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S. Australian Conference.

The Associated churches of Christ in South Australia held their Sixteenth Annual Conference in Grote-street Chapel, Adelaide, commencing Tuesday, Sept 11th. On the preceding evening a largely attended Temperance meeting was held, Hon. K. W. Duncan, M.L.C., presiding. Musical selections were rendered by the Grote-street choir. A recitation, "Roger and I," was delivered by J. W. Manning, and invigorating addresses, advocating the principles of Temperance, were given by the chairman, F. G. Dunn, A. C. Rankine, and R. Lyall.

FIRST DAY.

At 10 a.m. F. Pittman took the chair, leading the devotional meeting. After singing, "Revive Thy Work, Oh God," prayers were offered by various brethren. The chairman referred to the Apostolic practice of waiting upon God for needed power, ere attempting to speak or act in his service, reading appropriate scripture. Several hymns and prayers followed.

At 10.30 Mr. J. Manning, vice-president, took the chair. Sorrow was expressed that Mr. A. T. Magarey, president (from whom a letter of apology for absence was read), had not sufficiently recovered from his serious illness, to be able to take his place. The secretary, W. Campbell, read the minutes of last Conference, which was followed by the

Introduction of Visitors.

Quite a contingent of visitors from Melbourne were welcomed. J. A. Davies conveyed greetings from Swanston-st. W. C. Morro, who said, this was his first holiday since coming to this country, and trusted he would be permitted to enjoy himself, which was an intimation to his preaching brethren (who, however, did not seem to take the hint). R. Lyall, whose efforts to get brethren to visit South Australia has proved fruitful. B. J. Kemp, who said that on a previous visit he didn't mix with the brethren, but this time he had "tumbled right in amongst them." F. G. Dunn, who was surprised to hear Bro. Morro shirking work, and said he had done plenty already. A. B. Maston, who said it was needless to say he was pleased to be here; if he had not wanted to come, he would have stayed at home. So many were coming over that it was necessary for him to come also, to keep them straight. He had succeeded in getting at least one thing on the journey—a cold. H. Wright, from Broken Hill, and Sisters Colvin and Pfrunder, from Queensland, were welcomed. A greeting from J. Colbourne

was also given. The roll call of delegates was as follows:

CHURCHES—

Adelaide..H. D. Smith, W. T. Manning.
Alma..R. Harkness.
Balaklava..J. Wark, J. Selwood.
Broken Hill..W. H. Wright.
Cameron.._____
Dalkey..D. Finlayson.
Glenelg..Bren. Keay, Inverarity.
Gawler.._____
Hindmarsh..T. H. Brooker, F. Pittman.
Henley Beach..A. Lawrie, G. H. Hurcomb.
Long Plain.._____
Mallala.._____
Milang.._____
Millicent.._____
Norwood..A. Greenshields, A. C. Rankine, A. Redman.
North Adelaide..C. Clark, A. C. Belcher, E. Som, A. Taylor, T. Johnston.
Nantawarra.._____
Point Sturt, A. W. Pierce.
Port Pirie..W. Morrow, K. W. Duncan.
Queenstown..Marquardt, Dunning.
Stirling East..T. B. Vercoe, E. Taylor.
Strathalbyn..A. J. Harris, J. M. Gordon.
Unley..T. J. Gore, T. G. Storer.
Williamstown..W. G. Pappin.
Wild Horse Plain.._____
Willunga.._____
York..W. Brooker, W. G. L. Campbell, T. Burt.

Special Committees were appointed as follows:

ACCOMMODATION:—H. D. Smith, W. T. Manning.

REFERENCE:—T. J. Gore, H. D. Smith, W. Brooker.

ELECTION:—W. T. Manning, W. A. Keay.

A. J. Harris, of Strathalbyn, J. Selwood, of Balaklava, and W. Morrow of Port Pirie, were then welcomed and briefly responded.

On the motion of F. Pittman, it was resolved that the Conference Reports should be read before their adoption.

The Evangelistic Committee's report was read by the secretary, as follows:

Dear Brethren in Christ,

It is with deep gratitude to our Heavenly Father that we present to you a report of the work performed during the conference year just ended. We can trace in all our labors the unmistakable finger-work of God, and to him, and him alone, do we render our heartfelt thanks for anything accomplished.

Early in this present year, in the month of February, a deep and dark shadow spread itself over us. Our beloved President, Bro. A. T. Magarey, met with a severe carriage accident, whilst driving from the railway station at Mount Lofty, to his private residence. To say that the news of the mishap was a blow to us, and to the brotherhood would be an insufficient expression, deep grief and sorrow being manifested as far as our brother's numerous friends extended. The thought of his terrible injuries was continually present with us, and special prayers ascended to our Father on behalf of our brother, his

wife and family, that restoration and strength would be granted universally to his household. After five months of acute pain, mingled with sweet communion and intercourse with God, our brother is sufficiently recovered to be enabled to partially attend to his business. During his enforced absence, the chair has been ably filled by our vice-president, Bro. Jas. Manning, to whom our best and heartiest thanks are due. Let us give God, our benefactor, the unstinted praise of our hearts, for his loving kindness, vouchsafed to our esteemed president, who is now able to take his wonted place at our meetings. Praise God from whom all blessings flow!

We regret that owing to Bro. A. M. Ludbrook leaving the colony for Victoria, he had perforce to resign his position as secretary to the Union. His resignation was handed in on May 10th. The Union regretfully accepted it, at the same time expressing its thanks to Bro. Ludbrook for his past services, which expressions were sent by letter to him. In response to the unanimous wish of the committee, Bro. W. G. L. Campbell accepted the position of secretary for the remainder of the conference year. We are sorry that on January 11th, Bro. W. A. Keay, resigned his position on the committee. The reason provided by him was the alteration of time of meeting. Although pressed to reconsider and withdraw his resignation, our brother could not see his way clear to do so. It was therefore accepted with regret.

We note with gratification that Bro. K. W. Duncan, one of our staunch country brethren, has aspired and attained to a seat in the Upper House, at our last Legislative Council elections. We extend to our brother our hearty congratulations, hoping that he will long be spared to make his presence felt for good in the local political world, and later on in the arena of Federated Australia. A vacancy having accrued on the committee through Bro. Keay's resignation, Bro. Duncan, on June 14th, was asked to fill the seat, but while appreciating the request as an honor, our brother regretted his inability to see his way clear, at the time to accept it.

In summarising the work for the past year, we can truthfully say, that it has been on the up-grade. We are impressed too with the knowledge, that the churches are becoming self-supporting. The Northern churches which at last conference were depending upon the committee for support, have now attained to autonomy both as regards self-government, and the financial carrying on of it. It will be remembered that Bro. Jas. Johnstone (now at Swanston Street, Melbourne), at last conference handed in his resignation to the committee. In February of this year, the Northern churches advertised for an evangelist, and obtained one in the person of Bro. J. Selwood, who has since been labouring with them. What we report of the Northern, we do also of the Southern churches. Bro. G. D'Nesi was until conference, labouring in that district. He also handed in his resignation to the committee, which was accepted. Subsequently the circuit was supplied with evangelists and students from the city, combined with the efforts of the local brethren; until in June of this year, the Southern churches invited Bro. Jas. Thomas, from Unley, a member of the training class, to take charge of the Milang, Strathalbyn, Point Sturt, and Stirling East churches, these combining together for his support.

The Committee being free in these two directions, now turned its attention elsewhere. Williamstown was chosen for the next field of effort. Brother D'Nesi, being free, was invited to labour there, and the invitation was accepted, the term of engagement being a six months' one. Brother D'Nesi commenced his labours on March 10th, and the work has gone on, interest being well maintained, and a goodly number being added to the church by faith and baptism. We are glad to report that the church at Williamstown has invited Bro. D'Nesi to labor in their midst for an indefinite period. We congratulate both the church and Bro. D'Nesi, that the latter has accepted the call, and that the success of the work there may be increased manifold, believing that the possession of an

Evangelist, combined with the new and more attractive place of worship, will be a great power for good in the district.

Our plea in Strathalbyn has, like the Chinese dragon, simply dragged itself along for the past few years. The Committee believed that it would be doing a good work, if it were to send someone on before Bro. Thomas, to stir up the work there in preparation for his coming. Consequently Bro. A. J. Harris, a preacher lately come amongst us, was sent down in July last on this mission. The effect of his visit has been very satisfactory. The work is progressing well, and like Williamstown, the church promises to become strong. The townspeople are described generally as of a hard cold nature, really a peculiar people, and seeing that the primitive Gospel is still the power of God to the conversion of such characters, we should fervently thank God, and take courage. At the signs of progress the Committee definitely decided that Bro. Harris should remain at Strathalbyn until this Conference.

It has been thought, and thought rightly, that we as a people should make our presentation of the Gospel more widely known. To this end the Committee has, for the past few months especially, considered the advisability of opening a cause in one of the towns in Yorke's Peninsula. Correspondence has passed for some time between the Committee, and isolated brethren and sisters located there. After considerable deliberation it was decided, trusting implicitly in God for the necessary help, to open at Kadina, a large town located close to the chief copper-mining centre of the colony. Our Father has indeed blessed us in this field also. Although Bro. W. A. Keay only opened early in August (the Glenelg and Henley Beach churches having kindly loaned him to the Committee for a short time), the work has progressed gloriously, the preachers having grand congregations, decisions for Christ, and many enquirers after the way of salvation.

