



**An Introduction
to the
Presbyterian Church
at Berry**

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Section 1

Introduction

This Booklet had its beginnings with a recognition by the General Assembly of the Presbyterian Church of Australia that with the changes in the composition of the nation and the coming into the Church of those with little prior knowledge of Australian Presbyterianism and its Scottish and Reformed heritage, there was an increasing need for a simplified statement explaining the constitution and some of the basic procedures of the Presbyterian Church of Australia.

Of course, no simplified summary or introduction can take the place of the formal documents which provide the constitution of the Church. These remain the sixty-six Books of the Bible, the Westminster Confession of Faith as amended by the General Assembly of Australia, read in the light of the Declaratory Statement contained in the Basis of Union as adopted by the Church on 24th July, 1901, and the various other General Assembly of Australia and State constitutions and rules commonly referred to as the **Standing Orders** and **Codes**. In all formal matters, the wording in these documents must be the basis for any decisions.

Nevertheless, it is the hope and prayer of the Code Committee of the General Assembly of Australia that elders, members and adherents will be encouraged to understand more of the structure of the Church beyond their local congregation and something of how the Church to which they belong functions. As this understanding grows, it is hoped that there will be a greater sense of unity and prayerfulness for the work of evangelism to which Christ has called the universal Church.

Section 2

The Structure of the Presbyterian Church of Australia

The Presbyterian Church of Australia is a part of the Christian Church throughout the world. The Church's name comes from the Greek word presbuteros, which is the word for an elder or a mature Christian leader in the New Testament. The use of the name Presbyterian reflects the Church's aim to be faithful to the Bible's teaching on the Church, even in the 21st Century. In its wider use, the name Presbyterian has also come to include the distinctive doctrine, discipline, worship, laws and practice of the churches which returned to Biblical standards in Europe at the time known as the Reformation.

Technically "Presbyterian" explains how the Church is governed. A Presbyterian Church does not function as an "Episcopal" or "top down"

Church. There are no individuals with the power or authority of bishops in the way that word is used in some churches today. Likewise, the Presbyterian Church does not function as a simple congregational democracy. Not all decisions in the life of a local congregation are made by simple majority at the congregational level. In keeping with the Bible's idea of the Church as a body, individual congregations share a connection with others.

The Presbyterian Church of Australia is a federation of State Presbyterian Churches formed in 1901. Within this federation, the six State Churches preserve their own identity, although they have voluntarily handed over certain responsibilities to the General Assembly of the Presbyterian Church of Australia. These responsibilities include: guarding the doctrine of the Church and its practice of Church worship and discipline, world mission, training of students for the ministry and the acceptance of ministers from other denominations. The principles adopted by the Church in these areas are set out in two documents called the Basis of Union and the Articles of Agreement. Any minister should be able to give access to and explain these documents.

This federation means that while many of these aspects of the Church's life and ministry are organised at a State and congregational level, final responsibility for them lies with the General Assembly of Australia, and there may be times when local practice has to be changed to fit in with what the whole Church has decided. In the same way, it is also possible for a local congregation to suggest changes which can be considered and then adopted by the whole Church.

The surrender of ultimate authority does not prevent the state churches maintaining their own activities in the areas concerned. But if the G.A.A. makes a decision that contradicts the rules and practices of that church the G.A.A. decision will prevail and that practice will be required to change.

Section 3

What the Presbyterian Church of Australia Believes

Doctrine

The highest standard by which the Church's belief and practice is to be measured is the Word of God; the sixty-six books of the Old and New Testaments of the Bible. So that others can clearly understand what the Presbyterian Church of Australia believes is taught in the Bible, the Church has adopted the Westminster Confession of Faith (with two minor amendments) as a statement of its key doctrines. While the Church believes the Confession sets forth Biblical doctrines accurately and reliably, the Confession is always referred to as the subordinate standard and the Bible is the supreme standard.

You will find the Church's doctrine of the Bible defined in Chapter 1 of the Westminster Confession of Faith. The Confession of Faith is quite detailed, and explains the Bible's teaching on God, Creation, the wonder of being human and the awfulness of sin, and the whole work of God in salvation. The Confession is careful to emphasise that this salvation is by the sovereign Grace of God. It also sets out clear positions on living the Christian Life, and worshipping as a part of the Church in society. The Confession ends with a simple statement on the expectation that Christ will one day return.

