

Seventh Annual Conference
of the Associated Churches of
Christ
in New South Wales held in
"Tabernacle"
Metropolitan Road, Emmore
Friday April 15th, 1892

- Opening Service } The Conference was opened at 10.50 A.M. the President Bro: Chas Watt being in the Chair
- Devotional Service } A short devotional service was held. Brethren D^r. Joseph Kingsbury, J. R. Shepherd, F. Goode & Jos: Bennett leading in prayer
- Minutes of last Annual Meeting } The Minutes of last Annual Meeting were read and confirmed on the motion of Brethren Stromson & Grocock
- Delegates
- | | | |
|---|--------------|----------------|
| The Roll of delegates was called the following Churches being represented | | |
| Emmore | 19 delegates | } 51 delegates |
| Sydney | 17 do | |
| Peterborough | 6 do | |
| Newcastle | 3 do | |
| Rockwood | 3 do | |
| Manning River | 1 do | |
| Wagga | 2 do | |
- Visitors } Brethren White from the Manning

Rivers and Routes from Shoalhaven

Enmore } J. Andrews; J. J. Andrews; Bagley Geo.
Delegates } Bagley, T. Bardsley, J. Creek, J. Denford,
S. Dingle, G. Huddle, J. Kingsbury jr.
Miller, R. Pyne, W. Rose, C. A. Sheu, R.
Trimmick, J. Verec, R. Watt, C. Whaley, C.
Hawkins, J.

Sydney } Black, J. Cullen, Davidson, Cole, E. Grocock,
Delegates } C. Hall, W. Jones, G. Leek, R. Lewis, E.
Lillie, Newby, F. Sanhwyck, Sculler,
Shepherd, Shuison, Taylor, Walker.

Peterhead } Halliday, J. Lammie - Ruddock, H.
Delegates } J. Ruddock - H. J. Prior - J. S. Paterson

Newcastle } W. Wright, J. Frazer, Russell
Delegates }

Rookwood } E. Andrews, W. Shuison Sew - J. Marton
Delegates }

Manning } Saxby, Geo.
River }

Wagga } J. Goode, J. E. Charles

The Richmond River Churches were to have been represented by Bro. W. J. Edwards but we believe the steamer did not get in in time

Correspondence

Complimentary letters were received from the South Australian Evangelistic Union & from the Victorian Conference. A letter of apology from Bro: Jno: Kuepburg, Vice President, on account of his absence, he being detained in the country. Also a letter from Bro: Winters, of Morace, regretting his inability to attend this year, and wishing the conference every success.

President's Address } The President Bro: Chas: Watt then gave his address.

PRESIDENTIAL ADDRESS.

Beloved brethren, For the second term, consecutively, you have conferred upon me the honour of presiding over your deliberations; and this honour, I assure you, I duly appreciate. But in standing up to address you ere the real business of the Session engage your attention, I frankly confess to a certain feeling of diffidence as I reflect upon the number and tremendous importance of the questions at present agitating the public mind. Questions which each passing year, so far from simplifying, only adds to their complications.

Brethren, we are met in the good providence of God, that we might take our annual survey of the past, and, after calm, thoughtful, and, I trust, Christian deliberation, lay our plans afresh for the future. While that survey presents many things calculated to produce thankfulness and gratitude, we may not lay the flattering unction to our souls that it has been even approximately successful. Many things determined upon have, in their failure, taught us our weakness and imperfection; others that, while men may propose to do such and such, the final disposing of events rests with a higher power; or, as Scotia's bard us tersely, if less gracefully, expressed it, that—

The best laid schemes o' mice an' men
Gang aft agley.

We must not, however, allow partial, or even complete failure in any department of our work to dim the lustre of our hopes or weaken the force of our energies. Let us rather say, with the indomitable apostle to the Gentiles, "One thing I do, forgetting the things that are behind and stretching forward to the things which are before, I press toward the mark." Forgetting the things that are behind—that's it,

brethren. To dwell unduly on the past is never wise. If that past be radiant with the bright colouring of success, we are liable to pat ourselves upon the back and rest satisfied with what we have done; whereas, if it be dark with the sombre shades of failure, we are likely to become unduly depressed, and thus unfitted for the great work of the future. We live for the living present; a present that demands all our energy, courage, and endurance; for there is rolling over the earth a great wave of discontent and dissatisfaction with the various conditions of life. Nor is this much to be wondered at, for certainly those conditions are not what the best friends of true liberty and freedom could wish. But while they are generally partial in their bearing and unsatisfactory in their results, there can, I think, be no doubt on the minds of the observant that there is surely, if slowly, being