Bro. Keay stayed for two Lord's days, and then his churches being unable to spare him longer, Bro. H. D. Smith, of Grote street, succeeded him for a like period. We tender our thanks to the Grote street brethren.

In conclusion, we believe that the work for the past year has been progressive. But, while thankful for the past opportunities and efforts, the Committee would urge upon the brethren the necessity of awakening yet more to the fact of our responsibilities. We do not wish to be compelled to relinquish any of the ground contested and gained. There must be no retrogression in our experience through lack of funds.

Having put our hand to the plough at Kadina and elsewhere, we must not turn back, but, on the contrary, "Go forward!" We would impress upon you the same fact expressed at last Conference, the need of more financial support. The sum of £500 is needed for the coming year's work, fields all over the colony being white unto harvest, awaiting only the reapers. To the brethren of means we would once more say, "Do not wait till you shuffle off this mortal coil for your wealth to be of use, but utilise it now, putting it out to good interest by lending to the Lord." Emulate the grand example of one or two of our brethren, by donating sums to the furtherance of the work, resting assured that the more we make known the message contained in the Great Commission the truly happier we will be. Let us all by the grace of God live and work.

For the cause that needs assistance,
For the wrong that needs resistance,
For the future in the distance
And the good that we can do.

The treasurer, W. T. Manning, then gave his annual statement. Certain Fields having become self-supporting, the funds are not as large as usual. Total Receipts, £160 3s. 6d. Expenditure, £122 7s. Balance in hand, £37 16s. 6d.

The church statistics were then read, which evidenced satisfactory progress, 263 having been immersed, the majority of whom were from the ranks of the Sunday School. The present membership of all the churches is 3,180, and the total gain for the year 258.

The following reports were also given:

GENERAL EVANGELISTIC REPORTS—FROM THE FIELD.

August 27, 1900.

DEAR BRETHREN,—Acting under instructions from your committee, have been labouring here since March 16 of this year. Upon arrival here, was pleased to renew old friendships contracted at the time of a former visit four years ago, also to see that the membership had increased from twelve to fifty-five. Found the brethren and sisters for the most part alive and active, and bent on enlarging their borders. A new chapel was in process of erection, and has since been completed, the opening services taking place on May 20 and 21, our Bro. Rankine being present on that occasion.

The meetings have been remarkably good. Though the wet, muddy and disagreeable weather has been somewhat of a drawback, numbers have not been deterred from attendance at all the meetings, and strangers have attended in numbers and maintained the interest all through. Officers have been chosen and set apart—two elders (Brethren Pappin and Grapes), two deacons (Brethren Messner and Pappin, jun.), two deaconesses (Sisters McLeod and Will)—and are attending to the carrying out of church work. I conduct a well-attended Bible Class on Lord's Day afternoon, and a week-night Bible Class on Tuesdays, both well attended and full of interest. The Sunday School, though small, is doing good work. The Thursday evening prayer meeting, in which most of the members take part, is exceedingly well attended, as many as 40 putting in an appearance. Large and attentive audiences still characterise the Gospel meetings on Lord's Days, and the morning meetings for Breaking of Bread are a source of spiritual profit to all.

Additions since March 16: By faith and baptism, 16; formerly immersed, 2; restored, 1; by letter, 1; total, 20. In order to the more effective carrying on of the work, the church, at a business meeting held a week or so ago, invited me to labour with them in the proclamation of the Gospel, the engagement to be for an indefinite period, and to commence upon the termination of my agreement with your committee, i.e., conference time in September. I have accepted the invitation of the church, and, whilst thanking our Heavenly Father for His loving kindness in the past, I look forward (D.V.) to a happy and successful time with the brethren here.

I may state that, acting under orders, I was with the church at Willunga, Lord's Day, July 29 Morning service good; evening service crowded. At the close I baptised three, two young men and a young woman, who had previously confessed Christ. With many thanks and best wishes. Yours fraternally.

Williamstown, S.A.

G. D'NESE.

A Foreign Mission Band hold well attended monthly meetings, and forward funds from time to time.

STRATHALBYN, August 24th, 1900.

DEAR BRETHREN,—In reporting the work done at Strathalbyn I am very pleased to say that God is with us, and sinners are beginning to think upon the errors of their ways. I felt rather discouraged at first, having twelve people to preach to, but I am pleased to say that that number has grown to eighty. The prayer meetings, the Bible readings, are week by week well attended—at last meeting, forty. Our hearts have been rejoiced by one making the good confession, and there are many on the verge of decision. I never remember in my experience a people so loving and so true to our cause, but owing to the chapel being closed, then opened again, etc., it seems to me that people want to have confidence established, i.e., an evangelist always here. There are many who once met in church work here, but will not come back until the above is established. Personally, I feel that the harvest here is great, and it would be a pity to let "the present" enthusiasm drop, for I am led to think that a good church could be worked up here. I am arranging for services at Woodchester, having engaged the hall. Yours in the faith,

ARTHUR JAMES HARRIS.

ANNUAL REPORT FOR 1900.

SUNDAY SCHOOL UNION OF CHURCHES OF CHRIST IN SOUTH AUSTRALIA.

It is with pleasure we present the following report on the work of the Sunday School Union for the past year.—

Six Executive Meetings have been held during the year, at which there has been a good average attendance of delegates.

In the Annual Competitive Examination held on October 30th there were 96 competitors, as against 147 the previous year; and although the falling off in numbers is rather large, viz., 51, yet the papers on the whole showed a greater degree of efficiency than those of the previous year, as will be seen in the average percentage; 51 being the average percentage for 1899, whilst the average for 1900 was 62. In the examination to be held this year we expect to have far better results in the number of competitors and we trust also in the average percentage. As a special inducement to the scholars to enter for this year's examination the Union is offering two special prizes to be competed for: a first prize of £3 and a second of £2 for the purchasing of books for the libraries of the schools winning the prizes.

The Annual Meeting was held on 5th February last, and although the weather was close and oppressive, a large number of scholars and friends assembled to witness the distribution of prizes.

The Election of Officers for the current year resulted as follows:—President, Bro. J. C. F. Pittman, of Hindmarsh S.S.; Vice-President, Bro. Weir, Senr., of Norwood S.S.; Secretary, W. Jackson, of Prospect S.S.; Assistant Secretary and Treasurer, Bro. J. Warren Cosh, of Henley Beach S.S.

It will be noticed that a change has been made in the secretaryship of the Union. Bro. Cosh has felt for some time that his increasing duties prevented him from giving sufficient time to the affairs of the Union, and so asked to be relieved of his position as Secretary. This we were reluctantly compelled to do; and the Executive Committee desire here to express their great appreciation of the very valuable services rendered to the Union by our Bro. Warren Cosh during the nearly ten years that he has been connected with it. The name of Bro. Cosh figures in the minute book as the first delegate from the Hindmarsh Sunday School at the very first Committee Meeting held after the initial one, on April 22nd, 1891, and he has been connected with the Union ever since, and has acted as Secretary or Assistant Secretary from Oct., 1891, up to the present time. But although our brother has resigned his position as Secretary, he still holds office as Treasurer and Assistant Secretary, and I am sure that we all hope and trust that he will long continue to do so, and give the Union the benefit of his valuable experience.

The most successful social yet held in connection with our Sunday School Union, was held at Norwood on the 13th July last, when upwards of 220 teachers, Sunday School workers and elder scholars, spent a most enjoyable, and we trust profitable evening.

This year we have made a slight departure, both in the number and composition of the Committee appointed to visit the associated schools. We are pleased to state that in addition to Brethren Pedman and Lawrie, of Norwood, and Bro. M'Phie, of Grote Street, and Bro. Smith of Unley, we have had two lady visitors, viz., Sisters Mrs. Milne and Miss McGregor, of Hindmarsh. This Committee have visited the schools and report very favourably on the behaviour of the scholars and the zeal and diligence of the teachers. We have this year for the first time, supplied the visitors with a schedule on which to give their report, this being a great help, as it enables them to give a clear and concise report without much trouble, and as one of the reports are sent to each school visited, it gives the visitors an opportunity to make any suggestions, regarding the working of the school that they think desirable.

We still have the same number of schools in the Union, viz., 10, with three branch schools, with 2977 scholars, and 192 teachers on the roll, showing a decrease of 1 scholar and an increase of 14 teachers. The schools, as a whole, are not any stronger numerically, but the average attendance is better, being 1427, as against 1413 for 1899—and the spiritual tone of the schools is better also. The Sunday School statistics show that 88 scholars have joined the churches during the year, which is very pleasing, and is an increase of 7 on the figures of last year. This should encourage the teachers to greater efforts in this really grand and glorious work, and help them to realise that they are indeed workers together with God.

In concluding, we would extend our hearty thanks to all those who have assisted in the work during the past year, and we pray that they may all receive that help and counsel, that blessing and guidance that our Heavenly Father alone can bestow.

F. PITTMAN, President.
W. JACKSON, Secretary.

SUMMARY OF TENTH ANNUAL REPORT OF FOREIGN
MISSIONARY COMMITTEE OF CHURCHES OF CHRIST IN
SOUTH AUSTRALIA.

September 11th, 1900.

During the year we have held eleven meetings, with an average attendance of ten members out of seventeen. Early in the year past, Sister Mary Thompson visited and gave addresses to twenty of our provincial churches. These visits are found very helpful to the churches. Later on special visits were made by other missionary visits to the churches, Auxiliaries and Endeavor Societies in Hindmarsh, Grote Street, and Norwood. Dr. Howard Taylor, Mr. Baker, Mrs. Saunders, Miss Parsons, Faithful Micah, Gee Wah, and students of Angus College, severally presented the work and needs in China, South America, India and Japan to deeply interested audiences.