Copies of the Westminster Confession of Faith (as amended by the Presbyterian Church of Australia) can normally be obtained from the Church Office in your State. Copies of the original form of the Confession are generally available from most Christian bookshops, and various editions of the Confession in a more modern English are also available.

At the time the Presbyterian Church of Australia was formed, it also adopted a Declaratory Statement. The Declaratory Statement does not replace the Bible or the Westminster Confession of Faith, but was designed to show how the Westminster Confession of Faith is to be interpreted and used by this Church. The introductory wording from the 1901 Scheme of Union is given below, and shows how these are all related.

The Supreme Standard of the united church shall be the Word of God contained in the Scriptures of the Old and New Testaments:

The Subordinate Standard in the united church shall be the Westminster Confession of Faith, read in the light of the following declaratory statement:

The Declaratory Statement has six clauses. Among other things, these clauses require the Church to be grounded on the uniqueness of Jesus Christ as the only way of salvation, to accept the events of the incarnation, life, death resurrection and ascension of Jesus and the events at Pentecost as real supernatural events, to be eager to preach the gospel to all, to hold out the moral law of God as binding on all people, to affirm the freedom of the Church from all civil headship and control, and to allow liberty of opinion on matters in the subordinate standard not essential to the doctrine it teaches so long as this liberty is not abused to the injury of the unity and peace of the Church.

When a minister or elder is first ordained (specially set apart for their work in the Church) they make a solemn declaration that they personally accept these doctrines, and they promise to keep on teaching and supporting these beliefs throughout their ministry. They also promise to fulfil their duties as set down in the Constitution of the Presbyterian Church. The promises are repeated each time they take up work as a minister or elder in another congregation. These promises are summarized in what is called a Formula which all ministers and elders sign. [see appendix]

Worship

The worship of the Presbyterian Church has always been marked by simplicity and reverence. It consists of praise, prayer, the expounding and preaching of the Word of God, and the sacraments. In the Presbyterian Church, the minister has the privilege and special calling to arrange the worship service and to preach, and this will naturally lead to some variations from congregation to congregation. The central purpose of worship is always to bring glory to God, and this must always control what happens in a worship service. Occasionally someone approved by the minister may be invited to preach, but the minister is always answerable to other ministers and elders (i.e. the Presbytery, see below) for what happens.

The Church believes that there are only two sacraments; Baptism and the Lord's Supper. These ought to be observed properly and carefully. Christian baptism is only to be administered to those who become Christians as adults, or to the children of at least one Christian parent. It is not a social or community ritual, and will almost always be administered as part of a regular worship service. Baptism is rightly administered by sprinkling or pouring of water, but those who have received baptism by immersion in other Christian Churches are also recognised as baptised. The sacrament of the Lord's Supper is administered in all our congregations, more or less frequently, as the minister and elders may determine.

Section 4

How the Church Functions

Much of the discussion so far has dealt with key constitutional and doctrinal matters. These are important, because the way in which a Church functions will be governed by what it believes and teaches. Some aspects of how the Church functions at local, regional and State levels are discussed below.

At the Local level

The Presbyterian Church is made up of individual congregations of people (including children), who gather in a particular locality to worship God, to be instructed from the Bible, to share in Christian fellowship together and to witness together to Jesus Christ. Each congregation is usually under the supervision of mature Christian leaders called elders, who are chosen by the members of a congregation. The Bible teaches that some elders have special responsibility to lead, (sometimes called Ruling elders) and some have special responsibility to teach as well as lead. These are sometimes called Teaching elders or Ministers. Because each congregation is different, congregations will naturally develop their own special character. However, despite this

individuality, no congregation of the Presbyterian Church is completely independent of others. There is a responsibility to love, pray for and support other Presbyterian congregations and both Ruling and Teaching Elders share the responsibility for making decisions on behalf of the whole Church.

The terms Member (or Communicant member) and Adherent are used to explain the ways in which people can share the responsibility and privilege of belonging to the Church.

A communicant member is a person who has been baptised and has made a credible declaration of their faith in Jesus Christ as their Saviour. This usually happens at a meeting of the congregation for worship, and is marked out by a clear statement of trust in the Triune God, and a promise to serve the Lord in response to His grace. [see the questions for members in the appendix]. It is quite normal for some time to be spent in learning (or revising) the basic teachings of the Christian faith in preparation for membership. Members are also privileged to join in the choosing of their minister [See section 5] and their elders. [See below] They also promise to support the ministry and work of the Presbyterian Church of Australia, as they are able. The names of members of a congregation are listed on a Communicants Roll. A member may transfer from one congregation to another.

