



Christian Standard.

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THE AUSTRALASIAN

Christian Standard.

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EDITORS

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PUBLISHER'S NOTICES

Articles for publication (which should be as brief as possible) to be addressed to "Editors, *Christian Standard*," and should be in hand not later than the 10th of each month. All Church News should reach the local brethren who have charge of the New Zealand departments by the 6th, New South Wales, South Australia, Tasmania, and Queensland by the 12th, and Victoria, by the 16th of each month. The addresses of these brethren will be found in their various departments at the end.

Subscriptions, 5/- per annum, post free, to any part of the world.

M. McLELLAN,
Manager and Publisher.

117 Swanston-street, Melbourne.

PEACE, PURITY, UNITY, LOVE, POWER.

Notes on the Conferences

THE present number of the *Standard* is entirely devoted to matters relating to the Conferences lately held in the various Colonies. The fact that the business of the Conferences was every year increasing in volume, rendered such a course imperative, and we are of opinion that the present arrangement will meet with the approval of the brotherhood generally. We have

included in this number all Conference matter received up to the time of going to press, so that if anything relating to them does not appear, the fault is not ours. We are sorry that on account of distance, we were not able to include the reports of the New Zealand Conferences, these, however, will appear in our next issue.

STATISTICS.

Statistics as a rule are very dry reading, but an exception may be made in favor of these that relate to the increase or otherwise of our number, seeing that they tell us approximately of the progress made during the year. Figures in this case are eloquent. They speak to us of so many souls saved, and, alas, they tell us of many whose love has grown cold and who no longer are bound with us in the kinship of Christ.

We have before us the Statistical tables of the Churches of Christ in Victoria, South Australia, and New South Wales, and we propose, very briefly, to compare notes and learn any lessons they may have to impart. In the first place they tell us the membership of each colony at the present date, viz.:—Victoria, 5295; South Australia, 2334; and New South Wales, 1153; making a total for these colonies of 8782. When the membership of each colony is compared to its population, we find the proportion to be about as follows:—Victoria, 1 to 226; New South Wales, 1 to 680; and South Australia, 1 to 140; thus giving South

Australia the best average. Looking at the progress made during the year just closed, New South Wales comes first with a net increase of 189; South Australia second, with 154; and Victoria last, with 102. If however, the increase by "faith and obedience" is taken without regard to losses in other directions, the following is the result:—Victoria, 438; New South Wales, 191; and South Australia, 183.

The reason why Victoria takes the last place in the list of actual or net increases, is owing to the great loss she has sustained in what is called "revision of the rolls." It may be that the Churches in Victoria have exercised more care in purging their roll books than the other colonies, and is therefore put at a disadvantage in a numerical comparison. We believe, however, that some of the churches in Victoria have only given returns of those members actually meeting with them, and have not accounted for those who have "removed where there is no church." We notice that the South Australian schedule has a column thus headed, and we recommend Victoria and New South Wales to place a similar column in their schedules for the future. But even admitting that a number of those returned as losses might be accounted for in this way, the number is still too great to be regarded with any degree of equanimity, and in our opinion calls for serious consideration and attention from all the officers of the Victorian churches.

SUNDAY SCHOOLS.

Victoria returns 4295 scholars; South Australia, 1768; and New South Wales, 754. Victoria shows an increase of 97, South Australia a decrease of 57, and New South Wales an increase of 182. The most interesting column in this schedule is that which gives a return of church additions from the Sunday school. Victoria gives 172, South Australia, 72; and New Wales, 31; making a total of 275. In view of these very encouraging returns from Sunday school effort it is surprising that there are so many churches without Sunday schools. There are 90 churches in Victoria, 42 of which have no Sunday schools; there are 28 churches in South Australia, 11 of which are without Sunday schools; and in New South Wales there 18 churches, 7 of which are without schools. Nearly fifty per cent. of churches in these colonies are without Sunday schools. This is surely a state of things calling for immediate reform? *Is it not a fact that no church can be called a live church, that is without a Sunday school?* One of the means by which a dying church may be revived, is to start a Sunday school in connection with it.

FOREIGN MISSIONS.

The seed sown by Bro. Wharton has borne good fruit, as may be seen from the balance sheets presented by the three colonies referred to above. While Victoria, South Australia, and New South Wales take the lead in the work of Foreign Missions, Queensland, New Zealand, and Tasmania all help in the same direction. Queensland is naturally more interested in the Kanaka work than the other colonies, and will doubtless put most of her energies in that direction. So far as we are concerned, we think it the duty of the churches in Australasia, to mission the islands round about them, rather than to undertake additional work in remoter fields.

VICTORIAN SISTERS' CONFERENCE.

We believe that Victoria is the

only colony in which the sisters meet together in annual conference. We believe the other colonies might very profitably follow the example thus set. The Sisters' Conference is not regarded as an independent institution but rather as an auxiliary to General Conference. The sisters are banded together for the purpose of assisting in all the ways they can, the various projects of the General Conference, and we can bear testimony to the efficient manner in which these services have been rendered. It has been a splendid, educational factor in solving the problem of woman's work in the church.

CONCLUSION.

From what we can hear, the meetings of all the Conferences have been eminently successful. Peace and harmony have reigned in their midst and there seems to have been but one desire, viz., to spread abroad the knowledge of the glorious Gospel of our Lord and Saviour Jesus Christ. May the holy enthusiasm engendered by these meetings be lasting in its character and far-reaching in its results.

Queensland Conference.



THE Annual Conference of Churches of Christ in Queensland was held in the Temperance Hall, Edward-street, Brisbane, on March 31st.

The proceedings opened with a devotional meeting, the President, Bro. C. Fischer, in the chair. The subject of the addresses given were "Spiritual Power in the Church." (1) "How to manifest it," Bro. Bagley, who took the place of Bro. Dickson, who was too unwell from a sore throat to speak. (2) "How to increase it," Bro. Park.

BUSINESS PROCEEDINGS

Were entered upon at 10.45; the President, Bro. C. Fischer, in the chair.

The roll-call of delegates was responded to by the following brethren:—

BRISBANE—Bros. Cordy, Collins, Swan; BUNDABERG—Bro. G. Green; GYMPIE—Bro. Grimshaw; HARRISVILLE—Bros. Boyle, Gray; ISWICH—Bro. Gambling; ROMA—Bro. Paradine; ROSEWOOD—Bro. Beplin; TOOWOOMBA—Bro. E. Bagley; VERNS—Bro. C. Adernanor; ZILLMERE—Bro. Phillips; SPRING CREEK—Bro. Wilson; ROSEVALE—Bro. Park; CARNEY'S CREEK—Bro. Park; THORNTON—Bro. Walkins; EMU PARK—Bro. F. Keable; CABOOLTURE—Bro. Starby; MT. WALKER—Bros. Hinrichson and Parker.

Minutes of previous Conference were read, and confirmed on the motion of Bro. Paradine.

The Secretary read the Committee's report, which was received as follows:—

COMMITTEE'S REPORT FOR YEAR ENDING MARCH 31st, 1893.

Reviewing the work of the past year, your committee finds very little of importance to report. Beyond the inauguration of the Kanaka Mission, with Bro. J. Thompson, as Missionary, it cannot be boasted that much progress, if any, has been made. Stagnation seems to have the rule right along the line, although thank God there have been refreshing exceptions. The responsibility devolving upon the separate churches, to aid the Executive Committee has been almost entirely unrecognised. A glance at the history of the planting and subsequent progress of the gospel mission in this colony, as revealed in the records of the different conferences and committee meetings, discloses that the same energy and zeal which marked the work then to be done, is almost entirely lacking now; and it is apparent, that unless there is a re-awakening to the proper sense of our responsibility, the same dullness will mar the efforts made, and decline instead of progress will again have to be repeated.

In times gone by a mere handful of brethren carried on the work to a successful point. Aided by able and energetic evangelists, whose work was untrammelled by any unzealously or querulous demand, great parts of the southern districts of this colony were brought under the influence of our mission. So much good was then accomplished that the membership throughout the colony was given in 1859 as 474, though the actual membership must have been over 500. Two years later (in 1861) the returns show a decrease of 60 in church membership.

In the Brisbane church, where one evangelist has been continuously engaged,

wonderful progress has to be reported, and such, we are convinced, would be the report from all our churches, could we employ evangelists of ability and influence to travel and work amongst our country churches. It remains for the wisdom of this conference to devise means of providing for the successful re-organisation of the mission work in Queensland; and for the employment of evangelists who are able to present with effect truths of the glorious gospel.

Your Committee have held several meetings during the year. According to the instructions of last year's Conference, Bro Thompson has been engaged as a missionary amongst the Kanakas. In that capacity he has visited the southern churches, and having placed the matter before them he has succeeded in obtaining their sympathy and support to a very satisfactory extent. (As Bro T. is amongst us he will report upon his own work.) At a meeting of the Committee held last night, the following recommendations were ordered to be brought before the Conference to-day:—

That the deficiency in Bro. Park's salary be paid out of the Swan bequest, or that the sum of £70 be loaned to the churches employing Bro. Park, for an indefinite period without interest.

That the loan of £100 be granted to the Gympie and Brisbane churches for one year, at 6% interest.

The Committee also recommend that the sum of £25 be donated towards the support of the committee of the Kanaka Mission.

The statistical returns are so incomplete that no true record can yet be made, but the total membership may be set down at about 620.

The committee have have had an intimation from Bro Park of his resignation, but have left the matter over to the wisdom of this conference. A glance at the treasurer's book reveals a deficiency of nearly £70 in the evangelisation fund.

The funds of the Kanaka mission are, we are glad to say, in a healthy state, there being at present a credit balance of about £30.

Cries for help have come in from various churches, Toowoomba, Gympie, and Roma chiefly needing evangelistic aid. From Spring Creek we have a very gratifying report, they having during the past year nearly doubled their numbers. This church we might add, owes its existence to a silent preacher in the form of the "Gospel Plan of Salvation," by Bro. Maxton.

Several other churches show healthy signs, and we pray that during the coming year a glorious work will be done.

Sunday School work does not seem to be carried out extensively amongst our churches. This is a thing to be deplored,

and we hope to see progress made in this direction during the coming year.

In conclusion, your Committee pray that God in all wisdom will be our guide in the proceedings of to-day's Conference, and that active measures will be taken to form a "Forward Movement Committee," and may God's name be glorified and His Church edified. If all will work harmoniously together this and more will be done.

Finally, brethren, let all things be done in love.

The following items in the Secretary's report were dealt with:—

It was resolved—"That the sum of £70 of the Swan Bequest Fund be handed over as a gift to the Conference Committee, to pay the amount owing to Bro. Park as salary."

Another resolution—"That the sum of £100 be lent to the Gympie church from the Swan Fund, for a period of twelve months, at the usual bank rate of interest"—was passed; and it was also decided—

"That the sum of £100 from the same Fund be lent to the Brisbane church for one year at 6% interest."

The sum of £25 was donated from the same Fund to the Kanaka Mission; and a recommendation was made by resolution of the Conference that the various churches in Queensland take up at least one collection in the year for the same Mission.

At this stage the Conference adjourned for lunch.

The Conference re-assembled at 2 p.m., and after singing and prayer, business was re-entered upon.

It was resolved that the collection for the Kanaka Mission should be taken up on the first Sunday in July next.

The Treasurer's report was read by Bro. Neale for Bro. Herlin, and was as follows:—

[Treasurer's Report not received by Editors.]

The report of Kanaka Mission Treasurer showed receipts £134 7s., and expenditure £98 2s. 6d.: balance in hand, £36 4s. 6d. The report was adopted.

The reports of Brethren Park and Thompson were as follows:—

BRO. PARK'S REPORT.

I regret that we have not been able to accomplish nearly so much work as last year. The spiritual as well as the temporal atmosphere has often been thick and hazy with floods and storms on every hand, but there has been much through it all to thank God for and take courage.

One of the things which at the outset hindered us was the uncertainty as to whether the work should continue or not, but after more satisfactory arrangements were made the work resumed its former attitude.

Our work has been mostly done with the churches at Harrisville, Mt. Walker, Roseville, Rosewood, Thornton, Marburg, and Vernors. Blackfellow Creek, Ma Ma Creek, Carnies' Creek, White Swamp NSW, have been visited two or three times during the year, and Brethren Simpson and Young's once. The distance I have travelled this year is 3941 miles, at against 3264 last year. There has been 27 additions by faith and baptism, 6 of these were Kanaka boys; four formerly baptized, and one re-baptized; total, 32; visits, 600; meetings attended and addresses, 171.

A word about Kanaka work, and I have done. Some of our brethren who are more anxious for the conversion of the Hys than others of the human family, and think it a waste of time and money, say, if they wish, do good work close to their door. Marburg is doing good work with them, and have received little or no aid from without. Dugandan is a man ripe for harvest, and should have a distinct time for at least three months. There are five there now, and intend to meet to break bread.

Wishing you every success in the work,
Yours in Christ,

JAS. PARK.

KANAKA MISSION REPORT.

Churches of Christ Kanaka Mission commenced January 1st, 1893, at Child's Bis river. Number of meetings held nine, and Sunday school for white children. Places were held, Sunday morning, Daily afternoon, children's Sunday school for white children; meeting for Kanaka brethren for the breaking of bread, evening, Bible class Monday teaching at mission house. There

day, Cordalbar; Wednesday, Bible class; Thursday, Doobly; Friday, Gregory river; Saturday, Bible class. Number attending the meetings held on the different plantations and at Childers, 200; number of white children attending Sunday school, 25. Church organized on Jan. 29th, number meeting for the breaking of bread, 15; baptized since mission commenced, 17 Kanakas, 1 white man; total membership, 32 Kanakas one white man. Expenses for the use of building and unfurnished wine for church, £1 18s. 6d. Money given by Kanaka brethren on Lord's day at the breaking of bread, since Jan. 29th, £3 2s. 7d. Money sent to the Rescue home from mission, 10s. Taking Temperance pledge, 110 Kanakas.

J. THOMPSON.

Bro. Dickson gave a verbal report of his work at Brisbane.

The meeting then expressed its gratitude by resolution at the cheering reports from these brethren.

The Chairman then gave his conference address, the subject of which was—"What position should we as Disciples of Christ maintain towards Social Reform?"

ELECTION OF OFFICERS.

The following brethren were elected officers for the year:—PRESIDENT, Bro. Carl Fischer (re-elected); VICE PRESIDENT, Bro. Boyle (Harrisville); SECRETARY, Bro. Keith (Brisbane); TREASURER, Bro. Berlin (Rosewood, re-elected); COMMITTEE, (5) Bros. Gambling (Ipswich), Dickson (Brisbane), Denham (Brisbane), Phillips (Zillmere), and Blackwell (Brisbane).

Under the heading of GENERAL BUSINESS, a motion was carried that the balance of the Swan Bequest Fund be left in the hands of the Conference Committee, to be used for evangelistic work. As a result of this we hope that some real aggressive work will be done.

TEMPERANCE.

After some discussion it was resolved "That nothing short of Prohibition of the liquor traffic will satisfy this Conference."

The Conference then adjourned.

The Victorian Conference.



THE ANNUAL MEETING of the Churches of Christ in Victoria, was held in Christian Chapel, Lygon-street, Carlton, on Friday and Saturday, March 31st, and

April 1st. The Friday's meeting especially being large, no less than 500 brethren and sisters being present during most of the day.

The catering by the sisters was splendid, and enjoyed much better on account of the small charge made.

CONFERENCE SERMON.

Bro. G. B. Moysiey, of Cheltenham, delivered the Conference sermon on Thursday evening, to a fairly good audience. The theme chosen was the "Philosophy of Faith," which was handled by Mr. Moysiey in a most able manner, and thoughts were expressed which should be helpful to all present.

DEVOTIONAL MEETING.

Bro. G. B. Moysiey, President of the Conference, opened the meeting on Friday morning by giving out the well-known hymn, "To the work, to the work," after which there was a real live prayer meeting, making a very good start to the proceedings of the sessions.

CHURCHES APPLYING FOR ADMISSION.

The following Churches having applied for admission to the Conference, were by vote duly admitted, viz.:—Galaquil, Dandenong, and North Yanac.

REPRESENTATIVES.

The roll of representatives was called, when the following churches were found to be represented, viz.:—ADELAIDE LEAD—A. E. Hingworth; ANGOE VALL—W. J. Pearl; R. COENIG; DANDENONG—M. McLellan, W. J. Phillips; HAINSBALL—W. C. Thurgood.

BERWICK—H. Paul, F. Pittman; HALLARAT WEST—G. H. Brown; BRIGHTON—D. Parker, J. C. Semken; BOKHER TOWN—W. W. Tomlinson; CROYDON—E. Smith, P. Neisken; CHELTENHAM—F. G. Dugg, G. B. Moysiey, W. Judd; COROWA & WAUNGAYAI—C. Johnson, W. T. Clapham; COLLINGWOOD—R. Dick, W. Weitenhall, C. Newham; DRUMMOND—; DANDENONG—E. Knight, — Ecclesion; DONCASTER—J. Tully, D. A. Ewers, F. Smedley; DINYARRAK—W. W. Tomlinson, R. Lyall, DUNOLLY— Alderson; ECHUCA—T. Robinson, W. D. Little; FITZROY—J. McGregor, T. H. Parkes, FITZROY NORTH—H. Berry, W. Collings, T. H. Cowley; FERNIHURST—J. Evans, W. D. Little; FOOTSCRAY—E. R. Warne, H. H. Strader, J. Davidson; GALAQUIL—W. White, Jno. Watson, GEELONG—Lochhead; HOME-BUSH—A. H. Bryant; HAWTHORN—W. Finger, F. Hoiser, S. Brice; HORSHAM—G. Brown; KANIVA—A. H. Mason, F. Jellet; LANCEFIELD—W. Meyer; LYGON STREET—W. C. Craigie, F. McClean, F. Payne; LILLIMUR—B. J. Kemp, B. J. Lawrence; LAEN—A. R. Lyall; MALVERN—J. Pallot, H. HINDSMAN; MELBOURNE (SWANSTON ST.)—A. Shaw, C. G. Lawson, Jas. Wylie; MELBOURNE NORTH—J. Orange, R. McCance, J. K. Henshelwood; MELBOURNE SOUTH—Pippard, —Williams, C. H. Martin; MINYIP—H. Barnett; NORTH CARLTON—A. M. Bryden, J. Wyatt; NEWMARKET—J. Morris, A. Morris, J. Hambridge; PASCOE VALE—W. Spurr; PRANHAM—J. Quilliam, Lindsay, —Drummond; POLKEMMET—G. H. Browne; PORT FAIRY—J. Barnacle, H. Gray; RICHMOND NORTH—E. Fisher, J. Salisbury; ST. KILDA—W. H. Bardwell, —Gardiner; SURREY HILLS—W. Wilson, J. Holtin; TRARALGON—Wm. Galbraith; TOMBULLUP—A. L. Archer; WEDDERBURN—J. Treble, W. D. Little; WILLIAMSTOWN—J. Walker; WARRACKNABEAL—; YARRAVILLE—G. Murray, J. W. Shacklock; YARRAWALLA—J. Marlett; YANAC NORTH—W. W. Tomlinson.

CONGRATULATIONS.

Letters of congratulation were read from South Australia, and New South Wales. Bro. Bennett, of Sydney, who was present, received a hearty welcome from the president.

MINUTES.

The Secretary read the minutes of the last annual meeting, which on the motion of Bro. Tomlinson, were duly confirmed.



G. B. MOYSEY,

PRESIDENT OF THE VICTORIAN CONFERENCE, 1892-93.

G. B. Moysley's name is familiar among the Disciples in all parts of Australia. He is a native of Victoria, and has the distinction of being the first Australian-born President of our great annual meeting. The most of his life as a preacher has been spent in Victoria, though he has labored as an evangelist in South Australia, Tasmania and New South Wales.

CHAIRMAN'S ADDRESS.

Bro. G. B. Moysley said he thought all could see conferences growing in importance every year, a kind of necessity. He referred to the statistical table which showed a slight increase, and that the balance sheet showed a slight credit balance; and this in the face of great financial difficulties. He spoke hopefully of the fact that the great truths for which we plead are becoming more and more generally accepted in the religious world, and he looked to this for a general, gradual growth more than to any sudden change for the final restoration of primitive truth. He referred to the great Parliament of Religions about to be held in Chicago, U.S.A., and thought it

would be a grand opportunity of speaking for N.T. Christianity. He thought the outlook was hopeful. We are living in harmony, and are able to present an unbroken front to the world. He felt he could speak for all when he said in regard to the great fundamental truths which we hold, that they are right, and that our great aims are certain of realization. The address was warmly received.

EXECUTIVE COMMITTEE'S REPORT.

REGISTRATION OF THOSE AUTHORIZED TO CELEBRATE MARRIAGES

At last Conference attention was drawn to the fact that the President of C. reference for the time being, had been

"Head of the Denomination" when signing certain documents in the Registrar-General's Department.

In accordance with instructions then received, we beg to report that an interview was held with the Deputy Registrar General regarding this matter. It was explained to him that we did not recognize any human head of the Church of Christ, and inquiry was made as to whether it would not meet the requirements of the case, if the words "Head of Denomination" were struck out, and "President of Conference" inserted instead. He replied, "that would be quite satisfactory, all they required was that some representative person in connection with each religious body, should certify to the qualification and respectability of the applicants, and also to intimate when those on the register should be struck off the list owing to departure from the colony, death, or other causes."

In view of the circumstances the Executive beg to recommend that in future the Conference presidents strike out the words "Head of Denomination," and sign as "President of Conference of Associated Churches of Christ, Victoria."

The above clause of the Executive Report was adopted.

2. STATISTICS.

The number of Churches returned (as will be seen from the Statistical Schedule is 90, or 3 more than last year, those added being Bangerang, Danleong, Galapuli, (lately known as Norwegian), Toongabbie West, and North Yarras. The aggregate membership is 5293. The gains are by faith and baptism, 438; letter, 266, formerly immersed, 80, restoration, 13, total 833. The losses are by letter, 311; death, 52, removal and revision of roll, 338; total 701. Actual increase 102. This small increase is mainly accounted for by the numerous "revision of rolls" that have taken place, nearly one-half of the total loss coming under this head. Otherwise the year shows fair progress, 438 additions by faith and baptism being above the average, which for the past 6 years has been 351.

It will be noticed by a reference to the schedule, that there are 4 additional volumes, viz., "seating capacity of place of meeting," "attendances at morning and evening meetings," and "isolated brethren." These returns have not been given by all the churches, but they are recorded on the schedule as far as supplied by the secretaries of churches.

The total number of schools is 49, same number as last year, with 4225 scholars, and 431 teachers, an increase of 97 scholars and a decrease of one teacher. The number added to the church from the Sunday school is 172, being 22 in excess of last year.

Bro. F. G. Dunn drew attention to that part of the Statistical Report referring to losses by revision of roll. The fact that last year there was a loss in this direction of 377, and this year of 338, called for serious attention.

Remarks were made by the following brethren: Little, Phillips, Wiseman, Selby, Loring, Henshelwood and Treble, after which the clause relating to Statistics was adopted.

3. FINANCES.

We have the following to report regarding the following funds viz., Victorian, Foreign Kanaka, and Church Aid.

(1) **VICTORIAN**.—Notwithstanding the depressed state of things (commercially speaking), during the year through which we have passed, it is with pleasure we are able to submit a financial statement showing a small credit balance. This is the more gratifying as a few months ago we were very largely in arrears, but we thank be to God, through the liberality of the brethren towards the close of our financial year, and the sum available from the Ashton bequest fund, (£120), we are now able to report a small balance to credit. Our thanks are due to our worthy treasurer for his many acts of liberality. His well known generosity renders it unnecessary to make any further comment.

(2) **FOREIGN**.—Total receipts for the year 1901-02, 104d., expenditure £137 6s. 8d., balance on hand 164 10s. 2d. This fund may be said to be of a distinctly "federal" character as it is contributed to by no less than 6 colonies, the principal contributors being Victoria, South Australia, New South Wales, and New Zealand. The sum of £10 9s. 8d. donated to this fund for benevolent purposes has been remitted to Dr Durand, India, for the Orphanage under his charge.

(3) **KANAKA**.—Total receipts £70 19s. 6d., amount expended or remitted to Queensland, £65 18s. 6d., balance on hand £5 1s.

(4) **CHURCH AID**.—This fund is £1 11s. 6d. in debit. It is merely for the purpose of paying for printing "Speakers' Plans" and postage of same. No doubt the various churches interested will see that sufficient means too meet this necessary expense are at once provided.

Moved by Bro. R. Lyall and seconded by Bro. A. M. Ludbrook, —that the clause, relating to finances be adopted.

Carried. Clauses 2, 3, 4, were also adopted.

4. SISTERS' CONFERENCE.

As usual the Sisters' were carrying on their useful work during the past year.

We are pleased to notice that the President, Sister A. K. Thurgood, though absent, takes great interest in the welfare of the Victorian churches. The sisters have again lent invaluable aid in collecting the weekly contributions in many of the churches. It is to be feared that some of these collectors do not meet with the encouragement their "labor of love" deserves, but although many difficulties beset their path they are able to show that such good can be done by perseverance. This year they have been instrumental in collecting £150 towards the Victorian Mission Funds.

In former years it has been the custom to entertain the delegates and visitors free of charge, but (mainly owing to the difficulty experienced at the present time in collecting the necessary means) they have decided to make a small charge for refreshments. We are sure that the brethren will be pleased to hear that the sisters will them-

selves take the catering not only on Good Friday, but also on Saturday.

The hearty thanks of the Conference are due to them for their kindly and practical help at all times.

Moved by Bro. C. W. Mitchell and seconded by Bro. Jennings, that the clause relating to the Sisters' Conference be adopted. This was carried by acclamation.

5. QUEENSLAND FLOODS.

As you are aware early last month one of the most disastrous floods that has ever been experienced in these colonies occurred in Queensland. A telegram reached us on the 20th Feb to the effect that some of our brethren were in great distress, and that there was urgent need of prompt assistance being rendered. At once appeals were sent to all the churches in the colony, and the response has been most gratifying. Within a fortnight over £100 was received by our treasurer and forwarded to Queensland, while other sums were remitted direct. The total amount remitted up to date of closing this report was £122 4s. But a full account will be presented to Conference by Bro. Thurgood. We are sure that this Conference will express its deepest sympathy with their suffering brethren in Queensland.

Bro. W. C. Thurgood read the balance-sheet relating to the Queensland Floods, and stated that he had a balance of £30 17s. 3d. in hand, and as he had been informed that the Brethren had received sufficient funds for their needs, and wanted to know what he should do with the balance.

Bro. A. Shaw said that as the money had been collected for a special purpose, he did not see that it could be used in any other way, and therefore moved the balance be sent to Queensland, seconded by Bro. D. A. Ewers, and carried. The total amount collected by Victorian Churches was about £180.

6. CITY OFFICE AND LENDING LIBRARY.

Shortly after last Conference an opportunity presented itself of obtaining a central office, 117 Swanston-st., on very reasonable terms. In fact the office has been practically rent free during the year, as the small amount paid for rent is refunded by way of contributions to the fund. The office has been found most convenient for the transaction of Conference business, sale of Hymn Books, &c.

At the suggestion of Bro. Bryant and principally through his efforts, a free lending library has been established at the office. It already contains 100 volumes, which are to be lent to any members of the Church of Christ. Further donations of books are collected, and may be sent either to Bro. Bryant or the Conference Secretary.

Moved by Bro. Bardwell, and seconded by Bro. Tully, that clause 6 be adopted. Carried.

In connection with the Lending Library, Bro. Bryant made an appeal to the brethren for donations of books.

7. THANKS.

The churches at Swanston and Lygon-st. have again most liberally placed their buildings at the disposal of the brethren for various meetings in connection with the Conference during the year, and the auditors, Brethren J. Barnacle and A. E. Hillingworth have audited the accounts in a most satisfactory manner. To these churches and brethren the best thanks of the Conference are due.

In conclusion we acknowledge our deep gratitude to the Heavenly Father for His guidance and blessing, and sincerely hope and pray that the year upon which we are entering may be one fraught with many happy results to the glory of God and His Son, Jesus Christ.

On behalf of the Executive Committee,

G. B. MOVSEY, President.
M. McLELLAN, Secretary.

The clause relating to "Thanks" was adopted by acclamation.

HOME MISSIONARY COMMITTEE'S REPORT.

In the Good Providence of God we are enabled to present the Conference with a report of work done during the past year, a report which we think, all things considered, shows that good progress has been made.

1. W. D. LITTLE.

In May 1891, Bro. Little commenced pioneer work in the town of Echuca. At that time there were six brethren, constituting the nucleus of a church. Since then he has laboured almost continuously in Echuca, occasionally visiting churches in the outlying districts, principally Kyabram, Fernhurst, and Yarravalla. The membership is now 31.

In the town of Echuca the cause may be said to have attained a permanent footing, and it will now be for the Conference to say whether a circuit should be formed embracing a larger area. Under "Future Work" a suggestion will be found, which, if carried into effect, will be the means of assisting some churches already in existence and probably opening up some new and desirable fields of labor.

During the year Bro. Little has delivered 134 addresses, baptised 7, and added 5, who had been formerly immersed.

The clause relating to Bro. W. D. Little's work was adopted. Bro. Little spoke of the work he had been doing during the past year. He was strongly in favor of the Circuit system, and would urge its adoption where possible. He was sure that if this method was generally carried out that it would be the best means for stopping the leakage in country districts.

2. W. W. TOMLINSON.

Since last Conference Bro. Tomlinson has been engaged in the Wimmera district, more particularly that part near the S.A. border. His principal fields of labor have been Kaniva, Lillimur, Yanpny, Dinyarrak, Bunyip, Mundella, Yanac-N and Leoro. He has also given some time to the churches at Shortcraven, Millicent, and Lucindale, S.A. His circuit is a very extensive one, necessitating continual riding from place to place. By consent of the brethren in his own district, our brother gave a two week's visit

to Warracknabeal and Galaxipi, where his services were much appreciated.

A church was organised by him at North Yanac, near Kaniva, where there is considerable interest manifested in the plea for a return to primitive Christianity.

During the year he has had the following additions—24 by faith and baptism; 10 formerly immersed. Total 34. Addresses delivered, 195.

The clause relating to Bro. Tomlinson's work was adopted. Bro. Tomlinson spoke of the importance of the Wimmera district as a Mission field. He said that some of his brethren did not agree with his methods of work, but he would remind them that he was engaged in frontier warfare, and therefore he required to adopt those tactics that were most suitable to the condition of things. He thought that the past year's work must be regarded as satisfactory when all things were considered.

Bro. Jellet said that it was the desire of the district that Bro. Tomlinson be sent back to Kaniva.

G. H. BROWNE.

During the early portion of the Conference year, Bro. Browne continued his labors in that portion of the Wimmera known as the Horsham district, comprising Horsham, Folkemmett, Woonondah, Murtoa, Laen, Minyip, and Mount Pleasant, taking the place in turn.

In July last the committee hearing that a few brethren were meeting for worship in the "Mallice" district, between Warracknabeal and Deulah, at once sent Bro. Browne there on a visit for one month (with the sanction of the churches in his own district). The month's labor resulted in 15 being added by faith and baptism, and the formation of the Galaxipi church.

The brethren at Warracknabeal and Galaxipi at once promised the sum of £59 if we could send them evangelistic help up to this Conference. The committee decided upon sending Bro. Browne to their aid, and he has continued with them since, excepting when relieved by other preaching brethren.

As Bro. Browne's absence from his usual "circuit" was beginning to be felt, three of the city churches very kindly granted the services of their evangelists so as to assist in carrying on the work, viz., Swanston-st., Cheltenham, and St. Vale. To these churches, and also to Bro. A. M. Ludbrook, G. H. Mosey, A. B. Maxton, and J. Pittman, the best thanks of the Conference are due.

With the aid of these brethren, and also by utilizing Bro. Tomlinson and McLellan's labors, we have been enabled to continue the good work almost without interruption, and without engaging another preacher.

Bro. Browne has delivered 126 discourses, baptized 28, added 25, formerly immersed, and restored, 2, total 55. Churches organized, two, viz., Galaxipi and Banzearang.

The clause relating to Bro. Browne was adopted.

Bro. Browne supplemented the report by saying that he desired to speak of the noble work done by two brethren who formerly belonged to

the Brunswick Church. These two brethren having found work in Galaxipi, met on the Lord's day in their tent and endeavored to find others of a like faith; they succeeded and soon had a little church of nine members. They then applied to the Committee for help, and as a result he (Bro. Browne) was instructed to go to their help, the result being that now there was a Church of 38 members.

Bro. Maston spoke of the difficult nature of the country, but notwithstanding its drawbacks, he regarded it as a good field for preaching, in fact the richest and most promising in the colony. He thought that no sacrifice could be too great to send the Gospel to the people in that district.

Bro. White, one of the two who first met in the tent at Galaxipi, was invited by the President to address the meeting. In a few words he spoke of the starting of the cause. He said he was no speaker, but he did what he could, and the blessing was from the Lord.

Bro. Watson of Galaxipi said their desire was that Bro. Browne should be sent back to them as early as possible.

A. W. T. CLAPHAM.

For the first two months of the Conference year the work at Corowa and Wahgunah was carried on by supplies from Melbourne, when it was found necessary to engage an evangelist to be located in that important district. Bro. W. T. Clapham, who had for many years zealously labored with the churches in and around the city, being available for the position, an engagement was entered upon, commencing the first Lord's day in June. From that day until now our brother has continued his labours under the committee, preaching at Corowa, Lower Corowa, Gumburgana, and West Chiltern. During the time Bro. Clapham has been in this district considerable progress has been made, and the total membership has increased from 42 to 80. Number of discourses delivered 149. Baptisms, 19; formerly immersed, 5; total 24.

The clause relating to Bro. Clapham was adopted.

Bro. Clapham said that on arriving at Corowa things were not quite as prosperous as he could wish, but he was glad to say that matters had considerably improved. After speaking on the subject of "leakage" and the best way of stopping it, he referred to the fact that they had succeeded in erecting a nice little Chapel, and this was done mainly by the exertions of Brethren Johnson and Motley. He also urged the importance of Sunday School work and the necessity of Home visitation.

Bro. Johnson of Cotowa stated

that the Church had unanimously decided to request the Conference to give them the services of Bro. Clapham for the present year.

M. McLELLAN.

As in former years, our Secretary has been occupied in the capacity of financial agent and evangelist. In attending to the finances during the year a rather difficult task lay before him. The fact that the past year has been one of unprecedented depression made it harder to collect money, so the Committee determined that the greatest economy should be observed; and it may be said that by utilizing to the best our available resources, the work of an extra preacher has been done during the past six or seven months. The fact that our finances are so satisfactory at the close of the year bears testimony to the efficient manner in which Bro. McLellan has attended to the financial part of his duties. His labors as evangelist have also been utilized as much as possible. He has been preaching all the year, his sermons being principally at the following:—Corowa, Brighten, North Carlton, Yarrowonga, St. Jilda, Croydon, Williamstown, Galaxipi, Horsham, Pelmennett and South Melbourne. He has delivered 100 addresses, and had 16 additions by faith and immersion.

The clause relating to Bro. McLellan's work was adopted.

Bro. McLellan referred to the preaching services he held at Yarrowonga, and the great stir created in the township by the baptism which took place in the river, fully 700 persons being present to witness the ceremony. He thought that Yarrowonga should be added to the Corowa circuit. He also spoke of his work in other parts, and expressed satisfaction that the financial part of his duties had been successful, and that the year closed with a small surplus.

Bro. Wiseman in moving the adoption of the clause relating to Bro. McLellan, spoke of the good work done by Bro. McLellan. The motion was seconded by Bro. Phillips, who spoke of the good work done in Yarrowonga. Bro. Walker also spoke of the aid rendered by Bro. McLellan to the Church at Williamstown.

SUMMARY.

The foregoing epitome of the year's work done by the preachers has been prepared with as much brevity as possible, as it is impossible to enter into many details in the brief space at our disposal. The Missionaries will give verbally much fuller particulars, which will no doubt prove interesting to the meeting. The following is a summary of the foregoing reports:—Addresses delivered, 720; baptisms, 94; formerly immersed, 46; restored, 2. Total additions, 142. Churches organized, 3.

Clause 6 was adopted.

FUTURE WORK.

The practice adopted during the past ten years of forming "circles" of groups of churches in the country districts, has been steadily kept in view by the Committee, this being the most economical as well as most

practical method of supplying the country churches with laborers. We take the liberty of making the following suggestions, as being most likely to lead to the best results.

(1) THE WIMMERA DISTRICT.
A. Including Horsham, Murton, Wondah, Laen, Polkemmet, Missy, etc.
B. Including Miniva, Lillimur, Horlerstown, Dinyarrak, etc.

The churches in these two districts have formed themselves into a Conference, from which has sprung the Wimmera United Evangelistic Fund. During the past two years £150 per year has been contributed towards the support of two evangelists. For the coming year the sum of £154 14s has been promised. These are large and productive fields, and at the present time much care is required in the up-building of the brethren, so that strong, self-reliant churches may be formed. It therefore seems very desirable that two preachers, as heretofore, should be located in these districts.

(2) "MALLEE" DISTRICT.

This includes Warracknabeal, Galaquil, Beulah, Hanerang and Hopetoun, and is a part of the great Wimmera district. The proposed circuit, which is about 50 or 60 miles in extent, with towns at easily accessible distances from each other, could be profitably worked by an energetic evangelist.