evolved by the many complex agencies around us, a grander conception of things and a more glorious standard of individual freedom for the race. And what are those agencies, those forces, those influences which are working out, as by the inexorable irony of fate, the threefold emancipation of mankind? Are they political agencies? No; for these depend entirely upon the social condition of the people. No nations that are socially low are politically high. Are they then, social, agencies? We think not—at least, not primarily. Our social state is but reflex and draws its hue from our religious environment. This is clearly seen by watching the history of Popery, and tracing the degraded social condition of the peoples where its influence has been most felt. The purer, therefore, that our religious surroundings are, the higher

and more satisfactory will be our social condition; for the influences that will mould our national, family, and individual life are, after all, those which belong to our spiritual development. It is, as we would expect, just at this point, therefore, that the wave of dissatisfaction is most felt. The masses, recognising the all but infinite disparity between primitive Christianity and our modern expression of it, must be forgiven for calling attention to what they term the unreality and sham of the latter. When we witness such evidences of radical departure from the principles of truth, both practical and theoretical, expressed and enunciated by the Lord Christ and His apostles—when we see such hopeless confusion and irreconcilable difference between the various parties, even in their distinctive principles, we cease to wonder that "the common people," who once heard Christ gladly, are about satiated with the claims of "the churches," or that there is such a widespread and fast-growing desire for a complete and unqualified return to the religion of Jesus.

Brethren, therein lies our hope of success. The people cry out for the bread of pure and undefiled religion. Let us not again insult them with the offer of another theological stone. For the purity of the faith the disciples of Christ have been striving for many years. Some whom I see around me have nobly fought for this glorious consummation for well nigh half a century. When, seizing the banner of the Cross, they first gave voice to the battle cry of "Fidelity to Christ and unity among His people," they did so with all the zeal and energy of youth. Little wonder that the ranks of error wavered before the impetuosity of the charge. But

now, having borne the burden and heat of the day, those heroes are waiting—their hair whitened and their lives mellowed and matured in the Master's service—for permission to go up higher into the presence of the King. May their mantles descend on worthy successors. But for us who have more recently buckled on the armour, the question is, what are we doing to carry on the glorious war and hasten on the bright day of universal peace? It comes us at this juncture to ask ourselves three questions: What are our qualifications for service? What have been our achievements in the past? What are our expectations for the future?

1ST. AS TO OUR QUALIFICATIONS FOR SERVICE.

Are we able to face and carry through successfully the severe campaign that lies before us? To do this we must have

(1) *A proper conception and estimate of the love of God.*

Not "the love of God" as taught by the writers of modern fiction and the new "liberal theology." Writers of the Edna Lyall and W. T. Stead school. Not the "All Father" whom their mistaken conception has originated. If Scripture be explicit on any one point it is on this, that God is *only* the Father of such as hear and obey His word. Those who persistently refuse to yield to his paternal sway; who refuse to rise to a higher and purer life; but who, in spite of all that He can do for them, continue to gravitate lower and lower from the influences of His love, have no rational claim upon His Fatherhood. While God is the "All Creator," that is not by any means the highest conception of Fatherhood. Jesus said to a man—a master in Israel—"Ye must be born again." Born anew, born from above, born into more perfect harmony with that higher environment, that loftier conception of life. One may reach even the high social and moral attainments of some heroes of modern fiction, and, after all, come signally short of the Lord's inflexible condition of the realisation of the Divine Fatherhood. This modern development is certainly not the conception of the love of God that will help us in our work as a people. It is emphatically a human and unauthoritative ideal. We need a loftier conception and a closer personal acquaintance with "the love of God" as revealed in His word—that love which willingly gave up His only begotten Son that whosoever believeth on Him should not perish but have everlasting life; that love which, while looking upon every sinner with tenderest compassion, yet looks upon every sin as the foe of His Government and the enemy of peace.

'God is love; His word has said it,
This is news of heavenly birth;
Speed abroad, and widely spread it,
Make it known through all the earth
That 'God is love.'

'Tis that man of sorrows yonder,
Object of contempt beneath;
But in heaven of highest wonder,
Teaches fully by His death
That 'God is love.'

'Tis a truth; away and spread it,
Spread the tidings far and near;
O may sinners give it credit
And be joyful when they hear
That 'God is love.'

Then, again, if we would succeed we must have in our hearts

(2.) *The love of humanity.*

Firstly, we must be faithful to the gospel as given by Christ in its facts, its conditions, and its blessings. There is a sad and lamentable departure in these matters by the denominational bodies. This is seen by the way they tabulate their increase. Instead of giving the number converted to God by faith in, and obedience to, the Lord Jesus, they give the "average attendance of worshippers!" And of course, in the degenerated times and manners of modern Christendom, "worshipper" means an attendant at their ordinary religious services. In the days before the birth of sectarianism it used to be, "He that believeth and is immersed shall be saved." "They that gladly received His word were immersed." "The Lord added to them day by day those that were being saved." But now, although these are the Lord's words, and this the Lord's way, the greatest opponents of this scriptural order are "the churches!"