There has been an increasing interest in our work this year, and much sympathy has been shown in sending money to relieve the famine-stricken people around our Indian Missions. During the year twenty six out of the twenty nine churches have contributed to foreign work. Of these nineteen gave to Foreign Missions, and seventeen to Famine Funds. There are now six auxiliaries in this province, one of which is newly organised at Williamstown. Four Endeavor Societies co-operate with their auxiliaries. Five Sunday Schools, one Dorcas Society, one Bible Class, and eleven individual subscribers have sent money to our funds, but there are others who have sent direct to Missions or to the Melbourne Federal Funds. We respectfully urge all churches, societies, or individuals in our province, to make our committee their agents for the future, as it will save expense to them, tend to a fuller statement of provincial efforts, and evince greater unity. We subscribe for and distribute among the churches annually, some three dozen missionary periodicals from America, so that up to date information concerning the various missions of our brethren may be given to all concerned. By these we learn, that active work continues in India, China, Japan, Turkey, Scandinavia, and Africa. Enquiries are now in progress regarding the locating of a labourer among the English-speaking population of South Africa. The excellent work of Brother and Sister John Thompson among the Queensland Kanakas continues to bear good fruit. We had expected them to visit us this year, but they are not able to come. Bro. Stubbins is gaining enlarged experience just now in India through the famine prevailing there, and he writes hopefully about the future prospects. Incidentally we have heard, that Yakub Masihi, Bhagana, and others sustained as native missionaries continue in their work of evangelising. Many in the orphanages here confessed Jesus, and been added to the church. The terrible famine in India, and the hosts of sufferers therefrom have absorbed the energies of our labourers during the year. To clothe, feed and find light work for many thousands has been a terrible strain on all resources. For these purposes, the provincial churches continue to send in subscriptions. Hindmarsh continues to aid in sustaining Bro. Strutton in the Poona Village Mission. The following amounts have been raised and sent up to June 30th: For foreign work, £150 8s. 7½d.; for Kanaka Mission, £18 19s. 4d., and for famine relief, £80 4s. 9d. A supplementary progress report will be given at the Annual Meeting.

R. L. TONKIN, } Joint Secretaries.
H. D. SMITH, }

A. J. Harris spoke of his labors in Strathalbyn, and gave indications that the work there was of a hopeful character.

G. D'Nesi gave an encouraging account of his work at Williamstown.

F. Pittman read the obituary report, which showed that 30 souls had been ushered into the brightness and glory of eternity. W. C. Morro followed with prayer on behalf of those who sorrow the departure of loved ones.

By request of the meeting, T. J. Gore and A. C. Rankine, reported progress of the Student's Class. T. J. Gore said that the class was not in connection with the Conference, but he would gladly supply the information asked for.

It was explained by T. J. Gore and A. C.

Rankine that young men, wishing to receive Biblical Education, were being instructed one evening each week, the subjects at present dealt with being "The Acts of the Apostles," and "The Great Salvation."

W. C. Morro and A. B. Maston explained the Melbourne work in this direction, the latter saying that "others did the work: he simply engineered the business."

At 1 p.m. the Conference adjourned for luncheon.

AFTERNOON SESSION.

The devotional meeting was led by A. J. Harris.

E. Taylor moved the adoption of Committees' Report. Carried.

F. Pittman moved that the Treasurer's Balance Sheet should be adopted. Carried. R. Harkness, W. Campbell, and R. Lyall spoke to the motion.

T. J. Gore moved the adoption of the General Evangelists' Reports. Carried.

On the motion of T. J. Gore, the Obituary Report was also adopted.

Nominations for officers and committee were taken for ensuing year. It was resolved that nine brethren should be selected to form the Committee, in addition to the officers. The list of attendances during the past year was read by the secretary.

The Conference Essay was then read by R. Burns, upon "Our Work and Influence." The paper was ably written. Though all the critics agreed with the first half, the latter half proved the cause of a heated discussion. Bren. Finlayson, Jacobs, J. Verco, F. G. Dunn, and A. B. Maston taking part.

W. T. S. Harris also read a paper on "Little Things," which was well received. The above-stated brethren commented on each of the papers, after both had been read. A hearty vote of thanks was passed to the writers.

At 6 p.m. the meeting adjourned for tea.

Foreign Mission Meeting.

The chair was taken by J. A. Davies at 7.30. There was a large attendance. Musical items were rendered by the Grote-street choir. R. Lyall conveyed Christian love and greetings from the Foreign Mission Committee of churches of Christ in Victoria. The Secretary of the South Australian Foreign Mission Committee, H. D. Smith, gave the Annual Report. Financial help had greatly exceeded that of previous years. 26 out of 29 churches had shown practical sympathy. The following amounts were received and forwarded up to June 30th. For Foreign Work, £150 8s. 7½d.; For Kanaka Mission, £18 19s. 4d.; and the Famine Relief £80 4s. 9d. Since then the treasurer has received—For Famine Fund, £160 os. 3d.; For Kanaka Fund, £25 6s. 1d.; For Foreign Mission Fund, £146 2s. 10d. The premier place must be given to Hindmarsh, the church there having given £51 14s. 11d., North Adelaide following with £50 17s. 5d., Grote-street with £43 7s. 9d., and other churches helping liberally. A Chinese class has been started, eight scholars being enrolled. A letter from J. Thompson, of Queensland, was included in the report. The hope was expressed that F. Strutton, of Poona, would visit Australia before next Conference.

J. A. Davies, the chairman, Miss Pfrunder, from Queensland, who is on her way to Hurda, as a missionary, Miss Mary Thompson, and W. C. Morro, gave excellent addresses. After singing hymn 446, Dr. J. C. Verco closed with prayer.

SECOND DAY.

R. Harkness conducted the devotional meeting at 10 a.m. The elections were then proceeded with, which resulted as follows: President, James Manning; Vice-President, W. Charlick; Secretary, W. Campbell; Treasurer, T. G. Storer; Executive Committee, W. Brooker, H. D. Smith, T. J. Gore, A. C. Rankine, F. Pittman, W. Burford, K. W. Duncan, M.L.A., A. T. Magarey, and J. McLachlan, M.L.A. Foreign Mission Committee, A. C. Rankine, F. Pittman, F. Harding, W. Jackson, A. T. Magarey, H. D. Smith, R. Burns, L. Easom, Miss R. Tonkin, and Bro. Marquardt, with two ladies from each auxiliary.

Appointments for next Conference resulted as follows:

Place of Meeting:—Grote-street Chapel.
When to be held:—Tuesday, Wednesday, and Thursday of Show Week.

Writer of Conference Essay:—F. Pittman.

Writers of Short Papers:—J. Selwood and A. C. Rankine.

The Aged Evangelists' Sustentation Fund was then discussed by various brethren. Bro. Burford moved "That the Evangelistic Committee consider the matter, and as soon as possible put the Aged Evangelists' Sustentation Fund upon a proper footing." Carried.

At this stage of the meeting a letter from Vic. Home Missionary Committee was read, explaining the Jubilee Celebration Scheme. Upon the motion of F. Pittman, its consideration was postponed till the afternoon when the Victorian Visitors would have an opportunity of speaking upon the matter.

AFTERNOON, 2 O'CLOCK.

A. W. Pearce led the devotional services. A letter, urging the claims of Boonah, Queensland, was read, contributions being afterwards given to Sister Colvin for that purpose. A paper written by J. Leigh, upon Sunday School Work, was read by J. Thomas. A vote of thanks to the writer was passed.

The Jubilee Demonstration Scheme of Victoria was then fully explained by F. G. Dunn and J. A. Davies, after which H. D. Smith proposed "That this Conference sympathises with Victoria in the Proposed Scheme, and refers the matter to the Evangelistic Committee." Carried.

The subject of Future Evangelisation was then considered. Resolved on the motion of T. J. Gore, "That the Conference recommend to the Evangelistic Committee to do their utmost to carry on the work at Strathalbyn, retaining the services of A. J. Harris."

Resolved, on the motion of H. D. Smith, "That this Conference instruct the Committee to select a man to be located at Kadina."

H. W. Wright, of Broken Hill, advocated the claims of that town. After a few brethren had expressed approval, it was resolved, "That the Conference expresses its sympathy with the appeal made by the brethren at

South Australian Statistics for the Year ending 30th June, 1900.