This is one of the most profitable fields in the colony, and will probably give a rich return for labor expended. Up to the date of preparing this report the sum of £65 had been promised towards the support of an evangelist during the coming year. As there is still a part of the district from which we expect further promises, we may reasonably assume that about £70 will be contributed. And the Committee would recommend that if this can be promised a preacher should be located in this district.

(3) COROWA DISTRICT.

This circuit embraces Corowa, Wahgunyah, West Chiltern and Gombargana, and is nearly forty miles in extent.

During the past year good progress has been made numerically, and at Corowa they have erected a commodious meeting house. The brethren in this district have renewed their offer to contribute £100 for the next year.

(4) ERECHUA DISTRICT.

The cause being now firmly established in the town of Erechua, it is considered by the Committee that an effort should be made to form and work a circuit extending from Kyabram in the east to Wodderburn on the west, a distance of 100 miles. The churches within this radius in connection with which work may be regularly carried on, are Wodderburn (75 members), Fernthorpe (12), Yarravalla (7), Erechua (31), Kyabram (13). We believe that the brethren in these places are prepared to contribute liberally to the funds, and there can be no question that the district is well deserving of much needed help.

(5) OTHER FIELDS.

The Committee realize that there are a number of hatches in country districts not far distant from Melbourne that might be assisted with evangelic help, and it is suggested that during the next year the services of the Conference secretary be utilized in visiting such churches with a view to rendering them assistance in propagating the Gospel. This has to some extent been done in the past, but it is considered that the work in this direction might be greatly extended.

(6) IS THIS WORK PRACTICABLE?

In regard to the foregoing sketch of Future Work, it will be noticed that the proposal to send a preacher to the Mallee really means the engagement of an extra evangelist during the coming year, and it is for the Conference to consider whether this will be possible at the present juncture. The Committee think that the most urgent field, and the one likely to give the largest return for labor expended, is that of the Mallee, and in the event of the Conference deeming it impossible to engage another preacher for the present, it seems to us that one of two courses should be followed—either the contemplated work in the proposed Echuca circuit should be deferred, or a preacher from the "A" portion of the Wimmera should be transferred to the Mallee district.

Having thus placed the question of future work before the Conference, the Committee earnestly requests that it receive the best attention of the brethren assembled, so that the next Missionary Committee may be advised as to the best course to adopt under the circumstances.

Clause 1 to 5 in Future work were adopted.

Clause 6—"Is the work practicable?"—was dealt with separately. Bro. Manton, in moving the adoption of Clause 6, said that he was present at the Wimmera Conference, and that he understood that if it was not possible to put three men in the Wimmera district, they would be willing to do without an evangelist in A District.

Bro. C. H. Martin moved, and Bro. Way seconded, that Clause 6 be referred to the consideration of the incoming Committee.

8 CHURCH AID.

There are nine churches on the "Church Aid" Plan, viz., Brighton, Broadmeadows, Croydon, Footscray, Geelong, Pascoe Vale, South Melbourne, St. Kilda and Williamstown. As these churches have been supplied during the year by the voluntary services of brethren, the best thanks of the Conference are due to all who have thus gratuitously given their services. It will be interesting to note that the number of baptisms in connection with the churches named has been 42 during the year.

Moved by Bro. B. J. Kemp and seconded by C. H. Martin, that the clause relating to "Church Aid" be adopted, and that the thanks of the Conference be given to those brethren who have so nobly assisted in the work of preaching. Carried.

9 REPORT OF CONFERENCE PROCEEDINGS.

The following recommendation is made, so that a proper report of proceedings of Conference may be obtained:—That the sum of £12 be voted towards the cost of circulating a full report of Conference proceedings, in the pages of the *Standard and Pioneer*.

Resolved that the clause relating to report of Conference proceedings be adopted.

10 ATTENDANCE OF MEMBERS.

Record of attendance of members at Committee meetings held during the year.—Number of meetings held, 12. G. B.

Mosey, 10; A. H. Bryant, 10; W. C. Thurgood, 11; M. McLellan, 12; A. M. Brydon, 10; F. G. Dunn, 12; W. T. Clapham, 2 (resigned); C. G. Lawson, 11; J. E. Laing, 12; A. Shaw, 11; A. B. Maston, 11; W. C. Craige, 10.

On behalf of the Missionary Committee, G. B. MOSEY, President.
M. McLELLAN, Secretary.

The Missionary Committee's Report as a whole was then adopted.

HYMN BOOK PUBLISHING COMMITTEE.

We are pleased to be able to report that the Hymn Book is still in demand. Since the book was first published about 7600 books have been sold. The liabilities have been reduced by £150 during the year, and our present assets now amount to £40 over the liabilities. We beg to submit the following proposals for year adoption:—

1st. That as we understand some of our Queensland brethren have had their hymn books destroyed through the late disastrous floods, we recommend that the committee be authorised to donate 50 cloth books to be distributed amongst those brethren who have suffered in this respect.

2nd. We suggest that a reduction be made in the prices as follows:—Cloth covers, formerly 2/6, now to be 1/9. Hoan covers, (still leather) formerly 3/6, now to be 3/-. The limp Morocco to remain as before, viz., 4/6.

We believe these recommendations are justifiable, as we expect before next Conference to entirely liquidate our liabilities.

The Austral Publishing Company having accepted our terms for printing and binding are doing the work in a most creditable manner, and we are sure that in every respect we will have a better book than before.

Appended is a statement of receipts and expenditure for the year.

F. G. DUNN	Hymn Book
J. E. LAING, M.A.	Publishing
H. W. SINCLAIR	Account.
HYMN BOOK ACCOUNT.	

RECEIPTS.	
To Balance, 1892	£100 5 1
Accounts collected on behalf of Thos. Smith	£18 6 9
Less Commission	3 16 0
Books	34 10 3
Carriage	48 4 4
	1 9 0
	£184 8 8
EXPENDITURE.	
By Thomas Smith	£143 10 3
Binding	24 7 8
Postage	3 15 6
Printing	2 7 0
Carriage	1 18 0
Stationery	1 10 3
Advertising	1 5 0
Insurance on Stereos, etc.	0 17 6
Sundries	0 11 11
Exchange	0 5 0
Balance, Cash in Bank	3 17 1
	£184 8 8

Audited and found correct.
JOHN BARNACK, A.F.A.V., Auditors
A. E. ILLINGWORTH.

On the motion of Bro. Huntsman, senr., the Hymn Book Publishing Committee's Report was adopted.

ISOLATED BROTHEREN.

Soon after last Conference we had a number of information papers printed, and sent them to the secretaries of all the Victorian churches. This resulted in 110 names and addresses being returned to us. We then wrote letters, enclosing our "tract for the isolated," to all these, and received replies from 20 only. At the beginning of present year Mrs Pittman sent, on behalf of the sisters, an address-Scripture reading-card and a New Year's card to 24 isolated sisters, and received but few acknowledgments. These facts are by no means encouraging. They indicate a great lack of interest in spiritual things on the part of the great majority of isolated ones.

In two or three places we found there were disciples living within meeting distance of each other. These we tried to induce to meet for the breaking of bread, but we have not heard of any acting on our advice. There are several brethren so circumstanced at Ararat, Stawell and Boort. The few brethren at Beulah and Hepetuan meet occasionally at Galapuli.

We are pleased to state that the replies which came to hand were of the most hopeful character. Our communications were highly appreciated, and great heart-yearnings for Christian society and fellowship pervaded them all. Many of these isolated ones will doubtless drift away into the sects. Most of them attend their services at present where practicable.

J. AND L. PITTMAN.

Bro. J. Pittman, speaking to the report, said that it could not be regarded as an inspiring one; but the work done would not be in vain, as some were encouraged, and appreciated the interest manifested in their welfare. He therefore felt encouraged to go on with the work. The lack of interest displayed by many isolated brethren went to show that they had not been properly impregnated with the principles of our movement, as when they became separated from their brethren they seemed to lose their sense of responsibility.

Bro. W. T. Clapham also spoke to the question, and urged the necessity of proper oversight in the churches.

On the motion of Bro. Jennings the report in reference to Isolated Brethren was adopted.

ELECTION OF OFFICERS.

PRESIDENT:

BRO. A. H. BRYANT.

VICE-PRESIDENT:

BRO. C. G. LAWSON.

SECRETARY:

BRO. M. McLELLAN.

ASSISTANT-SECRETARY:

BRO. R. LYALL.

TREASURER:

BRO. W. C. THURGOOD.

HOME MISSIONARY COMMITTEE:

Brethren MASON, DUNN, SHAW, LAING, EWERS, CRAIGIE, and WILSON.

FOREIGN MISSIONARY COMMITTEE: Brethren F. LUDDBROOK, THURGOOD, LAING, Wm. WILSON; and Sisters MASTON, HUNTSMAN & McCOUGHTRY.

TEMPERANCE COMMITTEE:

Brethren FERD. PITTMAN, McCLEAN, MILLIS, BARNABE, LEWIS, PHILLIPS and EDWARDS.

Bro. B. HUNTSMAN, junr., was appointed to preach the next Conference Sermon.

Bro. J. K. HENSHELWOOD was appointed Essayist for next year.

SUNDAY SCHOOL WORK.

SUNDAY SCHOOL UNION OF THE CHURCHES OF CHRIST IN VICTORIA.

It is with pleasure that we submit a brief report of another year's work in connection with the Union.

It was formed in 1881 for the purpose of stimulating the brethren to greater effort in the carrying out of Sunday-school work, and has now been established 12 years, during which time the objects it was intended to accomplish have been kept well in view. As a body the Union has gradually grown, beginning with a membership of 8, it has now 23 schools on the roll, being an increase of 1 since last report, viz., Richmond (Coppin street), and Manjip, the latter being the first country school to respond to our invitation to become members with us.

During the year we have endeavoured to embrace the country schools in the Union, as we believe that we can be helpful to them in many ways. They may participate in our annual examination and thereby increase the interest of the scholars in the study of the lessons.

While the work of the year has been of an ordinary character, it has nevertheless been interesting, the meetings have been well attended, and much interest evinced in all matters tending to benefit the schools. In order to bring the teachers and scholars into closer contact with each other, social reunions are occasionally held, and phases of the work considered; schools are visited, and an examination held annually for prizes and certificates.

It is encouraging to know that the schools of the Union are in good working order, satisfactory results being obtained in reward for the labors expended in the noble work of teaching the young. From the returns sent in and presented at the last annual meeting, the number of scholars attending the schools totalled 2267, being an increase of 594 over the preceding year, while 122 were added to the church.

We praise that our heavenly Father will richly bless our work, and hope that through the agency of the Sunday school, many scholars will be brought to a knowledge of the truth as it is in Jesus.

A. R. LYALL.

Sec. S. S. U.

Bro. A. R. LYALL read the clause relating to the Sunday School Union, and referred to the progress made by the Union, making special mention of the services rendered by Bro. A. E. HILLINGWORTH while acting as secretary. He further dwelt upon

the importance of the Sunday School in relation to the Church.

Bro. A. E. HILLINGWORTH spoke of the value of the Sunday School Union, and urged the Country Sunday Schools to become associated with the Union, and trusted that the delegates would do what they could in this direction.

A Paper was read by Bro. A. H. BRYANT, entitled:—

"HOW TO RETAIN OUR SENIOR SCHOLARS."

The time at my disposal being limited to twenty minutes, makes it imperative that I shall express in as concrete a manner as possible what I have to say on this interesting topic. That the question is an urgent one, no one having any acquaintance with, or interest in our Lord's day schools, will deny. Its solution has taxed to the utmost the ingenuity of our teachers, and caused superintendents many a sleepless night. I am not presumptuous enough to suppose that to me belongs the golden key that can unlock the secret. Other and wiser heads than mine have attempted to solve the difficulty and failed: I cannot surely do any worse than that, and I am ambitious enough to hope that I may do better. Nothing is more disappointing and depressing to the conscientious Sunday School worker, than to find the scholars on whose religious education he has expended much time and labor, and from whom good things were expected, slipping away out of his hands at the very juncture when results were apt to become visible, and hopes were being indulged that they might soon confess and obey Jesus Christ. Any remedy therefore, that can be proposed to stop these secessions, should be gladly welcomed by us.

Of course it cannot be expected, and it would be idle to hope, that all the scholars of the Lord's schools, to which they have been brought up. We could not without some extraordinary preparations, accommodate them all.

Removal from one district to another there are certain to be, but generally speaking these ought not to be considered as losses. The imperfect equipment of our schools, and the slipshod manner in which from year to year, some of them are content to perform their work, explain in a large measure the losses they sustain. It should be our aim then, to make our school system as perfect as possible, thus closing up every loop hole or avenue through which escapes are made. Then, next, we will find a school in a college manner in the Lord's day school from the narrow interpretation which is usually put upon it. By the word "school" most people understand a nursery or institution for the training of infants and young people in first principles, well that is right enough as far as it goes, but it is wrong because it does not go far enough, a school is a college as well as a nursery, a place for adults as well as for children, where something more than first principles only, are inculcated.

Our senior scholars have been too long imbued with the idea that the young people's Bible class forms the climax of attainment, and that upon their reaching that, there is nothing more left for them to do but leave. A remedy for this, I think, is to be found in the immediate formation, in all our schools of adult Bible classes, made up of persons above 21 years of age, married and

single. More attention should also be devoted to the arrangement of the classes in their order of seniority, for carelessness in this respect is a fruitful source of mischief and loss to a school. Elderly scholars draw a rigid and defined line between childhood and youth, and nothing injures their feelings more than to be regarded and treated as children. They have decided objections against being put upon the same level with those younger in years and shorter of stature than themselves, and rather than appear contentious or be thought proud by stating this objection, simply retire from the school. Let the elder scholars sit apart as far as possible from the others during all the exercises of the school, and let them always be addressed, both in the class-room and from the platform, in a manner different from the rest, such as "Young men and young women," "Young gentlemen and young ladies," but never as "Children." This may appear to some of us a trifling matter, but attention to little details of this sort will go a long way towards solving the problem before us.

Of course I go upon the assumption that every school that wishes to retain its senior scholars has one or more Bible classes, into which at the right moment they may be drafted. The school that is minus of these will not need to know my suggestions for retaining them, for the sufficient reason that they will have none of them to retain. A well-conducted Bible class will have plenty of freedom, and as little as possible of stiffness and formality in it. Its president will not mortgage all the time to himself, but will induce all members to take some other part besides merely listening. The Bible class may be aptly termed the harvest field of the school. It is just here that the school joins hands with the church, and it is here, too, that we have the training ground of teachers, the place where senior scholars may confirm their convictions, and get a firmer grasp of truth. Let the members of this class have some work given them to do. It will deepen their interest in and affection for the school, to be allowed occasionally, if they are Christians, to perform some of the duties of their teachers, such as opening or closing the school, offering prayer at the beginning or end of class, and introducing by short papers or brief addresses the subjects to be studied. Little bits of work, such as looking up absent scholars, and visiting the sick and distressed of the school, will greatly conduce to their retention.

There might be in the school a choir composed of these senior scholars, whose duty it should be to lead the hymns, and carry out the musical arrangements of every public entertainment held under the auspices of the school. In the cause both of missions, home and foreign, and of temperance, their services on the Sunday, and during the week might be enlisted, while the cause of the poor by the establishment of Deacons or needle societies, will furnish employment for the willing hands of the female scholars. There are all desirable and essential parts of Sunday school work, and the sooner that we include them in our curriculum the better the hold we shall get upon our scholars. Such auxiliaries should be supervised by the officers of the school, and the members of the church only from a distance. Better far that those keep themselves out of sight, and entrust the elder scholars with their management. Whenever work of any kind can be imposed on the senior scholars it should be done, and must be done if they are to be retained.

Meetings of one kind or another should be held among them every week, the teachers can then meet with them, and if they care to do so, can supplement in an effective manner the work of the Lord's day. Why should a teacher's influence with his class be confined to the one or two hours conversation with them on the Sabbath? The dangerous influences of the gay world surround them all the week. They are, whilst pursuing their daily avocations, in constant peril of retrograding from the principles which on Sundays we labor to instil into their minds, hence the special need of frequent contact with them during every week: we will thus convince them of our interest in their welfare, and perhaps induce them to make confidants from the rest, such as "Young men and young women," "Young gentlemen and young ladies," but never as "Children." This may appear to some of us a trifling matter, but attention to little details of this sort will go a long way towards solving the problem before us.

There should be no lack of week evening free entertainments. We will keep the scholars from strolling about the streets in search of society and questionable pleasure. Classes may also be formed for the study of languages, and some of the arts and sciences, teachers for which could doubtless be found in sister schools, if not in our own.

Christian Evidences or the Principles and Practices of the Church of Christ would form appropriate and inexhaustible themes for addresses some evening every week, before the senior scholars, by the pastor or the superintendent of the school. But it may be replied that the young folk have no liking for tuition upon these subjects, that they have voted them dry and uninteresting, and would not be likely to give their patronage; that is rather a serious indictment against our schools, but apart from that, I don't believe it true. If our work in the school has been at all successful, and we have it here, has many of our scholars will have grown up with a desire to know more of these glorious realities connected with the Christian faith. We have a right to expect this result from our labours, and should provide for it accordingly.

If there be in the church, as in every church there ought to be, a Young People's Society of the Christian Endeavor Society, the senior scholars should be prevailed upon to take membership in it, for they will here be brought into constant communion with the tone of the most earnest and spiritually-minded young people in the church, and find spheres of usefulness for the exercise of every talent which God has given them. Properly worked and strongly supported by the church, as they seem likely to be, these Societies of the Christian Endeavor, which have come to the fore so much of late, should do a great deal towards the settlement of this very question now in review. Indeed, one might safely venture as far as to say that the Society of Christian Endeavor is the golden key that unlocks the entire difficulty of how the senior scholars are to be retained. This organization, which may fitly be characterized as the greatest and grandest religious invention of recent years, had its origin in the very problem that we are now discussing. Its founder, Mr. F. E. Clarke, recognizing the dangerous nature of the gap that existed between the school and the church, conceived the idea of constructing an institution that would serve as a bridge from one to

the other, and across which the scholars might be easily and safely conducted. Experience has fully demonstrated the great utility of his invention.

Of course I am well aware that objections can be urged against the Young People's Society of the Christian Endeavor, and it will be just as well for us to remember this fact, and be upon our guard against the possible dangers that may, in time, arise out of it. Timid souls are even now loud and emphatic in their predilections that the ultimate issue of this organization will be the formation of a church within the church, the creation of a party majority, the power of whose vote, if solidly given, might be sufficient to overthrow cherished customs and established usages; but that can be easily enough averted, if the churches exercise their proper control over and accord their hearty co-operation to the work. There need be no friction whatever between the two institutions, and there will be none if both are strictly attentive to their respective duties, and pursue with golly zeal the Christlike aims which they have in view, and which in their essential features are about identical.

So far then from regarding this new movement with suspicion or with feelings of hostility, the churches, I should say, ought to rejoice exceedingly to know that at last after the lapse of so many years, during which, through need of better or more systematised organization, their losses of young people have been something enormous and appalling, a means has been evolved by which this escape can be arrested, and this hitherto dormant power be aroused and directed in channels so successful that most laymen will contribute to a greater flood tide of both spiritual and numerical prosperity throughout the entire Church of Jesus Christ. The chief advantage of the Endeavor Society, as a means of retaining our senior scholars, lies simply in this, that it gives them something to do right off. It motto is "work" for Christ, and for His church. It seeks to bring about a deeper and fuller condition of spiritual life, a holier consecration, a surdier faith, and a more courageous and undaunted personal witness-bearing for the Master. That it has already, in a fair measure, accomplished these ends, is evident to myself at least. But leaving all that aside, and taking the institution at its very lowest estimate, we can say that if it does nothing more than only popularise religion and religious week-night meetings among the upspring generation, it will have justified its existence as a temporary legitimate expedient for shielding the young from the grasp of an intellect and pleasure besotted world. I commend this organization therefore, because it seems to me to supply so many of the requirements necessary in order to retain to both church and school, our elder scholars.

Passing from that, on which if time allowed I could say a great deal more, there is yet another question that claims some attention, and that is the matter of recreation, labouring and out. It is a very important question and one that needs to be answered quickly, as to what extent the Sunday School should supply and superintend the games and sports of its scholars. It is useless for us to rail against the favorite pastimes of our young people, because they devote to these more attention than to the Sunday School; that will not remedy the matter. We ought ourselves, as Sunday Schools, long ago to have taken aboard the catering for this natural demand,

instead of leaving it to the world to supply. Experience has taught us that the large majority of those of our senior scholars who break away from us do so because of the seductive influences of their worldly pleasures and amusements. Now we claim that the pleasures of this world that are pleasures indeed, are properly speaking, for Christians alone; we have not availed ourselves of this right but handed over their supervision almost entirely to the world, with the result that our young men go back again into the world to obtain them.

Of course there are some games and amusements that we ought never to take beneath our fostering care: they are too closely associated with vice, and invariably lead their participants astray. But what should hinder us from having in connection with each one of our schools a cricket, croquet, tennis, and even football club, a gymnasium, and a chess-and draughts association? These, with others that might be mentioned, would meet the physical requirements of both sexes. Depend upon it, we shall be the more likely to retain our senior scholars if we only try to meet their various needs; and when they see that we are interested in their physical welfare, they will be doubly assured of our sincerity in seeking their spiritual good. Let the Sunday school, then, be the centre to which the scholars shall look for all their necessary recreation during the week. Let all these organisations be under the supervision and control of its officers, and the dangerous elements that now exist, and that are the means of alienating so many from us, will be removed. We shall thus protect our scholars from the contaminating influences of the world, and bring them into the purer and more wholesome atmosphere of the Christian society. In doing this we will have taken at least one effective step in the direction of proving what we so often assert, and they are so slow to believe, namely, that Christianity is not the morose, unseemly and edeminate thing which the worldling represents it as being; that it does not curtail the lawful pleasures and enjoyments of any one; but that, on the contrary, Christ's people may be, and in reality are the happiest people alive.

Now I must ask you to ponder carefully these few suggestions that I have made. I could more easily have occupied my time by indulging in sentimental talk and vague generalities, to which every one present would have nodded full assent, but at the risk of being adversely criticised and even condemned, I have chosen instead to look this question fairly in the face, and to state just as tersely as I could, the remedies that in my judgment will meet the case. It is for you to say whether they are any value or not. There is no one disingenuous fact that hitherto our schools have failed to keep their senior scholars, that have left us and gone back into the world; and what has been will continue to be, unless some fresh measures are devised to prevent it. The instruction imparted on the Lord's day may be of the best, and may be appreciated by them, but experience has demonstrated that it is entirely ineffectual, and sufficiently strong to hold them; other links must be added, new methods must be tried.

We must adjust, readjust, and adapt our plans, until we have discovered that which best suits the particular needs and circumstances of the day. Our school system, pure and simple, is entirely apparent to us to be just and perfect if carefully compared with those systems that obtained in the earlier history of the world. It proved itself

to be inadequate to enlist the sympathy of our elder pupils, and to retain them when they are advancing in years, and settling down to the sterner realities and more trying disappointments and hardships of life. Be it ours then, beloved fellow-workers, to set ourselves resolutely to the task of finding at once, somewhere and somehow, a method by which this dreadful leakage may be stopped.

The following brethren spoke to the paper by Bro. Bryant, viz.:—
J. K. Henshelwood, B. J. Kemp, Isaac Selby, Bosher, Morrison, A. R. Lyall, J. C. Dickens, senr., A. G. Lawson.

The discussion was a very lively one, and most of the speakers while appreciating Bro. Bryant's paper, did not seem to think that Bro. Bryant had solved the problem.

A vote of thanks was given to Bro. Bryant.

AN ADDRESS BY BRO. F. PITTMAN: "HOW BEST TO INCREASE THE EFFICIENCY OF OUR COUNTRY SCHOOLS."

He showed that in the town, where there are many Sunday schools, a considerable number of the scholars were added to the church; but in the country, where there are comparatively few schools, there were correspondingly fewer additions from the ranks of the young people. Bro. Pittman dwelt upon the difficulties attending school work in the country, and also pointed out various means by which their efficiency might be increased. Bro. Pittman's address was an excellent effort, and was listened to with great interest. He recommended (1) a closer union between church and school; (2) distribution of a healthier literature; (3) the employment of a S.S. evangelist; (4) that the S.S. Union popularise its efforts by extending its efforts into the country. The address was splendidly given and well received.

Mrs. Clapham, the superintendent of the Corowa Sunday school, made a few excellent remarks.

SATURDAY'S SESSION.

The Conference re-assembled on Saturday morning, and after devotional exercises the business of the Conference was proceeded with.

TEMPERANCE COMMITTEE'S REPORT.

We have held but a few special temperance meetings during the year—four in all; while no work of any distinct character has been undertaken that calls for report.

The time light lantern has been used in a few of the Bands of Hope, and we are expanding this educational power will be largely utilised in the future.

Our thanks are due to the editors of both magazines for the "Temperance Columns,"

which have exerted widespread influence for good throughout the colonies, and have helped to keep the question of the drink evil ever before the minds of the brethren.

Probably the year will not be remembered as the one in which Her Majesty in her speech refers to the introduction of a Direct Veto measure, which Her Majesty's Ministers in old England are now presenting for the sanction of Parliament and the good of her subjects. We thank God and take courage. G. H. Moxley, President.

The clause relating to the Temperance Committee was adopted.

FOREIGN MISSIONARY COMMITTEE'S REPORT.

Early in the year we asked the churches throughout the colonies to devote one Lord's day collection to foreign work, an appeal which met with a very liberal and gratifying response.

During the twelvemonth we have distributed carefully some 200 collecting boxes—placed in the homes of brethren, friends, and Sunday scholars, with a view to exciting interest in the physical and social welfare of our less-favoured fellows in other lands.

Bro. Jno Thompson, of Bundaberg, has visited through our colonies on behalf of Kanaka mission work to be undertaken in Queensland and New Guinea. The interest in the inauguration of this work is everywhere widespread, and betokened successful and permanent results. The General Committee, the three committees of N.S.W., S.A., and Victoria agreed to forward donations from their treasury as evidence of their hearty sympathy with the work.

Some of our brethren who submitted themselves as volunteers for the work abroad—a very pleasing feature of the year's history. For one reason and another, but principally owing to the inauguration of the work among the Kanakas, no candidate was accepted.

From news reported from Hurdia. At the beginning of the year six immigrants were announced with joy. The workers have endured great trial through bodily sickness, and one of their number, Miss Robinson, fell asleep in Jesus. The remainder of the band recovering, prosecuted their labors with renewed determination, and with the peace and ultimate triumph of the gospel. Miss Thompson is now teaching daily in the school, speaking in the native tongue the Word of Life. About thirty children are now in the orphanage. All the missionaries declare the outlook was never brighter and the staff never as capable as now for its very arduous task.

From ten to twenty copies of "AWARE" have been issued quarterly, whilst the help afforded the Executive and the work by the *A.C. Standard* and the *Frontier* is thankfully acknowledged.

We are glad to believe that interest in the work has widened greatly during the year. We note with pleasure the cordial and persistent help given by the various mission bands, and the quarterly addresses on Foreign Mission Work promoted in some of our Sunday schools.

The utmost harmony has prevailed amongst the members of the General Committee in the various columns, and it is believed that the cooperation of the past year is but a sample of what shall be hereafter.

The meetings of the Executive have been held regularly and well attended. We have recorded the loss sustained by the depart-

ture for America in August of our Bro. H. M. Black. Bro. Black was our very energetic and enthusiastic secretary, and has been greatly missed in our councils.

The Executive is glad to report a balance in the hands of their worthy treasurer, despite the great depression, and calls on every hand the command "Go into all the world," has not been forgotten.

In conclusion the Executive would record their thankfulness to the committees in South Australia and New South Wales for their cordial fellowship in the work of the year, and above all to Almighty God, our Saviour, for the privilege that has been theirs in their workings, together with Him.

F. M. LUDBROOK, Secy.

The clause relating to the Foreign Missions Committees Report was held over till later in the session.

NOTICES OF MOTION.

(1) By the Sisters' Executive:—

"That the date of making the Annual Collection for Home Mission Funds should be changed from the first Lord's day in January to the first Lord's day in December."

This was spoken to by Sisters Ludbrook, senr., and Pittman, senr. They pointed out that at New Year time there are many expenses connected with the season which they thought operated against the giving power of the brotherhood. A number of brethren spoke to the motion, when it was resolved:—

"That the Annual Collection be taken up in the City and Suburban churches on the First Lord's day in December, and that in the Country churches on the First Lord's day in March."

(2) By the Victorian Biblical Institute:—

"That the Conference recommends the Victorian Biblical Institute to the continued sympathy and support of the brotherhood, and in particular for the present year, each church be requested to contribute towards its support, either by special collection or otherwise."

Bro. J. K. Henshelwood gave an outline of the work done by the Biblical Institute, and urged the Conference to take it under its auspices.

Bro. W. C. Thurgood, the treasurer, presented the balance sheet, and placed before the meeting the claims of the Institute upon the brotherhood.

Bro. Huntsman, junr., one of the students, also spoke of the good work done by the Institute, and urged its claims.

Bro. J. Barnacle, another student, supported the remarks of the previous speakers, after which the notice of motion was put to the meeting and carried.

It was further resolved:—

"That a committee of education be appointed to take charge of the Victorian Biblical Institute to raise funds for the education of suitable young men for usefulness in Church work; such committee to con-

sist of Bro. Brethren A. Shaw, J. E. Laing, I. Selby, Huntsman, senr., and W. C. Craigie."

(3) By the Wimmera Conference:—

"The desirability of establishing a fund for the education of infirm and aged preachers."

Resolved to pass on the next business.

(4) By the Church at Kaniva:—

"That the Conference consider as a better means of collecting and more uniform system of help financially from individual members of the church."

The proposition did not find a proposer.

(5) By the Church, Dinyarrak:—

"That brethren or sisters should not receive membership with sister churches unless letters of transfer are obtained from the church they have last meeting with."

This resolution was altered so as to be prefaced with the words that "It be a recommendation to the churches to strictly enforce the rule." Carried.

BRO. QUILLIAM.

Bro. Quilliam who had just returned from a visit to Europe, was heartily welcomed back by the President, and in a few words spoke of the work in the Old Country.

THE CONFERENCE SERMON.

On the motion of Bro. A. H. Bryant, a vote of thanks was given to Bro. G. B. Moysiey for the excellent sermon he delivered on Thursday evening, on the "Philosophy of Faith."

NOTE OF THANKS TO BRO. BRYDEN.

On the motion of Bro. W. C. Craigie, a vote of thanks was tendered to Bro. Bryden for his admirable services as assistant secretary during the past three years.

THANKS TO THE HOME AND FOREIGN MISSIONARY COMMITTEES.

On the motion of Bro. F. McClean, a vote of thanks was tendered to the above Committees. Bro. Dunn acknowledged on behalf of the Home, and Bro. F. Ludbrook on behalf of the Foreign Committee.

FOREIGN MISSIONS.

Bro. F. M. Ludbrook read the Foreign Missionary Committee's report, and moved its adoption. He also read extracts from letters from India, which spoke hopefully of the work in Hurda. He said that the last Committee left these recommendations to their successors:—(1) That some work be done in connection with the Chinese in our midst; (2) that a mission house be built for Kanaka work; and (3) that another missionary be sent to the heathen.

Bro. W. C. Thurgood seconded the motion, and after referring to the

work accomplished, he spoke highly of the services of Bro. F. Ludbrook as secretary to the Committee.

The motion was spoken to by Bros. F. McClean and D. A. Ewers, after which it was put to the meeting and adopted.

ZENANA WORK.

A paper on Zenana Work was read by Miss Laing. This paper was deeply interesting, and described very graphically the disabilities under which the women of India suffer.

On the motion of Bro. Pittman, senr., a vote of thanks was given to Sister Laing.

Bro. Davidson, of the church in Collingwood, who was intimate with mission work in India, gave some interesting details of work in that land.

RECITATION.—Sister A. B. Maston gave a very beautiful recitation entitled "The Lord's Prayer."

BRO. A. M. LUDBROOK

Delivered a most interesting address on the success attending work in the Foreign Mission fields.

MESSAGE TO GREAT BRITAIN.

On the motion of Bro. Ludbrook it was resolved:—

"That this Conference of Churches of Christ in Victoria, hereby tenders to the Churches of Christ in Great Britain, its hearty congratulations upon the commencement of Foreign Missionary effort, and trusts that the good work begun will prosper and increase, and that our heavenly Father's blessing may accompany their every endeavor to spread abroad a saving knowledge of the truth in the dark places of the earth."

This was seconded by Bro. W. Wilson, who at the same time gave a vigorous address on THE COMMISSION, in which he insisted on its wide and general character, and contended that a successful church was a missionary one.

After a vote of thanks to the President for the excellent manner in which he had presided, and a few appropriate words of reply, the singing of a hymn and the Benediction, the sessions of 1893 were brought to a close.

SUNDAY SCHOOL FESTIVAL.

On Saturday evening, 1st April, a cantata entitled "Under the Palms" was rendered. This was under the auspices of the S.S. Union, and was splendidly given. There was a chorus of about 200 voices, under the leadership of Bro. Ernest Pittman; soprano, Mrs. McClelland; contralto, Miss H. Dale; tenor, Mr. S. Pittman; bass, Mr. J. R. Ferris; pianiste, Miss J. Dickens; organist, Miss M. Benson; violinist, Mr. Prissnall. There was a large audience, the main hall being crowded, besides a number in the lecture hall at the rear.

CONFERENCE ESSAY.

On Tuesday evening, 4th April, in the Lygon-st. chapel, about 400 assembled to listen to an Essay on "Primitive Christianity and Social Reform," by Bro. Isaac Selby. Bro. Bryant occupied the chair, who in a few suitable remarks introduced the essayist. Bro. Selby then delivered his essay (which appears in this issue). He was listened to with wrapt attention during its delivery, and sat down amid loud applause.

The following brethren took part in the debate. J. E. Laing who traversed some of the statements of the essayist, in which he differed from him. J. K. Henshelwood who generally endorsed the sentiment expressed by the essayist. D. A. Ewers who dissented from many of the conclusions of Bro. Selby. Bro. Cook who defended the principles enunciated.

F. G. Dunn who differed considerably from the essayist, and believed that many Christian philanthropists, actuated by Christian principles, were doing much to alleviate distress, and provide comfortable homes for the toilers.

J. D. Edwards who entirely concurred with Bro. Selby's views. Bro. Parker who spoke on the negative. W. D. Little dissented from the idea that the scriptures teach that brethren in Apostolic times were *craftful* to give all they possessed, alluding to the choice that Ananias had.

Bro. Selby replied to the various criticisms in a 20 minutes' speech, reviewing the various points that had been raised, and maintaining the principles that he had enunciated in his paper.

On the motion of Bro. McLellan, a hearty vote of thanks was accorded to Bro. Selby. The meeting was closed by the Chairman pronouncing the benediction.

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CONFERENCE ESSAY.

CHRISTIANITY AND SOCIAL REFORM.

It we will but turn our eyes toward the horizon, and study the signs of the times, does the face of the sky, we cannot fail to see the clouds that betoken a change in our social weather. The spirit of social unrest moves upon the face of the waters, and God has decreed, "There shall be light." Social discontent colours the story of the novelist, the song of the poet, the theme of the philosopher, and the sermon of the theologian. All classes decay, it with unctious from the artizan in the workshop to the statesman in the cabinet. Edward Bellamy and Charles Kingsley introduce it to us under the pleasing guise of fiction, Charles Mackay and Edithaith Browning sing it of

in insipid and pathetic verse. Henry George and Maurice Kaufman seek to explain its cause, and expound its cure in attractive works on Social Science. And Henry Drummond and Hugh Prince Hughes would banish it by preaching an ethical and social go-pel. Yet still the day seems to grow darker, and the gathering clouds of Nihilism, Anarchy, and Ultra Communism threaten a storm. Many no longer pray, but demand. A new life has quickened in the world of futurity, which may be helped forward by the kind midwife of information or the tragic nurse of Revolution.

It may be, as the author of "Looking Backward" suggests, by a gradual moving forward; or, as the writer of "Cæsar's Column" affirms, by a French Revolution the world over. Its course will be determined by the stand taken by the Christian world. The question to be settled by mankind to-day is—Which will they have, Jesus or Barabbas? Is it to be Christianity, with its benign system of socialism; or Intidelity, with a reign of anarchy and terror? I plead for Christ against Barabbas; for love and order against anarchy and hate; for the application of primitive Christianity to our social, as well as our devotional life. We proudly boast that we are earnestly bent on re-creating our religious institutions in the mould of apostolic example and precept. If this is carried to its logical end it will mean reconstructing society on socialistic lines. A people Christianized is a people socialized. We have commenced the work of Restoration with the spiritual side of man.

We are wisely preaching "Seek ye first the kingdom of God, and his righteousness." This is our first step, "the soul of all improvement is the improvement of the soul," then we go forward to that all other things must be added unto us. The man makes the community; you cannot have a good edifice out of bad bricks. Therefore, we commence with character, when men become incarnations of the golden rule, they will not only bear the burdens of the weaker, but they will constitute their society on that principle. It seems to me that Christ cannot come again until happiness is universal. Says Peter, "Heaven will receive Him until the times of the restoration of all things," therefore until this world is converted to Eden like felicity, it will not be fit to welcome a glorified Saviour. For when he comes again, it will not be as the despised and rejected Nazarene, who came where to lay His head, but as the Prince of Glory, who has put all enemies under His feet. Then a new heaven and new earth will welcome Him, for His gospel will have been triumphant. This cannot be while the present social system exists, progress and poverty cannot be allies in Christ's kingdom but enemies. If He is to put all enemies under his feet, then the devil of poverty must be subdued, and a condition of society created in which liberty, fraternity, and equality will prevail, in which there will be neither Jew nor Greek, male or female, bond or free, but in which we are all one in Christ Jesus.

