan for the next 10 years was drawn up, unanimously approved by the Session and congregation, and implemented progressively. It involved the subdivision of the property into three sections and their sale. The manse and adjoining flats (88-90 Alma Road) were the first sold. The last PCEA service in the East St Kilda premises was 23 November 1986. It was leased and sold late in 1987. The Salvation Army is the current owner.

Inducted ministers: Arthur Paul (1855-1910); J. Campbell Robinson (1921-52); E. R. Lee (1959-66); R. W. Murray (1968-72); E. S. Turnbull (1973-79); R. S. Ward (1984-2012 [Wantirna]).

Ruling elders 1855-1983: Records are deficient for the early period. Joseph Thomson and Robert Campbell (1808-94), one of the first two elders of Scots Church under Rev James Forbes, were among the number, perhaps George Urquhart also. David Moffatt, Paul's brother-in-law, and W. G. Murray, at one time a councillor of St Kilda, were prominent men who had come from John Knox Congregation in Swanston Street. David Niven was an elder at some stage, as was

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<sup>&</sup>lt;sup>57</sup> About 1870 there was an attempt by Rev. Peter MacPherson to establish a congregation on the FP reserve on the NE corner of Grey and Simpson Streets, East Melbourne (Lots 5, 6, Sec. 27), but it was not successful and the site with a small dwelling was sold.

Thomas Watson (d. 1893), and possibly his son Thomas G. Watson (1859-1912), successively Clerk of the Legislative Assembly and the Legislative Council. J. Watson Smith (1921-28) Samuel Nicolson (1921-1943), A. G. E. Smith (1923-33); Thomas McKay (1928-34, returned to Stornoway); Angus McDonald (1929-45, to Scotland); Donald McLeod (1930-35, to Scotland); Charles Mackechnie (1933-80); Alexander MacLeod (1937-46); Alfred M. McLean (1937-83); Gilbert H Brain (1940-49); Harald C. Nicolson (1947-55; 1961-79, sometime Editor of the *Ringwood Croydon Mail*); J. G. Simpson (1967-80); David S. Webster (1967-76); W.A. Semple (1976-82); Ivor Briggs (1976-80); John D. Nelson (1979-80).

#### Knox, Wantirna

On 4 February 1979 an afternoon PCEA service had been commenced by Professor Allan Harman using Chalmers Church (PCV) in Auburn with about 30 attending, including Professor Douglas Milne's family. However, it was essentially a convenient stop-gap measure for them pending improvement in available ministry in the PCV to which they moved in 1981. Rowland Ward wanted to establish a lasting PCEA work further out in the eastern suburbs where there was no actual or potential Presbyterian witness. The service at Auburn was discontinued in October 1982, but a new afternoon service using St



Paul's Lutheran Church in Rooks Road, Nunawading began on 2 January 1983. The Wards moved to Box Hill at the close of 1983. Contracts were signed 12 February 1986 for land at Wantirna, City of Knox, just about the time the sale of the manse and 92 Alma Road was settling, and a brick church with car park was officially opened 28 February 1987 [pictured]. The

visiting preacher on that occasion was Rev. Edwin Lee, who had wished to move to the eastern suburbs 25 years before. The attendance increased from about 24 to 48 by year end. A manse was built on the adjoining land and occupied on 28 August 1987. It was extended in 1997. Andres Miranda began initially as part-time assistant in December 2008, then full-time, and was received as a minister of the PCEA 31 October 2009. Ward retired as at 30 June 2012.

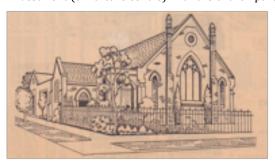
Inducted ministers: R. S. Ward (1984-2012), A. A. Miranda [colleague and successor] inducted 29.1.2011-

Ruling elders from 1984: John B. Louden (1984-), Angus A. MacLeod (1985-89 son of earlier elder Alexander MacLeod); Rev. William M. Mackay (1986-97 the Principal of Presbyterian Ladies' College); Gregory J. Moodie (1990-94), D. Peter Smith (1990-92; 1998-2001, minister at Armidale 2001-2011); H. Klomp (1993-94), Jurien Dekter (2001-), Andres Miranda (2009-11); Denver Boehret (2011-, licentiate).

Malvern – Glen Huntly

To provide for the few folk who remained in the inner area after the move to the eastern suburbs, and hoping to reach out to others, use of the Malvern Church of Christ building on Dandenong Road was secured for a morning service beginning 30 November 1986 with Rev. R. S. Ward the usual preacher. Then a former Methodist building on the corner of Grange Road and Wattle Avenue, Glen Huntly was purchased as an investment (child-care centre) with the church part

being used for a morning Including service. renovations it cost \$360,000 and was opened 28 April 1990. It lacked parking and was alwavs considered primarily as investment given this lack. Rev. Peter A. L. Hill gave 2 years supply from January 1990. After Mr



Hill's supply was completed the Knox minister maintained the service 1992-2001, with Tim Yee, a licentiate of the Free Church of Scotland, helping for a few months in 1992. From 30 September 2001 to 30 September 2005, Australianborn Rev. Ian McKenzie took most of the preaching responsibility. Rev. Tut Wan Yoa had the major preaching and pastoral load from October 2005, and the bussing in of Sudanese folk, which had begun under the McKenzies, was discontinued in 2008. Rev. Andres Miranda gave supply from December 2008. As of Lord's Day 7 June 2009 the service was transferred to Mulgrave. The lease of Glen Huntly as a child-care centre finished on 15 January 2010. The church converted the premises to five two bedroom strata-title units and sold them towards the end of 2012.

Supply ministers: R. S. Ward (1986-90); Peter A. L. Hill (1990-92); R. S. Ward (1992-2001); Ian McKenzie (2001-05); Tut Wan Yoa (2005-08); Andres Miranda (2008-09).