Secondly, we must be faithful to Christ's earnest appeal for the unity of all His followers. Of course the foolish twaddle that we so often read and hear about "exchange of pulpits," and "denominations joining for revival work," is simply so much dust thrown into the eyes of the unwary. The ONLY WAY in which it can be done is by abandoning all denominationalism and going right back to the church of the New Testament—the church of Christ. Abandoning all names, all faiths, all creeds, and all practices, except those given under the direct sanction of the Lord. Surely the most obtuse can see how completely this would heal our differences and reunite us again in one harmonious whole.

2ND. NOW AS TO OUR ACHIEVEMENTS IN THE PAST.

For the reason already assigned our glance backward will be a very cursory one. The report presented to you shows, however, that your committee has spent a year of active, earnest and

not unprofitable labour. We don't give a mere record of attendance at our meetings, but state plainly the number who have during the year, taken the stand for Christ, which the New Testament enjoins. And when we remember that that "stand" is no mere sentimental and popular one, but a humble and unpopular death to sin and burial in water, we thank God and take courage for the one hundred and thirty-eight.

3RD. AND, FINALLY, AS TO OUR EXPECTATIONS FOR THE FUTURE.

Now, brethren, if only we "do great things for God, we may expect great things from God." We profess to hold His word in its purity, unmixed by any human tradition; and, as He himself has said, that word is His Almighty power for salvation. We may, therefore, look with confidence for glorious results from its faithful proclamation with our lips, provided always that it is backed up by its faithful translation into our lives.

I need not anticipate the important matters that will be submitted for your discussion. I may just mention the determination at which we have arrived, to commence the systematic evangelisation of this great city and its suburbs; which, with God's blessing, we intend to prosecute with vigour throughout the coming year.

Like our divine Master we must let our love flow out to our fellows, and let them feel that we love them. There has been in the past, too much truth in the charge so often hurled at "the churches," that they exist for the rich and not for the poor. The soul overburdened with sin—and the added stigma of poverty—has been too often treated by the fashionable churches as an outcast and an alien. While the rich man has been fawned upon in his velvet pew, even while his soul is crimson with the crime of accumulating his wealth by every form of dishonesty and over-reaching avarice. The true love of humanity will not only be forward to aid the poor, but will be prepared so to treat their fellows that fewer will become poor. We have not a particle of sympathy with the strange statement of the Presbyterian Moderator lately: "Never was wealth less accumulated than at present. Never was it more distributed. Never were the masses' possessed of so large a proportion of it than at present." This might well be characterised as "adding insult to injury." Perhaps the gentleman has been so closely engaged following up theological questions that he has had no time to devote to economic ones. At any rate the very opposite of his statement is true. There never was a period when more wealth was "accumulated" in the forms of profit, interest, and rent by "the classes," or more real grinding poverty among "the masses" than at present. When we remember the Rothschilds, the Jay Goulds, the Vanderbilts, the Carnegies, and the many dual and lordly millionaires of Great Britain with their "accumulated" hundreds—aye, possibly, thousands—of millions, we feel that this cleric was altogether wide of the truth. Indeed the calculation has been made on reliable data that, some time ago, the income of Great Britain was £1,250,000,000 annually. And out of this "the classes" accumulated £800,000,000, while the whole army of producers got only £450,000,000 on which to live! That is, about one-third to the many hard working poor, and two-thirds to the few idle and lazy rich! When did "the masses" ever receive a smaller proportion of their earnings than this? Any social or commercial condition that makes it possible to accumulate such immense fortunes as we hear of from time to time, is inimical to the best interests of humanity.

But besides this love to God and love to men, we need:—

(3.) *Fidelity to Christ as the Head of the church.*

This is absolutely a *sine qua non* of true success. "True success" mind. I do not say that it will give us the success which modern Christianity has learned to prize. It may not multiply the number of our "adherents" or increase the wealth of our churches. But it will develop in us collectively and individually the elements of true greatness. It will make us more righteous in our dealings with each other, and with the world, and as it is this that exalteth a nation, our moral influence will be greatly increased. But how may we show fidelity to Christ? By showing fidelity to His word. There is no other way in which it can be done. We have absolutely not one particle of knowledge of Christ, or our obligations to Him, outside of the New Testament.

SEVENTH ANNUAL * REPORT.