As society is at present we see vast wealth side by side with the deepest poverty. In Victoria our banks are full of money awaiting investment, our gardens are producing, our yards have been laden with fruit, the wool crop is large, and our miners have been taking a fair amount of metal out of the earth. Yet there are more empty houses, and there is greater poverty in Melbourne than has perhaps ever been

known here before. And all this for the want of Christianity. This is a picture of things as they are. Let me now give you one of how they should be of Christian society as it will be when developed on New Testament lines.

In this new world work will be a duty, no lazy men or women will be tolerated, he that does not work will not eat, this will apply to all; work is healthy and stimulant to the rich, and necessary to the poor. All men will learn a trade, as the Emperors of Germany have done. A man out of an educated body will be as much despised as one with an uneducated mind. The Apostle Paul is a type of an educated man, his body; mind, and spirit, were all trained for the service of God and man. When men work they will cease to steal, for they will have no need to do so. He that stole will steal no more, but will labor with his hands, that he may have to give to him that needs it. We will in those good times need no bankruptcy court, for we will "use no man anything." We will pay as we go.

There will be no public house, for men will neither eat flesh nor drink wine, nor do anything whereby our brethren are offended, or is made weak. Wives and husbands, our brother, imperils his salvation, for no drunkard can enter into the kingdom of heaven. A moral prohibition will be the outcome of the Christianizing of society. As there will be no drunkard, so also there will be no gambler, no fanl shaker, no sharper, for they will both belong to the same genus. The gambler takes his profit out of another's loss, his pleasure out of another's pain, and this is alien to the spirit of Christ. "Let no man seek his own, but each his neighbor's good."

I believe that there will be no tobacco smoking in the new heaven, and also no trifling with their power in any way, knowing that their bodies are the temples of the Holy Spirit. Chastity will be a virtue both in men and women, born not of a dread of public opinion, but of a pure heart. In this elysium we will bear each other's burdens, and there will be no defenceless women or neglected children, for every Christian will be their guardian, keeping in sincere memory that pure and undefiled religion before God is to visit the widows and the fatherless.

In this new society there will be no rich and no poor. Our prayer will be, "Give us this day our daily bread," and we will not be explicit, the minister of God, believing that he who provides for the birds of the air, and the flowers of the field, will not neglect his own children. Anxious for things of to-morrow will be replaced by deeper attention to the things of to-day. We will provide for our own, especially those of our own household, for we would do worse for the public than we shall not lay up for our selves treasures, where moth and rust doth corrupt, and thieves break through and steal. We will rather accumulate the treasures of the kingdom, and thus equip ourselves for eternity. Consequently in this coming age there will be no paupered millionaires or famished mechanics. Men will have neither robes nor pretence, but all be clad in the same suit, "with good conversation" for them.

There will be no monopolist, for it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God. Monopolies will be possessed by the State, and advantages coming from them used for the public weal. There will be State banks that can pay on

demand. State tramways, that can give decent remuneration to their employees. State gasworks, that will not leave the city in darkness, through an industrial war. State locked rivers, that will conserve our water, and irrigate the country, transforming arid wildernesses into fertile regions. The State will keep the highways of trade and labor free, granting equal opportunity in the struggle for existence to all men. It will be a terror to evil doers, punishing that it may reform the criminal and prevent the continuance of the crime. The State will take care of us and we of it. We will render unto Cæsar the things that are his. We will pay tribute to whom tribute is due, honor to whom honor is due, respecting the powers that be for they are ordained of God.

In that millennium of light and love, the spirit of self-righteousness will be dead, for the meek shall inherit the earth. Men who think they stand will take heed lest they fall. The new and the old commandment—“Love one another”—will be the motto both of individuals and nations. Men will learn war no more, swords will be beaten into ploughshares and spears into pruning hooks. Right will supersede might, and production take the place of devolution. The children will no longer need to sing—

If I were king of France,
Or, what's the better, Pope of Rome,
I'd have no fighting men abroad,
Or weeping maids at home.
All the world should be at peace;
Let kings assert their rights,
And they who make the quarrels
Be the only ones to fight.

This will not be sung, for there will be no King of France, and no Pope of Rome. We will call no man master, and no priest father, but we will honor all men, and recognize all Christians as priests of God. When the spirit of Christ thus dwells supreme, there will be one grand confederacy—the Christian Commonwealth—in which no man will say, this is my land, or my house, for the earth is the Lord's and the fulness thereof. The world will return to the splendid legislation of Moses. Land will not be sold forever, but leased till Jubilee year, then the unearned increment will go into a State purse, and be accounted the earned increment of the people. Peace and plenty will reign everywhere, and the land will be a land flowing with milk and honey. This is a romance now, but to-morrow it will be a reality, when the ideal becomes the actual.

To know how this is to be done, we must look at another world. Christianity overturning the depraved civilization of Greece and Rome. The methods by which she overcame paganism are those by which the will transform modern society. We have but to traverse the old paths, but we must know where they are. In old time the apostles were accused of turning the world “upside down” by their doctrines. The same charge may yet be urged against the Christians of our present world, who, the opposite of the Christian, it was hard on force. Christ came Rome was in the death of her greatness. Here saw the eagle that gathered around the carcass of old Jerusalem. She lived by the sword, and she perished by it. With the Roman war was a sanctified business, under the patronage of Mars, the god of the city of the seven hills. The Roman looked on slaves as a natural institution, and approved of incest, child and abortion. Even Greek philosophers of the calibre of Plato and Aristotle condoned these practices. Roman deities

that ancient art has given us no beautiful pictures of child-life. The child of the pagan was reared by slaves, and kept in secret until called on to take a part in the work of the State. It was left to Christ to say, “Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.”

Woman was also degraded sometimes as Hugh Prince Hughes says—treated as a plague at other times as a plaything, but never as a helpmeet. Manual labor was regarded with contempt, but wealth was honored. The great men were libertines, and the great women courtesans. The worn out slave like the crippled infant being not wanted, were turned out to die of starvation and neglect. Their sports were the most brutal spectacles of the amphitheatre. The Apostle Paul in his first chapter to the Romans faithfully describes their idleness and immorality. They worshipped a creature rather than the Creator. Brutus, the eloquent Cicero, and even the rigid Cato were the venal slaves of passion. The great virtue of antiquity was patriotism, which was carried to an idolatrous worship of the State.

It has been truly said that the Roman and Athenian were citizens but not men. Manhood as we understand it was the gift of Jesus Christ to the race. This privilege of citizenship was confined to the privileged classes, chiefly the wealthy men, who had leisure to devote to State affairs. The elector then had a property qualification with a vengeance. Thank God Christianity only demands a character qualification for citizenship. These ancient governments are sometimes called republics, but they were not so, they were oligarchies. It is said that two thirds of the inhabitants of Athens were slaves.

Christianity entered into conflict with the evils of these ancient civilizations. She did not violently assail, but as the infidel Gibbon says in his sketch of the rise and progress of the church, she “gently insinuated herself into the minds of men,” and by example and doctrine undermined Pagan morality. She waved her magic wand, and public opinion was changed, and slavery, infanticide and other evils, died a natural death. By the same methods let us treat the vices and crimes of our own times.

For instance, gambling and drinking are National vices, they are considered the legitimate concomitants of our recreation. We gamble over most things, from a lottery in a church bazaar, to shares in a land speculator, from a sweepstake on a football match, to the Ascot and Melbourne Cup. Every November our city is beset by a phlegm of vices, who feed on their victims at Flemington. To successfully abolish this evil we must begin with ourselves, abstain from all appearance of gambling in connection with our own affairs. If rather awkward for a man who played pitch and took in the land boom to lose and counsel another not to practice the three card trick. We must set a good example, and teach our children to amuse themselves with games of skill, rather than games of chance.

Christians have the formation of their children's characters. We look back with horror upon the parents, who made their children go through the fire to Moloch. Yet these people were no worse than the fathers and mothers who drink and play cards in the presence of their children. They are placing before their children a vicious example, that may lure them to

destruction. The mother who throws her babe into the Ganges is accounted a savage, yet she is no more savage and criminal than she who will countenance lying and profanity in her offspring. The one destroys the body of her child, the other imperils the soul. When we have trained our children to avoid gambling and such vices, we have created a brigade, who will carry the war into the enemy's camp, under their pleading public opinion will change, and the Parliament will decree the death of these abuses.

Similarly we must destroy the credit systems. We teach our little ones to pay as they go, we set them an example in this, we warn them that out of debt is out of danger, that the borrower is the servant of the lender. Thus they will be lead to scrupulous in the discharge of their financial duties, they will then preach down the credit system, and finally they will vote it down, and abolish it by Act of Parliament. All debts will then become debts of honor, and everyone who fails to pay, will be an embezzler. The State will be freed from the expense of keeping a court for enforcing payment. If a man trusts another for goods or cash, he does it at his own risk, and thus the moral tone of society will be improved. Thus to my mind the injunction, “Owe no man anything” is just as emphatic as “be baptized.”

Then we must get rid of the devil of falsehood; a man's word should be his bond, a verbal promise to pay should be as good as a written I O U. We have divers schemes of oath taking, by which we try to make people speak the truth, but in doing so we have only added blasphemy to falsehood.

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CHURCHES OF CHRIST, VICTORIA, 1893.

CHURCHES.	CHURCH ADDITIONS.			CHURCH LOSSES.		MEMBERSHIP 1893.			SCHOOL STATISTICS.			Church Additions from Sunday School.	MISSION FUNDS.			Seating Capacity of Place of Meeting.	Average Attendance during Services for Year.	Average Attendance at Preaching Services.	Isolated Brethren on Church Roll.
	Members Engr.	Faith and Obedience.	Letter.	Expulsion.	Removal & Revocation.	Members Engr.	Increase.	Decrease.	Scholars Engr.	Scholars 1892.	Teachers.		Victorian, including Special Collections.	Foreign, including Special Collections.	Price of Meeting.				
Ascot Vale ..	39	10	14	1	1	62	23		131	156	11	12	2	£ s. d.	250	47	50		
Adelaide Lead ..	6					6								0 10 0	12	3	6		
Bairnsdale ..	20					10		10	30		2		0 13 0	100	6	6			
Ballaarat East ..	48	4		2	2	52	4		56	60	10	10	2 5 0	160	40	50			
Ballaarat West ..	107	8		1	3	110	3		127	136	11	10	21 3 3	150	55	70	6		
(Hangerang ..				8		8													
Bendigo ..	53	2	4			59	5	2	38	57	6	5	1 11 3	300	28	50			
Bet Bet ..	73	1			1	71			35	35	3	6	4 11 3	100	4	50	4		
Bersick ..	88	17	3	1	8	96	8		55	62	7	8	9 11 3	160	6	130			
Brighton ..	49	9	8		3	53	4		64	61	7	8	4 1 0	150	22	40			
Broadmeadows ..	22				1	20		2	22	22	2								
Buninyong ..	15					15			17	18	2		2 0 0	200	7				
Branzwick ..	123	22	6		10	116	124	1	207	224	18	15	0 10 6	300	6	39			
Birehly ..	7	6	2		1	13	6						0 5 6						
Bordertown (S.A.) ..	16	46	16	1	10	16													
Carlton (Lygon-street) ..	494	46	16	1	10	513	19	26	225	208	25	20	29 14 10	500	200	17			
Carlton North ..	47	25	13	1	13	73			140	174	15	15	0 12 6	200	65	200			
Collingwood ..	202	13	11	4	24	239		53	316	320	26	30	6 12 6	650	145	250	15		
Cheltenham ..	166	7			3	170	4		110	115	13	6	8 6 9	300					
Castlemaine ..																			
*Harkers' Creek and Walmer ..	94					94			75	75	9	9							
Croydon ..																			
Cotway and Wahgunyah ..	35	9	5	1	5	44	9		49	61	5	4	5 3 0	100	54	80	4		
Dingyarrak ..	42	23	11	5	1	80	38		25	43	3	6	2 10 0	200	7				
Duncester ..	26	1			7	20		6					1 2 8		0	8	0		
Duncester (Bro. Lowen's house) ..	115	4	3	2	2	105			100	100	7	10	12 0 10	150	27	6			
Dunolly ..	31					4							5 5 3		2	3			
Drummond ..	39	1			1	38		7	23	50	2	5	0 18 0	80	12	20	2		
Edenburg ..													2 0 0	100	12	20	7		
*Elphinstone ..	18	5	11	4	2	18	18						1 4 0	120	16	20			
Euroa ..	10	1				9		1					4 0 0		1	0			
Echuca ..	29	6			7	31			26	25	4	4		100	19	35	4		
Elzroy ..	100	3	7	1	4	96		4	130	125	12	12	1 1 0	750	60				
Fitzroy North ..	366	30	9	2	24	378	12		349	320	30	30	6 15 8	400					
Fairfield Park ..	18	4			6	18		11	30	35	5	5		100	15	25			
Footscray ..	110	9	6		1	116	6		129	162	15	18	9	65	70	6			
Fernhurst ..	17	1				22			30	35	4	3	0 11 0						
Geelong ..	53	2	4	1	6	41		3	21	22	2	2	13 0 0	50	12				
Geelong ..	37	2	4			50			30	35	4	3	1 10 0	80	30	60			
Galaxil ..	19	7	8	2	14	36	4		21	22	2	2	1 16 0	75	20	50			
Hawthorn ..	137	10	14		6	141	4		80	74	8	8	8 14 0	200	16	60			
Hornsby ..	7					7							7 10 2	250	51	60			
Horalham ..	22	2	1		4	20		2	20	26	2	3	1 0 0						
Kaniva ..	74	6	10		7	83	9		15	37	3	5	3 0 0	130	40		4		
Kangaroo Flat ..	11	3				3													
Kyalram ..	10	3				13		8											
Lancefield ..	11	2	5			13							0 13 0						
Laen ..	26	1	1		1	24		2	7	9	2	2	4 1 6	100	16		2		
Lillimur ..	32	9	4		3	34							1 17 0	100	15	35	3		
Melbourne (Swanston-st.) ..	200	5	4	1	14	188	3	12	87	98	10	12	1 13 3	450	15	30			
Melbourne North ..	270	16	2	1	25	300	70	8	145	135	20	18	5 10 11	425	104	90	5		
Melbourne South ..	141	7	10		15	133	8		252	242	22	14	5 7 3	150	7	10	8		
Maryborough ..	26				3	22		4					2 0 0	250	55	70	8		
Mount Clear ..	11	1	1			11								150	7	4	3		
Murtoa ..	19	1				20		1	17	17	1	1	1 7 0	100	5				
Micpool ..	2					2							0 12 0						
Malvern ..	85	7	16		4	102													
Minyip and Dunmunkie ..	18	1	1		1	18			104	88	13	14	1 19 0	60			2		
Milura ..	19	1	6		3	26		2	17	14	4	3	1 5 6	80	8				
Newmarket ..	107	7	13	2	5	114	14		67	167	12	12	2 0 0						
Newstead ..	21				1	20		1	37	30	6	6	1 0 0						
Oakleigh ..	15	2				17													
Pakenham ..	26	2			1	27		1	30	20	3	2	0 7 6						
Palmerston ..	381	20	6	2	24	370	5	248	210	21	21	17	0 19 4	350					
Parcevale ..	20					18			42	15	5	5							
Port Fairy ..	28				1	24		4	19	16	3	3	0 8 9		1	3	6		
Polkenmet ..	66	8	2		1	74		9	4	7	1	1	2 5 11	130	11	25	4		
Richmond North ..	6	5	4	1	2	11			81	95	9	8	3 9 0	40	12	20	1		
*Richmond (Swanston-st.) ..	47					47													
Red Hill ..						8													

† Churches added since last year.

* These churches entered same as last year.

No official returns having been received.

CHURCHES OF CHRIST, VICTORIA—CONTINUED.

CHURCHES	CHURCH ADDITIONS.				CHURCH LOSSES.		MEMBERSHIP 1893.		SCHOOL STATISTICS.				MISSION FUNDS.		Balance Carried Forward at Close of Year.	Average Attendance at Public Services.	Average Attendance at Church Rail.
	Members Baptized.	Youth and Children.	Transfers.	Returned to Secular Life.	Deaths.	Removals.	Members.	Increase.	Scholars 1892.	Scholars 1893.	Teachers.	Trustees.	Church Aid from Sunday Schools.	Voluntary Contributions.			
*Sale	11						11							£ 3 8 0	1 2 6		
*Separation	28						28							14 15 0		150	40
Stowell	12			10			2							0 18 6	0 14 0		
*Shepparton	12						12							2 0 0	1 0 0		
St. Kilda	59	9		3			69	10	71	76	8	9	2	3 8 0	1 2 6		
Surrey Hills	64	8	1				71	7	52	43	8	6	3	0 18 6	0 14 0		
Taradale	17						17		18	3	3			2 0 0	1 0 0		
*Toolamba	16						16							1 4 0	1 9 6	180	
Tombulup	5						5										5
Traralgon	13	6		1	2		16	3						1 4 0	1 9 6	180	
†Toongabbie West	4	6					10	10									
*Warragul	10						10										
Warrambool	73	4	1	1	13		66	7	39	37	6	6		3 16 3		150	45
Wandin Yallock	2						2										
Warracknabeal	21	1	3				25	4						3 5 0	1 0 0	100	14
Wedderburn	68			2	1		65	3	40	35	4	3		21 18 9	0 18 3		25
*Wonondah E.	15						15							3 0 0	0 9 0		
Williamstown	50	2	1	9	12		32	15	95	117	12	10	1	1 17 6	0 10 0	100	20
Yarraville	25		4	3	1		21	9						3 10 0		150	14
Yarravilla	7						7										
†Yanac North		4	7				11	11		15		1					
Totals	5193	138	266	86	133	11	5293	368	4198	4293	435	434	172	321 8 5	51 11 3	657	164

† Churches added since last year.

* These Churches entered same as last year, no official return having been received.

TREASURER'S STATEMENT.

VICTORIAN MISSION FUND.

RECEIPTS.		EXPENDITURE.	
Balance, 1892	£6 9 1	Evangelist's Salaries—	
Contributions from Churches	£179 3 10	W D Little	£190 13 1
Annual Collections	142 4 7	M McLellan	190 12 4
		W W Tomlinson	166 10 8
		W T Clapham	150 0 0
Individual Contributions	321 8 5	G H Browne	119 3 4
From Churches for Evangelistic Services—	164 15 9	T M Ghant	10 10 8
Winnona United B. Fund—		J. Putman	8 0 0
Kaniva	£60 0 0		
Lillimur	15 3 0	Railway Expenses—	
Polkemmet	12 0 0	Winnona	£28 13 5
Minyip	11 1 0	Warracknabeal and Galapal	11 5 8
Loon	10 0 0	Cerona	8 6 6
Dunjarrak	8 8 0	Echuca	2 8 0
Bondertown	5 0 0		
Horsham	4 8 0	Printing	50 13 7
Martina	3 0 0	Postage	24 13 0
		Office Rent	14 12 6
Cerona and Wahgunyah	129 0 0	Stationery	9 0 0
Echuca	112 10 0	Interest	4 1 6
Galapal District (Mallice)	58 10 0	Exchange	4 0 0
		Collection	2 0 6
Conference Fees, 1892	33 10 0	Sundries	4 16 5
Collection, Conference 1893	29 10 0	Balance on hand	21 6 5
Sisters Mission Meetings	13 3 11		
Endeavor Societies	9 17 6		
Loan from Bro. C. Johnson	1 12 7		
	100 0 0		
	£577 7 3		

Audited and found correct.
10th March, 1893.

JOHN BARNACLE, ALAY } Auditors.
A. E. HUNGWORTH }

STATEMENT OF ASSETS AND LIABILITIES.

To 31st MARCH, 1893.

ASSETS		LIABILITIES.	
Ashton Bequest Fund (available 30th March) ..	£120 0 0	Promissory Note for Loan ..	£100 0 0
Wimmera United E. Fund ..	22 0 0	Interest ..	0 12 0
Church, Echuca ..	19 10 0	Evangelists' Salaries for March ..	80 0 0
Churches, Warracknabeal and Galaxuli ..	15 10 0	Credit Balance ..	27 14 5
Cash on hand ..	21 6 5		
	<u>£208 6 5</u>		<u>£208 6 5</u>

FOREIGN MISSION FUND.

RECEIPTS.		EXPENDITURE.	
Balance brought forward ..	£0 1 0	Allowance Miss Thompson ..	£103 10 0
Conference Collection ..	2 0 0	Bank Charges ..	3 4 6
Individual Contributions ..	23 1 7	Printing (inclusive of <i>Awards</i>) ..	20 1 2
Mission Bands ..	4 12 6	Collecting Boxes ..	3 16 0
Victoria—41 Churches, as detailed in statistical schedule ..	54 11 3	Allowance Bro. Howe (travelling expenses) ..	3 0 0
South Australia—Per Foreign Mission Committee ..	£50 0 0	Stationery, Postage, etc. ..	3 15 0
3 Churches (received direct) ..	2 16 0	Balance in hand ..	64 10 3
	52 16 0		
New South Wales—Per Foreign Mission Committee ..	£27 0 0		
4 Churches (received direct) ..	10 0 9		
	37 0 9		
New Zealand—8 Churches ..	14 7 6		
Tasmania—3 Churches ..	5 0 0		
Queensland—2 Churches ..	8 6 3		
	<u>£201 16 10</u>		<u>£201 16 10</u>

BENEVOLENT FUND.

RECEIPTS		EXPENDITURE	
Sunday Schools and Collecting Boxes ..	£0 13 0	Orphanage in charge of Dr. Hurand, Hurda ..	£10 9 8
Birthday Gifts ..	0 11 2		
Other Individual Contributions ..	0 5 6		
	<u>£10 9 8</u>		<u>£10 9 8</u>

Audited and found correct.
10th March, 1893.JOHN BARNACLE, A.F.A.V. }
A. E. ILLINGWORTH } Auditors.

KANAKA MISSION FUND.

RECEIPTS.		EXPENDITURE	
Individual Contributions ..	£27 8 6	Bro. Thompson—Expenses ..	£6 10 0
Collection at Farewell Meeting to Bro. Thompson, Swanston-street, Chapel ..	5 16 0	Lantern ..	10 0 0
Contributions from Churches ..	13 18 0	Slides ..	5 0 0
South Australia, per F.M. Committee ..	17 16 6	Remitted to Queensland Committee ..	£11 16 3
New South Wales, per F.M. Committee ..	5 19 0		29 12 3
	<u>£70 19 6</u>	Balance in hand ..	41 8 6
			8 1 0
			<u>£70 19 6</u>

Audited and found correct.
10th March, 1893.JOHN BARNACLE, A.F.A.V. }
A. E. ILLINGWORTH } Auditors.

CHURCH AID FUND.

RECEIPTS		EXPENDITURE	
Balance, 1892 ..	£0 4 6	Printing ..	£2 0 0
Broadmeadows ..	1 0 0	Postage ..	1 10 0
St. Kilda ..	0 15 0	Stationery ..	0 2 0
Debit Balance ..	1 11 6		
	<u>£1 11 0</u>		<u>£3 12 0</u>

Audited and found correct.
10th March, 1893.JOHN BARNACLE, A.F.A.V. }
A. E. ILLINGWORTH } Auditors.



DR. J. C. VERCO,

PRESIDENT OF THE SOUTH AUSTRALIAN CONFERENCE, 1892-3.

Dr. Verco is the third surviving son of the late James C. Verco, and was born at Fullarton, near Adelaide on August 1st, 1851. While one of the leading doctors of medicine of Adelaide, he is a most efficient and enthusiastic preacher of the Gospel of Christ.

South Australian Conference.

THE TENTH ANNUAL CONFERENCE OF "THE Evangelistic Union of Churches of Christ in S.A." was held on Tuesday, 28th Feb.,

Wednesday, 1st March, and Thursday, 2nd March in the Institute Hall, Tynte-st., North Adelaide. There was a large attendance of delegates, also of Brethren and Sisters, who manifested much interest throughout. Attendances ranged from 50 to 250.

A heavy task was imposed upon the Sisters of Kermode-st. Chapel, in catering during so long a conference, but they acquitted themselves

nobly, and won high encomiums for their unqualified success in this self-denying department of service. The extreme heat of the weather somewhat detracted from the comfort of the sittings, and no doubt influenced to some extent the decision arrived at to change the date of the next Conference to the spring of the year. A much larger attendance of Country Delegates than heretofore was a marked feature of the Conference and one and all expressed their determination not to be absent (p.v.) on future occasions.

FIRST DAY—TUESDAY, 28TH FEB.

MORNING SESSION.

At 10 a.m. Bro. Geo. Pearce opened the meeting by leading in an hour's devotional exercises. At 11 Dr. Verco the President for the year took the chair, supported by

Bro. Thos. Colebatch, Vice-president.

A congratulatory telegram was read from the Chairman of the N.S.W. Conference Committee.

Bro. and Sis. Pittman of the Airlie Avenue Rescue Home were heartily welcomed as visitors, and in reply Bro. Pittman gratefully acknowledged the liberal assistance he had received in his work from S.A.

Bro. Alfred Ewers, who has been laid aside by severe illness ever since last conference, was accorded quite an ovation upon his appearance in the meeting.

The Church of Christ, Glenelg, which has been established during the last year applied for admission and was formally accepted by the Union. Bro. Ernest Gall representing Scott-Barry, Photographers of 146 Rundle-st., took two separate groups—one of delegates and another of visitors. Both are good pictures, and are obtainable at the studio.

ROLL-CALL OF DELEGATES

ADELAIDE—M. W. Green, J. Manning
ALMA—A. Ewers, R. Harkness
BALAKLAVA—J. Wark, W. Smith,
DOWILLA—Nil
BROOKS HILL—Nil
CAMERON—R. Hancock
CAREW—T. Spotswood, H. D. Smith
DALKRIP—D. Freytagson
GLENELG—W. Burford, D. E. Evans,
W. C. Hooper, H. Wright
HINDMARSH—T. J. Dolry, T. Harkness,
T. H. Brooker, J. Weeks, A. Glastonbury.
HESLEY BEACH—G. Noble
LANGHORN'S BRIDGE—Nil
LONG PLAINS—R. Daniel
MILANG—M. McElin, H. Overall.
MILLCREST—J. Verco
MALLALA—J. Worlela, G. Day.
NORTH ADELAIDE—P. Meisner, T. B. Verco,
T. Forsyth senr.

NOORWOOD—A. Wier, A. Greenshields,
A. Taylor

NANTAWARRA—J. G. Coeh

POINT SIGHT—A. M. Varcoe, A. W. Pearce

PORT PHILIP—Nil

QUEENSTOWN—C. G. Burt senr.

STATHALBYN—A. Gerdon, G. Pearce

STEEPLE EAST—A. T. Macgregy, G. D. Ness

UNLEY—W. Jones, G. McGowan, T. G.

Storer, A. W. Lawrie, G. Thomas,

J. P. Jones

WILLY JOHA—Nil

WILD HORSE PLAINS—Nil

YORK—W. Brooker, T. Colebatch

APPOINTMENT OF SPECIAL COMMITTEES.

Conference Committee.—J. McLachlan, T. J.

Gore, M. W. Green, G. Pearce, D. Finlayson,

J. Manning

Electors Committee.—T. Colebatch, W.

Burford

Ways and Means.—T. Forsyth, T. Colebatch,

H. D. Smith

Accountability Committee.—Dr. Verco, T. J.

Forsyth junr, J. Fischer

Obituary Committee.—T. J. Gore, H. D.

Smith

Conference Secretaries.—J. Manning, G.

De Neill

Reporting Secretary.—H. D. Smith

CHAIRMAN'S ADDRESS.

BY J. C. VERCO, M.D.

BRETHREN AND SISTERS,—

Of late years the president of our Conference has been expected to deliver a set address, and this, it would seem, is being gradually pushed into greater prominence, and is assuming more serious importance. Serious, I mean for the president. Some five years ago he had but to speak for five or ten minutes at the opening of the Conference, in his happiest vein, without any special preparation, and all were satisfied. But one brother, of his own accord, wrote and read to us a pleasant little historical resumé of one of our churches. Each succeeding occupant of the chair has followed suit with an opening effort, and the presidential delivery has grown yearly of larger proportions, until now it is set down, with one other paper, to form the staple for a whole evening's entertainment.

I am not quite certain of the wisdom or advantage of this course. In the future, brethren, highly qualified for the presidency, may be disposed to decline it, honorable and useful as it is, from fear of this address. Besides we want conference, the more the better, and we must beware lest we stifle conference with papers and prepared speeches.

I verily believe my presidency, for the honor of which I sincerely thank you, would have been a happier anticipation, had there been no address to haunt and consume my scanty leisure.

From a multitude of suggested topics I have chosen one which may be entitled "Our Ideal and our Actual."

Let me speak in words as simple as possible for the sake of the youngest and simplest among us.

All understand the meaning of an "Ideal." It is a mental picture we draw of some person, place, or thing, a conception we form of some abstract proposition presented to us, or originated by us. The "Actual" is the real thing. Some five years ago when in Melbourne, I was introduced to a brother there. "Well," says he, "I am surprised, I had pictured an old man, recede and staid." That was his ideal. You all know how different it was from the actual. We frame a purpose. We intend to execute it up to a conceived standard. This is our ideal we set to work, but in the attempt how does our actual too often come short of its glory.

Now as the Church of Christ we have an ideal, a spiritual one. It should be firmly grasped by every member. As agents in a special religious movement we have an ideal, which should be a powerful motive with every one engaged in it.

And what is our ideal as a people. I put it in one single phrase, "*To be wholly taught of God.*" Hence, to learn just what he has made known in the sacred scripture. To study this, so as to understand it, so as to believe what he has testified, and obey what he has commanded. To communicate the same to others in our preaching and teaching, and to demonstrate it in our lives. That is to make his word, the word of the Holy Spirit, the rule of our faith and practice.

And now to resolve this compound and comprehensive ideal into more simple elements.

(1) *Our Ideal as individuals*, is to know certainly our own salvation, to be assured of it from the scripture because the steps taken in the matter correspond point for point with those followed by men and women whose salvation is distinctly declared in Holy Writ, and with the conditional requirements, on fulfillment of which the promise of salvation is made by the true God.

It is to show the same way of salvation to others, without alteration, that the same result may ensue, and the same assurance may be experienced.

It is to throw the same energy and self-denial and zeal into the preaching of Christ, as did the first laborers, that God may give as bountiful an increase.

It is to be personally holy as God is holy; to be perfect, even as our Father who is in heaven is perfect. To love the Lord with all our heart, and mind, and soul, and strength, and our neighbor as ourself. To gauge our love, and direct our life by the instructions of the Bible, which teaches us how we should walk so as to please God. To copy the living example of a personal Saviour, to reflect his light, and thus be epistles of Christ, known and read of all men.

(2) *Our ideal*, in a collective capacity, is to reproduce the Church of Christ, as first established under the direct supervision of the apostles of Jesus, in every respect, so that it shall live again as a divine institution. Reproduce it in its simple scriptural basis of membership, its ordinances, its government, its

ministries, its discipline. Reproduce it in its unity, its family character, its unselfish love, its spiritual simplicity, its mutual edification, and mutual helpfulness.

That it may be the same pillar and ground of the truth, that it was in primitive times. That it may be the church which Jesus promised he would build, which he loved, for which he gave himself, which he sanctified by the washing of water through the word, and which he shall present unto himself a glorious church, not having spot or wrinkle or any such thing, but that it may be holy and without blemish.

(3) *Our ideal* is by these means to gradually bring all who profess attachment to Jesus to a unity of faith and knowledge, by a gradual unfolding of the mind of the spirit, as expressed in the word of the spirit. For with the salvation of the Bible as their one individual experience and theme; with the church of the Bible as the one body to which they belong; and the holiness of the Bible as the one earnest endeavor of their lives; would they not all be found perfectly joined together in one mind and in one judgment, striving together for the faith of the gospel.

Every individual among us should have a clear and full conception of this ideal; should be able to give a lucid reason for the hope that is in him, and a sufficient explanation why he is connected with the Church of Christ rather than with the religious bodies around. It should not be simply a matter of liking the preacher, or knowing some of the members, or because one of our chapels is conveniently near. But a definite grasp of the ideal itself as the reason for our separate existence should be general amongst us. Every adherent should know why he adheres, and be willing and able to discuss the matter lovingly with anyone.

And why lay such stress upon this complete grasp of the ideal? Because, unless there is a definite idea as to what is purposed, two undesirable results are very likely to follow.

(1) There will be a lack of enthusiasm and of earnestness in the doing of it. It is the man who can see clearly to the end in view, who is intensely earnest in the use of the means. If the object is blurred and indistinct, it cannot enthuse, it will not rally the dormant forces. It is not the sun dimly visible behind the

clouds which warms and energises, but a bright sun in a clear sky. I believe that to the minds of many among us, our ideal as a people is not sharp and clean cut. They do not perceive the simple single outline of it. If they did, it would so captivate their mental, moral, and spiritual intelligence, that they would throw themselves with all their powers and possessions into the realization of it among men, and we should find them more frequently, aye constantly, introducing it to their friends and acquaintances, in order to win them with its charms. As Browning says—

“Whoever may discern true ends here,
Shall grow pure enough to love them;
Brave enough to strive after them;
And strong enough to reach them;
Though the roads be rough.”

but the ends must be clearly discerned.

(2) There will be a misdirection of energy and a waste of forces. There are other sources of zeal than a clear apprehension of the object aimed at. Are there not zealous members with us who expend a vast amount of effort, and do a great deal of work, but their conception of the ideal is so vague, and their notion of the most direct method to attain it is so hazy that their zeal is almost vain. They are as men that beat the air, and the results of their arduous and persistent labors, notwithstanding their sincerity, are practically nil. They bring none to a clear comprehension of the simple plan of salvation, nor to an intelligent conception of or adhesion to the Church of Christ, nor to the scriptural unity of faith and practice. Their work would be as useful among the secular denominations.

Now if such be the case is it not incumbent on the leaders of thought among us, to diligently impress the ideal upon the minds of all who throw in their lot with us. To speak of it repeatedly. Instead of seeking after novelty to produce a transient excitement, and maintain a meretricious interest to draw this ideal in such simple and distinct outline, that it shall become perfectly clear to every mind; to paint it in such living and vivid colors, as to win the admiration of everyone; to bring both outline and coloring; so frequently before the mind that it shall be indelibly engraved, and so forcibly impressed, as to inspire to abundant and zealous effort, and direct that effort effectively. There was one characteristic of those who were the

pioneers of this movement in Australia. This simple ideal was uppermost in their minds, and foremost in their utterances. And though they were not masters of any polished literary style, or much originality of thought, yet they constantly set forth in the most homely language, the bald outline of this ideal, filled in to the best of their ability, and presented as acceptably as their limited education and ability allowed. The consequence was this, the adherents of those days comprehended the ground of their adhesion, and are still largely reckoned as the old reliables of the cause. Will their descendants prove worthy scions of those worthy sires? We want very much of the same simple food to-day. In our public utterances from the platform, in our private conversations, in our Bible classes, there should be an iteration and re-iteration of the fundamental principle of our existence, and of its application to every circumstance in our spiritual, ecclesiastical, and social life. There should be a persevering hammering away at this until every member of the Church of Christ thoroughly understands it; and more, until every one outside understands it just as well; and either intelligently and gladly accepts it, or knowingly rejects it. It is the way to succeed.

Now let me allude to a further point. The communication of an idea to the mind in abstract words, is much more difficult than in a concrete form. Read a description, however graphic, of some great structure. How difficult is it to evolve an accurate conception of it! Let it be illustrated by a picture; how much more clearly, deeply and durably is it impressed. If demonstrated by a model, still more so. And if the thing itself be seen, then all the mists and the haze clear away, and the notion is easily retained, which we could only feebly gather from the description, and which so readily faded from the mind.

People are much more influenced by the actual than by the ideal. Therefore it should be our endeavor to present our ideal to them in the actual, to demonstrate it in living example, to show them the ideal realized, and so give them an object lesson which shall appeal to their senses.

That is to say, let the people be invited to our preaching meetings, so as not only to hear the word expounded, but to see those who are

brought to a conviction and belief publicly confess the Lord Jesus with their mouth before many witnesses, see them buried with Christ in baptism, and raised with him to walk in newness of life, see them publicly welcomed into the family of God at the meeting of the church. Let them be brought or invited to our meetings for worship on the Lord's day morning, and witness the order of the assemblies of the saints. Let them see one with a psalm, another with an exhortation. Let them behold the breaking of the bread, and the fellowship. Let them hear the apostles' doctrine and the prayers. This will illustrate and enforce the ideal, which we may in conversation have presented for their acceptance.