Adherents are regular attendees at a congregation, who have not become members, but who have been formally added to the Adherents Roll. Often they will be Christians who choose not to become member of the Presbyterian Church because they want to remain members of another Christian Church. Adherents may also be issued with a certificate of status and transferred to another congregation. A person cannot be a member of more than one local Presbyterian congregation at any time.

Members and adherents have the opportunity to develop fellowship with others as they worship together and share the responsibility to be involved in all other spiritual activities that build up the congregation. They also have the responsibility to place themselves under the leadership of the office bearers whom they elect. In particular, they are responsible to respect and encourage their elders and ministers and to provide adequate housing, travelling and stipend for their ministers.

Members and adherents have the responsibility to attend congregational meetings and the right to vote upon questions brought before them in a congregational meeting. Congregational meetings are ordinarily called by the Session [see below] and the minister ordinarily presides at them. The Session Clerk usually acts as the secretary for congregational meetings.

The congregation has the right to elect a selection committee to nominate a minister for a call. [See Section 5.] It has the power to call a minister, (although

only communicants may vote), to approve or vary the terms of a call to a minister, and to select commissioners to present a call to a minister before the Presbytery [see below]. It has the opportunity to give reasons why the resignation of their minister should not be accepted and to refuse to consent to the induction of a minister.

The Session

The ruling and teaching elders in a congregation are the spiritual overseers for a congregation. In the Presbyterian Church, they are called a "Session" or "Kirk" Session. (The term Session comes from an old word referring to the sitting of a court and "Kirk" is an old Scottish word meaning Church.) Elders are elected from the communicant membership of the congregation, and must meet the biblical requirements for the office. As eligibility for election to the eldership is a matter of church government, under the Articles of Agreement the State churches determine the matter. In some of the State Churches, the office of elder is open only to men, whereas in others the office is open to both men and women. Once ordained, an elder remains so for life unless removed through a process of discipline. However, when an elder moves from one congregation to another, he (or she) does not have an automatic right to become part of that congregation's Session. Although an elder is ordained for life, an elder may only exercise that office within a congregation when elected by the membership of that congregation.

Session meetings are usually called by the minister, or by at least two elders through the minister. All meetings of the Session are "closed" and the discussions are confidential. The minister is normally the chairman or **Moderator** of the Session, and does not vote unless a vote is tied. In special cases, an elder may be requested to chair the meeting. One elder is elected as the clerk and is responsible for keeping the records of the meetings and for handling the Session business. Usually, the Moderator (or someone standing in for the Moderator) and two elders are required for a quorum. In some circumstances, particularly to help smaller Sessions, or when new congregations are beginning, elders from other congregations may be appointed to a local Session for a time. Elders appointed from other congregations are called "assessors". Where new congregations are beginning, such a Session is called an "interim Session".

The Session has many special responsibilities in promoting the spiritual life of their congregations. A general list is given below, but members and adherents should ask their Session for a fuller list.

Sessions:

- Exercise supervision over all activities and groups within the

ensure that everything is done in accordance with the rules of their State Church, as well as any State laws.

Other Local Committees

The Session may ask the congregation to appoint special committees to assist with the work of the congregation. When this happens, each of these committees is responsible to the Session and must prepare reports of their work for presentation to the Session and to the Congregation. Usually both communicants and adherents may serve on these committees.

At the Regional Level

Although many congregations seem at first to function independently, each one exists as part of a wider network of congregations within which it is able to develop its own special character. However, congregations have a responsibility to care and pray for other congregations and their leaders share the responsibility of making decisions for the whole Church. The minister (teaching elder) and one ruling elder from each congregation in a particular region meet together as a **Presbytery**. A Presbytery may have other members such as ministers who serve the Church in special ways, and when this happens, extra elders are elected in order to maintain equal numbers of ministers and elders. The Presbytery annually chooses one of its members to be the Moderator for its meetings, and also appoints a clerk.