DEAR BRETHREN,—

THE report we place before you to-day, while not wholly containing the fulfilment of the results hoped for at the commencement of the Conference year, is yet a step onward. In our desire to fulfil the main object of our existence, we have made a

NEW DEPARTURE

in soliciting the aid of the Churches in our efforts after evangelization, by requesting them to grant us the free services of their respected Evangelists for one month during the year. This request, we are pleased to record, met with the ready and hearty support of the Churches, and for which aid the Committee now tender their heartfelt thanks. The result of this effort has been that in each of the places visited souls have been added to, and the Church edified and comforted. In November, our brother

J. W. SHEPHERD,

the Evangelist of the Sydney Church, spent one month on the Manning River, preaching at various points on the river, with the above-mentioned results, and in a letter sent to your Committee from the district it is stated that the general impression was that if brother Shepherd's visit could have been extended for a month or two longer, the result would have been more beneficial. In February, your President, brother

CHAS. WATT,

the Evangelist of the Church at Enmore, left for the Newcastle District, and here, again, it is our pleasure to record that notwithstanding the unfavourable weather the result of his visit was beneficial in every way. This district is exceedingly populous, and it is believed that in the event of an Evangelist being stationed here for twelve months, it would result in a Church being established, that with very little help from this Committee would be able to support its own Evangelist. Your Committee trust that the Churches, having once granted the use of their Evangelists, may

continue to do so, and that this new departure may become an established usage. Your Committee have also to express their satisfaction at the formation of

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THE ENMORE MISSION BAND,

a body of young men who carry on the work of evangelization in connection with your Committee. These young men banded themselves together some eight months ago, and since that time have proclaimed the Gospel every Lord's day evening, and also engaged in open air work in the afternoon on various occasions. As, however, their report will be presented to you, we will pass on to the work accomplished by the Conference Evangelist, brother

D. M. McCrackett.

Here, again, we will not, however, interfere with the very lucid and interesting report forwarded by our Evangelist from his present field of labour, but let it speak for itself.

Brother McCrackett commenced labouring with the Conference on 10th February, 1891, under an engagement for one year, and his services have been retained for a further term until February, 1893. He laboured with the Church at Petersham until December of last year, when he left for the Richmond River, and is now labouring with success for the two Churches in that locality.

In years past the complaint has been made at the Annual Meeting that the Churches never knew from year's end to year's end what was being done by the Committee. To obviate this complaint being again made, your Committee have at times during the past year held

MONTHLY MEETINGS

with the Churches at Sydney, Enmore, and Petersham, on which occasions reports have been made of what was being accomplished, and what the Committee had in view. Whether it is desirable that such meetings shall be continued in the future, or that rather quarterly reports of work done issued in the *Christian Pioneer* and the *Australian Christian Standard* would not better meet the object in view, seeing they would be read by all the Churches, both in the country as well as in the city, is a question upon which we ask for an expression of your opinion to-day.

Your Committee regret that they are still unable to extend their sphere of usefulness by engaging the services of another Evangelist. From various parts of the colony cries come for help which we are unable to satisfy. We conclude our report with the hope that the hearts of the brethren may be mightily moved with a desire to see the primitive Gospel extending in this our country. A reference to the table of statistics will show that the past year has been one of progress, but when we come to

Let us but recognise the dignity and importance of the position we have taken up. Let us but rise to the realisation of the legitimate destiny of those who remain faithful to our Master and Lord. And then as a mighty force we shall stand:—

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be.

For the truth against superstition;
For the faith against tradition;
For the hope whose glad fruition
Our waiting eyes shall see.

A hearty vote of thanks was given to the president for his address

The General Committee's Report was then read by the Conference Secretary

view the immensity of the work before us, our efforts appear but vain and feeble. The door of opportunity is open in many parts of the country, and it only remains for the brotherhood at large to aid both with time and means to secure a very much greater spread of the tenets of Primitive Christianity in New South Wales.

COMMITTEE MEETINGS.

MEETINGS held and attendance roll of Committee during the year.

THE COMMITTEE have held thirteen business meetings during the year, the attendance of members being as follows:—Brethren C. Watt, 11; J. Kingsbury, 8; E. Andrews, 10; E. Gole, 13; C. A. Rofe, 13; R. Steer, 13; C. Grocock, 11; J. Halliday, 12; J. Hunter, 11; G. Lillie, 5. Brother C. Watt's absence was caused by attendance on other necessary duties, on the last occasion he being absent at Newcastle. Bro Andrew's absence was caused through sickness, and others had appointments on the same nights as meetings were called.

INTER-COLONIAL CONFERENCE.

[This Conference was held at Enmore on 21st and 22nd October, when brethren Chas. Watt, J. Kingsbury, and E. Gole (ex-officio), attended as your representatives.

The matters principally receiving the consideration of the Convention were:—

1. West Australian Mission.
2. German Mission.
3. A Mission to the Kanakas.
4. Broken Hill Mission.
5. Foreign Mission.

WEST AUSTRALIAN MISSION.