NAME.	Immersed during Year.	Received from Sister Churches	Received being formerly Immersed	Died during Year.	Removed from Church Roll.	Transferred to Sister Churches.	Present Number on the Roll	Total Number on Roll, June, 1899.	Sunday School Teachers. Male.	Sunday School Teachers. Female.	Sunday School Scholars. Male.	Sunday School Scholars. Female.	Scholars Received into the Church	Amount Collected, for all Purposes.
1. Adelaide (Grote-st.) ..	15	17		5		19	486	478	13	9	173	208	9	£563
2. Alma ..							44	45						68
3. Balaklava ..	1	2				1	130	128	4	3	21	35		59
4. Broken Hill ..	6	10	1			10	32	25						46
5. Dalkey ..	1				3		71	70	3		16	24		
6. Glenelg ..	6	9	4	3		6	100	91	2	7	45	39		273
7. Gawler ..					1		6	7						
8. Hindmarsh ..	36	14	1	6	1	9	460	425	14	13	182	187	27	
9. Henley Beach ..	3	1	2			2	48	42	3	2	35	35	2	416
10. Lochiel ..								40						63
11. Long Plains ..	4	7			1		34	24	4	1	30	28	2	
13. Milang ..	3	4	1			1	45	41	1	3	13	17		20
14. Mallala ..			1				41	47						72
15. Norwood ..	50	9	4	3	18	19	463	437	8	10	130	176	16	443
16. North Adelaide ..	4	4		3	8	13	212	228	12	12	102	103	1	367
17. Nantawarra ..							14	10						
18. Point Sturt ..							45	48	1	2	12	11		2
19. Port Pirie ..	42	5	3		3	8	76	41	3	1	20	30	7	51
20. Queenstown ..	11	1	2	1	1	2	105	103	7	4	50	57		165
21. Stirling East ..	5	1					65	67	3	5	52	70	4	
22. Strathalbyn ..	2			2			28	22		2	3	3		43
23. Unley ..	21	16		3		11	303	281	9	14	93	139	17	20
24. Williamstown ..	41	7	1	1			69	24	1	2	14	28	1	352
25. Willunga ..				2			18	25						80
26. York ..	12	9		1	2	8	145	133	8	7	92	107	10	196
Churches not returned, say							80	40						
Totals ..	263	117	19	30	38	113	3180	2922	96	97	1083	1297	96	3299

Broken Hill, and commends it to the brethren."

G. D'Nesi advocated holding on to Willunga, where the cause was established many years since, but was now languishing. Brethren Wheaton, W. Manning, and Chenouth also referred to Willunga.

A letter was then read from the Victorian F.M. Committee, requesting the Conference to agree to a conjoint letter of enquiry from Victoria, N.S.W.'s and South Australia's Committees, addressed to the F. M. Committee in England, asking for further information re Proposed South African Mission. It was resolved that such a letter should be sent.

The question of finances was then discussed by various brethren.

A. C. Rankine moved that a letter of sympathy be sent to Dr. Magarey, and Thomas Harkness, who have passed through much affliction since last Conference.

Sunday School Union Meeting.

A crowded congregation assembled at 7.30 p.m. F. Pittman, president of the Union, took the chair. Musical selections were rendered by the York and Hindmarsh Schools. The Secretary, W. Jackson, read the annual report. The Committee regretted the resignation of Warren Cosh, as secretary. A successful social had been held at Norwood. Schools had been regularly visited. There are now 2,097 scholars, and 192 teachers. 88 scholars have been immersed during the year. The chairman referred to the encouraging progress made and addressed appropriate remarks to the young people. B. J. Kemp conveyed greetings from the Victorian Sunday School Union. An excellent paper by Bro. Clark, of Broken Hill, was read by W. H. Wright, and discussed by Brethren Kemp, Matthews, Weeks, Dr. Verco, T. H. Brooker, and A. C. Rankine. A vote of thanks to the essayist was passed, and the request made that the paper should be published in the AUSTRALIAN CHRISTIAN. Greetings were con-

veyed to the Conference from the Baptist Union of South Australia. The meeting was closed with singing and prayer.

THIRD DAY.

W. G. Pappin led devotional exercises.

Business Session commenced at 10.30.

Resolved—"That the present secretary and F. Pittman frame a reply of friendly greeting to the Baptist Union.

W. Campbell then gave a digest of letters resulting in discussion of work in many fields. The claims of Hindmarsh Island, Port Elliott, and Port Victor were strongly advocated.

Resolved, on the motion of T. H. Brooker, "That it be a recommendation to the Evangelistic Committee that one night of the Conference Committee in future be set apart for Home Missions, and that upon that night, and Foreign Mission evening also, collections be taken up."

Resolved on W. H. Wright's motion, "That an encouraging letter to Bro. Hammond, of Wild Horse Plains, be sent by the secretary.

T. J. Gore moved "That a letter of sympathy be sent to George Pearce, who is too feeble now to attend the Conference." Carried.

A. C. Rankine moved "That the Conference hereby expresses its heartfelt sympathy with the Temperance Movement. That we pledge ourselves to help forward the cause in our various spheres of labor, believing that the drink traffic is iniquitous, damaging to the physical, temporal, and spiritual interests of our fellowmen.

As an amendment, Bro. Campbell moved "That a Temperance Committee be formed." F. Pittman said that the two resolutions did not clash, and thought they should be merged into one. The movers and seconders of resolutions agreed. It was moved that the matter be put off till next Conference.

A discussion followed, after which the original motion was carried.

Resolved that the mover and seconder of the resolution form a Committee with power

to add to their number.

The Conference closed by invoking good blessing.

EVENING PUBLIC MEETING.

The tea-meeting was very largely attended and long before the time for starting, the chapel was filled to overflowing. J. Manning, president, occupied the chair. Prayer was offered by W. A. Keay. A letter from A. T. Magarey, retiring president, was read, conveying to the brethren thanks for their warm sympathy and kind expressions, and expressing regret at being unable to take part. The president opened with encouraging remarks. The revelation of God is completed,—there could be no development; the laws of men alter, but not so the salvation revealed in Scripture. With such a glorious plea, we ought never to question whether our work is of use.

Anthems were rendered by the Grote-St. Choir, and a recitation, "The Church and the World," was given by W. H. Wright.

W. C. Morro addressed the meeting upon Luke 6: 32, and showed that Jesus expected more from his disciples than from men of the world; he expected more from them than the best men in the Jewish nation. Whenever great claims are made, great things are expected. This principle runs through all our lives, and may be applied to our religious work; we believe we have a grand plea, the world expects from us a purer life, a loftier aim, and greater loyalty, and better service than from the people around.

A. B. Maston gave five good reasons why the brethren should take the *Australian Christian*—Because of the church news it contains; because it gives the thoughts of the best writers; because it is our only paper; because it is a representative paper; because it is one of the greatest advocates and advertising mediums of our home and foreign mission work. These reasons were forcibly enlarged upon.

F. G. Dunn spoke of the Church of Christ, how, and when, it was established. The idea of the church was not found in the Mosaic dispensation; nor even in the days of Christ; two different institutions could not exist at the same time. Not until Christ gave up his spirit on the cross of Calvary, and according to promise, the Holy Spirit illumined the minds of the disciples on the Day of Pentecost, was the church established; the disciples hopes were shattered at the apparent defeat of Christ; the church was established, because Jesus kept his promise, and against that church the gates of hell shall not prevail. The speaker urged Christians to worked earnestly for the church.

R. Lyall spoke upon his impression of the Conference, and South Australian churches. He noticed a larger interest than on his previous visit; he saw the splendid hold which the churches have upon the young people, was delighted to see so many engaged in singing God's praises; and that the churches here have such a good hold upon the public.

Richard Verco moved a comprehensive vote of thanks to the sisters, speakers, singers, and all who had assisted to make the Conference a success, after which the Conference, which, by universal consent, is the best ever held, was closed by the Doxology and Benediction.

F. PITTMAN.

Notes at the S.A. Conference.

A. J. Harris was a new man at the Conference, and gave a good account of his work at Strathalbyn. The Conference voted to send him back to that field.

W. D. L. Campbell made a good secretary, reading the reports in an intelligent manner and adding much to the enthusiasm of the meetings.

Part of the Conference reports were printed and circulated in the meetings, and it would have added much to the profit of the discussions if all the reports had been thus presented, especially the financial statement and statistical tables. As a rule things of this kind are too complex to grasp at a single reading.

All regretted the absence of A. T. Magarey, the president, from most of the meetings, especially the cause of it; but in his absence Jas. Manning made a splendid chairman.

In our judgment much valuable time was lost at most of the meetings by the lack of arrangement of the order of business.

We were much pleased with the short talks which T. J. Gore and A. C. Rankine gave in reporting the work they are doing in helping young men to fit themselves as preachers of the gospel.

The South Australian Conference does not put a man in a place or district and then keep him there always, but they expect him to make it go, and they are doing it.

Discussion on the essay of R. Burns and W. T. S. Harris were warmly and profitably discussed.

The F.M. meeting on Tuesday night was a great success in every way. J. A. Davies of Melbourne presided, and gave a good address.

We were glad to meet and have fellowship with a number of young men, who, since last year have come out as preachers. From the very nature of the case if we are to have old preachers we must have young ones.

As usual the sisters were an important element in

the success of the Conference, not only contributing to the creature comforts of all, but adding a light and airy appearance to the meetings.

The secretary read the reports from churches in a most excellent manner. He ought to have been an editor. One brother wrote unofficially that the church where he lived was as dead as Julius Cæsar. They close their meetings to go to the Wesleyans, &c.

The Aged Preachers Fund seems to be a great difficulty in South Australia, and no nearer solution than when they first began. If they don't look out some of the present old preachers will go to heaven before the fund reaches them.

F. G. Dunn and J. A. Davies made splendid speeches in favor of the jubilee celebration. The Conference recommended it to the consideration of the incoming committee.

We were pleased to meet at the Conference our old friend of other days, Walter H. Wright. He made a splendid appeal for the new chapel at Broken Hill.

A. C. Rankine made a fine appeal for Home Missions when the home work was before the Conference.

The S.S. Union meeting was a very large and enthusiastic one. At this meeting B. J. Kemp gave a fine address on S.S. work.

The letters from the churches was an interesting feature of the Conference. In these letters the churches told of the victories of the past and the hopes of the future.

H. D. Smith told some funny stories about the adventures of himself and A. C. Rankine on Hindmarsh Island. Talk about American yarns after this!