A Presbytery has many functions, and only some of them are listed here:

A Presbytery:

- Has the responsibility for overseeing all doctrinal and disciplinary matters in its congregations. All complaints and other issues relating to the conduct of the ministry are heard by the Presbytery. It supervises all appointments and exercises discipline and pastoral care over ministers, and receives their resignation. The Presbytery also has special responsibilities when congregations are vacant. [See Section 5.]
- Exercises pastoral care over candidates who train for the ministry and as deaconesses. Presbytery receives applications, and sets special exercises in order to be convinced of these candidates continuing suitability for training.
- Acts as a decision making body and as a court for its particular region. The Presbytery also visits congregations within bounds to deal with difficulties if necessary. In some cases a Presbytery can remove ruling and teaching elders from their office in the congregation.
- Defines the boundaries for congregations, sets areas for evangelism and

new congregations. Congregations are usually established to cover a geographical area (often referred to as a Parish), but the Presbytery may also establish special congregations for a particular language or cultural group. It also approves names given to churches and parishes or charges.

- Ensures that all directives of the General Assembly of Australia and its State Assembly [see below] are followed. This includes giving careful attention to all suggestions for changes in the rules of the church [See Section 5].

As well as its regular meetings, a Presbytery may call two types of special meetings. A special meeting may be appointed by the Presbytery itself for a particular activity such as the ordination or induction of a minister, or to discuss some special business. At a special meeting only the business specifically appointed may be considered. Such a meeting has a Latin name, and is called a meeting *in hunc effectum* [see definition in the Appendix].

A special meeting may also be called by Moderator and Clerk when a number of its members request a meeting to discuss something urgent. The notice calling the meeting must specify what the business will be, and no other business may be conducted at such a meeting. Once the meeting has been opened, it is up to the Presbytery to decide whether the business really is urgent, and whether the meeting should continue. Meetings of this type also have a Latin name and are called meetings *pro re nata* [see definition in the Appendix].

Each Presbytery also appoints some commissioners to the General Assembly of Australia. The number appointed will depend upon the number of charges in the Presbytery.

At the State Level

Within each State, the Church has an **Assembly** which consists of all ministers who are members of Presbytery, an elder from each charge and the officers of the Assembly. The Assembly officers are the Moderator (who usually acts as the chairman in all Assembly meetings), the Clerk and various other office bearers. These usually include a Procurator (a Barrister) and a Law Agent (Solicitor). A deputy clerk may sometimes be appointed. The Assembly is the highest court in each State, and has the right to determine many matters affecting the life of the Church except those matters which are determined at a national level by the General Assembly of Australia.[See Section 2.]

It is the responsibility of the State Assembly to superintend the work of the Church within its sphere and it is sovereign in all matters which pertain to the government of the Church. The Assembly usually appoints committees to carry out its ongoing work. The composition and function of these committees is

defined by **Regulations**, and copies of regulations for various Assembly Committees can be obtained from the Clerk of Assembly. The regular committees are usually called Standing Committees and other committees called Special Purpose or *Ad Hoc* Committees may be appointed from time to time. Each Assembly committee presents a detailed report on its activity so that every member of Assembly is aware of its work. Questions can also be asked of each Committee. If any action is being recommended to the Church, these reports must explain what is being suggested, and include the wording for a proposed Assembly decision. The Assembly does not have to follow the recommendation of any committee, and is free to follow some other course of action if it seems appropriate.

The Assembly regularly meets at the time and place decided by the previous ordinary Assembly. However, it may also meet to deal with an unexpected issue if adequate members of the Assembly ask for the meeting and adequate notice is given to all Assembly members. This meeting would be called a *pro re nata* meeting of Assembly. [See Presbytery, above.] An Assembly may also appoint some of its members to form a Commission of Assembly which has authority to deal with urgent matters in between Assembly meetings. An Assembly will usually have rules which ensure that as far as possible, it will function in an orderly and fair way. These are called **Standing Orders**. These Standing Orders are also helpful for Presbyteries Sessions and Congregational meetings as well. A copy of the Standing Orders will be available from the clerk of your Presbytery or the clerk of Assembly in your State.

The State Assembly is responsible for the oversight of all Presbyteries. It assigns the Presbytery name and approves their boundaries. It is also the responsibility of the Assembly to examine the records of all its committees and all presbyteries in its bounds to ensure that proper records are kept.