The report of the sub-committee on this Mission closes as follows:—

“That the South Australian Evangelistic Union be requested to act as a Committee for the West Australian Mission. That the brotherhood be requested to forward the contributions for this Mission to brother John Verco, of Adelaide, to be distributed by the Committee. That it be understood that the amount of help to be accorded to the West Australian Mission be limited to the sum of £200 for the year.

The South Australian Evangelistic Union not seeing their way clear to act as a Committee as suggested, and as contributions have come in very irregularly ever since, it remains for the Conference to arrange to-day the best course to be adopted in supporting the Mission so far as this colony is concerned.

The discussion on this Mission closed with the following recommendation:—

"That it be a recommendation from this Conference to the respective Conferences of Victoria and New South Wales that (contingently on South Australia undertaking the Broken Hill work), each of these colonies contribute the sum of £50 per annum for two years to carry on this work."

Your Committee did not feel that they were empowered to make any promise on behalf of New South Wales to promise £50 per annum for two years, and so decided to let the matter stand until it could receive your consideration to-day. The South Australian Evangelistic Union have lately held their Conference, and in a letter recently received from the Secretary, brother John Verco, he informs us of the following resolution having been passed:—

"That contingent upon the Victorian and New South Wales Conferences agreeing to the monetary recommendation of the Federal Conference, we pledge ourselves to take up the Mission work at Broken Hill."

FOREIGN MISSIONS.

Resolutions were passed having in view the desirability of all the Foreign Missionary Societies in Australia forming themselves into a Union. A scheme for such Union has been drafted and submitted to each Conference. The Conference held in South Australia having already considered the proposed basis of Union, and for which you are referred to the printed report of that Conference held at Hindmarsh last month. This basis of Union will also receive the consideration of the Victorian Conference to-day, and is now presented for your approval.

CHRISTIAN UNION.

A sub-committee consisting of C. Fisher (Queensland), Chas. Watt, (New South Wales), H. D. Smith (South Australia), and G. T. Walden and A. B. Maston (Victoria), were elected to report on this important question, but owing to its vastness and the limited time at their disposal it was

impossible for them to prepare any satisfactory report, and after discussion it was finally *Resolved*:—

"That the Committee be thanked and asked to continue and prepare a draft report to be considered at a subsequent Conference."

PUBLISHING COMPANY.

CHURCH ORGANIZATION.

EDUCATIONAL.

DRINK QUESTION.

GAMBLING.

STATISTICS.

Each of the above questions received more or less consideration by the assembled delegates. "The Austral Publishing Company, Limited," we are glad to see is now an accomplished fact, and the Table of Statistics placed before you to-day is that agreed to by the Conference.

It was recommended that the next Federal Conference be held in October, 1893.

CHAS. WATT, *President.*

J. KINGSBURY, *Vice-President.*

J. ANDREWS, *Treasurer.*

E. GOLE, *Secretary.*

C. A. ROFE, *Assistant Secretary.*

April 15th, 1892.

It was resolved that the Report be adopted as read

It was also resolved that the Monthly Public Meetings at the Churches be continued

It was further resolved that brief reports be forwarded for insertion quarterly in the "A. C. Standard" and the "Pioneer"

The Treasurer's Annual Report and Financial Statement was next read by the Treasurer

SEVENTH ANNUAL STATEMENT

FOR 1891-92.



THE Statement now submitted shows an increase over any of the year's report. Last year's Annual Statement disclosed a great falling off in the contributions, leaving a deficit due to the Treasurer of £6 7s. 5d. During the closing Conference year, however, we are glad to state that there has been a great increase of contributions, your Treasurer having received the sum total of £291 5s. 5d., while the expenditure has been £272 1s. 11d., thus leaving a credit balance of £19 3s. 6d., showing an increase of donating over any previous year of £22 1s. 21., and on last year of £129 0s. 7d. Taking into consideration the dulness of the times, these facts speak well for the liberality of the brotherhood, and an awaking to their responsibility as a Church in the spread of the primitive Gospel throughout this fair land, and inclines us to hope for still better things. To thank God and take courage.

To all who have not as yet shared in this grand work of saving souls, let me tell you how that you have missed one of the very best investments ever offered for your acceptance. However it is not yet altogether too late to share in this glorious privilege, hence I would advise you at once to commence and so enable the incoming Committee to place another Evangelist in the general field, who shall in God's hands be the means by which a much greater harvest shall be ingathered in the year before us. The Lord grant that such may be the case.

E. ANDREWS,

Treasurer.

April 15th, 1892.