More than this, let us remember that the judgment is much more likely to be found, whether favourable or otherwise, from the actual, than from the ideal, with the vast majority of people. It is not every body who can see through to the ideal in its fulness, and be captivated by it, in spite of failure to realise it, and be so enamoured of it as to accept it, and cast in their lot with those who are struggling hard to reach it. The majority of mankind see with their eyes, and hear with their ears, and judge from the actual whether the thing is desirable or not. And so while we have a perfect ideal, we must seek to make our actual approach it, at any rate within such measurable distance that this shall attract the people. Our preaching and presentation of the truth should be as near a copy of the scriptural in its evident sincerity and earnestness, as well as in its truth, our oral confession of faith, our immersion should be so conducted as to win the consent of spectators as to its scripturalness. Our meetings for worship should be conducted decently, and in order, so as favorably to impress all who attend; and everyone who is present and everyone who takes a public part from the doorkeeper to the presiding elder, should remember he is expected to commend the conduct of the Church of Christ, so far as he is concerned to all who come to witness our order. And so there should be due solemnity and reverence, without sanctimony, proper preparedness of head and speech. There should be an entire absence of all meretricious attraction in the way of mimicry, and millinery, and nonsermonism. No caricaturing or sensual-

izing of the service to attract the carnally minded or sensual; but a winning spiritual simplicity, which shall draw the spiritually minded within the circle of the church.

Our public relations should display the evidence of brotherly regard, friendly feeling, considerate solicitude. Our social relationships should attest that disinterested love which is the scriptural ideal, in our sympathy of word and deed. Our daily lives, as of persons really consecrated to God and his righteousness, should manifest the fruits of the spirit in character and conduct, by a faith spoken of throughout the whole world, and an obedience gone abroad unto all men. The union of all believers should evidently be no mere parrot talk with us, not merely a catch phrase. It should be plainly seen that we long for it, and are working for it, in our readiness to speak about the scriptural themes by which alone they can be brought together, in the kindly winning way we try to speak the truth in love, and in the evident pleasure we experience upon the acceptance by others of any further element of truth.

Brethren how often in our secular experience we frame a purpose, but in attempting to carry it out, fall far short of our intent. The actual is perceptibly below the ideal. So common is this with us, that in reviewing our work, though a sense of disappointment is felt, we are far from discouraged. And when opportunity offers, we try again, with the distinct expectation of more nearly approaching the realization of our ideal, and by repeated attempts succeed in visibly drawing nearer to it.

It is apparently a deep underlying principle in our constitution that we should be able to conceive beyond what we are able to execute. And it is probably a circumstance which largely—very largely—determines the progress of the individual and of the world. For it enables us to fix a goal, towards which we are ever pressing forward, even though we may never reach it, or can only attain it after repeated and more strenuous attempts. The very conception of such a very strong incentive to gain it. It spurs out endeavour, it whips our desire, it chirrups us along. In fact we cannot imagine advancement apart from ideas in advance of accomplishment.

Thus is it in spiritual things God has given us a matchless ideal in

his Holy Word, both in our church life, and our social life. We shall ever have it before and above us luring us on towards perfection. The Christian life in its holiness, service, and worship, as revealed in the Book; furnishes an ideal, which actualized by us to-day to our fullest ability, still leaves us room to be better, and to do better to-morrow, and better still the day beyond. And so the Church of Christ built by Jesus himself, organised and legislated for by his apostles, as an ideal, supplies us endless opportunity of more and more perfectly realizing the divine intention. There can be no monotony, nor any finality. This ideal leads us ever onward, not in attempts to improve upon the ideal bestowed upon mankind nearly nineteen hundred years ago, but to improve up to it.

When we think of what we are trying to achieve, let us not be disappointed when we find how far short we have come as yet. Rather let it nerve us to be constantly seeking to improve ourselves, and all who are associated with us in our divine enterprise, and to improve our methods and our means. We may say with Paul: "We count not ourselves to have apprehended." We will not however, on this account give up in despair, or be content to stagnate, like him continue, "but this one thing we do, forgetting the things that are behind, and reaching forward to those which are before, we press along the mark towards the prize of our high calling in Christ Jesus."

Let us rather rejoice and be thankful that God has given us an ideal always above and beyond us, so that we shall never be content and shall never cease to progress; but shall always find opportunity for improvement, reaching out after perfection, and drawing nearer to it, even though we be always conscious of imperfection in our attempts and attainments. Never until we are changed on the glorious resurrection morn into the image of our Lord, shall we be perfect as Christians and perfectly realise our ideal. Never until Jesus shall present us to Himself a glorious Church, not having spot or wrinkle or any such thing, shall the Church of Christ be a perfect church, or perfectly realise its ideal. Never shall all who have believed on Jesus be perfectly one, even as He and the Father are one, until we are all like Christ. But the Saviour's prayer shall be

answered, and his people shall be practically and visibly one. There shall be but one body, and the world shall be able to see the unity of all believers.

We should invigorate ourselves, we should stimulate one another by the sure and certain hope, that there shall occur a general, a universal coming together of all lovers of the Lord; not in any spirit of compromise of the truth, but in the spirit of abandoning everything foreign to the truth or opposed to the truth—"The truth as it is in Jesus." We may not live to see the noontide of that day, but thank God we have been granted a glimpse of its dawning, and we will work thro' the darkness with our faces towards the sunrising, persuaded that the twilight has already begun to brighten the sky.

COMMITTEE'S REPORT.

In presenting our Annual report we desire to express our gratitude to the Father of all mercies for his love and help during another year of labor for Christ.

We had two special commissions from last Annual Conference, embodied in the following resolutions:—

- (1) "That the Evangelist Committee be recommended to take the necessary steps to establish the cause at Glenelg."
- (2) "That this Conference approve of the establishment of a united monthly meeting of speakers and officers of the various churches for mutual conference and instruction."

ESTABLISHMENT OF A CAUSE AT GLENELG.

On initiating this matter we found that the brethren at Glenelg had arranged to organise as a church, obtaining letters for that purpose from the various churches with which they were previously connected, and having entered into an engagement with Bro. Gore to labor with them. This precluded any direct action on the part of your Committee, and with the exception of ten pounds donated towards the expenses by us, the whole responsibility of the undertaking, its establishment, and maintenance, is the work of the brethren at Glenelg, to whom, under God, is due the credit of the success which has been attained.

SPEAKERS AND OFFICERS MEETING.

A sub-committee was appointed, and a meeting of all officers, speakers, and workers called, at which forty-

Reports of Foreign Mission Board, Sunday School Union, and Workers' Association were read by their respective secretaries.

SECOND ANNUAL REPORT OF THE SOUTH AUSTRALIAN FOREIGN MISSIONARY COMMITTEE.

(Presented to the Conference of Churches of Christ, held at North Adelaide, 28th Feb., 1893.)

DEAR BRETHREN,—

In submitting this report for your consideration, I would first explain that by an oversight on the part of our last Conference the appointment of the Foreign Missionary Committee for 1892-93 was not then made.

When the General Evangelist Committee held its first meeting, it delegated the Foreign Missionary work for the year, to those who conducted it the previous year, and they invited others to join them with representatives from the Mission Bands of Grote-st., Hindmarsh, and Unley, so that the committee consisted of 16 members, ten of which were sisters.

During the year we have held five committee meetings. We set apart the first Lord's day in August last as Missionary Sunday. Sixteen churches responded to our appeal for funds, and of these the North Adelaide took the premier place. Every other church did well considering all circumstances, and my conviction is we shall not in future appeal to any in vain.

This year we expect to be able to set apart the same day as our Victorian brethren choose for their Missionary collection, and trust the interest will increase with this practice.

We appointed Sisters Jones and McCracken and Brethren M. Wood Green, and Smith, as our representatives on the Federal Missionary Committee, whose head quarters is in Melbourne, and we have corresponded with that committee on several important subjects through the year.

The visit of Bro J. Thompson, of Queensland, to ask our co-operation in establishing a mission among the Kanakas employed on the sugar plantations, evoked a considerable amount of practical sympathy in that good work, and here again I have great pleasure in stating that our North Adelaide brethren secured the first place among us by their liberal contributions thereto. This, with other generous donations cheerfully sent in by churches and individuals, and a sum voted by your committee has enabled our treasurer to forward over £50 to assist this work in Queensland. We thank all who so liberally responded to Bro Thompson's testimony on behalf of the Kanakas.

I am also glad to tell you that in addition to a large sum Unley Mission Band forwarded last year to India; the Mission Bands of Grote-st., and Hindmarsh, forwarded from their accumulated funds to ours, the sum of £65 this year, and each of their co-operating bands we learn have other sums they will soon send in, of the £50 has been allotted towards the Federal Missionary Fund. We have therefore every reason to be grateful to God for evoking the missionary spirit among our churches so largely through the past year.

Since Bro Thompson's return to Queensland, we received a very kind letter from the secretary of the O.K.M., thanking all in South Australia whose gifts had come to hand.

I wish I could insert the whole of the reports sent to me by the secretaries of the Grote-st. and Hindmarsh Mission Bands, but as I cannot, I will take some interesting particulars from each.

Grote-st. says, "We have 35 members in our band, and we are unitedly working by sewing, selling our work, and by aid contributions per month from members to get funds. We meet once a month. We frequently have letters from India from Brethren Wharton and Berard. These letters sustain our interest and stimulate our work. The lad Yaqub Mash' we are educating also writes us, and we hope ere long he will enter the field of labor for Christ. He tells of his studies, the preciousness of our Saviour, and the Bible, and his need of frequent prayer. Bro Wharton says Yaqub is an exemplary boy, and already he testifies of the love of Christ to opium smokers and drunkards. The sad news of Sister Robinson's death came to us this year, telling how she fell a victim to consumption in her field of work. We also heard how deeply her loss was being felt by Sister Thompson, whose eyes and general health have been very much weakened of late. We also learn how little comparatively it takes to sustain and educate an Indian scholar, the whole charges for a year being but £5 for such. We pray the Conference this year may be attended with much blessing to all."

Hindmarsh says, "Our Society has now been in existence for nearly four years, and though its members were few, they have increased to twenty. These are rejoicing over the blessing they have received through helping to further the gospel in heathen lands. We meet once a month, and though that is not often, we do hope as our numbers increase we shall be able to meet more frequently. We have sent out mission boxes supplied by your secretary, and find that the emptying of these at our meetings every three months greatly increased our income. This year's income, our treasurer reports, has been monthly, sub's £5 5s; donation from Sunday school classes, £1 2s 10d; Annual S.S. donation, £1 2s; proceeds of Lecture and Fruit Social, £3 16s 1d; with other contributions, interest, and balance in hand, making now to treasurer's credit, £17 3s 1d. Let me say that I hope all difficulties will be overcome, by working hard and being firm in giving all we can."

After our brethren in Victoria, South Australia, and New South Wales had been consulted, it was recently decided by the Federal Missionary Committee to raise Miss Thompson's salary from £50 to £120 per annum. This was fully justified by the fact that the resources our sister controlled when she received £70 were not now available for her use, and her health and other necessities entitled her to the advance.

One matter has been urged upon our attention by the Federal Missionary Committee, which we now lay before you, and that is, that they are to favourably consider the recommendations of churches through the several colonial committees, for any candidates who are suitable for the mission field, and we therefore ask the delegates assembled, to lay this before their churches so that brethren and sisters among them, who may be moved to consecrate their lives to missionary work, may, if suitable be encouraged to do so.

Being about to enter as a Conference our third year of service in Foreign Missionary work, we would respectfully urge you to appoint the committee for the ensuing year,

according to a recommendation which accompanies this report, and we affectionately urge on your consideration the need of supporting the mission among the heathen Kanakas of Queensland, and the claims of many millions in regions beyond, which it is the privilege of all Christians to present in all its fullness to those perishing for the blessings we enjoy.

On behalf of our Treasurer, I have the honor of also reading the Financial Statement which accompanies this report.

On Behalf of the F. M. Committee,
I am, your fellow worker,
HY. D. SMITH, Sec.

FOREIGN MISSION COMMITTEE.

BALANCE SHEET.		EXPENDITURE.		
1892	To Stationery, Stamps, &c.	£	5	d
May 10	Exchange on Cheque	0	2	6
Sept 2	Thompson (Exchange-ist), Travelling Exp.	0	0	6
	Kanaka Mission	..	10	0
Nov. 2	Donation to Kan. M.	2	0	0
" 2	Sub from Chs and Individuals to Kanaka M. (see list)	..	13	3
July 9	Support of Native Indian M. Boy "Yaqub-Mash"	..	5	0
Novr.	Allocated to General F.M.C. Victoria	..	50	0
	Premium on Draft	..	0	1
Dec 8	Duty pd on Collection Boxes from Victoria	0	3	0
" 8	Petty Cash advd to Secretary	..	1	0
1893				
Jan 31	Sub from Nth Ad Ch to Kanaka M.	..	17	0
" 31	Stationery, Stamp, &c	0	1	0
" 31	Support of Native Indian M. Boy Yaqub-Mash	..	5	0
Feb. 28	By Balance in hand	14	0	8
		£	127	9
				11
RECEIPTS.				
1892	Aug 6	By Stamp, W Colebatch	0	2
1893	May 10	Nth Ad Ch, £2: Millington	3	0
June 2	Hindmarsh Band, £35: Millicent (Campbell)	35	0	0
July 9	Grote-st. Band, £5: 14: Sturt Ch, £1 12s	..	6	12
" 19	Alberton Ch, £1 7s: York Ch, £1 15s	..	3	2
Aug 22	Nth Ad Ch, £8 15s: Langhorne's B Ch, £5 0s 3d	..	9	3
Sept. 2	Lang Plains Ch, 8s 14d: Alma Ch, £2 0s 3d	..	2	8
" 2	Hindmarsh Ch, £2 0s	..	2	0
" 2	Norwood Ch, £2 0s 14d	4	9	0
" 2	Milang Ch, £1 15s: Grote-street Band, £20	..	21	0
" 2	Dalkey Ch, 10s: Henley Beach Ch, 17s 6d	..	1	4
" 2	Port Pirie, £1 10s 3d: Bank Int to June 30, 1892	..	1	13
Nov 2	Mallala Ch, 10s 6d: Grote-street Band, £5	..	5	18
Oct	Subs, by Churches and Individuals, Kanaka M.	14	3	0
1893	Jan 16	do do do	17	0
				11
		£	127	9
				11

S S UNION OF CHURCHES OF
CHRIST IN STH AUSTRALIA.

REPORT FOR YEAR ENDING 1892.

DEAR BRETHREN,

We have much pleasure in presenting our second annual report.

Our work during the past year has been like that of the preceding one, chiefly preparatory.

We have sought to enlist the sympathy, and obtain the co-operation of those schools which had not been associated with us. And in this we are pleased to report we have succeeded. Since our last conference the following schools have been welcomed into our union—Norwood, Glenelg, Grote street, and Alberton. These are added to the four which were reported last year, constitute all the city and suburban Sunday schools, and we are glad to know that we present a united front with the object of working shoulder to shoulder for Christ amidst the young.

The Glenelg school, which has only been in existence a few months, numbers fifty scholars, situated as it is, in a thickly populated district, we hope that with God's blessing even that number will be largely increased before the close of the year 1893.

The Alberton school also promises well for the future, commencing the year with about 24 scholars, and securing a number of earnest faithful teachers, we rejoice that their labors have not been in vain in the Lord, seeing they have increased three times their number since Jan. 1892.

Much could also be said of the work being energetically carried on amongst the other schools, but time forbids us to write as fully as a lengthy report, so we will leave the rest for you to judge for yourselves from the statistics of this year compared with the previous one, suffice it to say that though depression has visited our colony, and there has been a good deal of fluctuation of population, yet we have more than held our own which is satisfactory.

No. of schools associated; 8.
No. of scholars; 1,710.
Average attendance, 1077.
Inwarded during the year; 63.
Scholar members of the church; 336.
Increase during the year; 200.
No. of teachers and officers; 124.
Showing a net increase to the Union of 360 scholars and 43 teachers and officers.

Financially we are pleased to state that the Union is not hampered for want of funds. Commencing the year, Feb. 9th, 1892, with a balance to the credit of the Union of £125 3d. Since then there have been received from the schools at Alberton, Grote-st. and Norwood, amounting to £112.

The receipts in connection with the annual picnic were £4 10d. The expenditure has been stationary, 196; cost of picnic, £73 3d. Leaving a balance in the treasurer's hands of £4 18s.

Quarterly Conferences have been held at several of the schools, when papers from some of our prominent teachers were read and discussed. The first took place at Hindmarsh, Sister Henshaw and Bro. Colbourne prepared papers, which were considered to be so ably written by those present, that it was decided to have them printed. These, with one subsequently given by Bro. J. C. Dickson at the quarterly meeting at Unley, were published in the Standard and Pioneer, for which we accord the editors our best thanks.

The last of these meetings for 1892 took place at York; Bro. J. Verec, who was the chosen essayist, enthused his hearers so much with a brief and instructive paper on "Sunday School Production," that one and all pronounced it as the most enjoyable meeting of the kind we had yet held.

The two teachers appointed by the committee are Bro. Glasbury, and Bro. Forsyth (senior), have visited all the schools during the year. Written reports of these visits were sent to each school, containing suggested improvements.

The monthly meetings have been exceedingly well attended by the delegates, averaging fifteen, including members of the Union. Largely through the efforts of the union the Sunbeam has been taken by several schools, thirty dozen of these are now distributed every month, and we are sure that 25 per dozen spent in such a paper is money well invested. We have just received bound volumes of the same for the year 1892, price 1s., they are suitable for libraries, or gifts to the junior scholars, those can be had on application to Bro. T. Forsyth (jr.)

Many of our teachers have also found valuable help in preparing their lessons in the eclectic commentary published by our brethren in America, it has proved a great assistance to those who have time for study during the week is limited. The union has had under its consideration the advisability and possibility of compiling a new Sunday school hymn book, but concluded that such a step be only taken after due care and deliberation, and that it should be rather an undertaking by the whole of the colony; this we mention to remove any misapprehension that may have existed as to our having taken such a responsibility on ourselves. At the annual business meeting held last month, it was unanimously agreed to ask Bro. Dr. Mackay to read an essay, and as will be seen from the programme, to discuss one of interest to every teacher's heart, "The Ideal Sunday School." Bro. Gore has been unable to undertake the training class lectures for teachers referred to in our last report, these have not been established yet.

The retiring officers for the year were accorded a hearty vote of thanks for their efficient services, and the following brethren were elected for the ensuing year—Bro. H. D. Smith, president, Bro. Dr. Verec, vice-president and treasurer, J. W. Cosh and R. Forsyth, joint secretaries. God grant the year now entered upon may be as successful as the past, in seeing new schools opened up, scholars multiplied, and many precious souls saved. Fellow teachers, having once put our hands to the plough, let us not for one moment look back, but ever press forward, bearing along with us some that shall be vessels unto honor, sanctified, and meet for the Master's use, that we also may gain the smiling approval of our blessed Father.

WILLIAM COSH AND R. FORSYTH, Joint Secretaries.

CHRISTIAN WORKERS' ASSOCIATION.

First annual report of the Christian Workers' Association, presented to the conference of the Churches of Christ in South Australia, meeting at North Adelaide, Feb. 25th, March 1st, and March 20th, 1893.

DICK HARRISON.

You will, no doubt, remember that at the conference of the Churches of

Christ held at Hindmarsh last year, a resolution was passed to the effect, "That this conference approve of the establishment of a united monthly meeting of speakers and officers of the various churches for mutual conference and instruction."

Acting on this resolution, the Evangelistic Union, who was empowered to carry it into effect, called a meeting of the brethren interested in the matter, and fifty men attended the same. This meeting was held in the Grote-street Lecture Hall, on the evening of Dec. 8th, 1892, and Dr. Verec, as president of the South Australian Evangelistic Union, occupied the chair.

The following resolutions were passed at the said meeting:

1. "That an association of enrolled members be formed."

2. "That a committee composed of Brethren H. D. Smith, W. Barford, M. W. Green, Dr. J. C. Verec, and J. Verec, be appointed; that this committee be empowered to formulate a constitution and regulations for the association, and to direct and conduct of the proposed association, and report to a future meeting."

This committee met at Dr. Verec's residence on Dec. 14th, 1892, and a constitution and regulations were drafted, the same being adopted by the association, with a few amendments at a subsequent meeting held on Jan. 18th, 1893, in Grote-st. Lecture Hall.

At this latter meeting the following brethren were elected as the executive for the year—W. Barford, G. Cosh, H. D. Smith, M. W. Green, Dr. J. C. Verec, J. Verec, and A. C. Rankine.

The Executive, according to the regulations passed, elected as officers of the association the following—President, Bro. H. D. Smith; vice-president, Bro. J. Verec; secretary and treasurer, Bro. A. C. Rankine.

On the evening of Feb. 10th, 1893, in the Grote-st. Lecture Hall, a meeting was held to fully inaugurate the association, and brethren were present. The president, Bro. H. D. Smith, took the chair, and a number of brethren were enrolled as members. A volunteer programme was carried out to the delight of all present.

The following resolution was passed by the association—"That it be understood that the members of this association, visiting any churches at that request for the purpose of speaking, shall have their travelling expenses paid at time of such visit."

We are of opinion that this association will meet a long felt want by the brethren. The young speakers will, no doubt, be greatly aided in many ways by coming in contact with more experienced brethren, and even those of ripe years will be largely blessed by the interchange of thought from one another.

It remains with the brethren of the various churches to make this association a success, and to make its objects effective. We want its members to be whole-hearted in its welfare, having a burning zeal to improve the souls with which God has entrusted them, so that they may see them in the best possible way. We want the members to be regular in attendance at the meetings of the association, thereby keeping the interest sustained; and to add to the interest of the same by taking part in any exercises, approved by the association, which are held in the circles within their power.

There is no doubt that this association will prove a blessing to many in various ways, and our only hope is that each member of it will use his utmost endeavors to

make it a blessing and power for good to those who come within its influence. Looking to our Heavenly Father who smiles on everything that is done in truth and love, we cannot fail to be blessed in this step we have taken in organizing the above association, and we further trust that many, through its influence, will be better fitted to proclaim God's great love to mankind in "His Unspeaking Gift."

Herewith, I beg to present a copy of the Constitution and Regulations of the Christian Workers' Association in connection with the Churches of Christ in South Australia, praying that such may be approved of by this conference.

I am, dear brethren,
Yours in truth and love,
ANDREW C. HANKINS, Secretary.

1. NAME.—This Association shall be called "An Association of Christian Workers in connection with the Churches of Christ in South Australia."

2. OBJECTS.—The Objects of this Association shall be, "to foster mutual intercourse and instruction among its members, increase their usefulness in the department of Christian work, facilitate the interchange of speakers, and open up new fields of labour."

3. MEMBERSHIP.—The Association shall consist of "Officers, speakers, and other workers, who are in good standing in their respective Churches." After the formation of this Association, its future members shall be elected by nomination and vote.

4. EXECUTIVE.—The Executive of this Association shall consist of seven members chosen annually, who shall appoint from among themselves, a president, vice-president, secretary and treasurer, as well as all necessary committees.

5. MEETINGS.—The meetings of this Association shall be held quarterly or oftener if deemed desirable, and such meetings shall be called by notices announced at Church and Sunday School meetings, for two Sundays previous to such meetings. All meetings shall be opened and closed with prayer and praise. All meetings shall commence at 7.30 p.m., and close at 9.30 p.m. All meetings to be held at Grote-street Church's buildings, Adelaide.

6. EXERCISES.—The exercises of the meetings shall consist of readings, recitations, brief essays, addresses, analyses of sermons, and other Biblical subjects. No exercise shall exceed fifteen minutes. No subsequent speaker in the discussion of any exercise shall exceed five minutes. The discussion of any exercise can be adjourned to some future meeting.

7. FINANCE.—All expenses incurred in connection with this Association shall be defrayed by collections among its members.

1 p.m.—Adjournment for lunch, to which 66 sat down.

AFTERNOON SESSION, 28TH FEB.

2.30.—Adoption of reports.

Resolved—"This Conference is highly gratified with the results of the Foreign Mission effort put forth during the past year and especially that shown in connexion with the Kanaka Mission in Queensland, and rejoices that the efforts of the Committee and their co-workers have been attended with so much success. This meeting would take the oppor-

tunity hereby afforded of suggesting to the Mission Board and to the Churches, that if Home Mission work could be united with that of Foreign and the sympathies of all the members of the Churches be enlisted therein, that a great and glorious work might be accomplished in both these fields that would bring down upon the Churches the blessing of God and would be the means of saving many souls, and we therefore recommend accordingly."

At 4 p.m. Bro. T. J. Gore read his Conference Essay, entitled, "Heart Culture" to a critical audience, and it evoked much commendation. An unanimous vote of thanks was accorded to him.

HEART CULTURE.

Conference Essay by T. J. Gore, M.A.

On the pages devoted to a discussion of mental science, the mind of man, for convenience of observation, is regarded from three standpoints—Intellect, Sensibilities, and Will. On the pages of inspiration we have mind, heart, and will. There may be a neglect or culture of these three.

Man thinks, feels, acts. He is held responsible for his thoughts, his feelings, his actions. He cannot be such a Christian as he ought to be, without the culture of mind, heart, and will. It is not my purpose to-day to dwell on any of these except the second—and my theme shall be "Heart Culture."

There is something beautiful in Mental culture in any shape. The thinking power of man when highly cultured presents a beautiful picture. Most men appreciate Mental culture, and are, hence anxious for as much education as possible. So in heart culture the picture is beautiful, specially when drawn by the great Master Himself. How splendidly was Christ cultivated in mind, heart, and will. He had a large heart, a tender heart, a cultured heart. His sympathies, his affections, embraced the whole human race.

We have the example before us.

In the Greek language the word *kalos* which in its primary sense signifies the beautiful, is often translated by the word good. In fact it is quite uniformly translated in the New Testament by the word good, though it occurs about one hundred times. Paul often speaks of good works and uses this word, thereby implying that as in all beautiful objects, there is something appropriate—some

harmony of parts that appeals to the admiration and culture of the beholder. Heart culture would cause all the higher traits of character to shine with beauty and brilliance in the sight of God. The polish of the human mind would lie in the direction of heart culture. The very highest development of human culture would lie in this direction.

In fact it is the culture of the whole man which God requires. As the heart is that which controls the life—and out of which are the very issues of life—it should have special attention. Speaking of the English pulpit Mr. Gladstone recently said:

"The class of sermons which I think most needed are of the class, one of which offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from the Church in the country in a mighty fume. Finding a friend, he exclaimed, "It is too bad. I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why the preacher actually insisted on applying religion to a man's private life." Mr. Gladstone says that is the kind of preaching which he likes best, which men need most, and of which they get the least. A religion which does not come out in the life can have little or nothing to do with genuine heart work, much less with heart culture. It is a stranger to that faith which works by love.

Man has failed in many ways without the grace of God; without the presence and power of God, how completely does he fail of reaching the excellency which lies within the region of possibility. Hence history is marked by deeds dark and cruel. Ever since the Saviour's death for the world, and the inauguration of His Kingdom on earth, the history of man has still been marked by much inhumanity and cruelty. We need only to go back to the history of our own ancestors. No one can read in English history, of the petty wars, fightings, intrigues, and cruelties practiced, without feeling that, notwithstanding the presence of the gospel, we have a very dark picture.

In the times of William the Conqueror, in the eleventh century a man, for the capture of a hare in the King's forest, should suffer the loss of both eyes. The record of the cruelties practiced through this and the succeeding reigns makes us feel thankful that we live in an age

of more refinement, of more mercy, of vastly more heart culture. So it was all down through the history of the Crusades, and the so-called dark ages. These all had the gospel, and yet the gospel was not having the desired effect on the hearts of the people. Logic, clear logic was carried to its perfection in the dark ages—ages of cruelty, and specially celebrated for the absence of heart culture. I am rather shy of that logic which is not clothed with the tender love of God, and does not lay itself alongside the heart of the Son of God, and get its power and its blessing from them.

Those who are disposed to look on the dark side of things will do well to take a good review of history, from the Christian era down to the present, and they will, I think, grant that the present age is of all past ages, most to be noted for its heart culture, and therefore, it is the best of all the ages of the world. There is no comparison between the heart culture of the centuries in England up to the present, and the present century. See the laws now, and the laws during the past centuries.

No doubt, all this has come through the gospel getting hold of the hearts of the people. What a splendid picture is presented now of action, self-denying work for Christ in the heathen world. One hundred years ago missions were scarcely known. Now millions of money, and many lives are freely laid upon the altar of love for the race of man. It gives one great joy to think of this, and to realize it. Yet, probably, no one can begin to think we have reached the end. Heart culture as it goes on will yet largely banish the abodes of cruelty, and make the desert blossom as the rose. How fervently do all God's children pray for and desire this. And yet more heart culture is the great need of the world.

But let us go back a little on the pages of the Word of God and trace this heart culture.

Under the old law this was the sum of all the commandments—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbour as thyself." The Saviour makes this summary Himself. He puts it forth as the very essence of all the commandments given to the children of Israel. Yet how total the failure of the Jews in the direction of heart culture. The logic of the cold Sad-

ducee and the proud Pharisee, was quick, sharp, and pointed. Their thought was clean cut, and all that sharpness could desire. Their hearts seem to have been covered up with selfishness and entire neglect of culture. The very best part of their natures was allowed to be over-run with that which caused them to turn from the highest form of culture—that of the heart. So utterly was this neglected that their religion had degenerated into a set of cold formalities.

The Saviour had to say to those of His age—"This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me." "You pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." It would require much cultivation to reach the Saviour's conception of the law.—when He says, "thou shalt love the Lord thy God with all thy mind, soul, and strength, and thy neighbour as thyself."

Even under the Christian dispensation there is a difficulty in keeping the heart so cultivated as to have a proper conception of the Saviour's words as used here.

Under the new dispensation the heart of man is set forth as the great object of conversion. Faith with the heart is the only faith that can save. With the heart man believes unto righteousness—unto right doing. This is manifest when referred to the best of all illustrations—that of Abraham, the father of believers.

God tries our hearts. Abraham's trial was of the heart rather than of the mind. "Take thy son, thine only son, whom thou lovest." This is very significant. Abraham never doubted the existence of God. He had believed in God always. The stars of the Chaldean plains reflected the glory of God. Faith in his being was a part of his nature. So when God said to him that he should leave his own country and kindred, and go into another land, he was ready to obey. But when God would put him to the test, when he would prove him, as he proves us now, and as he has proved his people in all ages, he tests his heart. He puts the heart strings of Abraham to a terrible test. They did not break. His heart had been cultured by the presence of God in all his journeyings. He had realized the goodness

of God. Hence when the word came to test not his intellectual faith but his heart faith, the good old man was ready for the trial. He had been culturing his heart for many years. In all his wanderings he had remembered the goodness of God, the presence of God, the love of God and his heart was so finely cultured that when the awful summons came—"Take thy son, thine only son, whom thou lovest," he was ready for the sacrifice. It is well that the father of the faithful had a heart that could stand such a test. There can be no question that the heart fails in the time of temptation of trial. It, sometimes, cannot stand the trials and temptations of the world. Failure in Church life, in family life, in individual life, is in this direction. Are there not those who are in the Church of Christ now who fail in the great matter of heart culture. There is great need for the heart of humanity to come in contact with the heart of Christ.

In the Saviour's teaching many examples come as illustrations of the culture of the heart. Mary broke the alabaster box and poured the ointment on the Saviour's head, because her heart moved her. It was no intellectual conviction simply that prompted her to do this. The disciples, reasoning only from the intellectual standpoint, came to the conclusion that it was a waste of money. But the Saviour said she had done what she could—literally what she had it in her power, at that present moment to do. Her heart had been so highly and tenderly cultured by the love of the Master, that, at once she did the only thing possible, though it failed to stand the test of an intellectual scrutiny. What splendid results would follow if there should be more of this outflow of a tenderly cultured heart.

Some hard hearts in the Church of the present day might, for awhile, lay aside their cold, glittering, cynical, critical mind logic, and try a little of Mary's heart logic; probably in smaller doses at first, for fear of too great a reaction. It would tend to soften, if not entirely to dissipate that feeling which some have for those who do not agree with them, that sort of sympathy which characterizes the eagle, as from his eyrie he is watching the movements of a hare on the plain.

Again, the Saviour puts his chief Apostle to the strongest test, to which man could be subjected, before he allowed him to use the keys

with which He had entrusted him: before he could be trusted with authority in the Kingdom of God. None but heart cultured men should be in authority in the Church of Christ. The Saviour, with the candle of the Lord, searched out every particle of selfishness, and revealed to Peter every chamber of his inmost soul, when He said—"Simon, son of Jonas, lovest thou Me?" What a theological examination! No question on some intellectual apprehension of divine truth. Peter did not need this. He needed to be reminded that as he had failed in one direction once, now that he might help others, he should keep his heart right in the sight of God—should pay especial attention to heart culture. Peter never forgot the Master's thrice repeated lesson, and ever afterwards felt that the great duty and privilege of this life was to love more and more, until the summons should come when the cross should claim him as it had claimed the Master before him.

We may now come to the thought that heart culture has to do with the great economic and social questions of the day. There can be no doubt that the religion of Christ was intended to direct man in all the varied relations of life. Many have been the schemes set on foot, apart from divine revelation, having for their object the amelioration of the wrongs of man, and the helping him forward to the best advantage in this life. Some years ago Robert Owen began a socialistic movement in America, by which he thought to bring the greatest possible blessing to those embracing it. He established a community called New Harmony, entirely apart from the Word of God and the religion of Jesus Christ. He was doomed to disappointment. It is the old harmony we want thrilled by the love of the Son of God.

At the present day many good and excellent Christian men are trying to settle the great questions which cluster about wealth and poverty—capital and labour. Some hold to one scheme and some to another. Some think that if all land were held by the people—if private ownership were abolished, much advance would be made as regards the problem of wealth and poverty—of capital and labor. I am not going into the merits or demerits of such a question as this. This much may be said—there is much more thought now bestowed on the relation of

wealth and poverty than in any previous age. Many perceive the terrible inequalities now existing among men—enormous wealth on the one hand, and extreme poverty on the other. Any scheme which promises to help forward the solution of the difficulties which gather about these economic and social questions, demand the solemn thought, and serious, prayerful consideration of Christian men. However, the New Testament presents to every Christian heart the great need of being actuated by the Spirit of Christ. Surely if there was genuine heart culture on the part of both the employers and employed, these questions would be very near solution. In Paul's writings the duties of both classes is made very plain.

The Saviour speaks in no uncertain way of the obligations of wealth toward poverty. The Parable of the rich man and Lazarus must ever remain one of the most powerful protests that ever fell from His lips as regards the relationship between wealth and poverty. Here was a man accused of no crime. He simply "lived in mirth and splendour" or "lived sumptuously every day." The poor never seemed to enter his thoughts. Absorbed in extreme selfishness, given up to a life of sense and gratification, he had no thought of the poverty about him.

No dark gleam from the land of suffering disturbed the serenity of his soul. It was other people's business to give an attentive ear to the wail of sorrow—to the mute appeal of wasting poverty. His was the wealth, the glitter, and the splendour of life. The Saviour shows most powerfully that wealth has no right to shut itself up in purple and fine linen, and let the poor under the very shadow of the palace of luxury, perish for the want of the necessities of life. The nearer the heart comes to the heart of Jesus, the more it feels its influence, the less difficulty is there about all these questions relating to wealth and poverty.

All rich men should be sincere followers of Christ, that they may know what to do with their money, and knowing, may have sufficient heart culture to put their knowledge into practice.

All poor men should be followers of Christ, because he alone of all the teachers of earth, has pointed out how, in the great strife of life, their interests may be best conserved. There could never be any difficulty

between capital and labor if all were true and faithful Christians—if only the spirit of Christ actuated both capital and labor. The gospel is the power of God unto salvation in every possible sense to every one that believes it. Man is saved in every way who allows his heart always to be filled with the spirit of Him who, though Lord of all, became servants of all.

The great need of the world is not some human scheme to put the temporalities among men right, but simply the gospel of the grace of God, that gospel which changes the heart and makes the whole race akin, brings them into one great brotherhood. May God speed the day when in the conflict between capital and labor, the Lord Jesus Christ shall be the one great Arbitrator. Then, and not till then, shall we hear the last of lockouts and strikes, which bring such harvests of misery and suffering.

There is need of heart culture in regard to our relationship to other bodies of believers about us. What should be our attitude towards these? I should at once say, that which becomes the highest heart culture. In all our relations to those who love the Lord, but with whom we may not agree on all points, there should be, by us, exhibited, the most gentlemanly courtesy. We should avoid anything which would unnecessarily wound the feelings, or that would be, in any way offensive. There is such a thing as Christian courtesy and gentlemanliness. Those who feel strong in the truth can always afford to be most kind and courteous.

Sometimes our brethren use the word sect or sects in a way which never has, and, I think, never will meet my approval. The use of that word is not in harmony with any degree of heart culture. Some speak of the religious bodies about us as "the sects." Now I think this is not as it should be, because the word is used offensively, and is offensive to those to whom it is applied. The word as used in the scriptures is not a comfortable word to be applied to a body of people. There is only one Greek word in the New Testament for sect or heresy; *hairesis* occurs nine times. It is translated sect five times; heresy, once; heresies, three times. It is a hard, heartless word; specially when used in the plural number. Paul says, (I quote from the Revised Version.) "But this I confess unto thee, that after the way which they

call a sect, so serve I the God of our fathers." (Acts 24: 14.) Paul's most active enemies use the word.

Peter says: "But then arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies (or sects), denying even the Master that bought them, bringing upon themselves swift destruction." (2 Peter, 2: 11.) Here the reference is very strong. It strikes me that, doing unto others as we would have them do unto us, and bearing in mind the demands of Christian courtesy, and heart culture, we should not use words which are offensive.