## All Nations, Mulgrave

In August 2005 the services of Rev. Tut Wan Yoa, were secured by Knox to further ministry among Sudanese refugees. This had begun in 2002 arising from initial contact with Mr Simon Eyabo, a Bari speaker, at Glen Huntly. Mr Yoa had significant input into the translation of the Nuer Bible into the Nuer language of South Sudan. An additional afternoon service in the Nuer language began in the premises of the Christian Reformed Church of Dandenong, cnr Outlook Drive and Gladstone Road, North Dandenong in October 2005. Commonly up to 200 people attended including many children.

The search for suitable permanent premises ended on 17 November 2008 when an unsolicited approach was received from Bethel Baptist Church of 91 Tiverton Drive, Mulgrave. They were disbanding and had decided not to proceed with a merger with another church. Originally established by American missionaries in 1970, Bethel had moved to the Calvinistic position in the 1980s. After inspection

and careful consideration we expressed a positive interest. On 22 November, 2008, following a unanimous vote at a church meeting, Bethel resolved to offer us their land, building and contents for \$150,000, a most attractive price which well outweighed the less than prominent location. The offer was accepted and contracts signed that day with immediate right of occupation, and with settlement on 13 February 2009.



New Year's Day service 2010

Erected in 1972 and re-roofed and extensively renovated in 1997 during the pastorate of Graeme Lowe, the Mulgrave building had an area of 273m2 - a similar size to that at Narre Warren. There was adequate parking as the land included an electricity easement that cannot be built on but can be used for parking. It was decided to make an addition of 134m2 to provide Sunday school class-rooms, and Town Planning permission was received in May 2009. Building commenced toward the end of August and was complete in December 2009. Meanwhile a regular Lord's Day morning service in English began 7 June 2009. The car park was upgraded to provide 29 asphalted spaces and professional landscaping, while the interior was also upgraded and painted. Synod allocated funds from the old parish of Hamilton which covered the cost of about \$400,000 inclusive of the original purchase price.

The Sudanese service was moved to Mulgrave 3 January 2010. On 19 December 2010 the first 23 communicant members were received on profession of faith. It was recognised as a fully sanctioned charge on 31 March 2011, but very significant financial support continues from Knox.

Supply ministers: Rev. Tut Wan Yoa; Rev. Dr Rowland Ward.

#### Narre Warren

Narre Warren is also a daughter church of Knox. A site of 1901m2 was purchased in October 1987 for \$75,000, and application for a permit for a church lodged with Council. Services began in the Education Support Centre at 53 Webb Street on 5 February 1989. Rev. Trevor Leggott was inducted 11 March 1989 as assistant to the Knox minister but with responsibility for Narre Warren. A building of 267m2 somewhat similar to that at Knox was erected and opened 18 August 1990. The all-up cost including the car park was about \$302,000. A manse at 44 Prospect Hill Road was purchased at a cost, including a garage added later, of \$115,000.

Knox continued oversight after Mr Leggott moved to Armidale. A FCS licentiate, Tim Yee, gave residential supply for a few months, but lacked the experience needed for further service. A student supplied for about 18 months from February 1993 to June 1994, and appreciated assistance was received from retired ministers, including from the Reformed Churches, and from students from Geelong. Dr Keith Sewell, a teacher at Presbyterian Ladies College, took a large share of the morning preaching from October 1996-November 1997, and was most acceptable.

In May 1996 Knox had formally invited Rev. George Ball of the Reformed Presbyterian Church of Ireland to come to work in Narre Warren. He and his family arrived in December 1997. There were then about 35 regular attenders, and Narre Warren was declared a separate parish by Presbytery as from 1 January 1998. The church and manse were gifted to Narre Warren by Knox, who also underwrote financial support for three years. Mr Ball purchased the manse later in 1998 and the proceeds became a fund whose income provides a housing component for the minister. In an unusual move, the next minister was called, and accepted the call, before Mr Ball left for the Manning River (inducted 9 May 2008), but he did not arrive from New Zealand until December 2008. The work is currently fully self-supporting.

Inducted ministers: T. I. Leggott (1989-92); George Ball (1998-2008); Sjirk Bajema (17.1.2009- )

Ruling elders: Tony McKeeman (2002-04); James Kingsland (2002-04); J. G. Simpson (1999-2007).  $\bf Terry Buck$  (2009- )

# Carrum Downs

On 22 October 2010, the Southern Presbytery received a petition from 14 persons led by Rev. David Kumnick who had been meeting as *Frankston Reformed Fellowship* in the Community Centre, Lyrebird Road, Carrum Downs. Mr Kumnick had been minister of the Frankston PCV 1991-2004, and had practiced a worship style very similar to the PCEA. However, he had come to

believe that the Declaratory Statement 1901 of the main Presbyterian body, in the light of which the Confession of Faith is to be read, undercut the teaching of the Confession and so his connection with the PCV had ceased on 13 April 2004. Most of the petitioners had left the Frankston PCV with him, and now considered it appropriate to seek admission into the PCEA after informal discussion with three PCEA ministers in June. The petition was granted, an Interim Session appointed and the official inauguration service held on 21 November 2010, led by Rev. Dr Rowland Ward, at which Mr Kumnick was inducted as an elder. Mr Kumnick was continued as stated supply. His application for admission as a PCEA minister was granted 16 June 2012.



A recent picture of the Narre Warren congregation with some from Carrum Downs.

# **GEELONG DISTRICT**

#### Geelona

FPCV work originated in Geelong in 1847 and the congregation met in Little Malop Street from 1848. A Gaelic congregation was formed from the Highland element 25 April 1853 and a schoolhouse (1854) and church (1859) erected on the corner of Myers Street and LaTrobe Terrace. The rejection of the FPCV Minority by the FCS in 1860/61 had a serious impact, and even the Gaels in Geelong did not prove as committed as those in country districts. Rev. Alexander McIntyre, a bachelor, was effectively an itinerant evangelist, and was often absent on preaching tours. In any case, he had no taste for the organizational aspects of church life. Rev. John Sinclair came from the FPCSA on a call bearing 107 signatures. He was an attractive preacher, an excellent visitor and an able administrator, although not so good at delegation. The congregation was soon flourishing. A timber manse next to the church was built in 1881. After his death in 1932 a brick home was built next door for his widow's use (12 Myers Street).