A State Assembly considers and transmits petitions, complaints and appeals. [See Section 5 below] It originates and transmits overtures and considers those sent down under barrier act procedure. It enacts decisions sent down by the General Assembly of Australia. It also deals with any other correspondence or communications that is appropriate for the Assembly to deal with. The State Assembly also appoints some of the commissioners to the General Assembly of Australia. The number appointed will depend upon the size of the State Assembly.

At the National Level

The General Assembly of Australia generally meets every three years, and is made up of Commissioners from every Presbytery and State Assembly. The Moderator of the General Assembly is called the **Moderator General**. As with a State Assembly, it receives reports from its committees which relate to

particular areas of ministry. Some of these are the Presbyterian Inland Mission, Australian Presbyterian World Mission, the Reception of Ministers from outside the Presbyterian Church, and the College Committee [which supervises training for the ministry.] It is usual for all General Assembly of Australia committees to have representatives from every State.

The General Assembly hears any appeals or petitions within its area of jurisdiction which have so far not been satisfactorily resolved at a Presbytery or State Assembly.

Section 5

Procedures to Follow

The Presbyterian Church of Australia has adopted some standard procedures for bringing issues of concern before its courts. These standard procedures ensure that all matters are dealt with openly, fairly and consistently. Some of these standard procedures are explained briefly below. There may be some slight variation from State to State, but the principles are the same.

This section will deal with Calls, Petitions and Overtures, Appeals and what is known as the Barrier Act procedure. A brief comment on Church Discipline is also included.

Calls

A Call is the usual way in which a minister (or teaching elder) is invited to take up ministry within a congregation. A call will need the support of the Presbytery before it can proceed.

When a call is issued to an ordained minister or a Licentiate within the Presbyterian Church of Australia (i.e. someone who has completed all studies for the ministry to the satisfaction of the Church, but has not yet been ordained), the procedure is straightforward. In cases where the one to be called is a minister of another denomination, either from within Australia, or from overseas, the advice of the Committee on Reception of Ministers will need to be followed.

In general, however, the process is as follows:

- The congregation has to be declared vacant by a formal statement authorised by the Presbytery,
- The Presbytery, appoints an "Interim" Moderator who will be a minister from the Presbytery. The interim moderator will be responsible to oversee and advise the congregation while it is vacant.

Vows:

Being a part of the Church of the Lord Jesus Christ is a privilege, but it brings high responsibilities. As they take their place in the Church, **all** members, elders and ministers make certain promises to God. It is helpful for all in the Church to reflect on these promises from time to time. They remind us of our real purpose in the Church and prompt us to pray more specifically for the faithfulness of our Church leaders and for ourselves.

Some of the questions asked of **ministers** and **elders** are printed below.

- Do you believe the Word of God which is contained in the Scriptures of the Old and New Testaments, to be the only rule of faith and practice?
- Do you accept the Westminster Confession of Faith as amended by the General Assembly and read in the light of the Declaratory Statement ... as an exhibition of the sense in which you understand the Holy Scriptures, and as a confession of your faith; and do you engage [promise] firmly and constantly to adhere thereto and to the utmost of your power to maintain and defend the same?
- Do you own and accept the purity of worship as practised by this Church?
- Do you own the Presbyterian form of government to be founded on the Word of God, and agreeable thereto ... ?
- Are zeal for the glory of God, love to the Lord Jesus Christ and a desire to save souls ... your great motives ... to the work of the holy ministry?
- Do you promise to give conscientious attention to the courts of the Church ... ?
- Do you promise in the strength of divine grace, to lead a holy and circumspect life, to rule well your own house, and faithfully, diligently and cheerfully to perform all the parts of [your] ministry to [build up the Church] in love?

Those who become **Communicants** are usually asked questions which enable them to declare their Christian faith to the congregation. These questions will usually cover a clear statement of belief in the Triune God, and a willingness to contribute to and share in the life of the congregation. They will be similar to the following:

- Do you confess your faith in God as your heavenly Father, in Jesus Christ as your Saviour and Lord, and in the Holy Spirit as your Sanctifier?
- Do you promise, in dependence upon divine grace, to serve the Lord and to walk in His ways all the days of your life?
- Do you promise to make diligent use of the means of grace, to share dutifully in the worship and service of the Church and to give of your substance as the Lord may prosper you, for the advancement of His kingdom throughout the world?