NEW * SOUTH * WALES
TREASURER'S STATEMENT

RECEIPTS.		£	s.	d.
CONTRIBUTIONS—				
Church at Bangawabyn	...	7	13	0
Chatham	...	6	0	0
Dubbo	...	8	0	0
Enmore	...	59	16	11
Lismore	...	9	0	0
Moree	...	4	0	0
Petersham	...	87	4	6
Rookdale	...	1	4	6
Rookwood	...	24	11	3
Sydney	...	27	4	10
Annual Fees	...	234	15	0
Collection—		4	0	0
Conference Dinner	...	2	15	6
Conference Public Meeting	...	6	15	9
Proceeds—		9	11	3
Conference Tea Meeting	...	6	18	6
Steamer } Intercolonial Conference		6	5	0
Tea Meeting }		6	17	6
Special Collections—		13	2	6
Enmore	...	10	18	6
Rookwood	...	5	6	0
Sydney (2)	...	7	10	0
Balance from Gospel Preacher paper	...	18	14	0
Adelphian Class Donation	...	2	19	8
	...	1	4	6
		£291	5	5

Rookwood,
April 15th, 1892.

MISSION * FUND
FOR 1891-92.

DISBURSEMENTS.		£	s.	d.
Deficit from 1890-1891	6 7 5
Evangelist's Salary	...	216	0	0
Fares (travelling)	...	1	10	6
Newcastle—		217	10	6
Merewether Church	...	4	10	0
Bro. Watt's Expenses	...	2	11	0
Enmore Mission Band—		7	1	0
Fares, Printing and Tracts	...	6	10	0
Annual Conference Tea Meeting Expenses	...	7	10	0
Music, &c., for after Meeting	...	1	4	0
Conference Picnic Expenses	...	0	15	0
Tea Meeting Expenses } Intercolonial		7	10	0
Hire of Steamer, &c. } Conference		5	15	0
Telegram to Melbourne	...	6	9	0
Printing Annual Conference	...	2	4	0
" Intercolonial Conference	...	8	13	0
Stationery, &c. (balance of 1890-91)	...	0	15	0
Postage, Stationery and Exchange	...	2	1	0
Advertising	...	2	16	0
Balance in hand	...	0	5	0
		19	3	6
		£291	5	5

E. ANDREWS, Treasurer.

Resolved that the Statement be received
and adopted as record

Bro: D. M. McCrackett ~~has presented~~ an
interesting and lengthy report was then read

BRO. D. M. MCCRACKETT'S REPORT.

Bro. McCrackett presented an interesting and lengthy report, of which the following is an abstract: ~~was read by the society:~~

The first field of labor was Petersham, which he believed to be as good a field as can be found in N.S.W., his only regret being that he did not know, when commencing, how long he would have to stay there. Had he known that he was likely to spend even half of the time (five months), he thought better work could have been accomplished. He had also for the first few months preached at Rookwood every Lord's day afternoon, and at Petersham in the evening, conducting a week-night meeting at each place, and dividing his Sunday mornings between them. The afternoon meeting was not a success, and was ultimately given up, but two were added to the church. At Petersham the work was brighter, and an interest was awakened from the first, and kept up through the whole ten months, steadily increasing at the last. After giving up the afternoon meeting at Rookwood, he had taken up Sunday school work at Petersham, and also conducted a temperance meeting every fortnight, both of which continued to prosper. Much of the time was devoted to visiting. The additions at Petersham were:—Two restored, two formerly immersed, and 22 by faith and obedience. Gratitude was expressed to the brethren there for their help and encouragement, special reference being made to Brethren Bennett, Wright, Halliday, H. Ruddock and A. Whately, and also the sisters.

By instruction from the Committee, he proceeded to the Richmond River, arriving at Bungawalbyn on 9th January, becoming the guest of Bro. and Sister Robinson. The church was at a low ebb, only 12 or 13 meeting to break bread, this being their only meeting. It was one of the most difficult places to get up an interest in that he had ever visited. There is no township, and the only public buildings are our own meeting house, a school, and the Protestant Hall. In the latter the Wesleyans and Baptists used to hold meetings, but had to give up, and it has been recently turned into a store. Spent five weeks, and delivered about 20 discourses, besides several temperance meetings. An interest was aroused, and during the fifth week preached every night to good audiences. On the last Sunday he preached at a Baptist chapel five miles distant in the morning, and at Bungawalbyn afternoon and evening, and seven were immersed.

He went to Lismore on February 9th. This is a large and busy township, with 12 hotels. The church was a zealous, united, and pious little band, and had for a long time carried on three meetings weekly besides those on Lord's day, and had done much tract distributing. J. P. F. Walker, F. Furlonger, and W. J. Edwards are the leading brethren, beloved by those within, and having the respect and esteem of those without the church. Found all anxious to make his work a success. The hall of the School of Arts was engaged four nights a week, and the Sunday night meetings are especially good. A fine interest prevails, and already 10 have been baptised. A number of Baptists at Wyrallah, six miles distant, had broken bread with them, and invited him to preach there, which he purposed doing. He had paid another brief visit to Bungawalbyn, on the occasion of their anniversary, when one more decided for Christ, and an intelligent Baptist had united with them.