The South Australian churches are fortunate in having in their midst a number of brethren occupying influential positions in the commercial, political and professional world. These men are not ashamed of the church, and are a power for good.

Jas. Manning made a good chairman, and on the evening of the last meeting perpetrated a new joke which will not soon be forgotten: In announcing one of the items on the programme, he said—"The anthem will now favor us with a choir." It brought down the house.

The Melbourne contingent, consisting of Mrs. B. J. Kemp, Mrs. R. Lyall, B. J. Kemp, R. Lyall, J. A. Davies, W. C. Morro and A. B. Maston, together with Mrs. Colvin, from Queensland, were most hospitably entertained by the brethren in Adelaide. The day after the Conference we were taken in a picnic party to the top of Mount Lofty, where we all enjoyed ourselves very much. Personally we are under great obligations to Bro. and Sis. Wm. Charlick and family for entertaining us while in the city.

Sunday School.

Then were there brought unto him little children.
—Matthew 19: 13.

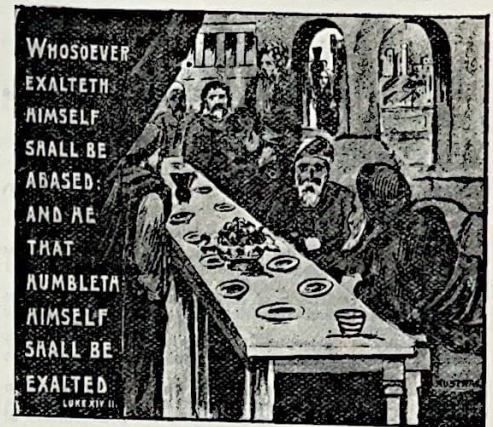
LESSON FOR OCTOBER 7th.

Jesus Dining with a Pharisee.

Luke 14: 1-14.

GOLDEN TEXT—"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—
Luke 14: 11.

The fourth quarter lessons are still from the life of Christ and are those incidents mainly recorded by Luke. This lesson probably belongs to the Percean ministry and comes at the end of the year A.D. 29. Jesus became the guest of his opposers on more than one occasion. He never refused an in-



Whosoever EXALTETH HIMSELF SHALL BE ABASED: AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED. LUKE XIV 11.

itation from friend or foe where he could have an opportunity of doing some good or giving some wonderful words of life. It was a sabbath day when Jesus went to this Pharisee's house to eat bread. The Pharisee though scrupulously ceremonial and religious could have a big feast on the day of rest without violating his conscience, while to help a poor, needy, starving or helpless creature would be decidedly wrong. Jesus is not his guest because of any professed friendship but rather that an opportunity may be afforded him of watching the words and works of Jesus on the recognised day of rest. Now, as at all times, Jesus reads his heart, as well as the other guests, and in answer to their reasonings he asks: "Is it lawful to heal on the sabbath day?" How wise they show themselves to be! They hold their peace. Whether as a guest, or as one who had come to be healed, a man with dropsy is present. The dropsical man is healed, and the healing is justified by again appealing to their reason: "Which of you having an ass or an ox fallen into a pit, and will not straightway pull it out on the sabbath day?" Again the wisdom of the worldling is manifest. Silence is golden especially if you are worsted in an argument. From the behaviour of some of the guests Jesus is impressed with their desire for pre-eminence. This calls forth the parable of the wedding gathering. He urges the necessity of humility. True humility is not a depreciation of self but an honorable appreciation of others. It usually brings its own promotion. A humble, yet efficient servant, worker, master or mistress will never fail of appreciation and come to be set down at their actual worth. He who cannot fill his present position will never be called upon to fill a higher, but may be asked to step down, a most painful and shameful thing to have to do. It is better to seek a place, though small, within your ability, and win, than to seek a larger and fail. Then Jesus turns their attention to the spirit of charity, which he strongly recommends. It seems that Jesus deprecates making feasts or dinners for the sake of honor, or in anticipation of a return of the compliment. His method is to ask the poor, the maimed, the lame and the blind—those from whom there is no likelihood of a recompense, but the recompense is nevertheless sure and certain; it will be given at the resurrection of the just.

JAMES JOHNSTON.

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THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street., Melbourne.

A. B. Maston Managing Editor.

THE AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

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, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6 : 16.

The How and When of the Establishment of the Church.

A great deal has been said and written concerning the time when the Church of Christ was first established. And while, to many, the discussion of such a question may seem unnecessary, yet it is to be feared that a great number of people have somewhat hazy notions about the matter. For this reason, they frequently fail to perceive that the Christian Church could not legitimately exist until the Mosaic institution had ceased to be in force, and that the constitution of the Church of Christ was not completed until after the death of Jesus. From what Jesus himself said, it is quite clear that the time for unfolding the laws that should govern the church was not during his lifetime, but afterwards. It is true, of course, that during his earthly ministry he gave expression to a great body of moral and spiritual teaching which became the heritage of the church, but it is also true that during this time he gave no definite and complete instructions regarding the organisation of the Christian Church. He could not do so because of the extreme backwardness of his disciples. "I have yet many things to say unto you," said Jesus, "but ye cannot bear them now. Howbeit when the Spirit of truth is come he will guide you into all truth." Nor is it difficult to understand why Jesus was thus reticent. On those occasions when he sought to enlighten his disciples in reference to the future, he found them unresponsive and dull of hearing. To the very last they could not receive the affirmation, so frequently made by Jesus, that he should be put to death. This was a statement that

seemed to fill them with dismay and stupefaction. It was a dark cloud which obscured their vision and made the future dim and hopeless. Obviously, under such conditions, the arrangements and instructions for the organisation of the church had to be left for another and more opportune occasion. That opportunity came later. When it did come, the church received that fuller light which enabled it to be guided into all truth. And it is from this period of fuller light that we must get the whole and final truth regarding the faith and practice of the primitive church. That which was incomplete and obviously tentative in its character, must not be made to override that which has about it the stamp of finality. It therefore cannot be right to try and escape from the obligations imposed by a fuller revelation—by an appeal to that which was admitted by Jesus Christ himself to be incomplete.

In order to emphasize the idea we have been endeavoring to set forth in the foregoing, it is necessary that we should picture to ourselves what would have been the condition of things if the revelation of Jesus Christ had ended with his death. Without hesitation we at once say that the Church of Christ would never have been established. According to the merely human estimate of things it ought never to have seen the light of day; the gloom and woe of Calvary ought to have killed any germs of life it ever had. As a matter of fact, this was precisely what occurred in the experience of the disciples. Witness the conversation of those who were journeying to Emmaus. In effect they said, "This Jesus who has just been crucified and slain was a prophet, mighty in deed and word before God and all the people—but we trusted that it had been he who should have redeemed Israel," not the Messiah—but a prophet was the verdict of those who were filled with sadness at the death of their master. Even more eloquent with despair was the conduct of the women. They went to the sepulchre to perform the last rites to the dead. To them he was a dead Jesus—not a living Christ. Love remained but hope had fled. Nor is the case any better when we consider the attitude of the twelve. To them, the story of the women about an empty tomb, was only an idle tale. And here the matter must have ended, so far as the disciples were concerned. The mission of Jesus ended with his death, so far as they could see, plans for the future they had not. The bright visions of Messianic glory were gone, Fishers of men no longer, they must go back to their nets, and by the shores of Gennesaret, talk of the prophet whom they had loved and lost. From the human standpoint there could be no church of Christ formed out of such materials.

Consequently, the fact, that there is one requires explanation. How did the Church of Christ come into existence, is the question now demanding a clear and explicit answer. There is only one answer. Jesus kept his promise. The dead Jesus became the living Christ, ascending to the right hand of God the Father, and sending down the Holy Spirit of truth. This explanation is the only one that will meet all the requirements of the case.

The facts before us are, first, the disciples, a body of unlearned and ignorant men, utterly incapable of conceiving anything approaching to the Kingdom of God, as seen in the teaching of Jesus, but bound hand and foot by the materialistic conceptions of their forefathers. The second the mighty fabric of Christianity, known to us in the present day. For modern Christianity, with all its shortcomings, is the greatest power for good the world knows. An empire of wider sway than ever dreamt of by the most ambitious of all the Cæsars. Its literature stands unrivalled. Men place the book containing its teaching at the head of all other books. For nearly two thousand years it has given the world the loftiest teaching, and the fact remains that after all these years of progress, its precepts are still the ideal of all that is spiritual and moral. How then do we explain that the second sprang from the first, and are related to each other as cause and effect? As we stand before the pyramids of Egypt, what are our thoughts? Do we not wonder how those mighty stones were placed in position, and find ourselves asking, what manner of men were they who did these things in the dim ages of the past? Not ordinary men, we answer; but some of the great ones of the sons of men and so, as we stand before the great fabric of Christianity and ask, who were its founders? We answer, not ignorant fishermen, but fishermen illuminated and inspired by the Holy Spirit.

When, therefore, we desire to know what the Church of God is in doctrine and practice, it is to these inspired men we must turn, for to them and to them alone was given the completed constitution of the kingdom of God upon earth. "Wherefore, he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4 : 8-13). To understand the "when" and "how" of the establishment of the Church

of Christ is the first essential step towards understanding the laws which govern it and constitute its faith and practice.

Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty;
in all things, Love.