There were some difficulties following Sinclair's death due to a supply preacher who polarized the congregation, always something to be careful about.<sup>58</sup>

Arthur Allen was first editor of the *Reformed Theological Review*. Harman's ministry was short as he was on leave of absence from August 1964 studying for his ThD at Westminster Theological Seminary in Philadelphia. The brick house was sold in 1993 and the proceeds applied to erect a new brick manse on the site of the old timber one (demolished 1982). The whole property was sold in 1989



(the schoolhouse and church now restored as offices), and the congregation relocated to 12 Coppards Road, Newcomb (church building opened 17 August 1991) [pictured] The

overall cost of the relocation was \$529,000. The manse, which was on the site at the time of purchase, was extensively renovated in 2006 before the arrival of Rev. M. G. Smith from the FCS.

Inducted ministers: John McDougall (1856-58); [Alexander McIntyre had oversight 1862-78]; John Sinclair (1881-1932); Arthur Allen (1938-44); J. A. Webster (1946-49); A. D. McIntosh (1953-57); A. M. Harman (1962-66); D. R. Nibbs (1970-72); John M. Cromarty (1976-2003); M. Gavin Smith (2006-2013).

Ruling elders: John Boyd (1877-93); Neil McPherson (1887-81); W. J. Reid (1881-1914); Charles Sach (1883-1904); George Graham (1885-87); John Hensley (1887-91, Mr Sinclair's father in law); Archibald Hutchinson (1893-1906); Samuel McKay (1899-1919); Robert Hair (1903-31); James Young (1903-32); Robert Muir (1919-55); Donald McDonald (1922-36); James Paterson (1932-38); Charles Mackechnie (1931-34); Alex McDonald (1947-51); J. R. Bruce Webster (1973-2010); John M. Cromarty (1973-76); Allan M. Harman (1974-80); Peter J. Bloomfield (1978-82, to Brisbane as minister); Cliff Cumming (1981-91); John Sweet (1983); Greg Cahill (1983-85); Max Hutchins (1990-91); **David** 

theology was Arminian with all the trimmings. He was not eligible for call and in fact was

banned from PCEA/FPCV pulpits, but he did damage.

<sup>&</sup>lt;sup>58</sup> Thomas Russell Cameron (1884-1982) from New Zealand gave supply for 2 months in 1935, and for 2 weeks in St George's, Sydney. An early student of the FPCS who did not complete his divinity course, he did a year of Home Mission work in Auckland for the PCNZ in 1913, but then is found among Brethren circles and in the mid 1920s with Baptists. According to one who knew him he had a very inflated opinion of himself, and promoted himself greatly (reflected in an article in the *Sydney Morning Herald* 17 August 1935). His

**Manly** (1991- ); Edwin R. Lee (1988-2008); John Pateman (1993-94); Andrew Rankin (1999-2001); **Donald Ramsay** (2003- )

#### Drysdale - Bellarine

The location today known as Bellarine was formerly named East Bellarine (to distinguish it from Drysdale which was known as Bellerine) but in this section the modern names are used. Drysdale was an outstation of the Geelong FPCV in Little Malop Street. A co-educational school was begun in Drysdale in December 1849, the first school of any kind in the district. It was an unplastered slab hut doubld as a place of worship. It was situated on the west side of Jetty Road opposite Wyndham Street with William Bain McBeath the first teacher. In July 1853 Rev John Barnett was appointed by the FP Church to Drysdale/Bellarine. About this time a manse was provided on the south side of Drakes Road on land formerly owned by Thomas Sproat, who advanced most of the money. A new brick school was erected on portion of a 2 acre site given by the government. About half the cost of £613.16.9 was raised locally. The building (minus chimneys and with extension of the rear along the whole length of the schoolroom) is today the Drysdale RSL Hall at 13 Princess Street. There was also a school in Scotchman's Road, Bellarine opened 25 August, 1854 with Angus McLeod as head teacher. It relocated to a freehold site on the north side of Church Road (part of allotment 21) in 1861 after the original building was condemned. The new brick building was a larger than that at Drysdale and cost £448.2.6.

Barnett resigned in December 1856 as the congregation was opposed to the church union and agreed with the expelled minority of Synod. The minority FP Synod inducted Rev. A. W. Sinclair (no relation to JS) 24 August 1858 and the properties at Drysdale and Bellarine were specifically exempted from the union that formed the PCV in 1859. Drysdale raised £140 to assist in sending Rev. William Miller to Scotland in 1860 to seek recognition from the FCS, but he was unsuccessful. The two schools continued to operate but Sinclair resigned in September 1864. The PCV settled a minister at Bellarine in 1866 and the FPC lost pro-union people. At Drysdale there was a virtually complete cessation of services 1864 to 1881, but then Rev. John Sinclair began a monthly services. The Drysdale building was repaired at a cost of £200, reopened on 2 June 1883, and thereafter a fortnightly service was conducted by John Sinclair until his death in 1932. Work was then small, services were discontinued in April 1935, and the building was sold for £40. The old manse had been let but was sold in 1902 for about £80. The Committee members in 1883 were David Henderson, George & Donald Sutherland of Bellarine, Archibald McLean of Bellarine, Greig, Baxter and Williamson. Other names include John and Louisa Mayall of Soho, Kenneth and Anna McAskill of Wallington and the Lennox family.

## Camperdown

The Camperdown Free Presbyterian congregation was formed by a section of the PCV congregation which withdrew early in 1880 as a consequence of the

introduction of instrumental music into public worship. The seceders included David Hamilton, Secretary of the Shire of Hampden, who had earlier been connected with the Meredith Free Church. This keen group met in the Temperance Hall with most services taken by elders. The Great War was the major disruptive factor leading to its closure, but a monthly mid-week service was conducted by Rev. John Sinclair into the early 1920s. Sinclair also held services from time to time in the Colac home of J. G. Johnstone, MLA, midway between Geelong and Camperdown.

Ruling elders: John Walls, JP (1880-98); William Bow (1880-89); Donald McDonald of Cowley's Creek (? -1904); Robert Walls (1904-10); James S. Morris (1904-23).