It strikes me further that our relations towards other bodies need not be drastically exclusive. In America there is much more intercourse between our churches, and the various religious bodies, than here. The truth loses nothing by this, but gains. We have no need to keep the truth hidden under a bushel. To illustrate here a little. In the last great Convention held in Nashville, America, on the Sunday during the Convention, nearly all the pulpits in the city to the number of about thirty, were thrown open to, and occupied by, our brethren. We have eight churches in that city. Thus our brethren came prominently before that city on that day. Besides, the whole incident indicates a state of feeling which happily and significantly points in the direction of Christian Union. To sum up on this point, I do think, that holding as we do the simple truth as it is in Christ Jesus, we can afford to be the largest hearted people in the world.

I do not believe in sacrificing truth, but I do believe in being large hearted—as large hearted as it is possible to be.

In the next and last place, this heart culture looks specially in the direction of Mission work. Every true and fully converted person is a missionary. If he cannot go himself, he will find a way to assist some other to go and preach the gospel. What a glorious mission has the Church of Christ throughout the world. The nations which have not yet turned to God, are all open now to Christian mission work. The great heart of Christianity feels the necessity now for sowers and reapers to go out, as it has never done before in the past ages of the world. China, India, Japan, Africa, and other parts of the earth are joining in the cry—"Come over and help us."

Many are giving heed to the call. The giant of missionary enterprise is beginning to shake off all trammels. The nineteenth century is a century of missions.

Among our own people, who have of recent years been stirred up by the thought of mission work in the idol lands, something has been done. The American Christian Missionary Society raised and expended in the work of Foreign missions in the year 1892, about £15,000. During last year our English Brethren sent out to Rangoon, India, three young men as missionaries. Australia is a new country, and is striving to do something in this direction as well as at home. Australia has one missionary in India from among our people, Miss Mary Thompson. She is labouring earnestly and faithfully with American missionaries for the Master. The vigorous church is that church which is alive to the proclamation of the gospel both at home and abroad. Yet the great temptation on the part of the Church is indifference, coldness—a want of constant heart culture.

An Indian in America was studying for the ministry of the Presbyterian Church. He came before the Presbytery for examination. Among the questions was this—"What is original sin?" He said he did not know what it was in others, but in himself it was laziness. In how many churches, as regards even home work, might there not be with profit a great heart warming—a stirring of all the energies in the preaching of the gospel—in the saving of souls.

There is, nevertheless, a glorious prospect before us, whether we accept in reference to the future, the pre-millennial or the post-millennial theory of the coming of the Lord Jesus Christ. If it be true that He is coming, in the plenitude of His power, and in the brightness of His appearing, to inaugurate the blessed period, then every one must feel the magnitude of the work, in inducing as many as possible to welcome Him. The scriptures are always urging readiness to meet the Lord, and the necessity of conversion and regeneration in view of His coming. If He is to come at the close of the millennium to judge the world, and we are to have the blessed period through the power of the gospel coming into contact with the hearts of the multitudes, then it behoves all Christians to be labouring with all diligence, so that they may have

some part in the production of so great a consummation. May our hearts ever be thrilled and cultured by contact with the sweetest and tenderest power, the surpassing love of the Son of man, the Lord of glory. T. J. GORE.

EVENING SESSION, 28th Feb.

After tea a large gathering assembled to listen to the Presidential address, which was delivered by Dr. Verco, upon the subject, "Our Ideal and Our Actual," and a Paper by Dr. S. J. Magarey, M.L.C., with the seductive title, "The Ideal Sunday School."

"THE IDEAL SUNDAY SCHOOL."

By S. J. MAGAREY, M.L.C.

"The Ideal Sunday School" should have a good schoolroom. Any one who fails to conduct a Sunday school in an ordinary chapel building is aware of the difficulties attending the attempt. The seats are cumbersome, immovable and awkward. There are no classrooms, the classes cannot be properly arranged, the attention of the children can with difficulty be retained. The noise is at times unbearable. Then you cannot venture to adorn the sacred building with notices and tests, and blackboards have to be removed every day, whilst for each class to have a blackboard is out of the question.

The school-room should be roomy, bright, cheerful, and well ventilated, and the lighting perfect. You may make the hall as beautiful as you choose, it cannot be too attractive. The walls should be colored a delicate tint, and the lower parts for five or six feet from the floor painted. No dingy or bilious colors, but light attractive shades in harmonious blending. The aisles and passage ways should be covered with all-wool or linoleum, so as to be readily cleaned, and to deaden the sound of footsteps. The platform at the head of the hall should be carpeted, and be graced by a reading stand, a Bible and a good blackboard. At each side of the platform it would not be amiss to have a strong chaise plainer or stone vase with a few flowers and water plants. The bowl of the vase should be filled with flowers, that the children should be encouraged to bring for that purpose. Pot plants and ferns should line the platform, and find a place in brackets upon the walls. Notices and tests should adorn the upper parts of the walls, not in too great profusion, but as elegant as the most tasteful can devise. The letters of the texts should be accurately formed and variously designed. Moss covered letters are pretty, especially if relieved by vividly colored roses. No dirty cotton wool texts should be permitted. If the ceiling be high, fastoons may be stretched from side to side, and serve to support banners or banners with notices, but martial flags should be tabooed. The window glass may well be delicately tinted, but putty frosting is an abomination. Lower on the walls hang good pictures—net tawdry pictures representing Moses with yellow jacket and orange trousers, or Peter with blue tunic and green skirts attempting to walk upon a lily sea. Secure good pictures, such as those of fruit and flowers,

or of scripture scenes. A few good pictures are worth many bad ones. The seats should be reversible, not too heavy nor too long. They ought to be readily removable, but not left swinging hither and thither. The backs not too straight or high. In the porch have a neat notice board enclosed in a glass fronted case. Along side of it stands the letter box.

Then class-rooms are a necessity—not too many nor too small. One school-room for 50 scholars is enough in the ideal school. These rooms should be cozy, well lighted, well ventilated, walls colored, lower parts painted. Every class-room should be decorated with pictures, mottoes, etc. Every room should be carpeted. Hat racks are a necessity. A cupboard for books, and a notice board should be in every room. Each class to have its own books and bibles. The infant class-room should be the prettiest of all—the seats arranged in tiers, in gallery form. The texts, mottoes and pictures the brightest and most simple. The infant class-room is better away from the hall and other class-rooms, so that the children may sing to their hearts content without disturbing the others.

The superintendent in the ideal Sunday school had better be a man of middle age—at any rate he should not be too young—if getting up in years he should not have outlived his sympathy for the young, and should remember that he was a boy himself once, and probably none too good at that. Married men are to be preferred. A father is better still—to be a lover of children is a *tertium quid*. He should not be one who loves to be dressed in "a little brief authority."

The Sunday school should be his work. He should live for it, and if needs be, suffer for it. He should be exempted from the penalty of holding any other office in the church. He should be apt to rule, apt to teach and apt to learn. When firmness is required, he should be firm as adamant, mere obstinacy is horrid. He should be a thinker and organizer, but his skill will be better shown by getting others to work in sympathy, than in lusting about and doing the work himself. A good superintendent will be loved and respected by all—he will be the friend and adviser of teacher and of scholar. The little ones will smile for him, the big ones smile with him. Infants will bring him flowers, big ones will lead him with gratitude. If he fills the position for years, young men and women trained in the school will not desert him. He should know the children by sight, if not, by name, and he will not recall when little ragged urchin rebekahs "Hullo! He is in the street. But he must be obeyed"—he is the custodian of the honour and discipline of the school—a serious infraction of the rules must not pass unnoticed, whether committed by teacher or scholar, but private remonstrance is better than public rebuke or remark. Children have an intuitive sense of justice, and favoritism they abhor. Let them but once become convinced that he is a nice kind gentleman, who is not above joining with them in their play, but that he is not one to be trifled with, and they are his power at once. To know the scholars, to sympathize with them in their troubles and bereavements, to visit them in sickness, to strengthen the weak, warn the wayward, encourage the timid, discourage the pert, and belidnd the friendless, is a work that come angels might cry.

The secretary. Who can tell the work of a good secretary? He is ubiquitous, punctual,

prompt, assiduous, urbane, methodical, practical, pleasant, smart, and priceless. His roll-books and class books are a treat to study and inspect—clean, clear, and up to date. He has the name, age, residence, birthday and family history of every child; he can tell you the relationship of various children, he can tell you exactly where to find them. His records of attendance are first class. The programme for the day is ready, and hymns selected before school opens, the golden text is on the blackboard, and the Bible open at the exact spot for the lesson. He enters and leaves the class-room noiselessly, the notice boards are all well kept. He performs all his multifarious duties, yet scarcely seems to open his lips.

The teachers in the ideal school are few in number. Can anyone imagine a State school conducted as our Sunday schools are? Surely the experience gained by teachers in matters secular should not be lost upon us. Imagine classes in State schools composed of from five to fifteen scholars! The idea is ridiculous. Provided that order is maintained, it is as easy to teach 50 scholars at once as it is to teach 10. The teaching is that of blackboard, self-instruction and reading in unison. And as for the ordinary process of reading verse by verse, whilst those not reading are playing or gigging could be anything worse. And then the difficulty with regard to teachers, would under the new system be largely reduced. What is the trouble to-day? With a school with an average attendance of 200, most schools would require about 15 teachers. I would not detract in the least from the merits and goodness of our teachers, but they will be the first to admit that many of them would be better employed in learning than in teaching—better in the bible class than waiting wearily for the bell to ring to bring the teaching lesson to a close. *Teaching requires trained teachers.* Who would entrust his watch to a carpenter for repairs? I would not entrust the important work of teaching our children to those who acquire not the natural gift, nor have they acquired the art of teaching to good advantage. In the ideal school of 200 scholars only five teachers would be required. The preacher or one of the elders, would take the bible class for "grownups," and young men and women, one trained teacher would take the infants who cannot read, one would take the girls who read fairly well, one the boys who could read, and the fourth the boys and girls just a little beyond the infant stage.

But how could we obtain qualified teachers? By training them in the State Training college—the expense of such training to be paid by the church. If necessary, I would pay the teachers. I see no more reason for paying the evangelist than to pay the teacher. As a matter of fact, most of our young converts in these days are from the Sunday schools, and it is essential to the well being of the church that they shall have been well instructed. Of course, none but Christians should teach in a Christian Sunday school.

Singing and music hold an important position in the ideal school. If the school has an organ, it should be well played. I would like to see a good sacred music played for 10 or 15 minutes whilst the children are assembling, and whilst they are being dismissed. There must be a good leader who encourages the children to sing him once a week to practice singing. It would not be hourly my mistake too much, I would have an instrumental band in every school. There is also a Sunday school choir in the

ideal school. Once or more a service of song is given by the whole school and not by the choir only.

The library is quite an institution in the ideal school. It should not be as now, a dead painted cupboard, half filled with broken backed, greasy, dirty books, with missing leaves and calico covers, but a room to accommodate at least one-third of the scholars at one time. The circulating library is in a neat book case with sliding doors and glass windows, so that the titles of the books can be seen. The books are not covered, but left arrayed in all their glory to attract the scholar. The books are constantly replenished. All are classified according to the subjects with which they deal. Books for teachers, books for scholars, and books for sale. The library is the room for quiet converse. A few palms and ferns give to it an air of comfort, whilst chairs and a few couches are tastefully arranged. The tables are covered with religious papers and magazines. The walls are hung with reference maps and diagrams. Pens, ink, and writing paper are provided. On Sundays, not unfrequently, members from the distant suburbs, and the country bring their dinners, obtain tea from the caretaker, and make themselves at home by reading and reclining in the library. I forgot to mention that small lavatories are also provided.

The ideal Sunday school is open every day after school hours for the children, someone being present by arrangement to take charge of them and to protect the property. The teachers and assistants take charge of the pleasures and amusements. The school has its cricket club, football club, and tennis club. It provides swings, skipping ropes, chessboards, draughts, and the hundred and one necessities of children's amusements. It proceeds on the assumption, that what is right for a child to do, it is right for it to do in connection with its Sunday school.

Every child or person enrolled becomes a member of the school, receives by a card of membership. This card entitles the possessor without fee to all the school privileges. They are taught to take a personal interest and pride in their own property. The card is taken away for unruly conduct.

The Band of Hope is in a vigorous condition, and is conducted by the Sunday school; but the Endeavor Society is connected with the church, and under the control of its officers.

Sunday school exhibitions are held once in every two years, but most of the exhibits are given to the school as common property and carefully preserved, and again exhibited, so that each succeeding exhibition surpasses the previous one in splendour.

It may be objected that with so few teachers and such large classes, the family character of the teaching and the personal contact of the teacher would be lost. But this difficulty is surmounted by the appointment of a assistant. These do not teach, but perform all other duties of teachers. Each class has several such assistants, to each of these is assigned a certain number of scholars for whom they are responsible. They visit their homes, enquire into the cause of their absence, they report all such to the superintendent.

At the close of the school the superintendent reports cases of sickness and bereavement, and prayer is offered up for blessing upon the sufferers. In fact all are taught to take an interest in all others.

It may be objected that churches cannot afford to provide such school-rooms, and I

am almost prepared to hear some brother call my scheme visionary and impracticable. How can we meet the difficulty? It is the custom now to use all the money we have raised, and as we have not yet raised and never will, to build fine chapels, and to conclude that anything will do for the school. But I venture to submit that we should first provide the school-room and use it for a church until we can build a chapel. For my own part I do not care if I never get beyond that school-room. Whatever is good enough for the children is good enough for the church. Indeed most of our church members come from the school, and taught as they are that it is their own, they will not wish to leave for the barewalled, dreary church building, but would prefer to continue to worship God in the old hall. Put your baptistry in the schoolroom, and class-rooms will do for vestries. Just think of our folly in building large chapels which are nearly all in debt, and which are closed from week's end to week's end, except when what are called services are being held. Give up your chapels, build your school-rooms, make them homelike and cheerful, have them open daily, the resort of your members and their children, and you will foster a spirit of brotherliness and love amongst your members, to which you are at present strangers. But one point more, and that the chief. What is taught to the children in the Ideal Sunday school? We say that of all the systems I have described, we teach them without affectation and cant that we truly love them, that we consider their happiness as no light matter, that we meet them all on common ground, that all are welcome, that rich are not preferred to poor, and that religion and daily life are not severed nor lived, and not merely a creed. We teach them too how to make their homes attractive. The only danger would be of attracting them from their home, but when we consider what their homes are in many instances we are not afraid.

But what shall we teach them in their class? Certainly not that which they can learn in day schools. Limit the idea of teaching to read. Teach them to behave like little ladies and gentlemen, teach them to live instantly by general movements in union, teach them to answer in union, to sing in union; teach them to be reverent in prayer, teach them to honor father and mother, to love their sister and brothers, to be respectful to their elders, kind to the weak, kind to animals; teach them to abhor drink, lying, dishonesty, meanness, improper language, gambling. But what are we to teach them of the scriptures, says one, why you are teaching them the spirit of Christ's teaching by all you have done.

What is to be the text book? why the New Testament. In the ideal school the whole attention is given to the New Testament, the teacher refers only to the old and its history to illustrate so far as is necessary to expound the new.

The teaching of advanced scholars in the L.M.E. classes is in the hands of the preacher, and there I dare not intrude, but for the others I would deprecate worrying the children with their sins in terms, avoid preaching their minds by harassing the texts, or drifting off into matters of opinion or fact.

I would like the teacher to dwell chiefly upon Jesus. Speak always with the greatest reverence of him. Illustrate from his life, parables, and teachings, who he was, what his claims upon us are, what he has done

for us, and how he hated sin and hypocrisy. Draw upon every incident of His life to illustrate His teaching with regard to His love for Him and for the world, the principles of justice, mercy, benevolence, unselfishness, self-sacrifice, self-abandonment and sympathy. Avoiding hallopliting and theories teach the little ones his thoughts and wishes, about trust, belief, penitence and repentance, and to the elder ones the beauty of His ordinances. But let us reach the child's heart as much as His intelligence. Do not instil doubt, speak with confidence, but avoid dogmatism. If theological problems must be dealt with, leave them to the bible class, but spare the children. But give me a good Christian teacher and I am not afraid of his teaching. And now I have done, I pray you, if you do not like my ideal, form one for yourselves, so that we may, in the fear of God, do what is best for the dear children.

SECOND DAY, 1ST MARCH.

MORNING SESSION, 10 A.M.

After praise and prayer, the elections were proceeded with as follows:—

President, H. D. Smith; Vice-President, T. J. Gore, M.A.; Treasurer, D. Verco; Secretary, John Verco; Assistant-Secretary, James Manning.

COMMITTEE.—Thos. Colebatch, W. Burford, Jas. MacLachlan, A. T. Magarey, Thos. Forsyth, senr., J. Weeks, M. W. Green, A. C. Rankine, T. B. Verco.

FOREIGN MISSIONARY COMMITTEE.—M. Wood Green, Robt. Forsyth, Wm. Charlack, A. C. Rankine, H. D. Smith, T. Colebatch, G. Noble, C. Lawton, W. Burford, G. D'Neel, with two ladies from each existing Mission Band.

Bro. Alfred Ewers was appointed correspondent to Isolated members of churches.

It was decided to hold the next conference at the Grote street chapel on or about the month of September, 1894.

The appointment of Essayist was renitted to the Executive.

The desirability or otherwise of inviting the next Federal Conference to hold its sittings in Adelaide, was left to the judgment of the Evangelist Committee.

The following reports were submitted by the various committees:

(1) Report of Reference Committee.

2.—OBTUNY REPORT

In the good providence of God we are pleased to say that no one whom we have been in the habit of seeing at our Conferences has passed away during the year. Last year we had to mourn the loss of several leading brethren. It is true, nevertheless, that in the homes of a number of our brethren the death

shadow has come. Hearts have been made sad, and we have been reminded that this earth is not our abiding place.

During the year 23 have fallen asleep in Christ. Out of this number, 13, however, only one took part specially in the public worship of the church. Bro. George Overall of the church at Milan, was a very excellent man, and passed away having done what he could for the Master.

3.—COMMITTEE OF WAYS AND MEANS

The churches of this Union are not fully recognizing one of the chief purposes for which it exists. Seeing that but a small number of them have contributed to the amount of money sent in, we therefore urge the claims of this Union upon all the churches for monetary support, so that large centres of population in our province may be strengthened by us.

We can but repeat a suggestion given last year, viz., whether it would not be conducive to the spread of the gospel, if all churches would agree to contribute to one common fund, in which all our preachers might be sustained according to the needs and relative merits of each.

Further, we recommend that all the churches set apart one Lord's day contributions for the special purpose of supporting the Union.

4.—DIGEST OF LETTERS

HINDMARSH sends a cheering account of progress made. They are rejecting over enlarged premises, and are looking forward hopefully for increased power and usefulness. They send kindly greetings to Conference. They have a good prospect for much blessing before the year closes.

QUEENSTOWN.—The brethren here feel encouraged by the progress made. Their Sunday school now numbers 60, and they are looking for much blessing. They are specially thankful to our North Adelaide brethren for help rendered in preaching and teaching, and also to Bro. Mehan, who has returned to Port Pirie.

STIRLING EAST has nothing special to report. Lord's day school flourishing. Bible class at Aldgate Valley doing well. Church holding its own and daily advancing.

UNLEY says success has attended its work. Attendance at meetings good. Speaks highly of the work of the Christian Endeavor Society—says it supplies a long felt want. Asks the question, "What religion ought the Sunday school to sustain to the church? Is it an essential part of church work, or does it stand in no essential connection with church work?"

North Adelaide extends cordial welcome to the Annual Meeting. Have rendered help during the year to churches at Alberton, York, Henley Beach, Point Sturt, and Milang. Much satisfaction expressed because of young men going out to preach.

Suggests that during the coming year a freer interchange of speakers for both morning and evening services. A good suggestion may it be carried out. Also suggests the opening of some new districts.

Nonwood has much to be thankful for, in all branches the work for Christ has been crowned with success. Sunday school committee of Endeavor Society help the superintendent in providing teachers in emergencies. Good work for Christian Endeavor Society. Endeavor Society a blessing to the church says Nonwood. Band of Hope doing well.

GLEBELG.—New church lately formed. The church numbers 36. Sunday school growing in number. A good interest prevails, and we are looking for much blessing.

HENRY HEACH.—During the year a neat little chapel has been erected at a cost of £451. Taking steps to organize Sunday school. Meetings for worship and preaching maintained.

MILICENT has 28 on the church roll, and is struggling to keep up the meetings in the best possible way. Hopes to have visits from the city preachers. Enquires which money is best spent on evangelisation that expended in city or country. Also asks, "Are souls of more value in the city and suburbs than in country districts?" Who can answer?

POSTPONED AND MISCELLANEOUS BUSINESS.—Arising out of the Reference Committee's report, the first question was:—"What relation does the Sunday School occupy to the Church?" No one being prepared with any definite resolution, this matter was allowed to lapse.

BIBLE IN STATE SCHOOLS.—An animated discussion upon the resolution—"That we sympathize with the objects and efforts of the National Scripture Education League to secure Bible Reading in State schools during school hours with a conscience clause," resulted in a large majority voting in its favor. It might remove misapprehension to state that all objections expressed to the resolution was upon the ground that the provisions of the present Education Act (if availed of), were ample for the purpose sought.

AFTERNOON SESSION, 1ST. MARCH.

2.30 p.m.—Bro. G. D'Nesi presided over the devotional meeting.

3 p.m.—**POSTPONED BUSINESS.**—The following letter from the S. A. Alliance was read:—

Acklaid, Feb. 26, 1893.

The President and Members of the Church of Christ Conference.

JAMES HEDDERLEY AND FELLOW-MEMBERS.

I am desired by the Executive of the S. A. Alliance to write you, with a view of obtaining your kindly cooperation in a meeting apart of one Sunday in the year, to be called Temperance Sunday, on which special reference shall be made to the question in the various pulpits of the colony.

At the present time, a large section of the churches in the colony set apart the last Sunday in November as Temperance Sunday, and if you could see your way to set apart the same day for that purpose among your churches we believe it would tend to the strengthening of the temperance sentiment of the colony by such united presentation of the matter on one day, and would in a material way help to advance this social reform.

Trusting you will give the matter your favourable consideration, and praying for the Divine blessing upon our deliberations,

On behalf of the Executive of the S. A. Alliance,
Yours very faithfully,
M. WOOD GREEN.

Resolved.—That in accordance with the suggestion from the S. A. Alliance, this conference recommends the churches to set apart the last Sunday in November as Temperance Sunday, on which special reference may be made to the "Think Question."

"Bro. M. W. Green read a paper on the theme—"Woman's position in the Church" to a large audience in which the ladies predominated. The conclusions of the Essayist were vigorously combated by some of the speakers who followed, and as vigorously defended by others. On the whole it was an instructive and interesting debate and resulted in an unanimous vote of thanks to Bro. Green for having so ably placed the question before the meeting.

THE POSITION OF WOMAN IN THE CHURCH.

(By M. WOOD GREEN.)

This question is occupying much attention at the present time, owing to the strength of the agitation for Woman Suffrage, the prominence of woman in certain philanthropic organizations, and the large part now taken by Woman in Church Work, and especially so in America.

The passages which are supposed to enforce silence upon women are the following, as rendered by Alford—

"Let your women keep silence in the churches, for it is not permitted unto them to speak, but to be in subjection, as the law also saith. And if they wish to learn anything let them ask their own husbands at home, for it is a shame for a woman to speak in the church. What! did the Word of God come from you? Or came it unto you alone?" (1 Cor. 14, 34-35).

"Let the women learn in silence in all subjection. But I suffer not the woman to teach, nor yet to rule over the man, but to be in silence. For Adam was first formed then Eve. And Adam was not deceived, but the woman, being taken by the devil, hath become a transgressor. Notwithstanding, she shall be saved through her child-bearing, if she continue in faith and love, and sanctification with sober-mindedness." (1 Tim. 2, 11-15).

In apparent contradiction to these scriptures are the following—

"Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or prophesying with her head unveiled dishonoureth as if she were shaven. For if a woman is not veiled, let her also be shorn or shaven, let her be veiled." (1 Cor. 11, 4-6. R.V.)

"The Lord giveth the word: the women that publish the tidings are a great host." (Esa. 68, 11. R.V.)

"And it shall come to pass afterward, that I will pour out my spirit upon all the flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel 2, 28-29. R.V.)

"But this is that which hath been spoken by the Prophet Joel: And it shall come to pass in the last days saith God, I will pour forth of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall see visions, and your young men shall dream dreams; yea, and on my servants and on my handmaids in those days will I pour forth my spirit; and they shall prophesy." (Acts 2, 16-18. R.V.)

* For words of the information in this paper, I am indebted to the "Theological Quarterly," 1892.

The declarations in these scriptures seem to show—that that women did prophesy in the early Church, and that this most likely was in mixed meetings; as there could be no impropriety in a woman being unveiled when in a meeting of her own sex. In ancient times women are spoken of as publishing the tidings contained in the word given by the Lord. Joel predicted that God would qualify the daughters and handmaids to prophesy by pouring upon them the Holy Spirit. John Peter on Pentecost declared that God had fulfilled this promise. The proof of its fulfilment may be said to be supplied by the statement that Philip, the Deacon and Evangelist—"had four daughters that prophesied." (Acts 21:9.)

The question then is, how to reconcile the apparently conflicting statements and what is the position of woman in the Church now? To answer, I would ask attention to—

(1) What was the condition of woman in Apostolic times in the Countries where the Apostles preached?

Every country has its special customs, and what would be respectful and right in one might be the reverse in another. For example, with the early Greek Christians men expressed reverence in worship by uncovering the head (1 Cor. 11: 3-7). So it is with us now. But in the Orient, then and now, the same sentiment has led to the head remaining covered. In China, gentlemen calling upon their friends show respect for them by keeping their hats on; we do so by taking them off. We express cordially by shaking each others hands; the Chinese do it by shaking their own. English and American ladies wear white at weddings and black at funerals; Chinese reverse that order. Among ourselves a student reciting a lesson, expresses respect for his teacher by turning his face towards him, while a Chinese student does so by turning his back.

It has long been understood that some commands of scripture relating to their prevailing customs are not binding upon Christians now, if other customs express the same sentiments, e.g.—The washing of feet—"The holy kiss," &c.

I now notice the customs of the Hebrew women in early Christian times. Their condition was much better than in many of the surrounding countries, or than it is in the Orient now. The general exclusion of woman from the society of the other sex prevailed in all Eastern countries in the time of Christ and his Apostles, and for hundreds of years previously. It was the custom prevalent from the earliest period of the East to seclude women in apartments apart from those of men (Smith's Diet. of H. p. 3352), they having their separate apartments. Daughters seldom left their apartments for secular purposes, except among the poorer classes; those who by their wealth were elevated to high stations in life spent nearly the whole of their time in their palaces.

Worship in Synagogues was practised not less than five hundred years before Christ, a partition five or six feet high dividing the men from the women, so that a speaker on either side of the partition could not be seen by the whole audience. That there might be no confusion, the speaker repeated to go to the platform in view of all, and let a woman to have done so, unless she had been a prophetess, would have been regarded as highly improper and unbecomingly. Such arrangements and customs made reference on the part of ordinary women to the larger religious assemblies, compulsory.

especially in the Synagogues, where the early Christians often met.

The headress of women also nearly concealed their silence in the larger assemblies. Two things are particularly noticeable in which women were to be distinguished from men—they were to wear long hair, and not to be shorn as men were, (1 Cor. 11: 6-15), and they were to be veiled in the religious assembly. (1 Cor. 11: 5-10-13) The word "uncovered" in 1 Cor. 11: 5-13 is literally "unveiled." The word "covered" in 1 Cor. 11: 6 is literally "veiled." It is clear the apostle enjoins upon the Corinthian Christian women the wearing of veils in the churches. It seems probable if not certain, that some, in their conception of their new liberty, wished at times to throw off their veil; hence Paul's words in 1 Cor. 11: 5, 6, 13, and for unimpeded speech such would be necessary in a large assembly.

The Hebrews used several kinds of veils, but all chiefly for covering the face. In addition, they had several kinds of mantles, or shawls, which could be drawn over the face at pleasure, and were used for the material as to impede speech; this veil would have been regarded as indecorous as no veils.

The veil was especially emblematic of that "authority" (1 Tim. 2: 12) given to the man over the woman, which he was to exercise as her teacher and protector. Without the veil she dishonoured her head (1 Cor. 11: 5), and her head was the man (1 Cor. 11: 3).

Though women in the Synagogue were excluded by a partition from the sight of the men in the audience, they were in full view of those who conducted the services. With their customs, but modified by reverence for men required the women to wear the veil in the presence of the Synagogue officials. There was the public sentiment that they should have on their heads the token of power (1 Cor. 11: 10) authority—which was doubtless the veil. Their immemorial custom of veiling had been retained. Among the early Hebrew Christians, therefore, in their state of society, the silence of women in their larger assemblies naturally followed. The question now arising is,

(2) What were the customs relative to women's silence in assemblies among the Greeks?

Virtuous Grecian women during the Apostolic age, and long before, were seldom or never seen in public assemblies, except as concertists in Judaism or Christianity. Their condition (as pagans) was far inferior to that of Hebrew women. When they were converted and introduced to Christian assemblies, it materially altered their conceptions and desires, and it was possible that female vanity might creep in under the name of Christian freedom. Pagan Grecian men had very little respect for the character of women and regarded her capacities as much inferior to their own. Aristotle says—"If she have a will, it is a will without rights, and if she hath virtues, they are kindred to sin in so respect the equal of her husband, she was not the entertainer of his guests, nor the mistress of his house, but only his housekeeper and the mother of his children." The life of a Greek woman of good repute was one of strict seclusion, living with her children and servants in what was called the *gynaecium*, always in the rear of the dwelling, or possibly the upper story, the men occupying the *andron*, the front first story and chief part. Strangers were never admitted to the apartments for women. As

a rule the virtuous women were not well educated, except in the duties of house-keeping. The unvirtuous women were often well educated, like Aspasia, the famous mistress of Pericles. (North). Virtuous women were in general shut out from the thoughts and aspirations of intellectual society. No women, but those fallen from virtue could listen to the philosophers in the academies or to the Orations in the Areopagus, and none but they could ride through the streets with uncovered face and in richness of apparel. Döllinger says (Gentile and Jew, p. 237).—"If retirement, restraint, ignorance of the world, and legalised respect were the portion of married women, freedom, education, and the homage of men, ending in contempt, fell to the lot of the *hetairæ*. Young women destined for this pursuit received a liberal education, such as was denied daughters intended for the marriage state. Hence the *hetairæ* was connected with the Arts, the literature, and even the religion of the country; and this gave her a kind of historical importance." In such society it was of great moment that Christian women should be guarded against all dress and behaviour that would liken them to the vicious. Addressing religious assemblies would bring suspicion upon them, and disgrace upon the Church. Appearing in those assemblies at all, was, for them, a marked degree of advancement.

Virtuous Greek women going from home without a veil, or light shawl, upon the head, with which they could cover their faces when in the presence of men. Spartan married women never appeared in public unveiled, though the unmarried did. Among the Dorians there was allowed comparatively free and unretained intercourse between the sexes, but with unfeeling restraint.

In view of all the circumstances and surrounding, the Christian Greek women would feel restrained to wear their veils in the larger religious assemblies. This of itself would nearly compel silence, and throwing it off to speak would invite an unbecoming scene, in their real, unwilling to incur all risks, and besides appearing in the assemblies, to displace their veils, and engage in asking and answering questions in public, the Apostle thought it not wise or becoming. Especially so, because, unless they were actually inspired, and the Lord should not be hindered from speaking through them, they could not answer all their questions to their husbands at home.

(3) The customs among the Romans as to women's silence, do not much concern us, because the restrictions given in scripture are mainly concerning Grecian women. The restrictions of law and custom upon women among the Romans, however, were not so many or so severe as those among the Greeks. A married Roman woman had more control over her own household, and in the earlier centuries of the Republic, lived in the better part of the house, instead of being confined to the poorer parts. She also shared in the honors of her husband, and might be the educator of his own children, instead of yielding their instruction to the more trusty slaves, as among the Greeks. Still, they were far from enjoying the rights and freedom afterwards enjoyed under the reign of Christianity. Under the Emperors, which was the time of the Apostles, woman's lot was far more degraded than during the Republic. In early times, the women were more like those of the ancient Celts, Scythians, and Thracians, and remarkable for courage and often accompanied their husbands in warfare, but the change in the latter part of the

Republic, and through culture falsely so-called, was both "rapid and fearful." Woman was more often taught by slaves and Greek chambermaids, than by the mother, or not taught at all, and was regarded as inferior to men in education. As a result of the degeneracy of the Roman Empire, virtue was constantly under temptation to apostasy. Infidelity to the marriage state became nearly universal among both sexes, and virtuous women remained content in the obscurity of their homes, or pined in solitary mourning, for the privilege of intercourse with her brothers or other male relatives for their own improvement. As a consequence, when woman was allowed any intercourse with the world, her ambition sought vain and greedy show; her conduct was generally so frivolous, often so vicious and vicious she was unblushingly bought and sold for marriage; her capacities even for that relation were ridiculed, and marriage was at length avowedly and boastfully renounced by many citizens. She came practically to be without rights, without the ownership of property, and without respect from her own, or the other sex.

Roman as well as Grecian and Hebrew woman customarily wore the veil in the presence of men. The married women more scrupulously wore it than the unmarried because it was a symbol of their adherence to their own husbands as to a whole, then, Roman women, in the Apostolic age, required woman's silence nearly fully as much as Grecian. Virtuous women were too little esteemed to be allowed social freedom with men. That freedom was so much granted to vicious women as to deprive the virtuous into seclusion. Silence became their protection, and hence, no restriction was the Apostle to exempt them from the restrictions laid upon Christian women in the Churches of Greece and Asia Minor.

(4) The present Oriental customs relative to the silence of women and their seclusion are more vigorous than in the Apostolic age, but in a different manner. The conclusion to which the foregoing facts seem necessarily to lead is, that the silence of women in the Churches became an absolute moral necessity, except in special cases of inspiration; because of the general condition of women and the estimate in which she was held in the Apostolic age, and hence the prohibitions given.

II.—The question now arising is, that this prohibition intended for all time, or was it simply a special provision demanded by the then existing circumstances. That this latter is the case seems probable, when certain considerations are borne in mind, to which a further consideration will be added. 1st. Woman's original position as the helpmeet of man. When the original pair were placed in the garden of Eden, there is no indication of the inferiority of the woman to man. The fact that she was taken out of his rib, and was a part of himself, and that she was provided to be a helpmeet, a fitting counterpart, and all that man needed in the shape of society, seems to preclude the idea of inferiority. It was only after the transgression that the ban of subordination was placed upon her, and as this was a result of sin, and a part of Satan's work which Christ came to destroy, it may reasonably be inferred that a portion of the restoration work of Christ, would be to place woman again as a co-equal at the side of man.

2nd.—The freedom of woman's position among the earlier peoples, but especially among the Hebrews. When Abram went

into Egypt, the beauty of his wife Sarah was visible to all as they passed (Gen. 12: 14).

Rebekah was veiled when Abraham's servant first saw her in Mesopotamia (Gen. 24: 16). As also was Rachel when Jacob first saw her at her father's well (Gen. 29: 20). The pious Hannah wore no veil when praying in the temple, for Eli saw the movement of her lips (1 Sam. 1: 12, 13). Women were also wont to go about through the fields unprotected (Deut. 22: 25-27).

Their freedom and importance in social life are very evident. The early Hebrew wife and mother held much control over her household (Prov. 14: 1-31, 20-31), and even invited guests to her dwelling and hospitalities. Jael invited Sisera to her tent (Judg. 4: 18); the Shunamite woman, Elisha, to her home. Later, when her son sickened and died, she went to Mount Carmel to intercede with the Man of God for his and the divine blessing (2 Ki. 4: 8-10); on another occasion a prophet's widow carried to him her own case of need (2 Ki. 4: 1-7). In Job's day women attended feasts with their brothers (Job 1: 4). In the days of the Saviour they attended both as assistants and guests (Jno. 12: 2, 3). There seems no reason to doubt that it was the custom of Hebrew women to take their meals with the men (Smith Dict. Heb. p. 553), and in the earlier history at least, Hebrew damsels were not given in marriage without their consent. To Rebekah was put the question, "Will thou go with this man?" (Gen. 24: 58). For a year after marriage the husband was not to leave his wife, but to stay and cheer her, (Deut. 24: 5), and the name of Ruth in the time of Boaz, indicates the courtesy of men towards women in that early Hebrew life.

The freedom and activity of women in political life among the Hebrews is also apparent. Miriam led the women of Israel in public rejoicings over the nation's deliverance at the Red Sea (Ex. 15: 20-21). Jephthah's daughter went out publicly to congratulate her father on his triumphal return from battle (Judg. 11: 31). Women of Israel came out of their cities with song and triumphal marches to meet Saul and David as they returned from the defeat of the Philistines (1 Sam. 18: 6-9). Deborah was a judge, prophetess, and sacred poetess in Israel and of high distinction in public service (Judg. 4: 6-14; 5: 7). Hannah offered a remarkable prophetic song in the House of the Lord (1 Sam. 2: 1-10), and the public office of inspired prophetess was held in the earlier day, at least by the four—Miriam, Deborah, Huldah (2 Ki. 22: 14), and Nechiah (Neh. 6: 14). The career of Deborah is recorded in 2 Ki. 22: 14. In the Government of Israel, and of her daughter Athaliah, a Queen of Judah (2 Ki. 11: 3), illustrated the active part in public life which was sometimes allowed to women among the Hebrews.