Altogether the additions had been 48. Bro. McCrackett thinks the prospects on the Richmond exceedingly good, especially at Lismore, where he believes a strong church can be built up.

At the conclusion of the reading of
this Report Bro: Joseph Bennett in
moving its reception expressed a desire
that after hearing such a cheering
report we should all rise, thank God
by singing "Praise God from whom
all blessings flow" - This was accordingly
done. The report was then adopted

The Report of the Enmore Mission
Band
was read by Bro: Geo: Bagley

ENMORE MISSION BAND REPORT.

Report read by Geo. Bagley:—Since the formation of this mission band some eight months ago, we have been continuously engaged at Rookwood. We have held preaching services every Lord's day evening, and also engaged in open air work in the afternoon on several occasions. It may be well to mention that this band is composed of both brethren and sisters, the services of the sisters who assist in the singing being invaluable, and their constant attendance in all weathers has been a source of comfort and encouragement to their co-workers in the proclamation of the truth. We are gratified that God has so blessed our effort that six have been added to the church by faith and obedience. The attendance at our meetings has gradually increased, and a lively interest still continues to be manifested. We are pleased to record the zealous earnestness of Bro. Edwin Andrews and family, as well as others who are actuated by the feeling that the church must succeed or they must fail.

Resolved that the Report be received and adopted

Bro: F. Goode of Wagga Wagga
gave a brief report
of his work in Wagga, Downside &
Currawarna

WAGGA.

Bro. F. Goode reported that about 18 months ago internal disturbances had arisen, and the church had been reorganised. It was now living in peace and harmony. He visited the brethren at Downside once a month, and those at Currawarna once in two months. He hoped the incoming committee would send a brother to assist them for a week or two.

Resolved that the Report be received and adopted

Bro: W. Wright of Newcastle made a brief report of the work done in this large mining centre

NEWCASTLE.

Bro. W. Wright made a brief report of the work accomplished in this large mining centre. Progress had been made, but nothing in proportion to the vastness of the population. The brethren, by the efforts of those amongst themselves, had been gratified by seeing souls gathered in as a result of their humble endeavors to push the claims of King Jesus to the front. They had also succeeded in obtaining a house of worship of their own to meet in. The church was grateful for the month's visit from Bro. Watt, but trusted the committee would see their way clear to grant them the services of an evangelist for a lengthened period during the ensuing year.

Resolved that the Report be received and adopted

The Election of Officers for 1892/93
was then proceeded with

Brethren J. Huddle & C. Lillie were
appointed Scrutineers

The Election resulted as follows

President	John Kingsbury
Vice President	John Halliday
Secretary	E. Cole
Ass't. Sec'y	C. A. Kofe
Treasurer	E. Andrews

Committee

Brethren, C. Groves, E. Lewis,
F. Newby, R. Steer, J. Shinson

Prior to the notices of motion
being considered it was resolved

That only delegates shall ^{be} eligible
for election to any office under
the Conference, and that no
nominations be received unless
the person nominated be
present or his sanction obtained

It was decided that this rule become a
bye law of the Constitution

Resolutions carried

Richmond } Resolved that the Committee
River } be recommended to keep

Bro: Elbe Brackett in the Richmond
River, ^{England} for one more month

Newcastle District

Resolved That the Committee be recommended to send Bro: D. M. Mc Brackett to Newcastle for 3 months, and if the circumstances will allow, to retain him there from month to month as they may deem advisable

Collecting funds for Home Mission Work

Resolved That this Conference recommends the adoption by each Church of the following mode of procedure in collecting funds for Home Mission Work, and that we, the delegates representing the various Churches, pledge ourselves individually, to do our utmost to see such recommendation carried into effect

- (1-) That an alphabetical list of members in each Church be obtained
- (2) That a Collector be appointed to every 25 members
- (3) That every member be personally asked to contribute to the Home Mission Fund during the ensuing year

Resolved
Labor Bureau & That this Conference recommends the establishment of a Labor Bureau for such members of the Church as are out of employment.

That Brethren Chas. Watt, J. J. Andrews, C. Grocock & J. Black, form a committee to devise the best practical means to accomplish this purpose.