# HAMILTON AND DISTRICT

Hamilton - Branxholme - Byaduk - North Byaduk - Mt Eccles - Macarthur- Nareen At a meeting in Hamilton on 8 December 1854, it was resolved to form a congregation for the public worship of God in connection with the Free Church of Scotland. Subscription lists were opened for the erection of a building subject to the provision that no minister would be settled who could not preach in English and Gaelic. On 14 April 1857, Rev. Angus Macdonald was inducted by the Presbytery of the FPCV. Services were held in the Concert Room of the Victoria Hotel - Gaelic at 11am and English at 2pm and 6pm. The first church building was opened on 8 August 1858 with the first service in it being conducted in Gaelic by Rev. Dr Donald Macdonald of Melbourne, Angus's brother. At a congregational meeting on 14 March 1859 there was unanimous support for the projected union of the various sections of the Presbyterian Church in the Colony, and the Presbyterian Church of Victoria was duly formed the following month. The present St Andrew's Presbyterian Church in Hamilton was built in Gothic style and opened in 1909. It is the direct descendant of the original (1854) Presbyterian work.

The harmony in Hamilton was soon broken. Apparently one of the elders was guilty of a serious offence but was allowed to retain his position and sit at the Lord's Table despite protests. Many of the Highlanders stayed away from Communion on account of this lack of discipline. This was made the occasion for reducing and then cutting out entirely the Gaelic services, since those who stayed away were held to have disenfranchised themselves. By September 1863 there was no Gaelic service in Hamilton.

The Highlanders kept together and had some contacts with a famous Highland Evangelist, Rev. Alexander McIntyre of the Gaelic Church in Geelong, which had stayed out of the 1859 union. The *Gaelic Free Presbyterian Church*, Hamilton was opened by McIntyre on February 12, 1865. It was a timber building situated in South Hamilton on the hill between the Digby and Portland Roads. The chief services were conducted in Gaelic. Perhaps not all Gaelic speakers were in this group since Rev. Angus Macdonald was a Gaelic minister in the PCV. However, he was killed on 23 March 1868 as a result of a fall from his horse. Rev. J. K.

Macmillan replaced him (inducted 27 January 1869), but if the Highlanders had been included his call would have lacked the approval of a majority of Presbyterians. For one thing, he had no Gaelic.

Meanwhile, in Branxholme, where the earliest services had been held in 1856, a division occurred in 1863 not unrelated to that at Hamilton. Indeed, the induction of the first minister, James McRoberts, on 2 June 1863 seems to have been the catalyst. Branxholme had many who could not profit from services in other than the Gaelic language but Malcolm McInnes, catechist, had served while a minister was sought. The Gaels seem to have returned to the school-house for their services. At any rate, the die was firmly cast. The lack of pastoral care and discipline aggravated suspicions about the union basis of 1859.<sup>59</sup>

The Hamilton and Branxholme groups linked in 1869 with a view to securing occasional services from those few of the FP Synod who had not joined the union of 1859. The same year the Hamilton congregation secured from the Government a site for a church in Brown Street. The present brick building was opened on this site on 18 September 1870 with Rev Alexander McIntyre preaching in Gaelic at 11am and Rev Arthur Paul of East St Kilda preaching in English at 2pm. A timber manse was built next door in 1882. The little wooden church at South Hamilton was demolished and the materials used by Mr Roderick McInnes for the construction of his home at Muddy Creek. The pulpit was turned into a sideboard which was still in use by the Misses McInnes of Martin Street in 1949. McIntyre continued occasional visits and on 28 March 1877 William McDonald (1848-1930), who was born in Skye, was ordained and inducted as minister of the joint charge of Hamilton/Branxholme, and remained until near the close of 1901.

The precise size of the community is not known, but about 180 were present at McDonald's induction in 1877 and about 70 subscribers to the sustentation fund are known in 1888. Over 100 persons signed the call to Lewis in 1907 but, reflecting the decline in active numbers, 50 persons signed the call to Turnbull in 1967. The communicant membership of the parish was 40 in the 1880s, 60 in 1932 and 36 in 1982, but there were also numerous adherents in the early days.

The Hamilton Church was designed by the Shire Engineer, Mr Steward, and opened 18 September 1870. The vestry built in 1881 was demolished in 1978. The church was repainted externally in 1993 and remodelled inside in 1998 to provide a proper foyer, carpeting, more modern seating and new lighting, but entrenched traditional attitudes in the congregation, particularly views about the King James Version of the Bible, had already hastened decline. In 1882 a

<sup>&</sup>lt;sup>59</sup> There are a number of erroneous accounts of the origin of the congregations at Hamilton and Branxholme. Useful sources for what really happened are *Hamilton Spectator* 11 February 1865; *The Testimony* (edited by Rev William McIntyre, Sydney) 1866, p. 143 & 1869, pp. 601-603; and an article in *Hamilton Spectator* 24 November 1949 (probably by Rev. Isaac Graham).

timber manse was erected next to the church, and was sold to the City of Hamilton for a car park site in 1961. A manse was purchased at 25 French Street in 1964 and was sold in 1993. The church building was sold in 2003 to the adjoining owner, and the congregation wound up in 2007.

The brick church in Monroe Street, Branxholme was built in 1879 but sold in 1991 after services were centralised in Hamilton. A timber building was erected on Hamilton Road, North Byaduk in 1879 but was destroyed by fire in 1907. The building at Nareen (1880) was moved to the site in 1920 and served until replaced by a fibro hall in 1965. In 1991 the North Byaduk property was sold to the *Dunkeld Historical Museum* who relocated the building to Dunkeld. A timber church was built at Mt Eccles (site pt CA1 & 2A, sec 9) in 1924, but was sold in 1975 as it has been superceded by the church in High Street, Macarthur. This was the Methodist building erected in 1885 which was purchased by the PCEA in 1967 and sold in 1991.