3.—The promise of the outpouring of the spirit upon the daughters and handmaidens, and the declaration that they should prophesy, show that women was to have an active part in the Church of Christ. This promise, coupled with the fact that Philip had four daughters, that prophesied, and that in 1 Cor. 11: 5 women are clearly allowed to prophesy under certain conditions, and that in Christ there is neither male nor female lead to the impression that the specific prohibitions were not intended to be of a permanent character, but were simply a temporary expedient, and that God's intention was that women should gradually be restored to all the rights and

privileges of her original position as the co-equal and helper of man.

III.—How then shall we explain the passages prohibiting women from speaking? Observe—1. The Apostle Paul toucheth the obligation of woman in his time, to have her head veiled in the religious assemblies (1 Cor. 11: 5, 6). Except among Orientals it is more universally believed that woman is released from wearing the veil in churches. But why this almost universal change from the practice that prevailed in the New Testament period? Because selling the head is a changeable custom, not always needed. Why did the Apostle require it? Because then, and there, woman's freedom from "shame" (Cor. 11: 6), her reputation and modesty demanded it; and because woman is the glory of the man (1 Cor. 11: 7), receiving her place and higher honor by her relation to him, and thus reflecting his honor. Man is unveiled, he should be unveiled—veiled. If he is king, she is queen, and her queenly radiance and modesty are fully joined.

2. A pertinent enquiry is, What was the design in that age of symbols, in requiring the silence of women in the Churches; and the answer is—chiefly to give token of her modest and retiring nature, and of her acceptance of her appointed relation to man.

To the Corinthians the Apostle says—"It is not permitted unto them to speak, but to be in subjection" (1 Cor. 14: 34). The "But" shows contrast, breaking silence by speaking was casting off the symbol (the veil) of their relation to man. "It is a shame for a woman to speak in the Church" (v. 35), because it was the violation of her symbolic profession of virtue, modesty, and faithfulness. "Did the Word of God come forth by you?" (v. 36). Are you the authority to change customs and symbols? To Timothy the Apostle says—"Let the woman learn in silence in all subjection" (1 Tim. 2: 11). The implication is that "subjection" then required silence. "I suffer not the woman to teach, nor yet to rule over the man, but to be in silence" (1 Tim. 2: 12). A woman's public teaching was then an approach to ruling over the man, and belonged to the same category. "To be in silence," meant not attempting to rule, or to be the "head." At that time her silence was necessary to her acknowledgment of the relation. But what was the principle? "Subjection." What the custom to show it? "Silence." The silence was enjoined for the subjection, and not the subjection for the silence. The speaking involved a sort of intercourse with men on the part of women, and a renunciation of their dependence upon their husbands.

The veiling and silence requisite in the apostolic age to indicate woman's nature and virtue, are not now necessary for those purposes, except in Oriental lands. Strict veiling among us is no longer insisted upon. Why then insist on absolute silence? The Apostle says, "I suffer not a woman to teach" (1 Tim. 2: 12). He spoke of public teaching. The private was allowed—Priscilla joined her husband in teaching Apollus (Acts 18: 26). Public teaching broke the proper silence. But women may teach both sexes now, and cease to reveal or establish of respect. The last principle of woman's office as helpmate has in time been changed. But two courses, veiling and silence, once expressive of the principle, have, as formerly observed, passed away. In some well conducted institutions of learning, female instructors of classes embracing both sexes of adults, turn often to a

language, science, and literature, to teach Bible lessons, and conduct religious services with those same pupils. Not even Moslem's would object to the teaching if it could be done without exposing the female countenance. A company of men and women meet socially in a parlour; the women with veils and bonnets laid aside. Probably no such scene was ever witnessed in the apostolic age. Women in that circle may properly cease at times so as to be heard by all at once. Some of them may there give disquisitions on science, art, or manners. But turn that secular meeting into a prayer circle, and why may they not as well be heard? Woman needs still to consult decorum, modesty, her own retiring nature, and her place as helpmate and not head. Beyond that, why seal her lips? She need not sit now with face veiled and voice silent, and her knowledge withheld to show deference either to men or women. Customs once required as signs and symbols would now be bondage. Laying upon woman now, and in Christian society, the ancient or modern Moslem habits of living in these respects, would be equally as preposterous and cruel, as to impose on us under the new dispensation, the ancient rites and ceremonial of Judaism. Truth by developing symbol into substance, and type into symbol, makes us free.

The perpetuity of a law depends upon its reason. If the reason remains, the law continues. Hence the meaning or binding nature of a command may be ascertained if doubtful, by consulting the reason for its existence. The reason for woman's office as helpmate, and not head, ceased not, nor ever will in the mortal state, hence, the strict and requirement, for acquiescence in it, continue. The reason why women should closely veil her face in public has ceased in Christian countries, and the requirement has ceased, and the reason for her absolute silence has ceased, and the requirement also. She does not now bow to the restraint of a thick veil, she does not now maintain silence to maintain her modesty, or to symbolize her submission. Why, then, always be Christian? The reason for humility and Christian affection among brethren, has not been set aside, nor ever can be, and the requirement of these virtues is still in force. The reason for washing one another's feet, as expressing that humility and affection, has been set aside, and also the obligation to perform that act. The command is satisfied with such other conduct as is expressive of fraternal fellowship, and of "preferring one another" (Rom. 12: 10). So the requirement of woman's silence is satisfied with a modest behaviour, and a cheerful adherence to her office as wife in the marriage state.

From what has been said, it may be inferred, that the special precepts enjoining silence upon women, arose from the special customs of the times, and the relations which those customs were supposed to embody, and that as these have changed, the reasons for enforcing silence no longer exist. Still, it is yet true, that woman should not take part or place in religious assemblies which would imply any claim of superiority or ruler over men. It would violate the divine code of brothership and helpmate, and would be repugnant to their own better feelings.

The command to keep silence in the Churches, only so qualified as to women, at least except in small private meetings, and in case of inspired prophetesses, has a modified obligation upon them still, beyond what it has on man, because of her office as

wife and not husband. While her relation to man has not changed, the customs expressive of that relation, and appropriate to it, have partially altered, so that the same degree of silence and retirement requisite in the Apostolic age is not now demanded. Where in social religious meetings objections are known to exist against women taking part, it would be better that she remain silent, and time and recreation will probably work a change. In no other age of the world has woman been denied more religiously than socially. Paul gave women more liberty in religion than many of them had in social relations, and there seems nothing in her relation to man to forbid the exercise of the talents with which she may be endowed in the religious assemblies, provided that proper respect is paid to the occasion and proprieties, to time, and presence, and that her conduct be ever in harmony with her relation to man, with her modesty of nature, and with the habits of virtuous society where she dwells. Scripture seems to warrant this position.

At 6 p.m. 200 sat down to tea. The evening meeting was presided over by the President elect, Bro. H. D. Smith. Dr. Verco read a very interesting communication from Kanaka Thompson. Stirring and instructive addresses were delivered by Bro. Joseph Pitman and A. T. Magarey.

THIRD DAY, 2ND MARCH.

MORNING SESSION, 10 A.M.

A devotional meeting was held under the presidency of Bro. J. McLachlan.

Resolved—"That in adapting the report of the Committee of Ways and Means, this Conference recommend that each Church should take up at least two special collections during the year towards the General Evangelist Fund."

Bro. H. D. Smith read the report of the Central Foreign Mission Board. Resolved—"That this Conference specially recommend the work of Bro. Thompson among the Kanakas of Queensland to the consideration of the Foreign Mission Board and the Churches of South Australia."

QUEENSLAND RELIEF FUND.—Attention having been called to the fact that many of the Brethren were severe sufferers through the late disastrous floods, it was deemed desirable to specially assist such sufferers.

Resolved—"This Conference expresses its hearty sympathy with the Brethren in Queensland in the distress which they are suffering through the late floods, and recommends the Churches to afford speedy and efficient relief by the collection of funds and forwarding of the same to the secretary of the Evangelist Committee for early transmission to Bro. Denham of Brisbane.

Various votes of thanks were assented to, and amongst others, the following deservies recording:—

"The country Brethren and Sisters desire to express their hearty thanks to those in the city and suburbs for the kindness and hospitality displayed by them during this Conference and past Conferences."

The services of the past Committee, President, and Secretary were made the subject of eulogistic remarks.

After an ample lunch to which about 50 sat down, the Conference was formally closed by singing:—"God be with you till we meet again."

The New South Wales Conference.



THE Eighth Annual Meeting of the Associated Churches of Christ in New South Wales was held in the Emmore Tabernacle on Friday and Saturday, 31st March and 1st April, the President, Bro. John Kingsbury, taking the chair shortly after 10 a.m. The attendance of delegates was 62, that of the brethren and sisters generally being good on the Friday, especially in the afternoon, when the interest as a rule seems to increase the most.

The first half-hour was spent in praise and prayer, led by our aged brethren, Dr. J. Kingsbury and Thos. Hawkins; also by Brethren J. Frazer and J. C. Dickson.

The minutes of the previous Annual Meeting were read and adopted.

ADMISSION OF CHURCHES.

The churches meeting at Nundah, Penrith and Woollahra were admitted into the Association.

CHURCHES REPRESENTED.

The roll of delegates was called, when the following churches were found to be represented:—

Emmore	23 delegates.
Lismore	1 "
Newcastle	5 "
Nundah	1 "
Penrith	1 "
Rockdale	2 "
Rockwood	3 "
Sydney	15 "
Wagga	1 "
Woollahra	4 "

VISITING BROTHERS.

J. C. Dickson, of Unley, S.A.; Glass, of Kitcheadly, Scotland; Geo. Saxby, of Jathurst, N.S.W.; who, together with others, were invited to take part in the deliberations of the Conference.

PRESIDENT'S ADDRESS.

BRO. JNO. KINGSBURY.

As President of the Conference of the associated churches of New South Wales, I feel it an honor to occupy the position in which I am placed to-day. The fact that my brethren saw fit to place me here, speaks great things to me, and arouses feelings in my heart not easily expressed. To have the esteem of so many loving hearts, and the confidence of so many of those who are using their influence for the welfare of their fellow creatures, and the carrying out of our Master's command to "go into all the world and preach the gospel," is indeed very gratifying to me. We are all placed in this world for a purpose, and in the Church of Christ we each have a place and a duty. I am not unmindful of the fact that I was placed here for a purpose, and in looking back over the year which has passed, and asking myself have I done my duty? I feel conscious of the fact that I have done but little, and at the most have been but an unprofitable servant. This is a question which I think we might all ask ourselves: What have we done for the Lord during the last year? Can it be said of us we have done what we could; or are we conscious that we could have done much more? Personally I can say that I should like to have done more. However, I have endeavored to carry out my portion of the work to the best of my ability. I should like just to say here that I have been well pleased with the way in which as a Committee we have worked together. I have been in the work for some years now, and on various committees, and can say that I have never worked upon one in which better harmony existed or more work been got through. Of course we all feel sorry that greater success has not attended the work, but this to a large extent is to be accounted for in the fact that the year just passed through has been one of very great commercial depression and distress, which has been sorely felt among the brotherhood; and remembering that all our funds come from the

brotherhood, and not from the world, we ought to feel thankful to God that we have been able to accomplish as much as we have.

One thing I would like to impress upon the brethren is this—that we cannot do anything without their supply us with funds; and to this end I pray that God will abundantly bless them, and that they may have enough for their own wants and something over, that they may be able to send the word of life to those who are perishing around us. May the Lord put it into the heart of every one present and the whole brotherhood to contribute to this noble work. Don't let us be so selfish, brethren, that having the word of life we lock it up just for ourselves.

Although our influence has been somewhat curtailed through want of funds, yet, considering everything, we have much to be thankful to our heavenly Father for. Our evangelist in the field, Bro. McCrackett, has done a noble work, of which you will hear in his report.

As a Committee we feel sure that the brotherhood as a whole do not respond to this work as they should, and how to reach all and secure their sympathy and co-operation, is a problem which we cannot solve. Our monthly Home Mission meetings in the various churches were introduced for this purpose, but we fear have failed, because those of the brethren whom we wish to reach do not attend them. We think this is a work to which every member, young and old, should contribute, and if we could induce systematic giving, and each member contributed, if it were only a penny a week, we should have ample funds to support one if not two evangelists in the work; instead of having, as at present, to say to our evangelist "We are sorry; but we cannot support you." Brethren, I feel sure that there is something wrong with our Christianity; it does not reach deep enough into our pockets. We seem to say, "Be ye warmed and be ye fed," but withhold that which brings the food. Let us wake up again to our duty, and see that the Lord's work is not stultified by our withholding what He has only lent us to use.

We cannot all preach the gospel publicly, but we can all pray for its success, and give of our means to carry it to a perishing world. "Go ye into all the world and preach the gospel to every creature" is a grand

commission, and upon it depends the eternal destiny of millions; and we are the ambassadors of the work. What shall we say, then, if we betray our trust—if we fail to tell to others what a Saviour we have found?

Just think of it! Millions who have never heard of the love of God and the glorious gospel which is to save the world. How can we withhold our help? How can we stand coolly by and see them perishing for want of what we possess and have in our power of giving? Let us take pattern by our Master, and employ ourselves for the good of others.

"Go ye into all the world and preach the gospel" is a grand commission, because given by the Son of God Himself. We should think no little of a commission given by an earthly monarch, and were there any great reward upon its fulfilment how eagerly would we hasten to obey. How much more, then, to carry out the command of our Saviour, when not only our own eternal interests, but that of millions of others, rests upon its fulfilment. We do not realise the momentousness of the command, or we would be more eager to carry it out. May the Lord help us in the coming year to be more earnest in the work, to consecrate ourselves afresh to His service, and to give more liberally of our means for the spreading of the gospel, which is God's power unto salvation to all who believe it.

I should like to speak of the fruits of the year's labors, but this would hardly be fair to those brethren who will be giving in their reports, so must leave that to them, but I cannot help saying that a good amount of work has been done, and the good seed sown in many hearts, a goodly number have been added to the Lord, and an interest awakened in many centres. May the Lord continue to bless the efforts put forth, and may the year we are now entering upon, be one of a great ingathering into His kingdom.

If we want to see the world converted (which I trust we all do), we must make individual effort, we must each do our share of the work, and not sit down and expect the preacher to do it all. We must remember that the Church of Christ is a co-operative company, in which all share in the responsibility as well as the profits, the difference being that instead of sharing the profits here, we get our dividends in the

next world. The more we do for the company the greater will be our reward. Let us see to it that we do not betray our trust, but that when the Lord calls, we do not present a false balance sheet, and receive instead of a reward, that punishment which the Lord will pronounce upon the unfaithful, "Depart from me for I never knew you."

In conclusion, brethren, I would say again, let each one of us determine that this year we will do all we can to carry out our Lord's command to "Go into all the world and preach the gospel to every creature." If we cannot preach ourselves, let us help those who can, by giving that they may be sustained in the work, and praying that God will abundantly bless their efforts.

SYNOPSIS OF CORRESPONDENCE.

Letters of congratulation from the Executives of the South Australian, Victorian, and Queensland Conferences. Explanation of absence from Bro. L. Burdett. Fraternal greetings from R. C. Gilmour, of Dubbo, and regretting his inability to be present. From Bro. Chas. Watt, (Enmore Evangelist,) at present in Adelaide. From Bro. Geo. Day, stating the probability of his leaving South Australia, and that he was open to labor in New South Wales. From Bro. Wm. Winter, of Moree, conveying fraternal greeting, and an application to the Conference for Evangelistic help. These two last letters were referred to the General Committee for their consideration.

The printed reports having been taken as read were received and adopted in order as follows:—

EIGHTH ANNUAL REPORT.

BLESSED BRETHREN.—In coming before you at the close of another Conference year to present their report, your Committee consider that while from a financial aspect the outcome may not be so good as we might have desired, yet, otherwise, we are encouraged to think that a cursory view of the past year's results will compare favorably with those in years gone by; not, however, until the Church is more generally impregnated with a fervent, heartfelt desire to see the cause of our Blessed Redeemer spread throughout the length and breadth of this our country, shall the aspirations that were formed at the inception of the Conference movement some years ago become realized in all their fulness.

Your Committee were instructed at the last Annual meeting to continue the services of the Conference Evangelist at the Richmond River and were further recommended to appoint him to Newcastle district for a season. If circumstances would so allow, both these recommendations have been carried into effect, and the time of the Conference Evangelist has been diligently devoted to labor in these two localities from



JOHN KINGSBURY,

PRESIDENT OF THE NEW SOUTH WALES CONFERENCE, 1892-93.

Was born at Enmore, Newtown, N.S.W., on the 10th day of September, 1849. He is the second son of Bro. Dr. Joseph Kingsbury, of Enmore. Ever since his immersion in 1864 he has been a member of the Newtown Church, and has represented that church on the Conference Committee for two years; he has also acted one year as Vice-President, and this last year as President. For several years he has been, and is still, a deacon of the Church meeting at the Tabernacle, and for many years has led the singing for the congregation meeting in the above place for worship.

the time of the Annual Meeting until the present, although since both February his services have been retained wholly by the Newcastle brethren, his engagement with your Committee having ceased on the above date. As Bro. D. M. McCracken will (as yet) be present with us to-day, we will not in any way trench upon his report, but leave him to tell his own story of difficulties encountered and overcome, of discouragement, put to flight and victories won for and in the name of King Jesus. Neither shall we have anything to tell you this year as to Foreign Mission work, as since the last Annual Meeting the Church in this Colony has federated with the sister Churches in Victoria and South Australia, with the executive in Melbourne, and a report from that executive will be presented for your consideration.

The Mission Band, which is affiliated to the Conference, and which in August last was formally organized as a Preachers' Union, has, we are glad to say, grown in strength and in usefulness, here again we

will not anticipate anything that our Bro G. Bagley may have to tell you, only to say that in labor they have been abundant, and that God has blessed their labors to the salvation of many souls. As an outcome of the monthly meetings in connection with the Union, a class has been formed under the guidance of Bro. J. Colbourne to aid those who wish to further qualify themselves in the work they have taken in hand.

We have again to thank the Churches for granting the Committee the services of their Evangelists during the past year.

Lord's day, May 6th, saw the commencement in the Eastern suburbs of what, we trust, will ere long be a strong and influential church. Bro. E. Lewis made a move in this direction at the Annual meeting, the question, however, was referred to your Committee, who, after consideration of the matter, decided to aid the brethren at Woolahra in their desire to form themselves into a local congregation, and having first opened the church meeting in Elizabeth-street, Sydney, and with whom they were

holding fellowship, of their intention, a small band of believers, numbering nine souls, gathered themselves together, met according to the Lord's appointment on the before-mentioned date, and the same night inaugurated Gospel services in the district, and, as will be seen by the statistical table, the membership has steadily increased. The Mission Band has entirely relieved the Committee from any burden in the matter of carrying on the services from the commencement. Bros. J. Crawford and G. Bagley were the first to hold forth the Word of Life in the hall chosen for the opening services, and the latter, along with others, has held the fort ever since.

In conclusion, we trust that a larger and more extended sphere of usefulness may be opened for our successors in the coming Conference year.

JOHN KINGSBURY,
E. GOLE } Secretaries. President.
C. A. HOPE }
March 31st, 1893.

REPORT OF THE SUNDAY SCHOOL UNION.

DEAR BROTHERN.—It is with extreme satisfaction that we avail ourselves of this opportunity of placing before you the First Annual Report of the Sunday School Union of the Churches of Christ in New South Wales. It had long been thought that such a Union was necessary to do more effective carrying out of the Lord's Day School work, and, accordingly, on May 17th of last year a meeting was convened in the Chapel, Elizabeth-street, when representatives of the Emure, Sydney and Peter-sham Schools were present. At that meeting it was resolved—"That a Sunday School Union be formed of all the Churches of Christ in the city of Sydney and its suburbs." A basis of the proposed Union was drawn up and agreed upon, and in pursuance of a resolution passed—"That a report containing an item of interest to the 31st December of each year be prepared and presented at the Annual Conference"—this report is now placed before you.

The second meeting of the Union was held on August 10th, and on that occasion, amongst others, we had the pleasure of a visit from Bro. Miller Black (who was passing through on his way to the U. S. of America), when he delivered an address full of encouragement.

At our third meeting, held on November 15th, Bro. J. Thompson, Missionary to the Kanakas, Queensland, was present, and delivered an earnest address, pointing out that in years gone by he had wandered into the building where he was then speaking and how that both the treatment he had received from an Act of intolerance exercised upon him by the teachers had resulted in his after becoming first a follower of, and then a teacher of the Lord Jesus Christ, to the heathen Kanakas.

Quarterly meetings of the Union are held on the third Tuesday in the months of February, May and August, and November. The Superintendents of the Sydney and Emure Schools act in conjunction with the Secretary as a Committee of Management. To the present the meetings have been fairly attended and have been of an encouraging and enjoyable nature. What has been accomplished has hitherto mainly been of a preliminary character, but we trust that we have been successful in inaugurating a Union which will prove beneficial to all, and which will effectively result in extending the Kingdom of our Divine

NEW SOUTH WALES CONFERENCE COMMITTEE.

TREASURER'S STATEMENT FOR 1892-93.

Receipts.	
By Credit Balance forward .. 1892 3 6	
.. Contributions—	
Enmore £49 17 0	
June 1 0 0	
Kilma 2 0 0	
Lismore 18 0 0	
Merew 4 0 0	
Newcastle 20 9 0	
Petersham 4 1 6	
Rockdale 1 6 0	
Rockwood 22 15 6	
Sydney 38 6 0	
Woolahra 3 3 0	
.. Annual Fees 164 16 0	
.. Proceeds—	
Conference Tea Meeting £6 15 3	
Collection at Aftermeeting 3 17 0	
Tea Meeting Bro. and Sis. McCrackett 3 14 9	
Debit Balance 14 7 0	
	12 6 4
	£218 12 10

Disbursements.

To Evangelist's Salary .. £186 0 0	
.. Travelling Expenses 5 5 2	£191 5 2
.. Mission Band £19 10 0	
.. Preachers' Union 10 0 0	
.. Printing 13 15 0	
.. Tea Meeting (Conference) .. 5 15 0	
.. Stationery, postage, telegram .. 1 2 8	
	£218 12 10

E. ANDREWS, TREASURER.

Rockwood,
March 31st, 1893

PREACHERS' UNION.

TREASURER'S STATEMENT FOR 1892-93.

RECEIPTS.	
1892	£ s. d.
July 25—Conference Committee .. 1 5 0	
Aug 12—Do do .. 1 5 0	
.. —Bro. Keapp .. 0 0 8	
Sep 9—Conference Committee .. 1 0 0	
Nov 11—Do do .. 2 5 0	
1893	
Jan 12—Do do .. 2 5 0	
.. —Woolahra Church .. 1 0 0	
Feb 5—Sydney do .. 0 10 0	
Mar. 12—Conference Committee .. 2 0 0	
	10 0 0
	£11 10 8

EXPENDITURE.

1892	£ s. d.	£ s. d.
July 8—Travelling Expenses .. 0 12 3		
Aug 12—Do do .. 0 12 4		
.. —Printing .. 0 7 0		
Sept 9—Travelling Expenses .. 0 11 10		
.. —Printing (11s. 7d)	0 15 0	

Oct. 14—Travelling Expenses .. 0 12 8	
Nov. 11—Do do .. 0 10 7	
Dec. 19—Do do .. 0 9 5	
1893.	
Jan 13—Do do .. 0 10 4	
Feb 10—Do do .. 0 15 2	
.. —Postage .. 0 6 0	
Mar. 10—Travelling Expenses .. 0 11 2	
	5 5 9
Credit Balance .. 4 13 11	
	£11 10 8

March 31, 1893. G. BAGLEY, TREASURER.

CONFERENCE EVANGELISTS' REPORT.

The following is a brief abstract of report from 15th 1892 to March 29th, 1893, presented to the New South Wales Conference:—

When the last annual report was presented, I was stationed at Lismore. Here I continued to labor for about three months, during which time the church prospered. The additions on the Richmond River since the Conference being 17 by faith and obedience, including 1 for Wyrallah, the rest being between Lismore and Blakelbrook. One received into fellowship at Lismore formerly immersed. Eight received formerly associated with the Baptists, now forming the Church of Christ, Wyrallah; 2 by faith and obedience during our farewell visit to Bungawallyn. Arrived in Newcastle, July 20th, and proceeded to Merewether, and was heartily welcomed by the brethren at a tea meeting held the following evening in the chapel. The gospel meetings have been well attended throughout. A fair and steady interest has also prevailed, 63 having been added to the church; 7 restored to fellowship, 5 newly received into fellowship, formerly immersed, and 31 by faith and obedience.

On October 9th the church at Merewether was set in order by the appointment and scriptural ordination of elders and deacons, at which Bro. Colbourne assisted. On November 27th gospel meetings were commenced in Newcastle, and continued every Lord's day afternoon, until March 5th, after which time the brethren resident in Newcastle continued to meet there on Lord's day morning for breaking of bread. A gospel meeting is now being held at both places every Lord's day evening, myself preaching one Sunday at Merewether, and the other at Newcastle. At Newcastle we can only say we have made a beginning. However, we are full of faith and

hope for the future. A temperance society was started at Merewether shortly after we took up the work, and is abundantly prospering. A little help has also been given to the church at Nundah, and during the last visit the church there began a separate existence from Merewether. Elders and deacons were duly ordained, also 3 were added to the church, 2 by Faith and obedience, and one received formerly immersed. The work in its every department continues to prosper in this district, and the prospects of the future are bright. The total number of additions for the year being 74, out of which 52 were baptisms; 3 others were baptised, but are not counted, because not added to the church. Heartfelt thanks is tendered to the committee and brethren generally, for sympathy and support given up till February 10th, and to the brethren at Merewether, specially for their self denying support since then, and above all thanks and praise to God for what has been accomplished.

D. M. MCCRACKETT,

March 29th, 1893.

REPORT BY G. BAGLEY.

It is with pleasure and gratitude to our Heavenly Father, that we present this report of the work done at Woolahra.

At the earnest solicitation of the few brethren who had decided to start a cause in this populous suburb. Bro. J. Crawford and self were appointed by the Preachers' Union to assist them in the proclamation of the gospel. Accordingly on May 8th, we held our first meeting. The attendance was most cheering, about 30 were present. We continued to preach for some time, but as the attendance did not increase, it was deemed advisable to start open air meetings on Saturday nights, according we held a meeting in the street, and obtained a favorable hearing. We continued to hold these meeting every week, we were soon satisfied that this was the most practical and successful way of advertising. Our audience on Sunday evenings rapidly increased. After two months labor together, Bro. Crawford, having accepted a situation in the country, left us. His parting from us was indeed a season of sorrow.

The brethren anxious to present him with a token of their affection, presented him with a writing stand as a token of affection and esteem.

Bro. T. Bagley then came forth with a desire to contribute his share of influence to help on the work. We continued to hold forth the Word of Life—that word which like Jehovah liveth and abideth for ever—which is the savour of death unto death in them that perish, and of life unto life in them that are saved. The good seed sown soon sprang up and yielded the desired fruit. Seven precious souls confessed their faith in Christ, and followed Him in obedience to His commands; and from time to time our hearts rejoice in seeing souls put on Christ in His own appointed way.

Altogether 16 have been added by faith and obedience, and 11 by letter. This is not the sole result of our labours, but by the united labours of the brethren, among whom are Brethren Watt, Picton, and Colbourne, especially the latter, who assisted us on several occasions at our out-door services, and in visiting enquirers. Whoever has been the instrument, to God be all the praise.

We are pleased to report that all who have been brought to the knowledge of the truth have continued steadfast, and growing in grace and knowledge of the truth. Of this church, which has now a membership of 36, we have considerable hope of its progress and usefulness. There are some excellent material in it, for the service, and work of the Lord, which are being brought into operation.

We cannot close this report without expressing our deep thankfulness to them for the substantial sympathy with us in our endeavours to proclaim the truth. We received several volumes of our brethrens best works which are invaluable, and have greatly assisted us in our work.

We trust that your deliberations may tend to edify the disciples, and redound to the glory of Him who loved the church, and gave Himself for it.

G. BAGLEY.

REPORT BY BRO. WANT.

It is our pleasure and privilege to let you know how we are progressing. Eighteen months ago four families, including 9 disciples in their midst, owing to existing circumstances, were compelled to leave the Newcastle district, and shift into the wilderness in order to meet work. When work left us and we left Newcastle, we did not, however, leave the Lord Jesus Christ behind us, but took His presence with us, and although separated from the

fellowship of those we left behind, we were enabled to fellowship with Him on the first day after our arrival. Although young disciples in the faith, we determined to cultivate what talents we had to the best of our ability, and at once commenced speaking for the Master. He soon gave us the desired increase one by one, until nine having been added to the number, our little church in the wilderness aggregates eighteen. We met at first in a small hut holding about thirty, but this primitive building soon became too small, and desiring to increase its size, we became our own splitters and dressers of timber, and those who could draw out of the daily wage, and unitedly collected enough money to buy iron for the roof, and additional seats. The sisters too, nobly aiding us in their sphere of labor. All being complete we decided to have an opening tea. All the country round came, and somewhere about one hundred adults sat down to tea. A Sunday school was started, and we have an average attendance of 23 scholars. We determined to push out, however, into the regions beyond, 30 miles, to the Forest of St. Clair, where the gospel message was wanted, and obtaining the loan of a horse, travelled over the mountains, rivers and creek, and when I tell you that the brother who went, had not been in the saddle for 20 years, it does not require a very vivid imagination to guess he was not very comfortable at his journey's end. However, three met on the Lord's day, in the afternoon the primitive gospel was preached to about a dozen who were assembled. We continued our visit every two weeks. At our next visit, when we came to the place of meeting, no less than 30 horses were tied to the fence, and so pressed were we for room, that we had to put about ten in the chimney. Three came forward, and confessed Christ, and were baptized into his name. On the return journey the country we had to cross had become flooded, we had to swim the watercourses, and one of our number lost his horse and was nearly drowned, but God was with us, and brought us all home safely again. Another fourteen days and yet again another precious soul came forward, which now makes four meeting with that church, striving to uphold the name of their Master in the wilderness. Last Lord's day Bro.

McCrackett came from Newcastle to visit us at Nundah, and three more in addition to those already reported in the statistics, confessed the Lord Jesus.

Bro. Want followed his report by asking the aid of the brethren in obtaining a horse and cart for the purpose of better prosecuting their preaching labors, as thus two would be enabled to go, and they had no desire to impose upon the person who had hitherto so kindly lent them the horse. Bro. R. Leck moved—that after the report heard and the desire expressed, we could not delay our hand—and a collection being there and then made, resulted in £6 9s. 2d. being handed to Bro. Want.

Bro. Charles, from Wagga Wagga district, gave a brief report of the work done there (a written report from the same district will be found hereunder).

Bro. W. Wright from Merewether followed with a brief report of the work in and around Newcastle, but Bro. McCrackett's report contains his remarks *at length*.

The following written reports were received and adopted:—

From the Church at Wagga Wagga, by Bro. F. Goode:—
REPORT FROM THE CHURCH AT WAGGA

To the Brethren in Conference Assembled Between Brethren:—

Not being able to be present with you, I respectfully furnish a written report of the progress of the Cause of Christ in this district for the year 1892.

My time has been almost entirely devoted to teaching and building up the congregation, forming the Church in this district; the attention of the brethren being invited exclusively to an exposition of the Galatian epistle.

A great drawback to the Church in this place, arises from the fact, that the brethren are scattered over such a large tract of country. We have a congregation in the town of Wagga, another at Downsides about 10 miles north, and another 26 miles down the river at Carrawarna.

I visit Downsides once a month, and Carrawarna every two months, besides a preaching station at Albury Road, about 6 miles from here, where I visit monthly. Carrawarna being such a distance, I visit there on the Saturday, preaching Saturday night, and meeting with the brethren early on the Lord's day morning for worship, and returning in the afternoon to Wagga.

From the Church at Penrith, by Bro. D. H. Stewart:—

Since making a start in the district we have had four additions by obedience. The Temperance hall has been engaged for 12 months, and we have put in a baptistery, thus being prepared for our part, and trusting the people will be induced

to see their duties to God. Our numbers being small, the expenditure has so far exceeded our contributions, there being a deficit at the present date of £8 14s. 7d.

From the Church at Junee, by Bro. J. G. Scrivener:—

Bro. and Sis. Crosswhaitere were until December 14th, 1892, the sole representatives of the Church at Junee, but since the above date their consistent lives have with their proclamation of the Truth resulted in four additions, three of these being by faith and obedience. Others have a knowledge of the Truth and are patiently awaiting further developments. Too much praise cannot be accorded to our Bro. Goode for his work, although perhaps abrupt, still it compels attention, and by his very earnestness wins some who are not too much enamoured of the lukewarm Christian.

FOREIGN MISSIONS.

The Report and Financial Statements of the Executives in Melbourne, as printed in the Victorian Committee's Report, were read and adopted.

Kanaka Mission Report, by Bro. J. Thompson:—

KANAKA MISSION REPORT

Abstract report from Bro. Thompson's Letter

I am located on the Isis River, 30 miles to the South of Bundaberg. This locality will be one of the largest sugar growing districts in Queensland, although at present it is only in its infancy. My greatest difficulty when first I came here, was in finding a place to live in, as there are no empty houses to be had on the field, the only place being a hut that had been built for the Kanakas in one of the plantations, and which the planter gave me the use of until such time as I could get a place built. My hut was like the "Old Leg Cabin down the Lane," having no windows, and letting in the rain and the sunshine. One cannot live with white people and carry on Mission work among the Kanakas, the prejudice is so strong among white people they will not share Kanakas coming about their place, although they employ them. This is the reason I prefer to live alone, for then I am able to make the Kanaka welcome in my hut, otherwise, I could not expect to succeed in my work. When I came, the Kanakas were pleased to hear I was going to live amongst them. There are some Christian Kanakas here who came from the Mission School in Bundaberg, and they have been holding meetings in huts of a night time, and have told their countrymen of the Saviour's love for them. I have organized a Church of Christ among the Kanakas that were living here; fifteen had been formerly baptized in Bundaberg, and we have been meeting every Lord's day since January. I am under great difficulties here for a place to meet in. The building I use at present for meeting in, belongs to the Church of England. It was a parsonage school and church, but on account

of the people in the district not being able to find the £300 per annum for the minister's monthly periodical visit, the Bishop withdrew him from the district, and the building had not been in use for two years, but the district is showing signs of greater prosperity. I am afraid the Bishop will be sending some one here, and I shall lose the use of the building. It is far too small for my meetings, but it is the only building to be had in the township of Childers, which is about the centre of the Isis district. It is here that all the Kanakas in the country round meet on the Lord's day to say what they want from the nickepers. It would be very advantageous to buy a piece of land, and secure a good site for a Mission Hall before I am turned out of the present building I occupy. The land is increasing in value, but at the present a piece could be purchased at a reasonable figure.

The owner of a suitable piece of land in forms me he could let me have half an acre for £50, or a quarter of an acre for £25; one-fourth cash, and the balance at four, eight, and twelve months, at 8% interest added. It would be a pity to see the progress of the Mission hindered for the want of a place to meet in. I hold meetings on the different plantations every night, and on Lord's day three meetings, and a Sunday school for white children at Childers. As we are 30 miles from any doctor or chemist, it also becomes part of my duty to attend to the sick. On Lord's day, March 5th, seventeen Kanakas and one white man confessed their faith in Christ before the Kanakas, and were immersed. It was the first time a scriptural baptism had taken place in the district, and white people were anxious to see it. Before the immersion I had an open air service, and then took the confession of those who were going to become obedient to their Lord. It was rather a severe trial for the Kanakas, but they are a good school of professing Christ. After the immersions were over we met for the breaking of bread. Seventy Kanakas have taken the Temperance pledge.

There have been baptized since the mission started—Kanakas, 17; white man baptized, 1; Christian Kanakas when the mission started, 21; total, 39.

We have met attending our meetings from fifteen different islands, speaking 15 different dialects, and yet all worshipping the one Lord in one language. When you come to consider how easily the Kanakas are reached, at what a small cost, without loss of time spent in learning the language, or with the same rank of lives of life, you will understand that no mission to the heathen has the same advantages, and calls for your support more loudly.

J. THOMPSON.

Brethren Lillie and Crawford being elected as scrutineers, was followed by the election of officers.

Executive.—President, J. Colbourne; Vice-President, J. Hunter; Secretary, C. A. Rofe; Assistant Secretary, R. Verco; Treasurer, E. Andrews.

Committee.—Bros. R. Steer, G. Bagley, J. Stimson, E. Lewis, F. Newby.

Foreign Missionary Committee.—Sisters E. Bagley, E. Ross, and Bros. R. Leck and E. Cole.

VOTES OF THANKS.

To retiring officers for services in the past. To the sisters for the substantial repast so freely provided, and for their waiting on us.

Proposed by Bro. C. A. Rofe, seconded by R. Verco:—"That we place on record our hearty appreciation of the labours of Bro. E. Gole as Conference secretary; and regret that he cannot see his way clear to continue in that office."

MOTIONS.