Similar questions are also given when someone is baptized. If an adult is baptized, he or she will answer the questions directly. If a child is brought for baptism by one or two Christian parents, then the parent or parents will answer the questions. In this second case, there will also be a promise to train up the child in the truths of the Christian faith.

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A VERY SHORT HISTORY OF THE BERRY PARISH

- 1878** Berry was established as a separate parish with preaching centres at Meroo, Coolangatta, Kangaroo Valley, Kangaroo Mount, Wattamolla and Cambewarra. Cambewarra was later to become part of the Nowra parish.
- Services were held in the old school and Sunday School was held in an old building adjoining the Court House.
- 1883** A large, two-storey manse was built at the top of Victoria Street [36 Victoria Street] by Mr David Berry as a donation to the church on two acres of land which he also donated.
- 1884** A temporary building was erected behind the manse to serve as a church until a permanent location could be decided upon.
- 1900** The total membership of the Berry parish was 58.
- 1915** The total membership of the Berry parish was 88.
- 1920** The total membership of the Berry parish was 40.
- 1928** Jubilee celebrations were held in the Berry parish. The Berry parish consisted of preaching centres at Berry, Broughton Village, Jasper's Brush, Coolangatta, Beaumont, Kangaroo Valley and Foxground. Services were also held at Meroo and Broughton Vale.
- 1934** The present church in Alexandra Street was opened and dedicated on 29th August 1934. It contained stained glass windows from the old Scots Church, Church Hill in Sydney which was demolished to make way for the approaches to the Sydney Harbour Bridge.
- Kangaroo Valley Presbyterian Church was described in *The Sydney Morning Herald* of 3 July 1934 as "a deserted rural church".
- 1950** The total membership of the Berry parish was 73.
- 1957** Throughout the preceding years services were held at Beaumont, Broughton Vale, Meroo Meadow, Jasper's Brush, Foxground, Kangaroo Valley, Coolangatta and Shoalhaven Heads.
- 1958** The Church Hall was built in Alexandra Street (opposite the entrance to the Showground) and was opened and dedicated on 25 July 1958.
- 1959** The original manse at the top of Victoria Street was sold and a new manse was built next door [34 Victoria Street]. It was opened and dedicated on 26 November 1959.
- 1978** Centenary celebrations were held in the Berry parish.
- 1983** Around this time services were recommenced at Shoalhaven Heads.
- 1990** A new manse was built next to the church [81 Victoria Street] and was opened and dedicated on 20 February 1990.
- 2004** The old hall was sold in 2003 and a new hall was built between the church and the School of Arts. It was opened and dedicated on 11 September 2004.
- 2008** The total membership of the Berry parish is at present 67.

MINISTERS OF THE BERRY PARISH

Rev John W Dymock		1878-1888
Rev Robert Jackson		1888-1893
Rev R N McLean		1893
Rev Donald McLennan		1894-1905
Rev David Smith		1905-1907
Rev J N Robertson		1907-1910
Rev J F McAlister		1912-1914
Rev R.B. Garner		1914-1917
Rev J S Scott		1918-1921
Rev James Hendry		1921-1924
Rev W Duffy		1924-1927
Rev J F Christian		1928-1932
Rev D L Paterson		1933-1939
Rev G Trevor Hughes		1939-1944
Rev Alex Alexander		1944-1948
Rev A S Brooks		1948-1950
Rev F Druery		1951-1953
Mr J D Penman	(Student Home Missionary)	1953-1955
Rev Ernest Johnson	(Supply Minister)	1956-1957
Mr C C McKeith	(Student Home Missionary)	1957-1961
Mr D E Hawkins	(Student Home Missionary)	1961-1964
Mr G Fintleman	(Student Home Missionary)	1964
Rev G A Morrow		1965-1972
Rev G W Wilson		1973-1974
Mr D Smith	(Student Home Missionary)	1975
Mr I H Fairbank	(Home Missionary)	1978-1979
Mr W M Johnson	(Student Minister)	1981-1987
Rev R McKean		1988-1992
Rev D Duncanson		1993-1996
Mr K Blackall	(Private Appointment)	1996-1997
Rev W M Johnson	(Private Appointment)	1998-2003
Rev E Brooker	(Private Appointment)	2003-2010
Vacant		2011-2013
Rev Isaac Jung	Home Missionary)	2014-present