Inducted Ministers: William McDonald (1877-1901); J. P. Lewis (1907-10); J. D. Ramsay (1911-13); [Rev. T. M. McClean supplied 11/1913-10/1916]; I. L. Graham (1918-64); A. D. McIntosh (1951-53); E. S. Turnbull (1967-73); G. L. Weber (1974-78); John Pateman (1986-92). Stated supply June 1994 – July 2001: Rev John Pateman.

Ruling elders: Lachlan McLean (1878-99) H; Coll McDonald (1878-1915) H; Malcolm Murchison (1878-97) B; Hugh McInnes (1878) B; John McDonald (1878-c81) B; Dugald McFarlane (1878-1900) H; Hugh McLean (1879-99) B; Kenneth Murchison (1879-?) B; Roderick McInnes (1883-92) H; [A single Session began in 1885] John McLean (1886-88); Roderick McLeod (c1891-1898); Angus Nicolson (1892-1933); Lachlan Morrison (1892-98); Angus Morrison (1894-1921); John McFarlane (1917-36); John Nicholson (1923-30); Lachlan Muir (1923-36); Archibald McFarlane JP (1923-42); Jack Macpherson (1935-78); John McLean (1941-45); Joseph R Jackson (1950-66); Charles McMillan (1950-68); Dugald Macpherson (1951-69); James Hill (1965-88); William J Hutchins (1968-81); John H C Cunningham (1969-88); George Alford (1973-84); Doug Hamilton (1983-86); Mark J Simpson (1983-87); Donald McFarlane (1987-92); Max Hutchins (1988-89).

## Nareen

In 1878 Rev. W. R. Buttrose of South Australia visited Nareen district about 70kms north-west of Hamilton. He received a call containing 162 signatures. He was duly inducted on 18 December 1878 at a service in a large tent before 200 people. On 27 September 1879 it was agreed to build a church on ground gifted by John McDonald and this was soon erected. The same day five elders were ordained. Dergholm, Chetwynd, Gray's Crossing and Pigeon Ponds were other stations. Buttrose resigned in May 1888 because of health and population moves. Subsequent serevices were infrequent. The PCV built a church in 1913. At the end of 1919 the Nareen building was moved to North Byaduk.

Minister: Rev. W. R. Buttrose (1878-88)

Ruling elders: John McDonald, John McInnes, Robert Morison, Hugh McKinnon, Norman Bethune (all ordained 1879).

#### BALLARAT REGION

Meredith - Lethbridge - Elaine - Durham Lead - Ascot - Glendonald

#### Lethbridge

When several ministers were expelled from the FP Synod in April 1857 for opposing the projected union of Presbyterians, Lethbridge congregation adhered to the minority but Buninyong and its minister did not. Rev Robert Fleming, who had been supplying the Belfast (Port Fairy) FPCV from 1856, appears to have visited in 1857, and at the beginning of 1858 commenced work in Meredith from his base in Lethbridge where a stone church/school costing £273.7.0 had been erected in 1857 with Hector Munro as teacher. Fleming had adhered to the Majority in the dispute but was formally admitted to the Minority Synod on 14 December 1858. Half the cost of the Lethbridge school/church was paid by the Denominational Schools Board. The property was specifically excluded from the union of April 1859, being listed in the schedule of exempt property in the Synod of Victoria Parliamentary Bill. The service at Lethbridge was usually fortnightly but fell back to monthly in 1870.

#### Meredith

In Meredith services were held for a time in a room on Michael Ward's property. On 23 June 1858 a public meeting was held in the home of R. Grant and Sons (at Borhoueyghurk) to consider a more permanent arrangement for the Meredith district. After lengthy negotiations, on 9 July 1859 a site was reserved by the Crown being 1/2 acre on the SE corner of suburban allotment 85 with frontage to the Geelong-Ballarat Road (gazetted 15 July 1862). A timber church 30' x15'6" was soon erected at a cost of £88.0.5. On 29 April 1859, shortly after the union of the majority Free Presbyterian Synod with others occurred forming the Presbyterian Church of Victoria, Hugh Morrison gave a 1/2 acre site at Borhoueyghurk (better known as Morrisons) for a manse, and this was erected at a cost of £354.17.2. A grant towards it of £200 was received from the (minority) Free Presbyterian Synod. At the beginning of 1862 Fleming was officially removed from the Free Presbyterian ministry as he and a number of the people had joined the Presbyterian Church of Victoria.

Fleming left at the end of 1861 and Rev. Peter Macpherson was ordained and inducted in the Meredith church on 18 June 1862 to the pastoral charge of Meredith and Lethbridge. He found the Lethbridge church and the manse at Morrisons were in the possession of the PCV. Action at law recovered the church, and the PCV paid £200 into court to settle the manse matter. The money was used to further improve the manse and 12 acre glebe at Meredith (allotments 13A & 12 A) purchased in 1864 for £130. Macpherson took up residence in Meredith in October 1864. In 1868 the Committee of Management consisted of W. J. Reid, J. Cumming, J. MacPherson, D. Kelly and M. MacPherson. It was

resolved to build a new church at Meredith. Accordingly, a stone building designed by J. L. Shaw of Geelong was erected and opened on September 5, 1869 at a cost of £590.5.3 of which £393.10.2 came by way of grants under state-aid regulations. The old building was sold for removal for £12.

The communion roll at Meredith contained two members in August 1864, rose to 15 by 1870 but was down to 11 by the end of 1872. In 1872 W. J. Reid sold the 14,000 acre Woodbourne property nearby which he had bought in 1852 and bought a half share in the Yancannia station of one million acres in the northwest of New South Wales. [Walter Scott was ordained missionary to the 'Back Country' on 25 August 1892 but left after a year.] Reid's removal was a major blow to the spiritual and material good of the Meredith cause. As was then not uncommon, the number of committed adherents was respectable. Occasional Gaelic services were conducted by Rev Alexander McIntyre of Geelong. A total of 121 baptisms are recorded in the register from 22 June 1862 to 27 May 1874, at which point MacPherson removed to East Maitland PCEA.

## Elaine (Stonyrises) - Cargerie

At the beginning of 1864 a third preaching station was established at Stonyrises on a site obtained from the Crown – CA6 Section 4. The timber building was the first erected in what became known as Elaine, and was opened on 21 February 1864. A fourth station was established by the erection of a timber church on a Crown Grant of 2 acres (part allot. 54b) at Cargerie, opened 7 June 1868.