Dedication of St. Mary's

The Roman Catholic Congress held last week in Sydney, was a brilliant success. At the dedication of St. Mary's Cathedral on Lord's day, the 9th inst., there was an immense audience, although admission was by ticket, ranging from £1 to 5s., according to position. "Preceded by his marshals, his Eminence, the Cardinal, led a noble train of illustrious archbishops, learned bishops, faithful priests, Catholic knights, and Scholastics." The Governors of New South Wales, Queensland, and New Guinea "in resplendent Windsor uniforms and accompanied by a gorgeous staff" were present, as also the Mayor of Sydney, in his official robes, with members of the ministry and other prominent notabilities. The Roman Catholic authorities know how to make the most of spectacular display, and how to obtain the patronage of even Protestant Representative men. The collection amounted to £1,850. Altogether, viewed from a Romanist standpoint, it was "a demonstration unparalleled in the history of Australasia."

An Insulting Sermon.

Archbishop Redwood, of Wellington, N.Z. preached the Sermon at the dedication of St. Mary's Cathedral. We were assured not long since by the Cardinal through the public press, that in connection with the whole Congress, special care should be taken not to offend Protestant feeling, but the dedication sermon contained some of the grossest insults to Protestants that we have met with. Here are extracts: "The leaders and founders of Protestantism, Luther, Calvin, Livinglius, &c., were notorious for their vices." This is exceedingly rich. Again: "Protestantism covered Europe with blood and ruins in the Sixteenth Century, and has ever since been the helper and instrument of the worst foes of Christianity. It desecrated the home, it polluted the nuptial bed, it lowered the dignity of womanhood, it devastated the school, and stopped the progress of science. In fine, neither Protestants nor Greek Schismatics have shown that the action of the Holy Ghost is with them. No examples of heroic virtues, no saints in their ranks at all comparable to the martyrs and missionaries of the Catholic Church." These extracts are not taken from the daily papers, but from the official report

in the *Catholic Press*. It would be interesting to know what the Protestant governors thought as they listened to such false and malicious statements. It is not creditable to our country that Protestant Representatives of our Protestant Majesty should officially patronise this dedicatory sermon. Of course, they could not know that such an attack would be made upon the faith the Queen professes or the church of which she is the recognised head. But it is significant that no protest has been made by them. The Evangelical Council of N.S.W. has drawn attention to the daily papers to this fact, and points out that His Excellency and the other officials present were made to appear to be parties to the attack made upon the faith held by her Majesty and an overwhelming majority of her English-speaking subjects. The Council also considers that the reference to polluting the nuptial bed, desecrating the home and lowering the dignity of womanhood implies "personal immorality on the part of members of Protestant Communions." It is worthy of note that at the banquet held that Sunday afternoon, Cardinal Moran described this sermon as "A Grand Discourse, one which he thought would be memorable in the history of the Australian Church," and his remarks were received with "loud and continued applause." It is a sermon that will certainly be memorable in the minds of Protestants.

A School Scandal in N.Z.

While the R.C. Congress is being held in Sydney, and so much is being said of the faith, charity, and self-denial of Roman Catholic ecclesiastics and instructors, the public of Nelson, N.Z., roused to action by the scandals in connection with the Stoke Industrial School, conducted by the Marist Brothers, are calling upon the Government to assume direct control of the school. For years there had been rumors of cruelties to the pupils, but these culminated on the report of a surprise visit paid to the school on 30th of May last by the Charitable Aid Committee, when astounding evidence was obtained. At a monster public meeting on the 3rd inst., a former pupil gave testimony of boys confined in cells with hands chained behind their backs all night, and a duplicate of the chain was produced by a member of the Committee. He told of another boy who, to escape being ducked as punishment in the bathing hole, ran away naked into the bush and died of starvation. One of the "Brothers" put his foot on a boy's head, and lashed his naked body with a supple Jack. These and other statements were contradicted by the teachers but the Committee had been compelled to accept them as truth. It is not surprising that there is a feeling of profound indigna-

tion in New Zealand. It has been well pointed out that these cruelties are not to be charged to the R. C. Church. They are quite possible in any private school of this kind, if not under public or Government supervision.

The Essayist.

They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—Nehemiah 8 : 8.

Wanted.

Read before the South Australian Conference of churches of Christ, by W. H. Wright, of Broken Hill, and written by Bro. Clark, of the same city.

Applications will be received every Lord's Day at 2 p.m. until further notice by the management of the Church of Christ Sunday Schools in South Australia, through the various superintendents, from persons willing to undertake the important work of teaching. It is perhaps necessary to explain that this step is being taken on account of the decision of the management to extend, with the help of our Beloved Master, the sphere of operations, to galvanize into stirring activity any schools that may be wearily struggling along with an insufficient staff of teachers; and to deepen the spiritual life by still further developing those that are flourishing.

The magnitude of the work waiting to be done is evident to the most casual observer. The Sunday School is amongst the most important of all the numerous branches of our Lord's vineyard. It is in the

Sunday School that our army we prepare,
As we gather round our blessed standard there;
And the Saviour's Cross we early learn to bear
While we work till Jesus calls.

It is from the Sunday School we draw our great army of evangelists who convince the world of sin; our great army of missionaries who are to go into all the world and preach the Gospel to every creature; our great army of business men and women who are to carry into commerce such principles of rectitude and honor as will make this fair Austral land of ours a nation among nations; our great army of home makers, where peace, and love and joy abound; our great army of workers in all the numerous channels of usefulness which present themselves in every direction with the progress of modern life.

The major portion of our church increase is from the Sunday School, hence if this department of activity progresses our church members will correspondingly increase.

Will anyone then say that the Sunday School is a fading institution? No longer a necessity because of the perfection of present day secular education. That it has accomplished the great object for which it was started, viz., of teaching the ragged children of the large towns of England to read and write; or that it is simply a dumping ground for noisy children, whom mothers are glad to be rid of for a few hours' quiet rest on Sunday afternoon, while teachers from a sense of mere duty shall endeavor to keep them quiet and be glad to pack them home again to tea.

A glance at almost any of our school rolls is interesting. It shows an increase of scholars that is to some extent satisfactory. It also shows that, apart from the removal of scholars through change of residence and other unpreventable causes, there is a great leakage, which it is possible to stop provided the effort to stem the tide be a mighty one. The covers of love and vigilance which bind our rolls have become dilapidated. In some cases only pieces remain of the cover of vigilance, and in other instances the observer might almost be heard to exclaim—"There has been no cover of vigilance at all, or, if so, that it has been lost." It is to re-bind these with cords unbreakable that the present applications are called for.

Applications are wanted from trained teachers. Will your excuse that you have been so busy with teaching through the week that you have neither strength nor inclination for teaching on Sunday be accepted by the Saviour? Have you not already granted you practically one-quarter of the year for rest and recuperation? Will you not find in the different nature of the Lord's Day work a change that will be restful, and will it not bring you a closer insight into the characters of the scholars, thus giving you greater influence for good in the week days? The Saviour wants you, trained teacher!

You, business men, are wanted. Numerous young lives in our schools are issuing forth into business activity. Many will be engaged in just such businesses as yours, and they will listen eagerly to your note of warning from the numerous footfalls. What a mighty power you would have to guide them into the path of integrity and truth. We want business men!

You, parents, are wanted! But you reply we have quite enough to do with teaching the children at home. Cannot you make a Sunday School of the home? You can, but the Saviour has implanted in you the tenderest, deepest love for young children, and you and your children will find an inspiration in numbers, whilst the children of careless parents want your help. In fact, we cannot do without you!

Young men and maidens are wanted. You reply that you have no experience, and that you know nothing about the deep theological questions, or of the death and its beyond. Neither do the children want theology; nor do their fresh opening minds think of death. You have more experience than they. As you teach you shall surely learn. You can give them your recent experiences, the like of which they shall pass through. You are nearer to their level in life, and can enter more sympathisingly into their everyday lives than can the older ones. Hence your immediate application is a necessity.

NECESSARY QUALIFICATIONS.

The necessary qualifications are so numerous that the short space at our disposal will only allow the recapitulation of a few of the more important. The subject of Sunday School work is so vast that it is with bated breath we take up pen to touch upon it. Our only excuse is the great need for more consecrated work. To urge that this work should receive more attention than it does to-day, and that its position should be exalted to the highest of pedestals.

Applicants must be full of the love of

Jesus. The management desire to place emphasis on the *full*. The measure of love must be pressed down and running over, or, better still, bubbling over, so as to be easily discernible at a first glance into the eyes of the applicant. Any person to whom the 42nd verse of the 5th chapter of John is suitable need not apply; but all those are lovingly invited who can feel and inwardly digest the 17th, 18th and 19th verses of the 3rd chapter of Ephesians:—"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth and height; and to know the love of Christ which passeth knowledge that ye might be filled with all the fullness of God."

Those who consider they have an insufficiency of this wonderful love should prayerfully ponder over the 13th chapter of Paul's first letter to the Corinthians, and feelingly sing the 3rd verse of Sankey's 148th hymn:

Oh, the precious name of Jesus,
How it thrills our souls with joy;
When His loving arms receive us,
And His songs our tongues employ.

Also to utilise what gift of love they have by immediately starting to do something for one of these little ones, and thus for the Master. It is insufficient to simply pray for this greater measure of love—although we in nowise wish to detract from the power of prayer. For our purpose this greater measure of love may be compared to the muscles of the human body. What use would it be for the puny youth to pray for strong muscles? What is required is for him to judiciously use them until the greater the use the stronger they become. So with the precious love so essential to the successful Sunday School teacher. Use it to brush away the tiny troubles of the youthful ones, that appear to them so big. Use it to search out and regain the wandering ones. Use it! Use it! Use it! intending teachers until it permeates the whole being.