West Australian Mission

Resolved that Bro: W^m Walker be appointed general agent to receive all funds in New South Wales for the West Australian Mission

Foreign Missions

That Brethren R. Leck, J. Kingsbury & G. Cole form a committee to deal with the suggested basis of union of the Foreign Missionary Committee through out Australia

Waverley

Bro E Lewis having laid before the conference the desirability of holding Gospel services in the suburb of Waverley the question was passed on to the General Committee for consideration

Temperance

Resolved on the motion of Bro: Geo: Hindle

That this Conference is in favor of State prohibition with

regard to the sale and manufacture
of intoxicating drinks based upon
the principles of manhood and
womanhood suffrage

Votes of thanks were passed to the retiring
President, and Officers for services
rendered in the past

Through the kindness of the Sisters, the
delegates and friends were provided
with the mid-day repast, which
we believe was one of the best of
any year yet - Vote of thanks was
passed for their kindly attendance
and the good things provided -

A Tea and Public Meeting was held
in the Evening - The topic chosen
for consideration at the Public
meeting was

The Kingdom of God

divided as follows

- Bro:
- | | |
|----------------|--|
| Chas. Watt | " <u>The Relation of the Church to the Kingdom</u> " |
| J. W. Shepherd | " <u>Its Inauguration</u> " |
| F. Goodle | " <u>Its Law of Admission</u> " |
| J. Lawdquis | " <u>Its Law of Privileges</u> " |
| J. Huddle | " <u>Its Obligations</u> " |

John Kingbury

March 31st 1893

President Chas. Watt

1891 = STATISTICAL REGISTER. = 1892

EVANGELISTS—Enmore : CHAS. WATT.

Sydney : J. W. SHEPHERD.

General Evangelist : D. M. MCCRACKETT.

LOCATION OF CHURCH.	CHURCH ADDITIONS.				CHURCH LOSSES.			MEMBERSHIP 1892.			SUNDAY SCHOOL STATISTICS.				SPATING CAPACITY.			AMOUNTS RAISED FOR						
	Membership 1891.	Faith and Obedience.	Letter.	Baptised Believers.	Restored.	Letter.	Death.	Removal or Discipline.	Members 1892.	Increase.	Decrease.	Number of Heads of Families.	Number of Isolated Brethren.	Scholars 1891.	Scholars 1892.	Teachers 1891.	Teachers 1892.	Church Additions from Sunday School.	Entirely Supporting Evangelists.	Of Chapel.	Of Sunday School.	Home Missions.	Foreign Missions.	Other Philanthropic Work.
Bungawalbyn	15	7	—	—	—	—	1	21	6	—	8	2	14	20	2	3	6	No	80	—	7 13 0	7 13 0	—	—
Chatham	41	6	3	—	—	1	2	46	5	—	16	6	—	—	—	—	—	No	100	—	8 7 6	—	—	2 18 6
Dubbo	7	—	—	—	—	—	—	6	—	1	2	—	—	—	—	—	—	No	—	—	8 0 0	—	—	—
Enmore	305	39	10	5	2	4	12	336	31	—	80	28	237	203	16	17	1	Yes	350	—	59 16 11	15 15 6	—	45 14 9
Lismore	16	14	1	1	—	—	—	32	16	—	15	6	—	12	—	1	4	No	60	—	9 10 0	2 0 0	—	—
Merewether	33	27	12	3	—	—	3	49	16	—	35	—	62	78	8	10	4	No	170	200	—	—	1 16 9	3 10 0
Moree	21	1	—	2	—	—	2	24	3	—	3	12	8	8	1	1	—	No	—	—	10 2 0	4 0 0	—	2 0 0
Nundah (Glennies Creek)	*	—	—	—	—	—	—	9	9	—	5	—	—	—	—	—	—	No	—	—	—	—	—	—
Petersham	63	23	4	2	2	4	2	88	25	—	26	1	80	87	8	8	10	No	160	—	87 4 6	—	—	—
Rockdale	12	—	—	—	—	—	4	7	—	5	4	—	2	—	1	—	—	No	—	—	—	—	—	—
Rookwood	34	6	—	—	—	—	—	40	6	—	9	3	39	44	4	4	4	No	140	—	24 11 3	1 0 0	—	—
Sydney	284	15	2	3	—	2	40	268	—	26	58	15	96	120	9	9	3	Yes	270	—	27 4 10	12 7 11	22 9 6	—
Wagga	*	—	3	—	—	2	1	31	31	—	14	4	—	—	—	—	—	No	150	—	—	—	—	—
Wingham	*	—	2	—	—	—	1	17	17	—	5	1	—	—	—	—	—	No	—	—	—	—	—	—
TOTALS	831	138	37	16	4	10	77	964	165	32	280	78	538	572	49	53	32	2	1470	570	£242 10 0	37 0 2	—	76 12 9

Increase of Church Membership, 133.

Increase of Sunday School Scholars, 34.

Increase of Sunday School Teachers, 4.

Added to Church from Sunday School, 32.

* Not reported last year.

† This does not include special collections.

1907
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