The continuing FPC had no regular supply of ministers given that the FCS had endorsed the formation of the PCV. Occasional services in the different centres were conducted by Arthur Paul of East St Kilda and Alexander McIntyre of Geelong. The latter died in 1878 aged about 70 years. His successor at Geelong (Myers Street) was Rev. John Sinclair (1851-1932). While occasional services were held at Meredith much ground had been lost that could not be recovered.

#### Durham Lead

However, at Durham Lead monthly evening services were commenced by Sinclair in 1884 in response to urgent requests. In May 1885 a church building was opened on allotment 12, Section 26 by Mr Sinclair. The 15 communicants recorded in 1893 included Robert Wylie and J. W. H. Austin. Additional services were held by Sinclair at Grenville and Clarendon.

## Ascot - Glendonald

West of Creswick at Ascot, Rev Alexander McIntyre had opened a timber building 40'x20' costing £225 in July 1859 on land acquired by purchase. It doubled as church and school, cost £225 and a Mr McDougal, formerly of Geelong, was schoolteacher. McIntyre could at times gather up to 300 Highlanders. It would appear services became less common at Ascot and moved a little east to the more convenient Glendonald in the 1880s, where the church leased State School 884 Cattle (Castle) Station Hill for services. It served folk like the McRaes of Ascot, the McDonalds and Nicolsons of Tourello, the Nicolsons of Lord Clyde, the

Hansons, Smiths and Murchisons of Glendonald, and folk from Clunes, Hollinwood and Newlyn. The Ascot site of 3 acres was sold for £85 net in 1937.

Rev. W. R. Buttrose - Rev. J. J. Stewart - Rev. Hugh Livingstone

Rev. W. R. Buttrose supplied Camperdown, Durham Lead and Glendonald based at Ballarat 1888-90. On 25 May, 1892, Rev. James J. Stewart, MA was ordained and inducted to the combined charge of Glendonald, Durham Lead and Meredith. He resided first at Creswick and later at Ballarat. Excluding the few at Meredith, 93 persons subscribed his call. Stewart was a very well informed man with excellent literary gifts but was not of strong constitution. He married Ann Mary Stewart in 1893. Exactly four years after his ordination his resignation became effective and he returned to Scotland and died the same year. He knew special disappointment when the building at Clarendon, erected largely by Free Church people, but shared with the PCV, was closed to his use in May 1894 with virtually no notice when, through deaths and removals, the majority of trustees were pro-PCV (see *FCQ*, June 1894, p. 362-363). [Some land in Victoria Road, Ballarat East was sold in 1912 for £156 related to a Gaelic school site dating from 1858.]

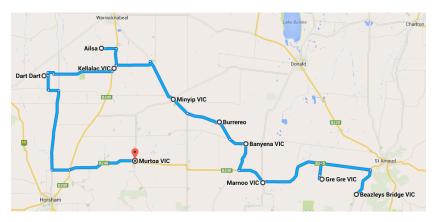
In 1897 Rev. Hugh Livingstone was given responsibility for Glendonald and Durham Lead, but Meredith came under the care of Rev. John Sinclair in Geelong. Livingstone still visited in the Wimmera, but resigned in 1902. At this stage virtually the whole Free Presbyterian work in Victoria fell on Sinclair's shoulders, and work in the rural districts could not be served. The area to be covered was vast and travel not so easy. The Durham Lead building was sold for removal in 1909 for £25, and the site to the City of Ballarat for \$15,000 in 2000, while the Meredith Church, after being leased to the Masonic Lodge in 1910 was sold to the Lodge for £180 in 1934. The glebe at Meredith was sold to A. E. Wells in 1937 for £16 per acre, but the bluestone church, with an unsympathetic brick addition by the Masonic fraternity in 1961, still stands watch at 4450 Midland Highway (cnr Creamery Road).

## THE WIMMERA

Like much of the west and south west of Victoria this extensive district about 160kms north of Hamilton and 300kms NW of Geelong was opened up for Presbyterian work by Malcolm McInnes (1825-1903), a catechist from Skye, fluent in English and Gaelic. He joined the union in 1859. In 1871 he came to live in Hamilton and went to hear Rev. Alexander McIntyre, under whom he had first been awakened. Some PCV ministers criticized him. Regarding this as evincing a sectarian spirit, in August 1872 McInnes resigned from the PCV and joined the FPCV. He moved to Kellalac in the Wimmera where he selected 200 acres and continued to minister (except for a period 1874-75 in Meredith) until a permanent minister arrived in 1881.

A call was made out by 207 persons to Rev. J. A. Nicol of the PCEA and he was duly inducted on 12 January 1881 at a service on the property of Malcolm

McDougall at North Rupanyup at which about 85 people were present. He served until November 1883 when he went to New Zealand for a time (see page 34). The people remained loyal and on 28 July 1886 Rev. Hugh Livingstone was inducted at Burrereo following acceptance of a call bearing 176 signatures. He lived at Murtoa at first but later provided his own manse at Minyip until 1901.



There were churches at Gre Gre (opened 6 December 1881), Ailsa (opened 2 July 1882 to serve Kellalac, later (1899) moved to the Oakhill Estate, and sold in 1909); Burrereo (opened 19 December 1882 on land given by James McLeod); it was damaged by storm in 1897, and sold to the Church of England in 1900 who moved it to Murtoa for use as a church hall. When Livingstone began there were debts of £500 which he reduced to £56 by 1896. His ability was considerable and he did excellent work in teaching the faith. But deaths, removals and the rural depression that hit in 1893 reduced the contributors from 90 to 53 although it was reckoned there were still over 200 adherents. In 1897 Gre Gre and Beazleys Bridge were excluded from his charge but Glendonald and Durham Lead were added, so he moved his base to Ballarat in May 1901, the church debts finally paid off. He gave (usually) monthly services in the Wimmera for the next few months but the burden was too great. He resigned in March 1902 and subsequently served Scarsdale-Carisbrook for the PCV and Stanley, Tasmania 1908-14. Latterly he was an elder at South Yarra PCV, but sometimes worshipped at St Kilda FPCV prior to his death in 1922 age 78.