Applicants must be passionately fond of children. Even although the shoulders are old they must bear young heads and contain young hearts, in order to be able to enter into the lives of the young and understand how to measure their requirements.

You must have the three graces of sympathy, cheeriness and earnestness. How sympathising is the Saviour. If we start telling him our troubles, he soothes us ere we are half done with the telling. Get from him all the sympathy your nature will assimilate, carry it to his little ones, and you will win them for him.

Our teachers must be cheery, mirthful and lively, else will the scholars run away from them into rowdiness and disorder. This cheeriness will also give endurance, such as may enable you to go through a lesson with 20 boys of ages ranging from 12 to 14, with hands and faces ranging from half dirty to clean, on a hot summer afternoon, temperature 99°. This reminds us that it is long since school building architects were boys. Sufficient attention is not paid by them to ventilation and fresh air, which is the life blood of the attention of children. It is almost miraculous how teachers can maintain attention under such conditions, all too com-

mon in our class rooms. If you can be cheery under them you will be a good teacher.

The third, and by no means least grace, is earnestness. No! as a writer puts it, you must be alive in earnest. The scholars will not listen if they find that you do not earnestly mean what you tell them, and none will find it out quicker than they. Quick to perceive, ten minutes alone in their company will tell them whether you have been earnestly coveting the best gifts, and earnestly desire to show them "a more excellent way." Remember that our Saviour was earnest. "Being in agony (for us) he prayed more earnestly, and his sweat was as it were great drops of blood falling to the ground." If your earnestness win but one young soul for him how great the reward.

Applicants must have double sight. The first to see how to look at the things themselves. The second to try and see how the child looks at it. Some teachers see a thing from the first point of view only, and consequently take one story above where the scholars are. The result is failure and it takes a good deal of self-patting on the back, on the journey home after school, to convince them that Sunday School Work is a joy.

The second sight must be specially large and bright for the younger classes. Language to them must be simpler than A.B. to C. You must tell them what A.B. to C. means. We have seen a teacher take the whole afternoon to explain the meaning of those delightful words, "Gentle Jesus meek and mild," to the undoubted enjoyment and profit of a large class of youngsters. Many of them would that evening repeat their little prayer with some idea of its meaning, and perhaps put in a word for the dear teacher, whom they had learned to love the more.

Might we suggest to any teachers, who have not tried it, to utilise this second sight after they have carefully prepared a lesson, and go as carefully over it all again and see it from the children's point of view, noting the increased interest in the class.

Applicants will be required to possess a fair amount of tact. Your dictionary may probably explain this to mean "nice perception or skill, expertness, ready talent," whatever it may mean it is a sharp sword in the teacher's hands. It will enable you to fence round an awkward question that so often comes from a corner of the class; to utilize the late scholar and turn such into a blessing, by so cutting the ground from under the feet, as to compel (in love) an earlier attendance next Sunday; also to make capital out of the class visitor, dropping in with a chum probably from a better school, probably turned out from a worse—with the likely effect of increasing your class one peg and making the scholars proud of you.

Successful applicants will be asked to teach one truth per Sunday. One truth each Sunday means 52 per annum. 52 truths per annum will mean 520 truths in 10 years. Teachers often err by attempting too much. One nail driven into a board successfully, double hammered down and rivetted on the other side will hold more than ten half driven in, and the central truth of a lesson, built up it may be with a few side truths, fenced round with all the pictorial

illustrations and parabolical application that the observant well-read teacher has at command, and driven home at last with earnestness precision will accomplish more than 10 truths half touched upon.

Perhaps some will give the excuse that they have neither the ability or knowledge necessary for this special work. Are you more ignorant or less able than two men whom "Jesus saw as he was walking by the sea, casting in their nets, for they were fishermen?" After three years special training under the greatest of all masters, they were so ignorant of his great mission as to deny that they knew him, and forsook him and fled. Yet afterwards when they received his spirit they became famous. Led by the same spirit are you willing to learn? If so, "all things are possible to him that believeth." Perseverance, a word of 12 letters, but meaning a lot, and earnestness are the great conquerors. To these you can add everything, even though it takes you seven years to complete the addition.

In the event of your being accepted as a teacher, you will be asked to remember that "love suffereth long and is kind, envieth not, beareth all things, endureth all things." If you are capable of teaching an elder class, maybe the superintendent will put you to teach a younger class. You will not murmur nor complain, but make a success of what you have, and long before the seven years of your apprenticeship are over, you will have found exactly the right place in the school for you. You will remember that you have entered upon a life work; viz, of leading younger persons than yourself to love the Lord Jesus Christ. All the methods and their legion will focus to this grand object. Ever before you will appear the endeavour to bring to his feet those who are under your guidance. Remember you will be leading not driving.

You are recommended as an important side help to buy, beg, borrow, or we might almost say steal, Professor Amos R. Wells' delightful book entitled "Sunday School Success," published by the London Sunday School Union, price 3/6; a book of practical methods for Sunday School teachers and officers. "Professor Wells stands in the front rank of experts in the theory and practice of Sunday School teaching. His practical experience has been gained as a teacher in both Sunday and secular schools, where he has had an opportunity to learn from the greatest of teachers, his own failures and successes." We know of only one book of greater value to the teacher, and every teacher in our Union should possess a well-worn copy. If this feeble essay serves us no other purpose than that of calling special attention to this book it will not have been written in vain. Penned by a master hand it bristles with short, sharp, shiny sentences that will give an inspiration even to teachers of long experience and open their eyes to a vista of possibilities not yet dreamed of.

Having started upon this great work of teaching you will be asked to make everything subservient to it. You will take upon you no other church work that will interfere with your success in this. You will be at the school room always a quarter of an hour before school opens, to greet your scholars

one by one as they arrive. They will never be ashamed to see you come perspiring in amongst the late ones when the opening exercises are half over. Nor will they ever see you hurrying away before the closing word is spoken to attend to some matter that possibly may be left unattended to. Your friend who has invited you to tea will think all the more of you if you explain the reason of your delay. Your tramcar or train will come back for you, and your loving Master will say, "Well done, thou hast been faithful in these little things, I will give you many things."

SALARY.

Your salary will be an hundredfold, equal to ten thousand per cent in this world, and in the world to come eternal life. You will gain the association, the respect, the love and the adoration of hundreds of young people. In them you will find a freshness, a frankness, and a reality you may seek for in vain in the grown-up world. If you are determined to conquer or die you will get a satisfaction and a joy that can never be taken away, and you will learn to love your school work better than any other you engage in.

"Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer Yes!"

Nota Bene! Applications will also be received for the coming quarter for due appointment of two persons to visit and report upon the various schools. Subject to good conduct the appointment may probably be for a longer period. One lady and one gentleman will be appointed. We never could understand why ladies are not sometimes chosen for this position. They are more observant of the numerous appointments of school premises that go far to make child life happy. Since they are the backbone of all Sunday School work they should be asked to examine it. They will be quicker to perceive need for improvement, fuller in suggestion of new methods. The tongues of visitors should not be longer than five minutes, with a possible stretch to seven and a half minutes on special occasions. They will be required to remember that they are visitors; that is being permitted to visit, and that school rules are not made to be upset, but to be conformed to. Above all, and we say it with all reverence, they must not be old fogies that harp on one string. They should be bright, happy and joyful, full of life, invention, method, organisation and love. In fact, our best preachers should apply for this position. Sunday School visitors can go to give and get a great deal of good.

We desire it to be distinctly understood that the above advertisement in no way refers to our present teachers and visitors, but to the expected appointment of future ones. We have nothing but admiration for the patient, loving, earnest work of our teachers, and it does us good to grasp them by the hand and enquire after their success. It would be a good thing for all parents to do the same. To get into touch with the teacher, to enquire into the progress of their children, and to help the teachers success in a powerful manner.

In conclusion we congratulate the Union upon the fact that it has secured a distinct place amongst the important meetings of our Conference. Its meeting is justly made one of praise and rejoicing, full of hope, inspiration and joy; of glory to God and peace and goodwill to men. Its key note should be:—

Praise him, praise him, Jesus our blessed,
Heavenly portals loud with Hossanas ring,
Jesus, saviour reigneth for ever and ever;
Crown him, crown him prophet and priest
and king.

Christ is coming over the world victorious,
Power and glory unto the Lord belong.
Praise him, praise him, tell of his excellent greatness,
Praise him, praise him, ever in joyful song.

From The Field.

The field is the world.—Matthew 13: 38.

Victoria.

NORTH RICHMOND.—Our special services closed on Saturday, Sept. 15th, having continued (including the preparatory prayer meetings) for 28 days. During that time 21 evangelistic addresses were given, and 7 to Christians, 26 being delivered by Bro. Johnston, and 2 by the writer. Bro. Johnston's presentation of the Saving Evangel was highly appreciated by the church. The audiences were large and interested; many people hearing the unadulterated Gospel for the first time. The people were brought within the sound of truth by the use of printers' ink and other means of advertising; altogether we spent on this about £5. We rejoice over 25 confessions of faith in Jesus. Thus we have shown that an earnest effort will make these meetings a success here as well as in America. Last Lord's Day was the record number at the breaking of bread. At the Gospel service the meeting house was packed in every part; the writer spoke on "The Work of the Holy Spirit;" at the close two more came out for Christ. The additions here reported make a total of 55 by faith and obedience since last Conference returns were made up, 20 of whom are from the school. "The Lord hath done great things for us, whereof we are glad."