The first motion on the list by Bro. Wright, of Newcastle, was withdrawn.

The second motion by Bro. J. Halliday, of Petersham:—

"That this Conference recommend to the committee the advisability of financially assisting three or four brethren to preach the Gospel in preference to one at a high figure."

was fully discussed for about two hours, and finally resulted in his motion being lost on the votes.

This concluded the business of the day, and was followed by the Tea meeting, which was generally attended by members from all the Churches.

Bro. John Kingsbury taking the chair at the after meeting, Bro. J. Hindle moved that:—

"In view of the demoralizing and disgusting and brutalizing effect of the traffic in intoxicating liquor, abundantly illustrated in the daily life of the people. This Conference of the associated Churches of Churches of Christ in New South Wales, strongly affirms the necessity and wisdom of prohibitory legislation."

Seconded by Bro. Wm. Walker, and carried.

The remainder of the evening was agreeably and profitably spent in the reading and discussion of Bro. J. Colbourne's essay.

THE CHURCH OF CHRIST, HER WORK, AND HOW TO DO IT?

BROTHER CHAIRMAN, AND DEAR BRETHREN.—When I received a request some time ago from the Conference Committee to write an essay for the annual register, while I was not unmindful of the honor conferred upon me, I nevertheless for a time shrank from the task, feeling that there are a number of brethren to our midst who from their knowledge of the work, and the Churches in this colony are far better qualified than myself to perform such a duty. After due consideration, however, and with no undue degree of trepidation, I presumed to do the best I could to carry out their wishes.

I have selected the before-mentioned theme for the reasons that we need some thing practical, it is necessary too, to be constantly reminded of our relation to the Lord Jesus, the head of the Church, and of the obligations devolving upon us by virtue of such a relationship.

I.—THE CHURCH OF CHRIST.

We cannot read the utterances of our Lord, nor study the teaching of the Apostles without being convinced that the union of the Church with Christ is vital, and her position a most dignified one. God is Christ is her life, and therefore her life is hid with Christ in God. God creates natural life; but He Himself is spiritual life. In the old creation God formed man out of the dust, and breathed into him the breath of life, and man became a living soul. In the new creation God comes and dwells in the soul himself, and animates it by His own living presence.

The branches of a tree have life in themselves, but their life is that of the tree, not their own. Cut off, they wither and die; grafted in, they live and flourish. So with us: in Christ, and Christ in us we live; out of Christ we die. Christ is us, us is life, for He is the life, and He is ours: He lives in us, and His life is ours. Our hands, and feet, and the other members of our body are alive, but the life in them is not their own, but ours. They live in us, and we cut them off and they are dead. We live in them and they are therefore alive. We are Christ's body, and members in particular; and He dwells in us as we dwell in our bodies, and in our members. It is Christ our life in us who animates our souls with life divine, and if He were withdrawn we should no longer live. We build our habitations with our hands, but we fill them with our life only by His living in them. So God has created us to be His living temples, but can animate us with His own life only with His abiding presence in our souls.

Thus we see how close and vital is our union with God in the Lord Jesus Christ. Paul further illustrates this fact in his letter to the Ephesians, 5th chapter. The church in union with Christ is a great theme of that Epistle. He shows us that not only is the church the body of Christ, but also His bride. He explains the various places which God assigns to the church, by the garden which He planted in Eden, where the first man and woman of our race dwelt in union. Adam was the Son of God and heir of the world; so is Christ, and in a far more exalted degree. It was not good that the man should be alone in His inheritance, and therefore God made "an help-met for him," and brought her to the man. So also it has seemed good to the divine wisdom that Jesus Christ should not be alone, but have a bride to dwell in His love and share His inheritance. Now the woman was not only made for the man, but also made from him—taken out of his side. "The Lord God caused a deep sleep to fall upon Adam and he slept, and He took out one of his ribs and closed up the flesh instead thereof, and of the rib which the Lord God had taken from man made He a woman, and brought her unto the man." Was not this a sign of the deep-sleep of death which fell upon Christ, and of the great spiritual truth that the church derives its very life from the Lord? So that Christians are members of His body, of His flesh, and of His bones. This in virtue not to much of His incarnation, but of the atonement. The former brought Christ into our nature, not us into communion with Him, but from His deep sleep and burial He has procured His bride. As from the rib-side of Adam was formed the woman, so from the risen side of Jesus Christ is constituted the church. It is of Him, as well as from Him, and, because of His origin, has a profound sympathy with Him, and community of life. In a word the

church is after an unutterable and spiritual manner an extract from, or product of the last Adam even Christ. How clearly this is illustrated to us the comforting fact of union with Christ, and by reasons thereof the dignity of our position, as Paul has further and beautifully said that "We are chosen in Christ, having received all the spiritual life from God, in virtue of the wounds and death of Christ. Now we are rooted and built up in Him; strengthened and soled by Him." For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the church "How much is suggested to us by this union! how rich it is in Christian help and consolation! It secures

(1) ACCEPTANCE WITH GOD.

Adam was the head of the wife. To him not to her was God's covenant spoken. In him she had acceptance. So "Christ is the head of all the church. With Him the covenant stands, in Him the church has acceptance. On the Marriage ordinance which makes twain one, rests the whole justification of the church. Christ is justified and so the church in Him. The doctrine of imputation to which so many demur, is made reasonable and credible by this doctrine of union. It is not that the merits and demerits of entirely separate persons are interchanged, for Christ and the church are not separated, but joined together by God. The wife is called by the husband's name. Her obligations are discharged by him, and she is installed in the position he has made for her and for himself. It is impossible that Christ should be accepted, and the church or any real member thereof be condemned.

(2) DAILY GUIDANCE AND DEFENCE.

The Church has a right to rely on the help and protection of the Lord. Is not her cause His cause? and are not her enemies His enemies? Did not her Lord demand in primitive times, when persecuted, "Why persecutest thou me?"

There are enemies, and those the most cruel, who are not seen. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Every device of malice is persistently put forth to corrupt from simplicity and integrity the Church of Christ, but the Lord will not suffer His Bride to perish, and He will not permit His people in detail to be tempted above that they are able to bear. He is near to succor them that are tempted. The woman in the garden of Eden stood in the strength of her innocence, but stood alone, and one device of the devil overthrew her. We, alas! are not innocent. We know good and evil, but we are not alone, and should not be unarmed. It is possible for us, through the strength of the Lord and the power of His might, to stand against all the wiles of the devil.

(3) THE PERFECT GOVERNMENT OF LOVE.

Christ's rule over His Church has in it no mere compulsion or abatement, but is that of a husband who loves his wife even as himself. The obedience of the Church has in it no element of slavery, but is the loving compliance of the wife, who, faithful to her husband, always inquires for her guidance what is according to his mind, and is most free and happy in the perfect accordance of her will with his. The Church is faithful to her marriage bond when she consents, in all her doings, testimonies and actions, simply the revealed will of her Lord and husband.

(4) INTENSE, UNFAILING SYMPATHY.

The love with which Christ nourishes and cherishes the Church passes knowledge, yet we may know the love that passes knowledge. Individual Christians have tasted of it, and they most deeply who have been by trials and sorrows most cast upon the Lord. When they are afflicted, He is afflicted; when He is rejoiced they are rejoiced; when they do well He is glorified; when He is honored they rejoice. As an old writer has well said: "Christ and the saints smile together and sigh together." Thus, then, we see the union, the intimacy, the love, the guidance, the defence, and the unflinching sympathy that exists between Christ and His Church. And can we not from our very hearts re-echo the word of the poet Dwight?

Love Thy Kingdom, Lord,
The house of Thine abode,
The Church our best Redeemer saved
With His own precious blood.
I love Thy Church, O God,
For Thou wilt have Thine stand,
Dear as the apple of Thine eye,
And grieveen Thy hand.
For her my tears shall fall,
For her my prayers ascend;
To her my care and tolls be given,
Till tolls and cares shall end.
Beyond my highest joy
I prize her heavenly way,
Her sweet communion, sole my soul,
Her hymns of love and praise.
Sure as Thy truth shall last,
To Zion shall be given
The best of glory, and can yield,
And better bliss of heaven.

2.—HER WORK.

As we have noted the relation of Christ to the church and selected one of the most apt and simple analogies in the Scripture to illustrate and prove it. So we take another analogy from the same divine source, not only to prove that the church has work to do, but more especially to illustrate the *divinity* of that work.

In (Rom. 12: 4-8) we read—"For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ and every one members one of another, &c."

We are reminded in these words of the *divinity* of the several members of the human body, there are different organs and limbs. All members have not the same office. There is the heart, the foot, the hand. So it is in the body of Christ. Some Christians may be compared to the heart. They feel deeply themselves and are the means of infusing into others a warm gush of goodness from feeling. Their prayers bursting forth from a full heart and borne swiftly to heaven on the wings of fervent desire, bringing down showers of blessing on many other hearts. Others are like the lungs in Christ's body. Their special business is to spend their breath in proclaiming the glad news of salvation to a dying world. One, like a right arm, is able to guide and protect the weak, and to do valiantly for the truth.

Another, like the foot, is ever ready to go in the ways of God's commandments. Some, like the neck are the means of bringing others into communion with the Head. One like the hand delights in every work of usefulness and in every labor of love. And are there not some Christians who seem to resemble the left hand in Christ's body? Their heart is in the right place; but whatever they attempt, they somehow or other contrive to do it in an awkward, bungling, left-handed sort of way. Thus we are reminded to see the diversity of the several members of the natural body and the need of each. "We are all members one of another."

Jesus said (Matt. 18: 7): "Woe unto the World because of offences! for it must needs be that offences come; but woe to the man by whom the offence cometh!" Hence Jesus denounces woe upon those who mangle His body. There should be no seeking in the body of Christ. Our work, our duty, then is clearly binding on all the followers of the Lord Jesus, viz., "To keep the unity of the Spirit in the bond of peace." Let us ever cherish a sympathizing love for all who are united with us in the bonds of the Gospel. "Weeping with those who weep, and rejoicing with those who rejoice." There ought to be no free masonry like that which should bind Christians together. Should we see a man with "Christian" plainly written on his forehead by the finger of God, if we hear his voice tremble with irrefragable love when he utters the sweet name of Jesus, let us clasp that man by the hand; he is a brother. Let us despise him not, though he should wear a shabby coat, or possess a slender intellect. Let us remember the mutual dependence of the several members of Christ's body, every joint and limb supplies something for the good of all the rest. All are of use to each other, and not are we justly to say to another, "I had no need of thee," and depend upon it, the nearer we get to Christ, the common centre of attraction for us all, the nearer shall we get to each other, and the dearer shall we be to each other's heart.

All successful work for Christ must be performed from a right condition of things in our own hearts, and also from a right, fruitful and free condition of things in the Church itself. Hence I have briefly referred to what the Scripture teach, from our very organisation, viz., being many, we are all *in* Christ.

It is quite clear, then, that the work of the Church must (1) be directed into two different courses or directions. There is first and foremost the work inside the Church. Paul calls the condition of things in the Church itself in love. He also states, in 1 Tim. 3: 15, that "The Church is the house of the living God, the pillar and ground of the truth." These words remind us of the utterance of the Lord Himself in Matt. 18: 20: "For where two or three are gathered together in My name, there am I in the midst of them." From these quotations we then must be comforted by the clear statement of the fact "that the house of God is the Church of the living God." Here we abide with God, and here He dwells with us; here we cultivate the gentle mind, the loving spirit, the self-sacrificing demeanour of our loving Master and Lord. Here God finds His abode—it is His house. The children of the house only have promises made to them, and have the first claim upon the love and care of the Master of the house. But while we are assured of the presence and sustaining help of the Lord, it is here where we are to work for our mutual good. The home is the place where protection, for every Master's children are imparted. If a child loses its home, it suffers an irreparable loss. It cannot be cared for in any other place as it could have been cared for in that home. And as the Church is God's house, and the Christians' home on earth, it is a place especially fitted for us to educate, nourish, protect and strengthen each other in the duties and trials of our daily life. In this life, and to prepare us for the rest and happiness which will be our lot hereafter. Therefore let us take the injunction of the

Apostle Peter to ourselves (1 Pet. 2: 22): "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." If we so love, we shall unquestionably strive after and work for each other's growth in the divine life.

(2) The relation of the church to the truth indicates the other course into which her energies or work must be directed. The church is the pillar and ground, as it is the depository, of the truth. Unto the Jews of old were committed the oracles of God. In having the law consigned to their care, they typified the church. Unto it God has given the Word. It was for the enlightenment of the members of the church that every portion of the New Testament was first written, and it was only through the Apostles and the church that the world has become acquainted with the oracles of God. The church we read is the pillar and ground of the truth, as the members of the church are the truth in their lives, Christ embodied in His life the truth He taught to men.

That life illustrated and enforced upon men's minds, truths which without that life they never could have understood. And this is one purpose which God accomplished through the existence of the church among men. The associated body of Christians placed before unconverted men the truth of the gospel in all its varied aspects, and vast power. Each Christian is a light to the world, but the church is a city set on a hill that cannot be hid. Thus we see that that the Lord has placed His church in the world for a purpose.

Paul says in (Philip. 2: 14-15): "Do all things without murmuring and disputings; that ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." If you look at the marginal references of your Bible, you will find that it is written there in the same mood, not "among whom ye shine," but "shine ye." Ye, if ye are His people shine! We are to show forth the word of life; that is our mission. Oh, what a bright light is God's blessed word in this world!

Oh! what a luminary it is to light pilgrims through this wilderness to the heavenly Canaan! Life, immortality, are brought to light by it. The path of God—the path to heaven and happiness—is made plain thereby. Here we are told how and where we may obtain pardon, purity, and everlasting life, and we cannot learn these truths anywhere else. There is no other light of life. The Apostle Paul reveals immortality, but the Bible reveals everlasting gospel. It is therefore the business of the church to hold forth the word of life, that, and nothing else. We must accept of no substitute. We are not to add thereto, or take thereto, but as it is taken as God has given it to us. To hold forth the word of life. The Apostle Paul said, "Woe is me if I preach not the gospel." He might have preached, but if he had not preached the gospel, this woe would have rested upon him, and he was inspired by God to pronounce a curse on all who preach, but do not preach the everlasting gospel. "Though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed," and we are mutually charged, every one of us. We are to hold forth the word of life to show its power on our own hearts and lives.

Is it not an atrocious error to hold out a false light to the weather-beaten mariner when death rides upon the sea, and to allure such to certain destruction—is that a crime? What language shall we use to describe the wickedness of holding forth a false light to poor sinners who are candidates for immortality, and who are to enter upon a vast unknown? Oh, let us rather direct such to Jesus, the Rock of Ages, that in Him they may be safe forever.

Let us remember, then, that it is the business of the Church of Christ to disseminate truth to the utmost. We are designed to be a grand missionary society to evangelize not only the neighborhood in which we are located, but to send the everlasting gospel to every part of the earth. "Go ye" (said the Head of the Church) into all the world and preach the gospel to every creature. Let us therefore to the very best of our ability carry out His commission.

3.—HOW TO DO THIS WORK.

I will suggest to us that in order to work effectively we must be firm in our spirit and action among ourselves. "We must do all things without murmurings and disputings." How often have surroundings and disputings weakened the graces of the church of Christ, and obscured the light of Divine truth! Self interest and self importance have taken their place apparent in that so-called work for the Lord, and our humility has been conspicuous by its very absence. Self should never be seen in Divine enterprise. We should glory as the Apostle did in the cross of our Lord Jesus Christ. We should never forget that the greatest of all teachers once said—"Whosoever will be the greatest among you, let him be your servant." We believe therefore, that if we would succeed in our work for the Lord, by prosecuting His glory in the salvation of our fellow creature, we must work unselfishly, and whole heartily. Jesus once said—"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall stand" (Matt. 12: 25). Too often mere matters of opinion divide our efforts and weaken our power. Some good brethren believe in the church, its worship, and its proclamation of the gospel. But not in the efforts of the many to check special views or stem the currents of great sin.

Others do not feel any sympathy in the Church of God as a whole meeting together in conference and talking together and deliberating upon the greatest and grandest of all work given it to perform, viz., the sounding out the Word of Life throughout the whole world, forgetting, it seems to me, the injunction in the apostle in Paul 1: 12, where he says "only let your conversation be as becometh the gospel of Christ, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Jude also says, in one of his epistles, "Beloved, when I gave all diligence to write unto you of the coming again to you, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once delivered unto the saints." Now it is evident that both Paul and Jude wrote to the brethren as a whole and requested their united, earnest co-operation in making known the gospel in its purity and simplicity, and in the maintenance of the brethren strive to do this upon Scriptural ground, and in the spirit of love for a fallen race, some of our estimable and well-meaning brethren will not only not fall in and work heartily with us, but find some fault not only with the methods adopted,

but also with our meeting in conference for such an object.

Now, brethren, I most emphatically affirm, with my knowledge of what the Scriptures teach on this subject, and my experience among the churches now for more than 25 years, that we need to confer oftener together upon this most important subject, if our thus meeting together in the Spirit of our Lord would make our hearts burn within us as we deliberate upon a theme so noble, and fill us with a holy enthusiasm for to carry out His commission given to us as His people through the apostles. But while we thus affectionately speak, we rejoice to say that the number of brethren holding such views are few, but we would rejoice to see even these heartily co-operating with us in the work of this Conference, and strive by their efforts and means to augment the power of the body of Christ as a whole in holding forth the word of life. To work effectively we must work unitedly. Therefore let us strive together for the faith of the gospel. Our Lord, when here on earth, attacked special sins and vices, and we believe that we are right in doing the same. I strongly He spoke of the unrighteous of the religion of the Scribes and Pharisees, and also of the vice of covetousness. Those, with some others, appear to have been the prevailing, blighting, destroying sins of His age. So there are sins most ruinous and destructive to the well-being of the community and the safety of our children in our present time, and we need ever to be on the alert to protect our loved ones, and alarm those around us of the insidious influences and evils of the drinking customs, and the gambling tendencies of our day. Gospel temperance work or Bands of Hope, have, and we believe, are accomplishing much good, and while we admit that we have no specific direction for the formation and conduct of such societies in the Bible, we believe we have scripture on our side so long as we warn our neighbors of danger, and cultivate in our children the high and noble principles of sobriety and honesty. The Apostle says, "Do good unto all men, especially unto them who are of the household of faith." So we believe from our knowledge of the word of God that we should ever be ready to help in every good work, when that work is carried on upon the principles laid down in God's word, which must ever be the rule of our life and practice.

I am therefore dear brethren deeply anxious that our deliberations this day may result in much good. New South Wales so far as I know, is a splendid, a most promising field to scatter the seeds of life to make known the old Jerusalem Gospel. Let us determine to do it, by sending godly, experienced and qualified brethren to make it known in all the centres of population in our colony. Where much is given, Jesus says, much is required; and I ask have we not received much, and shall we be backward, yea indifferent to the conditions and needs of those around us? Nay, let us now and here determine that we will do more in the future than has been accomplished in the past. Let us stand up in Christ and for Christ and be filled with His presence and power in our souls, and so find in Him our sufficiency, and His work will prosper in our hands. If we go back to Him and trust in Him, as to be full of the joys of His salvation, our means will be accepted and our glad testimony will surely be heard and heeded.

What a wide field is there for Christian work. "The field is the world." This embraces "Home and Foreign Missions." Jesus says, "Freely you have received, freely give." Paul says "Be not weary in well doing." "Be always abounding in the work of the Lord." Such are a few of the very many directions given. Loyal, loving hearts respond to such calls, and devote themselves. There is no sight out of heaven so lovely as an honest enthusiast in a good cause, and the cause with which we are identified is the best cause of all. The devoted give personal and persevering effort to God's cause: they put their necks to the work. They are not anxious to work in conspicuous places, or to be seen of men. So that God is honored, His cause served, and themselves blessed in the deed. This is enough.

At Jerusalem, on and after the day of Pentecost, what wonders were wrought, what prompt decision, what simple dependence, what burning devotion, what unworldly devotedness, what heavenly delight characterized them. Observe, also, that they had much to do directly with a personal Christ as the object of their faith and love, and the Holy Spirit had much to do with them. They were His temples and His instruments. The world was against them, but God was for them. God, in answer to prayer, showed them what to do and how to do it. He also helped them in the accomplishment of their work. Would we be like them in success, we must be like them in spirituality of mind, in earnest self-renouncing supplication, and both as the result of a realized union with Christ.

The history of that lovely Church was an explication of the parable of the Vine and branches. They abode in Christ, and Christ in them. Fruit was brought forth—fruit that remained. Thus were they multiplied to be Christ's disciples, and God was glorified.

Having a knowledge of their self-denial and their work, shall we not from our very hearts be prepared to re-consecrate ourselves to the Lord according to the sentiment and spirit of the well-known, but beautiful hymn of Miss Haverfall's—

Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love;
Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold—
See a note would I withhold;
Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it Thine;
I shall be no longer mine;
Take my heart—let it be Thine own—
It shall be Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be
Ever, only, all for Thee.

SATURDAY, APRIL 1ST,

the session was continued. Bro. J. Colbourne, the new president, taking the chair at 2.40 p.m.

After a song of praise and prayer by Bro. J. Black,

The afternoon was mainly devoted to the discussion of the work in the Newcastle District, and resulted in the two following resolutions being carried:—

(1) That this Conference recommends to the Incoming Committee the advisability of continuing the work at Newcastle.

(2) That this Conference recommends the incoming Committee to send an Evangelist to Newcastle, providing that the church there contribute the sum, say, of not less than £1 per week.

Resolved, on the motion of Bro. Terry:—

That the Conference here assembled believe it to be imperatively necessary that copies of the Rules of Association be printed, and that a charge of not more than 3d each copy shall be made for the same.

The following important and we believe very desirable motion was received in writing from Bro. William Winter, of Moree:—

"That it is desirable that the Disciples of Christ in the Australian colonies should establish a fund for old and worn-out tractate evangelists—men who have spent their lives in the service of their Lord and Master."

Resolved—That this Conference fully sympathise with the desire expressed in our Bro. Winter's motion and empower Bro. Gole to draw up proposals and submit the same to the Conferences of the Churches of Christ in Queensland, Victoria, South Australia, and New Zealand, in order to test the feeling of the churches on the above matter generally throughout the Australasian colonies.

This concluding the business, the Conference adjourned *sine die*, Bro. Colbourne having first invoked the Divine blessing on what had been done, and praying such results might ensue as should be to the honor of our Divine Lord and Master.

E. GOLE,
Late Conf. Sec.

Sydney, April 3, 1893.



MRS. J. PITTMAN.

Mrs. J. Pittman, one of the Vice-Presidents of the Victorian Sisters' Conference. Was born in London; she was baptised in 1860; arrived in Melbourne, February, 1888. Her name is widely known as Superintendent of the Armadale Rescue Home. She is also Superintendent of the Sisters' Victorian Missionary Committee. An active worker in the Temperance cause; she has charge of the Rescue Department of the Women's Christian Temperance Union.

Victorian Sisters' Conference.

MINUTES.

If numbers were the test of a successful conference, the sister's gathering, on Wednesday, March 24th, surpasses those of any previous year, 170 being present at the afternoon session, and 269 in the evening. Our officers were all there in good time, and each one did her best to make the meeting attractive and profitable. About 2 p.m. Sister Pittman took the chair, and many brief prayers ascended to the Throne for Divine presence, guidance, and blessing, special mention being made of our sisters Hawkesford and Forbes. Our sister Maston gave the welcome to delegates and visitors. She spoke of the pleasure it gave us, to see so many interested in our work. It seemed only yesterday since our last

conference, but we were one year nearer eternity. Are we better Christians and better women than we were last year? Have we used every opportunity to speak a word for our Master, or have we neglected God's opportunity? One dear face is missing—our President. We miss her just as much as we did when the first left us, but are glad to say we are ever in her thoughts, in loving remembrance. Some have passed the pearly gates ajar—one, our loved sister Minahan, who took so much interest in our work, and as bodily strength permitted, attended our meetings. We extend a hearty welcome to all.

Sister Clapham responded with a few well-chosen words. The minutes of last conference were read and approved.

The correspondence comprised a letter of loving greeting from the English Sisters' Conference signed by Sisters Tickle and Appo. One from the Protrac sisters, telling of their work, and conveying their good wishes to our meeting, also a letter from

Bro J. Thompson, asking our prayers and interest in his work amongst the Kanakas.

The Executive report read by Sister Ewers, shows that the interest in the work amongst the sisters has been maintained through the year, and although we have not undertaken new departments of work, we have done our best with those in hand.

The Treasurer's report, although not quite so satisfactory as we could wish, has one good point, our income has met the demands.

Sister Ludbrook's Publishing report deals with our "Page and Column." She asked the sisters to read notices of their work from time to time for the encouragement of others, and thanked our Editors for their continued kindness to us.

The Obituary notice was prepared and read by Sister Prior. Some of our young sisters have been called Home, but the majority have been well up in years. Let us be also ready.

The V.M.F. might have had a better report, but considering the ways and means for money this past year, we must not be discouraged. We must educate our brethren and sisters to give systematically. One penny per week from every member would mean a good sum in the year.

Teaching in our Sunday school still shows us that it is here we largely depend for our workers in years to come, a large number of our converts this year being from the Lord's day school.

The Dorcas Societies have had many demands made upon them the last year. Like one of old time, "are full of good works, and alms deeds."

The Sisters' Prayer meetings at North Fitzroy, Malvern, Prahran, and Empress, maintain their interest; the sisters being encouraged to "ask and receive."

Our Hospital visitors, Sisters Morris, Knight, and McNab, have not been unmindful of the splendid opportunity they have for "speaking a word in season."

The Bible Reading Cards prepared by Sister Thurgood have been highly appreciated, 120 having been sent out.

The Rescue Home has been full all the year, fifty-five cases in all having been admitted, some of them preventives. Our Sister Pittman hopes in years to come to be able to have forty instead of fourteen cases in the home at one time.

The kind offers of our Editors, was accepted with many thanks, and a collection of £2 18s. 11d. was taken up to defray expenses.

After a delicious cup of tea, and pleasant social intercourse, we opened our Social Session, Sister Ludbrook, senior, presiding. We had excellent papers from Sister Clapham, McCoschtry and J. Cox, which are appended in full. Songs from Sisters Misses Hurstman and J. Dickens, Mrs. McClelland and Mrs. Smedley. Miss Chick gave us a piano solo, "Le revel de lion." The dialogue, "Advantages of Missionary Work," was nicely given by Misses Beaman (3), Zoschy and J. Dickens. The Foreign Missionary report was given verbally by Sister Maston, the full report being in the missionary paper *Awake*.

Sister L. Dickens read a condensed Endeavor report. The various societies have kept up their interest during the year, as their condensed suggestive reports will show.

It was proposed and seconded—"That the Sisters' Conference should have a Constitution." After a discussion the matter was left with the Executive to deal with.

Sister Pittman read the resolutions, and after "God be with you" and the benediction, our eighth Annual Conference was concluded, all feeling stimulated and encouraged to go on in their work, feeling assured that our Master's "Well done" will compensate for any self-denial we may have to practise here.

The result of the election of officers by ballot showed no change, except that Sister Fred Ludbrook, declining to accept, Miss Dewar was elected in her stead.

EXECUTIVE REPORT.

DEAR SISTERS—It is with deep feelings of gratitude to our Heavenly Father that we present to you the report of the work that we have been enabled to do during the year.

It has been a year of struggles and trials, but our sisters have kept bravely on. A great many genuine cases of need have been relieved with food and clothing, and both the sick at home and those at the hospitals have been cheered and comforted, by visits from loving and kind friends, enabling us to know that even a "cup of cold water" given in the name of Christ shall have its reward.

We have held twelve meetings during the year with an attendance usually of about thirty, and our meetings have been very interesting and instructive.

We have been cheered and encouraged by the monthly letters received from our much-loved absent President (sister Thurgood). We ever live in her memory and she continually writes of the happy times she will have, if the Lord will her to return to us. She has prepared for us a "Two Years' course of Bible readings," of which we printed and circulated at the beginning of the present year, the course for the first twelve months.

We have only held two Home and Foreign Missionary meetings, but both were most successful. At the first, in September, we had Bro. Thompson with us, who gave an address on his work among the Kanakas in the north of Queensland, which work he told us was first started by a young lady. The Executive sisters were so interested in Bro. Thompson's mission that they collected among themselves £3, and presented him with a medicine chest with about thirty bottles of medicines, which he will find useful in alleviating the sufferings of the poor Kanakas.

The Lord has "called home" one of our executive sisters. Sister Minalha has gone "to be with Christ, which is far better" through feeble health she was not often able to be with us, but her heart was in the work, especially that of "raising the fallen" and the Young Ladies' Endeavor work. May we also be ready.

The sisters have not been able to collect much money, as we could have wished for the Victorian Mission Fund, but considering the hard year we have passed through, they have done very well.

It has been our custom to have a box for small contributions at our executive meetings. By this means we have collected the sum of £4 19s. 3d., and at our missionary meetings we have taken up collections which amounted to £4 9s. 4d. Thus we have added to the Victorian Mission Fund altogether the sum of £7 2s. 7d.

Trusting that year Conference may be very successful, and that we may be encouraged in our labor of love by our intercourse one with the other, so that at the close of our meetings we can all say

that we have gained something good by being present.

May God bless our work
EMILY EWERS.

TREASURER'S REPORT, 1892-93.

Our report for this year is not altogether so satisfactory as we should like it to be. However, we have cause for thanksgiving in that, whilst we have no balance to show, we are free from debt. The sums contributed by the sisters amounted to £33 7s. 5d., from collection at tea on Good Friday (after paying for the hall), £1 10s. 6d., from sister Stewart, 2s. 6d., from sister's penny fund, Collingwood, 3s., which with a balance of £2 13s. 8d. from the previous year, amounts to £37 16s. 10d.

Our expenditure has been as follows—Catering expenses, £28 11s. 11d.; Publishing account, £7 9s.; paid to the secretary to meet cost of stationery, postage, &c., £2; in all £38 0s. 11d., leaving a deficit of 4s. 4d. which has been kindly paid off by sister Norfolk.

We have also £2 5s. in hand given by the sister, towards the founding of the Phubian Home, in which matter no further steps have been taken.

PUBLISHING REPORT.

Once more it affords us much pleasure to bring before you our modest PUBLISHING REPORT. We have endeavored to keep you informed of the work of the sisterhood, in their various departments—Dorcas, Temperance, Bible Class, Prayer-meeting, Endeavor, Mission Band, Hospital, visitation, Spare Literature, and Home and Foreign Missionary reports, have received a goodly share of attention, and we desire to express our thanks to those loving and thoughtful sisters who have supplied us with numerous items of interest.

We are more than ever convinced that the Press is a mighty power among us. From its use we as women are in no way debarred. To write a short account of any good work for the Master, seems a very small matter, but it is the "little" that will "little by little our greatest deeds are done."

We were joy to gather up all the *Standards* and *Prose*s of the last twelve months, and read our portions of them, we venture to think you would be assured that they are calculated to strengthen and stimulate to vigorous activity and loving service. What generous reports, some of you can write. What an excellent paper on "Prayer" we have by Sister Loring, page 171. What a soul-stirring address that was by Sister Fred Ludbrook. What interesting accounts from our sister colonies and India, and what charming letters from our dear absent President. She still keeps in fond remembrance her Australian sisters, telling of methods of work and incidents of travel in far distant America. In looking over our *Prose* we find that our Young Women's Column has appeared in seventeen numbers, making nearly twenty columns of interesting matter, including reports from Collingwood, Fitzroy, Tabernacle, North Melbourne, Lygon-street, Hobart, Kensington, Fitzcroy, Brighton and Warrnambool Endeavor Societies, and Prahran and Malvern Mission Bands. The question here arises, what about the other societies? Why are they not active? Surely South Australia, New Zealand and New South Wales have just now some societies. Why do not let us hear how you are progressing, that we may stimulate and help each other in

our work? Seeing that our editorial brethren are so generous as to give us space in their papers, we think we should ALL do our part to render that space as interesting as possible.

Use the pen; there's magic in it!
Many a gem is lost forever
Use the pen; it's power is passed by
But the gem of thought should never
On the mental pathway lie.
Use the pen; it's power is passed by
Take a lighter flight than thine.
Many an ocean wave still washes
Pearls of truth beneath the lining.
So thy words and thoughts recording
Here's praise from Wisdom's tongue
May in time be as enduring
AS THE STAINS THAT HEAVEN SING.

In conclusion we would convey our heartiest thanks to the Editors of the *Standard* and *Prose*, and beg to remain

Yours respectfully,
P. LUDBROOK,
E. E. HILL.

SUNDAY SCHOOL, GORWA.

Last conference we had 25 scholars on the roll. On the 17th July sister Clapham took the superintendence. Now the school has increased to 43. The first Lord's day in every month we have an address. The Bible class boys give a short address on their tickets which we find very helpful. During the year it has been added to the church from the school.

T. JOHNSON, SEC.

SUNDAY SCHOOLS.

It is with great pleasure that we again bring before you the report of our Sunday school work. The precious seed of the Gospel has been sown Lord's day after Lord's day, and we rejoice to know that in many hearts it has found a resting place, and although we do not see all the success that we should like, who can tell but that much larger results may yet follow from our Sunday school. We rejoice to know that not only have the schools increased in number, but that 172 of the scholars have come out and made the confession. Praise to God for such encouragement. The following are the additions from the various Sunday schools—Ascot Vale, 2; Ballarat west, 5; Berwick, 6; Brighton, 6; Brunswick, 14; Collingwood, 9; Cheltenham, 6; Corowa, 8; Croyden, 4; Fairfield Park, 1; Fitzroy, 1; Footscray, 4; Geelong, 1; Geelong, 1; Hawthorn, 5; Lygon street, 11; Malvern, 1; Newmarket, 4; North Carlton, 14; North Fitzroy, 11; North Melbourne, 12; North Richmond, 8; Polkemmet, 2; Prahran, 17; South Melbourne, 3; St. Kilda, 2; Surrey hills, 1; Swanston-street, 3; Williamstown, 1. S. SCHIFFER.

DORCAS REPORTS.

BALLARAT—Within the last nine months a Dorcas Society has been organised by the sisters of Dawson and Peel-street Churches. Our meetings are held fortnightly. We have a fair attendance, also a warm interest shown by the members. About fifty articles of clothing have been made and given away, besides materials and money.

S. PIERCE.

BRISBANE—Our meetings are held in the Temperance Hall, Ann-street, from 2 p.m. till 4 p.m. Average number, 16. Bro. Dickson is at present reading to us the "Life of Elder John Smith." Twice during the year we have visited the Children's Hospital, taking suitable garments and toys, also collection we took up, for the value of £20. Just now we are busy providing clothing for families who have suffered loss by the flood.

The funds for this are drawn from the money so kindly sent by our sister churches
M. J. MUFFAT, Sec.

COLLINGWOOD—We are very few in number, but have tried our best to assist others. We have made 78 garments, 15 of which were sold, and with the money realised we bought material for the rest. Have also received gifts of left off clothing which have been distributed among poor families, who were very thankful. Income for the year £2 15s. 9d.

E. ROWLES.

COROWA.—Since last report we have held 20 meetings. We are very pleased to have Sisters Clapham and McGowan with us. They are such splendid workers for Christ in every way. We have made 34 garments distributing to such poor as we found in need, and the rest we are sending to Mrs. Pittman's "Home."

M. JOHNSON, Sec.

ENMORE, N.S.W.—We average only about 11 members each meeting. I gladly take this opportunity of thanking Bro. Andrews, senr., for the 33s. he has sent us—a welcome gift, and a credit to the donor, seeing it is smoke money. I trust others will follow his example, for I am sure it will be a benefit to themselves, and we shall be very grateful for the help. To one sister alone we have given £20 in cash. Were it not for the liberality of the subscribers, we should be unable to do this, so we give them our very best thanks, and hope that our list will be largely increased. Our list contained £3 12s. 6d., and that sum provides for the 300s. gifts in money. Our income has been £37 5s. 6d. We have distributed 80 garments this year, and have made an immersion coat.

Mrs. DUNN, President.
E. SAVIN, Secretary.

FITZROY TABERNACLE—The sisters re-organised the sewing class in June. Since then, 14 meetings, with an average attendance of 20. We have made and distributed 29 articles, have also given assistance in money. We are thankful that we have been able to do a little for the Master, and only wish it had been more.

C. FRASER.

NORTH BRISBANE—We have been few in number, but can ray from our hearts we have done what we could. We have made 43 useful garments, and have given away to distressed cases 21s., visited the sick, and done as far as lay in our power.

S. ANDERSON.

NORTH CALTON—Our Society has been in recess during the summer months. Everything is, however, in readiness for another start, and we trust to continue the good work which we were enabled to do during the early part of the year.

M. DAVEN, Sec.

NORTH MELBOURNE—We are getting along nicely, and although not very well off, still have been able to assist some. During the year 30 garments have been made and given away, as well as a few things to the Rescue Home, also £5.

L. DEWAR, Sec.

PRATHAN—The sisters are still banded together in love, and striving to do good to the utmost. During the year we have given away 183 articles of clothing, and through the kindness of a sister ceper in the country we have been able to distribute 23 pairs of legs. We have also helped in groceries and a little money.