Ministers: J. A. Nicol (1881-84); H. Livingstone (1886-1902).

Ruling elders: Robert Muir of Dart Dart (1888-1900); John McPhee of Cope (1888-96); John McKinnon of Beazleys Bridge (1888-95); Angus Cameron, JP of Horsham ((1888-94); Ewen McPherson of Murtoa (187-1903); John McPherson, Donald Cameron of Warracknabeal (d. 1928) and George Oram (died 1922) were appointed later.

## **CHARLTON & DISTRICT**

Malcolm McInnes (1825-1903), catechist, moved some 100kms east of Kellalac to Charlton in April 1881 to open up this area. He was visiting seven centres in 1889 – Charlton, Coonooer Bridge, Yeungroon, Narrewillock, Fort Cameron, Moffat and Nynewnook. He also supplied at Birchip PCV 1883-85 once a month. A simple church building was erected in East Charlton in August 1891 at a cost of £100. A communion service was held by Sinclair of Geelong in May 1914, and this seems to have closed the Charlton chapter. The property was sold in 1939.

Ruling elders: M. McInnes (1891-98); Donald Black of Buckrabanyule (1891-96); Duncan Black (1897-1908); Thomas Creelman (1897-1911).

## **TASMANIA**

#### Ulverstone



Ulverstone Congregation 2012

The congregation originated 14 September 1965 when minister (E. S. Turnbull) and congregation at Penguin of the Evangelical Presbyterian Church (formed 1961) were released by their Presbytery and accepted into the PCEA. Initially using rented halls and the manse, the modest Church building at 13 Leven Street in Ulverstone was opened 30 July 1977 virtually debt free. Rev. Angus Beaton supplied from August 1969 until inducted in December that year. Licentiate Rowland Ward supplied from October 1975, was ordained and inducted 16 March 1976 and left for Melbourne in August 1981 (although his formal resignation of the charge did not take place until October). Student Graeme Kinder gave supply from January 1996 until his ordination and induction in July 1997. His ministry began well but later in a rather rare step, he had to be deposed. Student David Kerridge gave supply from March 2007 to November 2010. Rev. Andre Scheepers supplied from 15 February 2012 until his induction. In 2012 the congregation became fully self-supporting for the first time. The

manse at 96 Clara Street purchased in 1970 was sold in 1989. A more modern manse at 12 Thomas Street was purchased in 1991 but sold in 2006 and the proceeds invested as a fund from which a manse allowance is paid.

*Inducted Ministers:* E. S. Turnbull (1961-67); A. R. Beaton (1969-74); R. S. Ward (1976-81); D. R. Nibbs (1982-88); P. A. L. Hill (1992-95); G. Kinder (1997-2005); J. A. Scheepers (7 December 2012-).

Ruling elders: Mervyn R. Hingston (1965-2003); Jack Rathbone (1965-72); Neil G. Triffett (1970-98); E. Neil Harvey (1980-83); Ian D. Hamilton (2001-); David J. Kerridge (2008-10).

#### Winnaleah

This rural congregation in north-east Tasmania formed part of the EPC but there was friction from about the end of 1962 related to alleged one-man rule. A complaint signed by about 90% of the congregation was rejected by the EPC Presbytery 20 June 1964, and a separate meeting was commenced. The officebearers involved resigned by letter 13 July 1964, and by letter 9 August they were advised that they had been deposed. In August 1969 Rev. Angus Beaton of the PCEA began work at Ulverstone. On 15 January 1971 Mr Don T. Cairns wrote Beaton on behalf of 16 adults and 9 children seeking help. The result was that a PCEA preaching station was established with Beaton conducting the first service on 6 August 1971. Students gave supply: John Maguire (August 1971) and Rowland Ward (September 1971 to January 1972). Elder C. P. King of the Hunter supplied for about 3 months towards the end of 1972. Early in 1973 Graeme Weber arrived with his bride to supply the congregation. His wife obtained a position as a teacher in the local school. To facilitate the ministry, Weber was ordained (though not inducted) on 29 June 1973. He accepted a call to Hamilton and was inducted there on 8 February 1974.

Mr Beaton had been transferred to Maclean PCEA on 1 February 1974 so there was no PCEA minister settled in Tasmania for a time. Mr John Cromarty gave supply in the last weeks of the year, while Rev. S. N. Ramsay visited in October/November 1975. Rev R. S. Ward commenced his ministry at Ulverstone in October 1975, while Mr H. C. Varnes, a student for the ministry, arrived in February 1976 to supply at Winnaleah. In December 1975 a modest timber home in Main Street, Winnaleah was purchased for \$3,000 and renovated as a manse. In February 1977 services were moved to the Presbyterian Church of Tasmania building in Winnaleah, arrangements having been made to avoid a clash of service times. Membership reached about 25 persons. Towards the close of 1977, elder Claude Lefevre resigned with a view to returning to the EPC. Factors were in operation which led to others doing the same at the conclusion of Varnes' ministry in August 1978. A minority of the congregation was not happy with this course since they was not satisfied with the position and stability of the EPC. However, by 1979, when Rev. P. Burley had arrived to minister to the EPC congregation it was felt by the minority, which included the Peters family, Noreen Lefevre (George Lefevre's widow) and the Malcolm Cairns family, that the monthly PCEA service should be discontinued and the EPC services attended. While subsequent events indicated there was substance in the concerns, it was considered that this was the most satisfactory course since the PCEA had always adopted the view that it was trying to make the best of a difficult situation. The manse was sold to Mrs Lefevre for \$8,500 (later she moved to Ulverstone to be a valued member there) and the proceeds applied to the Ulverstone congregation. With continued mechanisation of farming and young people moving to large centres, Winnaleah EPC has become a much smaller centre than the early days.

Ruling elders: Don Cairns (1972-78); Claude Lefevre (1972-77); Tom Peters (1972-79).