Sept. 17.

T.H.

HAWTHORN.—Another crowded house at Hawthorn Sunday evening. At an early hour almost every seat was taken up by strangers, the members stowing themselves away anywhere. By the time the service was commenced the place was packed. Bro. Palmer preached a most impressive sermon on "A dark night in Galilee." The attention was profound. At the close one lady made the confession—wife of a man who had previously confessed—and was then baptised along with two young ladies. M.R.H.

South Australia.

NORWOOD.—On Lord's Day morning, Sept. 9th, we were very pleased to have with us Bro. and Sis. R. Lyall, of Melbourne. Bro. Lyall gave a stimulating address to the church, and it was much appreciated. One was received by letter, and one by faith and obedience.

Bro. W. C. Morro, was with us last night and preached to a crowded audience a splendid sermon. One youth confessed the Lord Jesus Christ as his Saviour.

We were pleased to have Bro. J. A. Davies, of Melbourne, with us on Lord's Day evening, Sept. 9th.

Sept. 17/00

A. C. RANKINE.

Here and There.

Here a little and there a little.—Isaiah 28 : 10.

See Coming Events.

One confession and baptism at Corowa on Sept. the 16th.

Sydney church guarantee £5 per month to Home Mission work.

Two immersions at Fremantle on Sunday evening, September 9th.

Three confessions at Woollahra Sunday night. Good meeting.

One confession at Port Pirie Sunday, September 9. Bro. Duncan preaching.

S.S. workers everywhere will find great profit in reading the essay appearing this week.

Don't forget! Gospel meeting Eight Hours' Day in Sydney Domain, near Art Gallery, 3 p.m.

One confession—a young man—at Brighton on Sunday last.

Brighton S.S. anniversary will be held on Sundays, Sept. 30 and Oct. 7. The tea meeting, Wednesday, Oct. 3rd.

The absence of the manager in Adelaide a few days last week may account for some delay in correspondence.

We would remind those wanting S.S. Commentaries for 1901 that our only order closes on October the 8th.

Anniversary and Re-opening Tea-meeting Wednesday 10th October, not Tuesday 9th as previously announced, at North Melbourne.

At the Fitzroy Tabernacle protracted meeting there have been six confessions. Continues through next week.

Record meeting (181) at Lygon-street on Sunday morning, also crowded house in the evening, Isaac Selby preaching.

The South Australian Conference this week has the right of way, but it is all good reading. Next week will put all straight.

Tea meeting in City Temple, Campbell-street, Sydney, Eight Hours' Day, 6 p.m., 6d. Home Mission meeting, 7.30 p.m.

Good meetings in Town Hall, North Melbourne, Sunday last, especially in the evening. Re-opening of chapel next Lord's day.

J. W. Baker preached at North Fitzroy on Sunday evening, when one made the good confession. One by letter in the morning.

Woollahra Sunday School picnic, November 3rd, to Clontarf. Magnificent steamer "Greyhound," engaged for the day. Tickets only sixpence.

A. E. Illingworth, W.A., writes:—"I have been very pleased with the CHRISTIAN of late, and we are doing our best to ever increase its circulation."

If any of our readers want to spend a pleasant evening they should go to Bro. Selby's lectures at Lygon-street on Tuesday and Wednesday evenings of next week. See Coming Events.

Vol. 1 of McGarvey's Class Notes, deals with The Pentateuch, Joshua, Judges, Ruth and Job. Vol. 2, with 1 Samuel—Nehemiah. Vol. 3, with the Four Gospels. Price 10/-; by post 10/6.

Country brethren in New South Wales are reminded that they are especially interested in Home Mission work, help is at present urgently needed. Send donation to R. Steer, 25 Perry Street, Marrickville.

Enmore instituting more vigorous and systematic collecting for Home Missions. Enmore members

hand your name and amount per month to H. Gilman, C. A. Rofe, G. Verco, A. Day, or R. Steer.

T. Bagley writes:—"Two years ago Woollahra had only one subscriber to the CHRISTIAN. Through the energy of our agent (Bro. Shearston) we now have 38. We find the paper to be of much help to the church."

The usual monthly meeting of our Victorian S.S.U. will be held in Lygon-street Chapel on Monday evening next, the 24th inst. A full attendance of members and friends interested in S.S. work is requested. The business is:—Completion of arrangements for next year's examination, also arrangements for the annual picnic. J.S.M.

There was a fine meeting in Lygon-street Chapel Tuesday evening last to welcome back to Victoria Bro. Isaac Selby, after his extended visit to England and America. The meeting was large and representative, members from all the city and suburban churches being present. Short addresses were given by M. McLellan, in the chair, W. C. Craigie, and W. C. Morro. Bro. Selby replied in his own happy way. We do not know as to Bro. Selby's movements, but, as will be seen by Coming Events, he intends in the near future to give a few lectures in Melbourne. We are sure that all who attend will have a rich treat.

The protest of the Evangelical Council, against the insults to Protestants in Archbishop Redwood's sermon, called forth letters from prominent visitors, who denied that the words quoted were used in the sermon. Dr. Redwood's explanations is that he wrote the sermon before leaving N.Z., and the words written "were intended for a purely Catholic congregation." The manuscript was printed on proof slips, but, says the Archbishop, "the time limit and other considerations of a delicate kind obliged me to omit" the passages referred to. The printed slips were given to the reporters with a request that the sermon should be printed in full. The two R. C. papers also published the objectionable statements. It appears that Dr. Redwood had not the courage to utter in his sermon the words carefully written in his manuscript. It is to be regretted "considerations of a delicate kind" did not hinder his scattering them broadcast through the press. It is evident that had the audience consisted, as expected, of "a purely Catholic congregation," the words would have been spoken. It is to be noticed that the preacher neither withdraws or apologises for the insulting statements he has caused to be published.

Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2 : 8.

VICTORIAN MISSION FUND.

Church, Barker's Creek	£10	10	0
Church, Toolamba .. ..	..	2	0
Church, Cosgrove .. ..	..	3	10
Sister Quilliam, Hawthorn ..	..	5	0
Bro. Wm. Hendry, Wedderburn ..	..	0	10
		£21	10

J. A. DAVIES, Treas., M. McLELLAN, Sec.,
"Milford," Church-st., 233 Drummond-st.
Hawthorn. Carlton.

To Subscribers.

Miss McLelland, F. B. Eaton, A. R. Benn, 1/-; Mrs. Murray, 1/6; F. G. Martin, L. H. Robinson, Miss Raggatt, 2/-; J. A. Petherick, B. Huntsman, Geo. McCormach, Mr. Turnbull, 2/6; F. Willholz, 3/6; Mrs. Perkin, A. J. Hipwell, Jas. Putland, F. Block, 5/-; J. C. Whitefield, G. A. Hurcombe, 6/-; Alex. Gordon, James Williamson, David Williamson, John Williamson, 7/-; E. P. Hilbrick, 7/6; H. J. Pearce, J. Lowe, 10/-; J. R. Hay, 12/-; H. E. Price, J. Reid, 14/-; W. Glaisher, 15/-; J. P. F. Walker, 20/-; D. Battersby, 27/6; E. A. Riches, 31/9.

Coming Events.

Observe the time of their coming.—Jeremiah 8 : 7.

OCT. 10.—North Melbourne Church Anniversary and re-opening of Chapel. Tea and public meeting. Reserve this date. See future announcements.

OCT. 14 & 16.—Petersham Anniversary, Sunday and Tuesday. Tea (sixpence) and Public Meeting. Don't miss it.

SEPT. 27 (Thursday).—Home Missionary meeting at Brunswick under auspices of Sisters' Conference Executive. All welcome.

"BRITAIN," the Motherland of Great Races."

LECTURE

By MR. ISAAC SELBY

(Illustrated by Limelight Views)

At the CHRISTIAN CHAPEL, LYGON ST.
TUESDAY, SEPT. 25, 1900

SYNOPSIS:

The Island Home of Great Nations.
London. Religion in England.
The British Museum and English Culture.
The Workers of Britain, with a Sketch of a visit to Scotland.
Liverpool and Commerce.
The Bank of England.
Ireland, Dublin, Belfast, and Londonderry
Britannia, the Mistress of the Seas.
Federation of Great Nations.

"The United States of America: the Colony which grew into a Nation."

WEDNESDAY, SEP. 26, 1900.

SYNOPSIS:

America's Ideal. Her Natural Wonders and Rich Resources.
The Copper-coloured Man and His Kingdom.
The Magic Growth of Great Cities.
Negro and Chinese Life.
Kansas and Prohibition. Salt Lake City.
American Colleges and Churches.
The American Home Life.
New America and the Policy of Expansion

Ticket for Two Lectures, 1s. 6d.

LECTURES AT 8 P.M.

WANTED.

Bro. G. H. Browne has resigned his position as Evangelist for the H. M. Committee, and is now opened for engagement. Any church requiring the services of an Evangelist are requested to write to him at Brim, or to the Austral Office.

A Servant, middle-aged, for Burwood Boys' Home; wages, 10/-. Apply to Home, Surrey Hills P.O.

Smart and industrious lad to work in machine room at this office.

Have you seen the "Relation of Baptism to the Blood of Christ?" It is one of the most powerful presentations of the Relation of Baptism to Salvation we have ever seen. We shall be most happy to send a sample free to any one writing us. 25 copies, 1/6; 50 copies, 2/6; 100, 4/6. Post free.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney.
Geo. Arnott, Treasurer, 30 Point Piper Road, Paddington.

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