L. THORNTON, Sec.

SWANSTON-STREET—Thirteen meetings have been held during the past year, with an average attendance of eight. Sixty-nine garments have been completed and given to those needing assistance. A few little jackets were sent to the Children's Hospital. Also 10s. worth of calico was made into underclothing by two sisters, and given to one family in distressed circumstances. We take this opportunity of thanking a sister for a donation of 5s.; also Bro. Ludbrook (who is an honorary member) for his kindness in reading to us during our meetings, which has been pleasant and profitable. To each sister who has time to spare we tender a kindly invitation to our meetings, ever bearing in mind the words of our Master:—"Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

B. SIMMONS, Sec.

SUNDAY (ELIZABETH-STREET).

I send you a brief account of work done in our Bureau class from May 1st to present date. We have 15 members, but the average attendance is 6. Receipts—Garments made and sold, £2 13s. 4d.; Members' subscriptions, £6 14s. 7d.; Donations from friends, £3 4s. 10d.; total, £11 12s. 9d. Expenditure—Material bought, £2 2s. 10d.; Donated to Foreign Missions, £2 2s. Sisters' meeting, 4s. 6d.; total, Church towards baptism, Ac., £10 4s. 3d.; Queensland Relief fund, £1 1s.; total, £11 6s. 6d.

F. A. WALKER, Treas.

BUREAU VISITING KEY

Visits have been made to Brunswick, South Melbourne, North Melbourne, Prathan, Fitzroy, Tabernacle, and Swanston Street. The sisters are all doing good work and thus showing in all around that we are practical Christians. A nice parcel of underclothing was sent to the Rescue Home from North Melbourne and Fitzroy Tabernacle.

What wouldst thou be?

A blessing to each one around me?
A channel of love to the weary laborer?
A cushion of joy bidding sorrow depart,
To the storm-tossed vessel, a beam of light,
A midnight song in the darkest night,
A beckoning hand to a far-off goal,
An angel of love to each homeless soul,
Such would I be.

L. PHILLIPS.

PRAYER MEETINGS.

ENMORE, N.S.W.—Our prayer meetings are the source of much comfort, and bring us many joys. In our thank-offerings we endeavor to make glad the hearts of some who are poor in this world's goods, and to every sister it teaches us that every sacrifice made for Christ is hailed and praised by Him as the sweet incense of the heart. May we be like Mary whose generous heart prompted her to a deed of kindness to her Lord. Though we have Him not here as she had, yet Jesus says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The average attendance at the sisters' meeting is ten. It is a meeting that supplies a want. It encourages the sisters to speak a word for Jesus, gives them strength to pray, and has a corresponding influence on the life. It is not only a woman's prayer meeting, but who can rightly estimate the influence of private prayers from a Christ-loving band? and who can limit the possibilities of the Eternal One when listening to the desire of a mother's heart? Nearly four years have now elapsed since we started our sisters meeting. The offerings for the

past year have been five pounds. We find many opportunities for doing good, as the burdens of life are hard for many to bear, and we feel that if our mission in life is ever to be successfully accomplished, we must tread where our Redeemer trod.

—On occasion, it has been said:
"Oh, God, Christ, I beseech you,
Fight the fight, maintain the life."
—Stored up with the Lord of life.

To all the dear sisters in Melbourne and elsewhere we send greetings, and though sundred far, by faith we meet around the common mercy seat.

ELIZABETH BOWLEY.

NORTH FITZROY—The Sisters' Thursday afternoon prayer meeting has been held regularly during the year. The attendance has been very good, and many happy, pleasant, and profitable hours have been spent. Like all such meetings when attended in the belief and expectation of a blessing, it has provided itself a means of strength, encouragement, and consolation to those taking part in it. The individual, the Church, and the cause generally are benefited by the exercise of prayer. Our prayer-meeting is followed by a sewing class, the sisters by means of their labours, being enabled to contribute a donation of £8 to the Church. The thank offering box continues to receive the grateful expressions of loving hearts, and has been the medium of restoring to the poor and needy.

SISTER EVANS.

MALVERN—We are pleased to report that the Malvern Sister have instituted a prayer-meeting during the last twelve months. It is held on the third Thursday in the month, at 3 p.m., at the house of Sister Ludbrook, senr. There have been 12 meetings during the Conference year, with an average attendance of 9. All sisters are invited, and those who have availed themselves of this opportunity for praise and prayer have found it a means of blessing. H. C. L.

TEMPERANCE.

The Temperance Committee appointed by the last conference, have held four meetings, which were well attended. During the year several of the churches have held Bands of Hope meetings, which have been very well attended, and a lively interest taken in the work. At the Tabernacle, Fitzroy, the Band of Hope meetings have been resumed, they have 12 members, with an average attendance of 40. The church at North Fitzroy, at the last meeting, was supplied with a membership of 108, and an average attendance of 50. The North Richmond church have a Band of Hope called the "Sunny Side," with a membership of 110, an average attendance of 35.

Several have joined the church through the Band of Hope. North Calton have done well. They have 112 members for their twelve months' work in the temperance cause. St. Kilda has a Band of Hope with a regular attendance of 22. This Band of Hope is conducted entirely by sisters. They have taken up the "10,000 more" scheme. One of their members visited 80 houses, children in 57, in all 147. The children attended at the Band of Hope. North Melbourne have a very flourishing Band of Hope, which has increased its numbers from 115 to 154 during the year. They have decided to give blackboard lessons and addresses. Bro. Phillips has given one lesson, which proved very instructive. Our Sunday School Union have

distributed a number of pledge cards to the schools in the Union, thereby showing their interest in the work.

We are also pleased to see by a letter from Bro. J. Thompson, who is missionary to the Kanakas in Queensland, that he is not only preaching the gospel, but he is also teaching them the baneful effects of strong drink. 70 of these dark heathens have taken the total abstinence pledge. In South Australia Bro. Dr. Magarey, has introduced into the Legislative Council a Bill to give the complete veto of the drink traffic to the people in one word "Prohibition," and with Bro. M. W. Green at his back we expect to hear ere long of success crowning their efforts.

We are pleased that the W.C.T.U. have done quiet and steady work. The ladies of the Union have also assisted our Temperance Committee at their public meetings. We hope to have a visit from Miss Willard of America, the World's President of the W.C.T.U., accompanied by Lady Henry Somerset, of England, whose life and soul seem to be in the suppression of the drink traffic. F. HUSTMANS, Superintendent.

SHARE LITERATURE.

Dear Sisters,—We have to thank those who so kindly supplied us with "Share Literature," during the past year.

The Women's, Children's and Melbourne General Hospitals, have each been visited seven times; Homeopathic Hospital, and Immigrants Home, six; and Benevolent Asylum, eight times. In all, 1171 papers have been delivered at the various places mentioned.

We have plenty of papers on hand, but would like some illustrated ones, if any of the sisters have any for Children's Hospital. I. D.

HOUSEHOLD BIBLE READING.

At the beginning of the new year when we always turn over a new leaf, and make good resolutions, we commenced the study of a course of Bible readings by our beloved President. About 100 of these plans have gone into the various homes of the sisters. To what extent they have been carried out, I am unable to say. The busy wife and mother may find it difficult. But if we expect to grow in wisdom and knowledge, we must make a distinction between necessary and unnecessary work, and find time for the study of God's Word. If we expect to be efficient Sunday school teachers or useful in any way in the Lord's vineyard, we must search the Scriptures daily and diligently. In studying the Bible we ought to consider at what time in the development of God's plan the portion we are studying was written. Almost every thing in God's Word was spoken with reference to actual and then existing circumstances.

The God of the Old Testament is the same as the God of the New. He is unchangeable, the same yesterday, today and for ever. But the covenants have changed, and covenants are those things which distinguish time in the Providence of God. God speaks to sinners in one strain, and to the saved in quite another. Then we ought to ask for what class was this written? and what time in the world's history did the events take place? We must not read Genesis and Matthew, and Deuteronomy and Acts of the Apostles, in the same manner. They are not authority to us in the same sense. A glance at the Bible reveals the fact that it is a Book of Books, a collec-

tion of what was written at sundry times and in divers manners. It is then to be studied in its parts. Let us make Bible-reading our daily habit. Let us improve our time as wise stewards under the most blessed Master. Let us cleave to Jesus with purpose of heart. To know Him is life eternal. All earthly things will soon pass away.

RESCUE HOME REPORT, 1892-93.

Dear Sisters,—We have had a full house all the year. 55 cases in all have been admitted; most of these young girls, some under 16 years of age. A few were preventive cases, snatched from a life of sin and shame. One young girl, whose parents are respectable people, was sent on a message one evening. She met a woman who induced her to go to her house, saying she had a few young people spending the evening, and the girl, thinking she would enjoy herself, went, and did not return. The poor mother searched night and day for her for two weeks. When she heard she was staying at this house she went and demanded her daughter, but they denied that she was in the house. She went to the police court, and an officer was sent to search the house, and there found the girl with two others and several young fellows of the larrikin type, all drinking together.

They were all arrested, the young men got a month's imprisonment, the girls went to our Home. The woman who kept the house was made to leave the neighborhood. She should have been imprisoned. If that mother had not looked for her girl do you think she would have come home to tell her story? No, she would have gone lower and lower. The other two girls had no one to look for them, so it was a great mercy they were received, or they would have gone down till they were ruined body and soul. This is only a sample of hundreds of cases. Only being allowed by the Board of Health to take in fourteen inmates, we have kept it this year almost entirely for young cases. Five children have been born in the Home this year. These cases are usually sent to the Women's Hospital, but the girls were so young and had been so cruelly deceived, (three of them were under 18, all under 20 years of age), had been respectable servants and betrayed by those who should have protected them.

Sisters, your hearts would ache if you saw these poor young girls when their trouble comes upon them. They are ignorant and helpless. Their sin brings suffering and shame to them, and their betrayers go free. We have one young girl now who daily expects to become a mother, a poor girl nearly blind and an orphan. Can we understand a man taking advantage of such a one? yet so it is. Well, sisters, while helping these poor unfortunates we often get a blessing to our own souls, for we feel it is the work the Lord would have us do. The pay of it is, there is such a need for this work. We are so grateful for the sympathy of the brethren and sisters. Your readiness to help is a proof of sympathy you have in the work. We thank God and take courage. We quite believe that instead of being limited to 14 in the time to come, we shall be able to take in 40.

The drink is the greatest evil we have to contend with. We all know it as the root of all the trouble. I will give one case out of hundreds. A girl was found drunk by a policeman, who took her to the lock-up. She was taken before the court, enquiries were made,

it was the first offence, and she was discharged. A lady visitor talked with her, and found she was very much ashamed of herself and wished to overcome the bad habits, so the lady brought her to the home and asked me to take her in. She behaved well. A lady came for a servant; saw the girl, liked her appearance, and engaged her. The usual question was asked about the drink, the lady assured me the girl would not meet with temptation in her house.

As well as for some weeks; the lady called to say the girl suited, and she had never been better served. Time went on; there was a dinner party; wine and spirits were freely used. The small started craving for the stuff, and in an evil moment the poor unfortunate girl went out and bought a bottle of whisky, drank of the poison, and was soon unfit for work. She was discharged.

Too much ashamed to come back to the Home, and having no friends, she went straight to the river and threw herself in. A man passing jumped in and rescued her, then handed her over to the police. She was in the gaol hospital for two weeks. The officials sent to ask if we would take her into the Home again. Of course we said "yes," and she came back a perfect wreck. This is only two weeks ago. I must not say more. We made a resolution last Conference that we as a sisterhood would do all in our power to put down the drink traffic, and we feel sure we shall keep to that resolution. We want to work for Christ. We want sinners to be saved; and thank God, Jesus came not to call the righteous but sinners to repentance. May God give us all grace and strength to do His work. I. PITTMAN.

LOVED ONES GONE BEFORE.—PREPARED BY MISS BHOOR.

On the 25th April our Sister Janet Miles was called away. Our sister was the embodiment of cheerfulness and vivacity.

On the 16th May the wife of our aged and esteemed Bro. Burt, so well and widely known in connection with the Church of Christ, was called home at the great age of 83.

Sister Helen James passed away on 20th April last. She lived and died in the faith.

At Portland, Sister Wilshire fell asleep in Jesus, at the ripe age of 73.

On 14th July fell asleep in Jesus, our Sister Clara Louisa Cartwright, of Ebeuca. A loving and patient wife, and a devoted Christian.

Sister Biggott, of Brunswick, died very suddenly. Our sister had been a consistent follower of the Saviour for more than 20 years.

Our venerable Sister Downer, for many years a member of the church at Wharrah, was called to her eternal rest on the 30th August.

Another aged pilgrim has been called to rest in the person of Sister Loudon, whose spirit passed from earth on the morning of August 3rd. Our sister had reached the great age of 84.

Sister Barbara Stevenson aged 62, fell asleep in Jesus, after a long and trying illness borne with uncomplaining Christian fortitude.

On the 10th August, our Sister Susannah Tucker, whose first identification with the Church at Wharrah dates back 33 years, 285, passed away, in the 54th year of her age.

Sister Proctor departed this life in peace and joy on the 30th August, in the 84th

year of her age, and the 62nd of her Christian pilgrimage.

Sister Melness passed away at the age of 36 years, leaving her husband and 3 little ones to mourn her loss.

The church at Ascut Vale sustained a sad loss in the death of Sister Minahan. She went away from us on Monday evening, Sept. 26th. She was one of those sweet spirited and gentle women, whom to know was to love. She had many excellent qualities, but her chief characteristic was an appreciative and forgiving spirit. We miss her much, and mourn with those who have been so sadly bereaved.

Our Sister Benn had sleep in Jesus after an illness of 18 weeks. She has now laid aside her armour for her crown; her last battle has been fought, her last victory won. Sister Emma Louisa Bull fell asleep in Christ, aged 53 years, after acute suffering, endured in the patience of Job. She has her release, and passed on before.

"When the voice of Jesus calls me,
And the angels whisper low,
I will lean upon my Saviour,
Through the valley as I go;
I will claim his precious promise,
Worth to me the world of gold,
"Fear no evil, I'll be with thee,
When the pearls gather unfiled."
—Extract from Sister Minahan's favourite hymn.

PRESIDENT'S ADDRESS.

PITTSBURGH.

To the dear Sisters of Victoria, in Conference Assembled, Loving Greeting.

"A new year is dawning, Lord let it be
A new year of love and labor for Thee,
New be our motives, new be our aims,
New be our efforts, Thy sweet smile to gain
New confidence give us, trust in Thy Word,
New graces to seek, and new strength of our God,
New faith, the fair mountains of promise to scale.

Away from the doubts beclouding the vale,
New hope like an anchor to cast on the shore,

Where sin waves, and sorrow-waves beat
Back no more.

New links to knit our spirits to Thine,
And keep us at work with fervor divine.
New vista-views grant of the world unknown,
New strains of the anthem sung round the throne.

New to our heart-thirst to see Thy face shine,
New be our life-way Thy blessed Will mine!

Thus may we look to receive a new name
Known in the realms of celestial fame.
In newness of life let months roll along,
Till we all take our part in the grand "New Song."

What a busy happy year has gone! With what untiring interest the reports of faithful work have been listened to, and how we must "buckle on the armour" for continued effort. "Let the weak points strengthened be." Fight the fight, all heaven shall cheer us in the hour of victory. The S. S. Lessons on "The return from captivity, and indeed all of them for this first quarter, so far, have deeply impressed us, so full are they of cheer and encouragement." The cause at Victoria seems to rise in vision before me, as a city of Jerusalem deserted, summoning effort! An appeal will be made at conference to build up the Church of Christ, or House of God. I would represent the entire Brotherhood as the retarding captives starting abroad to build up the walls of our beloved

Zion. Now in order that they may go forward with courage to this work of building, let their hands be strengthened with vessels of silver, gold, and goods, willingly offered, and our God be with them. Let them gather themselves together as one man at conference and let the ascending offering of prayer be made unto the Lord, and the songs of praise be for the "music that endures forever." Many, as they look back upon the prosperous times of the "boom," may weep; but let us, who have this work in hand, shout aloud, and may the sounds of rejoicing overcome the sounds of weeping. How deeply must this lesson be given upon our hearts— "Except the Lord build the Church, they labor in vain to establish it."

"Shall we not "be strong," oh Brother? shall we not "be strong," oh Sister? and work? for "I am with you," saith the Lord God Almighty. Does He not say to us in the midst of our great need, "The silver is Mine, and the gold is Mine," and may it not be that the glory of the future granary of the gospel shall be greater than in former times?—but oh, how many feel their unworthiness, for the great work. How we need to realize what we believe—"Not by might, nor by power, but by My Spirit," saith the Lord. Let us not despise the day of small things.

The watchful eye of the Lord regards our weakest effort. His assurance is that the great mountain of difficulty shall be levelled to a plain and though the beginning was feeble the end will be glorious.

God has his own plans—with Him it is victory all the time. In view of this let us be our own selves, "let us arise and build," and the good hand of the Lord will be with us.

"In God's own might
We gird us for the coming fight,
And strong in Him whose cause is ours
In conflict with unholy powers
We grasp the weapon He has given,
The light and truth and love of Heaven."

May not all that has come upon us have arisen from a neglect of studying God's Word in our homes and around our fire-side. It was so with the Jews; hence the captivity. Let our determination be, as theirs was on their return, a more perceptive study of God's Word and a closer adherence thereto, so that in a sense each home shall be a synagogue or Bible reading circle. At your next executive meeting let each sister recount how many homes she has induced to take up the systematic and continuous reading of God's word, and let the sisters urge upon the preachers and teachers, to give an analysis of the books to be read at the beginning of each month from the "Household Bible Readings." We hope to do this at Central shortly. And they read in the book, in the law of God distinctly, i. e., they gave the same.

By this co-operation such a scene as the following might occur—A visit is being made. "Well, sister, how are you enjoying your readings this month in Numbers and Leviticus? Would you like a little help on any chapter?" "Yes, I should." Then such an earnest looking into the word together, such an eager exposition, and the joy of that visit will amply repay the time it took, and the re-echoing of it goes from heart to heart. Then will the Lord's day, our Lord's table, all our Lord's appointments be more richly enjoyed and more devoutly observed.

May these lessons of encouragement

stimulate our conference for the coming year.

"Let us learn wisdom from the past,
See duty in the present,
Be buoyed by His spirit,
And guided by His word,
Our temple city yet shall rise,
The wonder than of our once
tearful eyes."

May God bless you all abundantly. The loving, loving prayer of your affectionate President.
A. K. THORNTON.

EFFORTS REPORTS (CONDENSED).

BRIGHTON.—Organised November, 1892, with 12 members. Present number 25. Average attendance 12. Have had very helpful visits from Miss Hill and Miss Dickens. Are interested in Missionary work, and have a visiting and "look out" committee.

Mrs. CHRISTOPHER, Pres.
A. M. HIGGINS, Sec.

COLLEENWOOD.—Our society has been established nearly two years. Meetings are held weekly, devotional, missionary, etc. Active members 7. Associate 16. Honorary 3, total 26. Active members are those who have signed the Endeavor pledge, and are expected to take some part in the meeting. Associate are those who while not taking any part, attend regularly. Honorary, those unable to be always present, but whose sympathies are with the movement.

ESSEX.—S. S. W.—Ours is an Endeavor and Dorcas Class combined, numbering 14. Average attendance 17. Our exercises are on the first Monday in the month, devotional, second, Dorcas; third, Bible study, Bro. Watt leading; fourth, readings, recitations and Dorcas work. During the year we have made and distributed 91 garments, have presented our Lord with a very nice writing desk, and our worthy president, sister Hingley with a very pretty album, for we have to thank her so much. Praying our Father's blessing upon all Endeavors for the advancement of His Kingdom.
ETHEL KINGSMAY, Sec.

HEBERT, TASMANIA.—Loving greetings to Victorian sisters. Although we have not much that is fresh to report still we desire to keep in touch with others in same work. After the Christmas recess we are engaged with a social, inviting the brethren who had so kindly helped us by paying their penny per week. We also had a brother from Victoria, who left us a handsome donation. We have been invited to join in conference the other Y. P. C. Societies in Hebert, it being conditional to sign the I. D. M. pledge. This matter was laid before the sisters, and after due consideration we declined.

L. JAYES, Pres.
J. BROWN, Vice Pres.
G. PENNY, Sec.

KEESWORTH.—We thank our heavenly Father for His goodness in enabling us to bring before you this our sixth annual report. Our number on the roll is thirty-one, average attendance, twenty. Each member gives a penny per week. With this we have assisted the needy, visited the sick, and helped the church in other ways.
CLARA WISSE.

NORTH CARLTON.—Our first meeting was held May, 1892. We have now 24 members, with the following Committees.—The Look Out, to look after absent members, etc. Prayer Meeting and Sunday School, to prepare the meetings and look after absent Sunday School scholars. Music, to find hymns, etc. for the meetings. Sunshine,

to look after distressed families and give them relief. Social, to prepare socials and make everybody social.

A. C. CLARKE

NORTH MELBOURNE—Presented in May, 1892, with 16 members. First number, 23. Have held 41 meetings with an average attendance of 15. Ours is a working class. While some are entertaining, others are all busy, so that besides Dorcas work a large number of scarves and pairs of cuffs have been given to the old folk in the Asylum.

L. DEWAL

FOREIGN MISSIONARY.

It is nearly two years since we sent our first missionary, Sister Mary Thompson, to India. The story of her leaving home and friends in the cause of our Master is a matter of history, and all who have read the constant reports of our work in that place will agree with me that she has fulfilled our expectations. The Committee hoped to send another worker into the field ere this, but have been unable as yet. Since last Conference we have commenced work among the Kanakas in Devonland, where our Bro. Thompson has done good work, and has already baptised 17. This is not much for all Australia, to support one missionary in foreign fields and one among the Kanakas. Let us push on, and "be not weary in well-doing." As complete reports of F. M. work are published in *Austral* and our periodicals, we will not trespass further on the time of the meeting. Your co-workers in Christ,

M. MASTON

C. JERRENS.

MALVERN MISSION BAND send their first report of the Kanaka and Home Mission Band. The secretary says, "Our first meeting was held at the close of last year, at which it was decided that all money collected should be for the Kanaka Mission. We have held two meetings since, with an attendance of nine, fourteen names being on the roll. Up to March 25 we collected £1 10s. The subscription listed, members £1 per week, and Inn members one shilling and a penny per quarter."

J. E. HUNTSMAN, Sec.

HOSPITAL VISITING.

I have visited the hospital every Sunday during the past year, and have been many times in *clothing*. There has been 2 of our church members, Bro. Thompson from Ascot Vale, and sister Hermin, of Lygon-street. Most of the ones who have professed salvation and have desired to fulfil the commands of Christ, have passed away in the hospital. Yours sincerely,

E. KNIGHT.

Dear Sisters,—

It is with much pleasure we submit to you our report as Hospital Visitors. During the year we have paid about 45 visits to the various hospitals, and have freely distributed suitable literature, such as *Tracts, Essays, Standard, Bible, Wordless* and *Work Women*, and have specially visited our own brothers and sisters, for which they have been truly grateful, and we have been amply repaid. We always tried to do what we could, not forgetting to supply them with tracts, also a word in season to try and lead them to accept the Bread of Life and to try and spread the cause for which we all plead. We must only pray that our Heavenly Father will bless the

efforts so feebly put forth in the name of Jesus.

Yours in the Master's service,

SISTERS MORRIS and McNAUL.

GATHERING UP FRAGMENTS.

BY MISS CLAPHAM.

The subject of our paper this evening as you are aware is, "Gathering up fragments," and truly there are many small portions of the work which need gathering up. While we may not be able to deal out the Bread of Life to thousands, yet as humble gleaners we may do much in the great harvest field of God. Like Ruth in the field of Boaz, let us keep "close by the reapers," and if diligent, we may like her garner sheaves, and after life's labour is ended, we may hear the loving enquiry, "Where hast thou gleaned to-day?" and whilst casting our trophies at His feet we say, "Here am I, Lord, and those Thou hast given me."

"Whatever we may die, and be forgot—
We work for God, it doeth not."

Our blessed Lord and Master taught us to "gather up the fragments, that nothing may be lost" (John 6: 12).

He does not expect us to see waste in this life, whether it be in the talent of time, money, or ability of whatever kind. All energy and power should be gathered for His use. In what way, then, can we use the power He has given us? What are the opportunities? Let us, in imagination, go over the Sea of Galilee, and with our Lord sit on the mountain side. As we listen to His words, we are oblivious to the fact of a multitude following on, but Jesus, lifting up His eyes, saw the thousands of people who had come to Him. Ever kind, He thinks of their hunger, and commands His disciples to bring what provisions they have.

They have only five loaves and two fishes, and after breaking the loaves and giving thanks, Christ gives them to His disciples to distribute.

They say—"What five loaves and two fishes?" These calculations ended in alarm. They saw the crowd, the darkness, the distance, the danger; but they forget who was in their midst. They had one lad with a basket of bread—him they saw. They had the Lord of all the Heavens—Him they saw not. The supper came from a little hand. Mark the abundance—"They were all filled." Then comes the command "Gather up the fragments that nothing may be lost." Dear sisters, our Master, to-day, gives the same command to us. No need to say, "I can do nothing, I have no talent or what little I can do would be of no service." Let us come just as we are to the Master, asking Him to use us even in "gathering up the fragments." Feeling assured of the promise that "They who turn many to righteousness shall shine as the stars for ever and ever."

But where shall we gather them? We cannot proclaim the gospel from the platform. Then we may begin at home. First with our husbands, if any of us whose partner in life is not walking with us in our heavenly way, then we may by our patient loving, cheerful manner, win him as he beholds the beauty of Christ in our daily lives. 1 Peter 3: 1. Those of us who are blessed beyond measure in having a dear partner, one with us in heart and purpose, let us help them by our prayers and words of encouragement to do more for the Master than we can ever do.

As a mother, oh, what a responsibility is laid upon us to train the children. Has not every Christian mother heard the Lord say to her, "Take this child and nurse it for me, and I will pay thee thy wages." Do we take them daily and pray with them and for them? "Mother do you say your prayers?" enquired little Mary. "Do you say your prayers, mother?" again came the enquiry. "The mother looked confused, but said, "Mother has been very naughty, Mary, she has not said her prayers for a long time." Need I say from that time, Mary's mother not only taught her child to say her prayers, but prayed with her. Perhaps as our children grow up, some of them may perhaps disappoint us, but as the Master prayed for Peter, so let our prayers go up for the erring one. For it is written, "Train up a child in the way he should go, and when he is old he will not depart from it." It may be years after, but the man will remember his mother's prayers, or some scripture text and repeat.

Faithful is He who promised, "I will save thy children" (Is. 49: 25). As we thus endeavor in our home lives to always represent a consistent Christian, let it not be strictly confined to the home circle, but collecting with expanding force and beauty, display its many-sided phases in social, public, church, sick, tract distribution, Sunday school, and many other ways by which we may help to strengthen the hands of each other, and benefit those who are without.

In the social life we may by our discreet behaviour, be the means of winning some to the truth by avoiding idle talk or slander and remembering the words of the apostle, "But as He who hath called you is holy, so be ye holy in all manner of conversation." 1 Peter 1: 12.

The chief in public life will be much the more. The silent force of example will be mightier than all the powers of words or ability.

As to church work, the influence of a holy life will lead to great results which will tell in that day when He cometh to number up His jewels. We may always have a kind word for the *songster*. That reminds me of Margaret Sauter's pretty poem—

It isn't the thing you do, dear;
It's the thing you leave undone,
That gives you a better heart ache
At the setting of the sun;
The stone you might have lifted
Out of another's way,
The bit of heart-own counsel
You were hurried too much to say.
Oh, what joy to be able to find time amid
the busy and active scenes of life to visit
and speak a word of comfort to the sick,
to moisten the fevered lip, to wipe the dew
from the brow, repeating the promise of an
ever-prevailing Saviour to strengthen the
fluttering spirit that will soon wing its
flight.

In the Sunday school we may gather up many basketfuls of precious souls for our Master. For we have the promise, "Cast thy bread upon the waters, and thou shalt find it after many days." (Eccles. xi. and 1.)

In the distribution of tracts we have many golden opportunities of speaking a word for our Saviour to tired mothers who cannot get out to hear the Word preached.

In conclusion, dear sisters, let us remember that it is written: "For there is neither Jew nor Greek, bond nor free; there is neither male nor female: for ye are all one in Christ Jesus." Our Master has given to some women, as well as men, five talents; and they must not allow one of them to lie

hidden while the Spirit is urging, "Thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak." "Be not afraid of their faces, for I am with thee to deliver thee," saith the Lord; and again, "Open thy mouth wide, and I will fill it."

Let not those who have the capability be kept back by the command "Let your women keep silence in the churches" from telling the world of a crucified and risen Saviour "to Mary was given the word" "Go tell that I am risen."

Thus we see how God, "who hath chosen the weak things of the world to confound the mighty," puts honor upon feeble instrumentalities and sets to himself greater glory. So by our conversation, our example, our loving attendance on the sick, our untiring earnest efforts in tract distribution, in Sunday school work and preaching to the world, we may have the privilege of "gathering up the fragments that nothing may be lost."

A FEW LESSONS FROM SOME WOMEN OF THE BIBLE.

(BY MISS M'COUGHRAN.)

DEAR SISTERS,—In seeking to collect a few lessons from some women of the Bible, I shall in this short paper confine my remarks to the Israelitish women.

"Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Apostle Paul very frequently referred the early Christians to the teachings of the old law, which law abounds with promises of blessings to the faithful lawkeepers. The history of the Israelitish is exceedingly interesting, and I think we sisters of the present day may gather some useful lessons from the wise-hearted women of old.

The willingness with which they helped to rear God's tabernacle in the wilderness, not only by giving of their substance, but also by their labor, is worthy of imitation. We read that so great was the liberality of the wise-hearted, when called upon for help, that it was necessary to restrain their liberality; their enthusiasm for the Lord's house was great. They had had many wonderful manifestations of God's love and forbearance towards them, and were then like souls in their earliest love—happy in conforming to God's law.

But, alas! they became indifferent to that law; and although exhorted

by the prophet Isaiah to rise up from their ease and give heed to God's message of warning, they with their kindred caused the Almighty to pour out his wrath upon them; and they who escaped the sword were taken into captivity. When God, who is ever ready to forgive the sins of His people, allowed the exiles to return to Jerusalem, the women were again ready to help in the building of the wall of their down-trodden city.

What a joy their work must have been to them on that occasion, although performed in the face of great opposition! Each age of time has had its various forms and customs, but God's law has ever been the same; His obedient children, irrespective of sex, have ever had honored privilege of being co-laborers with Him. What more exalted position could we wish to occupy? Surely our age is a happy one—we have every encouragement and inducement to imitate the example of zeal, courage and energy as displayed by the ancient women. "The lines have fallen unto us in pleasant places, yea, we have a goody heritage." Let us be careful not to sit down at our ease while so large a field of labour is before us in our own department. Let us not forget the claims the welfare of Zion has upon us; but like the wise-hearted women of old, may we ever be ready with our help for the up-building of the church of the living God, the pillar and the ground of the truth.

In God's great field of labour
All work is not the same;
He hath a service for each one
Who loves His holy name.

The shedding of the precious blood of the pure and the holy One was the price of our redemption. Shall we take our ease and not attempt some grateful return for love free? Oh, let us be wise-hearted and show our loyalty to our kinsman Redeemer. Let not the present despression in our land retard our service for the Master's work; yea, rather let it be an impetus to us to lay up for ourselves treasures where neither moth nor rust doth corrupt, and where thieves do not break through and steal. We are assured that all things work together for our good, and if these trials by the way had us to rely more fully on the "Rock of Ages," they will indeed prove a blessing to us.

Dear sisters, while we thankfully review the mercies and blessings of

the now closing year, let us this glad Conference New Year, with willing, wise, and loving hearts, re-consecrate ourselves to the help of the Lord against the mighty.

Forward be our watchword,
Step and voices joined;
Seek the things before us,
Not a look behind;
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?
Forward thro' the desert,
Thro' the toil and fight
Canaan lies before us,
Zion beams with light.

Forward! that of Jesus,
Salt of all the earth;
Till each yearning purpose
Spring to glorious birth
Sick they ask for healing,
Hind they grope for day;
Pour upon the nations
Whose sun's losing ray
Forward out of error,
Leave behind the night;
Forward through the darkness,
Forward into light."

CHARACTERISTICS.

BY MISS COX.

The purpose of this brief paper is to speak about some of those qualities which, if cultivated, build up a noble Christian character. In that beautiful language of Holy Writ we wish that all our sisters may be as "Corner stones, polished after the similitude of a palace." Corner stones are strong, solid, and enduring, so should those be who aspire to Christian nobility of life. We are aware that there are certain rare beings among our race gifted with impassioned devotion and a fervent faith which ever leaps them in the narrow way of righteousness. It is they who mount up, as with eagle's wings into the presence of the Unseen. But by far the greater number of us are environed by weakness, in daily danger of falling, and we must keep a strict watch over the sin that doth so easily issue.

It is not in the power of all to scale the heights of thought and knowledge. Some are prevented by natural inability, and others by adverse circumstances, but all can be noble in thought and action. In the first place I would say, do not live aimlessly. I can scarcely conceive of a more pitiable object than anyone utterly devoid of will, living without purpose—swayed by any passing emotion, and open to all kinds of attacks from outside forces.

Of course most here present to-night have accepted Christ as the model to follow through good and evil. This should give fixity of purpose, and to very many it does. A goodly company among you are spending their whole life in a continual psalm of beneficent activity. But others are living without any purpose—I mean those who live without a settled determination to do hourly whatsoever things are lovely, pure, honest, and of good report. But if you take a decided stand for these things you will meet with opposition. Exalted aims most certainly do. So you will require fortitude to fight your life's battles. What a grand quality it is, and all, sneer they never so much, must in the end admire it. Locke says—"Fortitude is the guard and support of all the other virtues." Timid people are likely to yield to circumstances, and in this way they often sacrifice the best qualities of the heart. On the other hand, the resolute and courageous cause circumstances to yield to them. Do not think that you cannot be brave, or that courage is an unwomanly quality—it is noble and beautiful for any person in all ranks of life.

I have known women in humble circumstances who displayed an admirable fortitude in midst of incessant trials of a peculiarly painful character, and no one would be more astonished than they, were that quality ascribed to them. You have read of Queen Esther of happy memory. The fate of all her fellow-countrymen depended on her, so she said: "So will I go in unto the king, which is not according to the law; and if I perish, I perish." Again, look on that most accomplished and beautiful Lady Jane Gray, who was doomed to death when only eighteen years of age for no real offence whatsoever. She bore her trials with calmness, and addressed the multitude that assembled before her scaffold with the utmost tenderness, and moved them to tears. With steadfast courage this girl died, who had the "birth of a princess, the learning of a divine, the life of a saint, and yet suffered the death of a malefactor for the offences of her parents."

Now I must call your attention to self-reliance. Doubtless you will be left much alone by your companions if you direct yourself into higher walks of usefulness. Girls are so prone to do what others do, so little inclined to think and ask for them-

selves. They will suffer any amount of pain rather than be thought odd, or out of the way. It is said to be a defect of modern society that so few girls are taught to depend on themselves. As inclined to lean as receds they must have parents, relations, or friends, to rely on. Vicissitudes may change the current of their lives in a single week or day, as many sad examples bear witness. If for no other reason girls require this trait of character to serve them, when misfortune has swept away their possessions, or death has stricken down the parents or friends on whom they have depended. Most of us at some period of our life will be placed in positions where we must act and plan for ourselves. Now self-reliance is needful in all these circumstances. It is necessary to a complete development of character. Our part cannot be acted well without it. You need not be proud, nor too self-confident in consequence. Neither of these evils result from a properly developed self-reliance. Think for yourself, act for yourself, depend on your own personal exertions.

Now I come to the last and highest quality, the crowning excellence of character—piety. No qualities, however desirable and lovely, can supply the want of this. Carlyle says—"In every sense a man's religion is the chief fact in regard to him." In a deeper and truer sense than fortitude, piety is "the guard and support of all the other virtues." There is something different in the Christian from others—an inward inspiration which permeates all the thoughts and actions. He lives in the world but is not of the world.

I fear that few of us recognise what this other-worldliness means, what a rare charm it imparts to the presence and how we are all disposed to admire those who are most Christ-like. And if piety is so needful for our life here—life so brief and frail that it is compared to the grass and flowers of the field, how much more important it becomes when we view it as a preparation for another and a higher life. We know little now what our vague and faltering aspirations will be in fruition; we walk by faith, not by sight or knowledge.

We shall all pass, sooner or later, into that mystery of the grave, and in the supreme and solemn moment of death our allegiance to God will be our consolation; and in proportion as this has been faithful and

sincere, so will our end be peaceful and free from remorse.

If, then, our lives are moulded by the most holy Christ, they will be noble and beautiful—exalted far beyond those who know not nor obey the Christ. Then truly our sisters will be as "corner stones, polished after the similitude of a palace."

RESOLUTIONS.

That our grateful and adoring thanks are due to our loving Father, for His watchful care and protection during the past year. That we as His servants will do all in our power to win others for His service, advance every effort put forward at home and abroad to further the cause of Christ.

Resolved—That the cordial sisterly greetings of the English sisterhood be reciprocated, also that we send a letter of loving thanks to our President, Mrs. Thurgood for her constant remembrance of us, as well as one of sympathy and greeting to our Foreign Mission sister, Miss Thompson.

Resolved—That the thanks of this Conference are due to the officers of Lygon-street and Swanston-street for the use of their buildings, to the sisters who have entertained us and prepared papers, as well as those who have so kindly catered for us.

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