## ADELAIDE, SOUTH AUSTRALIA

#### Adelaide

The earlier work of James Benny and his colleagues in South Australia is noted on pages 31 and 55 and covered in detail in an earlier publication. A service in the YMCA rooms in Adelaide was commenced with John Sinclair the first preacher (7 August 1892) and regular supply from Rev. W. R. Buttrose, who was inducted 27 October 1892 by James Benny. Buttrose married Benny's daughter Frances in 1893. Mr Alexander Bain, a licentiate of the RP Church in Canada resident in South Australia, declined to accept office as elder due to living at a distance. In 1927 Rev. J. Campbell Robinson of St Kilda FPCV visited and two further elders were chosen. Ruth Helen Cooke, daughter of James and Mary Cooke, who were connected with Kingston SE in the early days, belonged to the congregation. Ruth died in 1953 and a legacy of £750 came to the PCEA. With accumulated interest of about \$1,000 this was put towards the erection of the Ulverstone church in 1977. There were home meetings and occasional public meetings from visiting ministers from the eastern states up until about 1971.

## Minister: W. R. Buttrose (1892-1913)

Ruling elders: John Benny (formerly of Morphett Vale) 1894-1904, died age 79; Emmanuel Shepherd (formerly of Aldinga) 1894-1932, age 91); W. J. Kerr (formerly elder at Leninmore FCS Arran) 1927-72, died; T. Leslie (1927-48); Edward C. Pridham (1947-56 died)

#### Woodville

In 1930 some 6 elders, 16 deacons and 96 other persons connected with a PCSA work at Woodville, an Adelaide suburb, applied to be received as a congregation. The application was referred to the FP Assembly and was granted on 28 March 1931. At the same time Mr A. C. McLean, the home missionary of the PCSA who had charge of the work, was received as a student. Two ministers (H. W. Ramsay & I. L. Graham) dissented against receiving McLean on the grounds that further investigation of his background was needed. McLean did consider the studies prescribed for him were too onerous, and perhaps the problem of 75% unemployment in the congregation at the time made matters difficult. At any rate, the work ceased to be connected with the FP Church late in 1932. Some of the folk, including the Pridham and Crawford families, continued and joined the Adelaide congregation.

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## PRINCIPAL OFFICERS OF SYNOD 1953-2013

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Clerk			
Rev J.A.Harman 1941-66		Treasurer	
Rev S. N. Ramsay 1.4.1966-14.5.1982		Mr Harald C. Nicolson 1953-71	
Rev W. P.Gadsby 1982-31.7.1992		Mr Neil A. McPherson 1971-91	
Rev R.S.Ward pro tem 1992-93		Mr Alex	H. Steel 1991-
Rev W.J.W.Hanna 22.4.1993-2005			
Rev T.I.	Leggott 30.9.2005-		
Moderator	of Synod [* = died in year of office]	1984	Alan L. Tripovich
1953	Arthur Allen	1985	Kenneth MacLeod
1954	I. Alex Webster	1986	Edwin R. Lee
1955	Alvan D. McIntosh	1987	Raymond W. Murray
1956	Stewart N. Ramsay	1988	Peter J. Bloomfield
1957	Malcolm C. Ramsay	1989	W. Peter Gadsby
1958	Arthur Allen*	1990	Iohn Graham
1959	J. Campbell Andrews	1991	John A. McCallum
1960	I. Alex Webster	1992	James A. Cromarty
1961	Stewart N. Ramsav	1993	William M. Mackay
1962	Alvan D. McIntosh	1994	Trevor I. Leggott
1963	I. Alex Webster	1995	Trevor I. Leggott
1964	Isaac, L. Graham*	1996	Rowland S. Ward
1965	Edwin R. Lee	1997	Iohn M. Cromarty
1966	J. Campbell Andrews	1998	W. Peter Gadsby
1967	Alvan D. McIntosh	1999	Iohn A. McCallum
1968	Alexander D. Campbell	2000	Timothy J. McGlynn
1969	Angus R. Beaton	2001	George D. Ball
1970	Joseph A. Harman	2001	Raymond W.Murray
1971	Eric S. Turnbull	2002	Graeme Kinder
1972	Edwin R. Lee	2004	Trevor I. Leggott
1973	Kenneth MacLeod	2005	Sam R. Tamata
1974	Alan L. Tripovich	2006	D. Peter Smith
1975	Stewart N. Ramsay	2007	Rowland S. Ward
1976	Allan M. Harman	2008	Dennis K. Muldoon
1977	David R. Nibbs	2009	John A. McCallum
1978	Angus R. Beaton	2010	George D. Ball
1979	Raymond W. Murray	2011	M. Gavin Smith
1980	no meeting	2012	Siirk Baiema
1981	Edwin R. Lee	2012	Andres Miranda
1982	Rowland S. Ward	2013	ima co i in una
1983	John M. Cromarty		
1703	joint in Gromarty		

**VENUE OF ANNUAL MEETING:** 1846: 4 Hunter Street, Sydney (William Buyers' home); 1847-1854: PCEA Pitt Street, Sydney; 1855: PCEA Free Church Street, Maitland; 1856-1860: PCEA Macquarie Street, Sydney (the iron church); 1861-1976: PCEA Castlereagh Street, Sydney (St George's); 1977-1978: Salvation Army Conference Centre, Collaroy, Sydney; 1979: Former Deaconess Training Institute, Carlton, Melbourne; 1981-1995 (except 1984): PCEA Taree; 1984: PCEA Maclean, NSW; 1996-98: PCEA Armidale NSW; 1999-2000: Collaroy (Sydney); 2001: Geelong; 2002-03: Maclean; 2004-05: Elanora Heights (Sydney); 2006-8: PCEA Cardiff; 2009-11: PCEA Knox; 2012-14: PCEA Wauchope.

**SYNOD COMMITTEES:** The Committees of Synod as at 31.12.2013 are: (1) Administration, (2) Law & Advisory, (3) Superannuation, (4) Inter Church Relations, (5) Missions, (6) Training of Ministry, (7) Church & Nation/Media, (8) Youth & Fellowship.