

The Australasian Christian Standard.

"Prove all things; hold fast that which is good."—1 Thess. 5: 21.

PUBLISHED FORTNIGHTLY.

Vol. XI—No. 8. MELBOURNE, APRIL 9, 1896.

Subscription 3/- per annum post free.

Current Topics.

⊕ GREAT BRITAIN.—An exchange, says the *Christian Leader*, declares it to be "God's will that Germany and Russia shall destroy England." If this is true, they will certainly do it, for what God wills must come to pass. But how did the editor find it out? We are suspicious of assertions as to God's will which do not rest on His Word. The same paper says that "Satan laughs when English boundaries in Africa are extended." We are not sufficiently familiar with Satan to know whether this is true; but if it is true, we are opposed to extension, for, of course, we are against Satan. Possibly the writer is mistaken on both points.

⊕ CHURCH ENTERTAINMENTS.—In the January number of the *Ferns*, Wm. Bayard Hale, a minister of the gospel, has an article on "A Study of Church Entertainments," in which he shows the sinful, shameful, and ridiculous methods of raising money for church purposes. A certain clergyman, in an opening speech at a church bazaar, said: "They come to be cheated (*laughter and applause*), and if they don't come to be cheated a little, they deserve to be cheated a good deal (*renewed applause*)." On which Mr. Hale admonishes as follows:—"It will not be well to take this too seriously, and to wax with the indignation that will arise in the

bosoms of some old-fashioned honest folk who still cherish the notion that Christ's Church should ever promote holy living and a serious and dignified morality. Let us have our laugh over its naive immorality, almost saved from itself by confessing to itself; but *then* let us think a moment what it means that such a confession can be made thus easily, jocularly—that is, can be made without horror—by a Christian church! The confession can be made so calmly because it is a confession to what everybody knows and is known to know. It is a matter of common knowledge that churches have methods of raising money which are fraudulent, and nobody is horrified by the knowledge, because nobody to-day takes the churches any more seriously than they take themselves.

⊕ FOREIGN TO CHRISTIANITY.—"It is indeed difficult," continues Mr. Hale, "for the imagination to connect these modern societies, occupied in giving fairs, suppers and popular entertainments, with the undivided church which once worshipped God in simplicity and seriousness, filled with heavenly aspirations. Modern religious methods do not find their patterns in the earlier church. We are not informed. I ventured to submit to the last church congress in the United States, that the church at Ephesus or Philadelphia ever advertised a bazaar, a *clanabaz*, or a strawberry social. We have no information that St. Paul was accustomed to give these

opticon lectures, Barnabas operating the lantern. It is not clearly established that St. Athanasius ever arranged a kirmess, a broom drill, or a pink tea. There seems, then, to be no inherent necessity for the church to undertake the amusement of the public. Our Lord knew, I conceive, what the nineteenth century would need at the hands of His Church; but He left it no direction, explicit or implicit, to open eating-houses and theatres. He seems to have been entirely ignorant of any time to come when it would be best for His blood-bought church to transform itself into a system of concert halls, lathens and entertainment bureaux."

⊕ PRIMITIVE CHRISTIANITY AS A PALIMPSEST.—Dr.

J. Rendel Harris, M.A., Fellow of Clare College, University lecturer on Palaeography at Cambridge, and author of "Memoranda Sacra," "Union with God," and "The Newly Recovered Gospel of St. Peter," in connection with the Free Church Mission, gave a Bible-reading in Carr's Lane chapel, and attracted a large congregation, the body of the chapel being full. Dr. Harris, who was accompanied by the pastor, J. H. Jewett, M.A., took Isaiah 51: 6 and 59 as his text, and delivered a powerful extempore discourse. He urged that in religion there was nothing foreign to progress in sometimes going back. He believed as much in progress as any person, and thought the Church of

Christ, if it sought to exist, must progress; but if they studied the religions of the world, they would see that they exhibited a tendency to declension from the first idea, a tendency to ride over the ancient form of things. In the reading and deciphering of ancient manuscripts he had sometimes had to take a text in which the ancient writing had been erased, and the vellum used over again for some other work of quite a different character, and then he had to use what wits he could to determine what was the ancient writing, and if possible to bring it back to light in such a form that it would not again be lost sight of. In certain respects the doctrine they professed did not exactly accord with the teaching of Christ and His Apostles, and it was a question whether in many points it was primitive doctrine, such as St. Paul taught. There were all kinds of belief which had attached themselves to Christianity which were not part of Christianity at all. Christianity started with a minimum of ritual, and yet upon the basis of the life of the founder had been built up, as in Buddhism, a system of ritual which was foreign to the ideas of its founder. In their teaching the founder of Christianity must not be obscured, and where that occurred it was their duty to read between and behind the lines until they arrived at an accurate knowledge of His Word. There were parts of the history of Jesus Christ which were systematically neglected in the church, and these were such as were vital parts, viz., the baptism, transfiguration, and the scene in the garden of Gethsemane. It was their duty to apply, as in the case of the palimpsest or obscured writing, a reagent to renew the primitive covenant and obedience. They must not allow one part of the New Testament to obscure the other by quoting a text without its context. In conclusion, he said the reagents to bring about the desired result were the tears of repentance, the acceptance of the cross as the

principle of their lives and the spirit of desire. The adoption of these would mean that they would secure spiritual progress. *B'ham Argus.*

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Christian Standard.

(Published every alternate Thursday).

MELBOURNE, APRIL 9th, 1896.

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Subscription, 5s. per annum, post free to any part of the world. Remittances should be made to M. McLELLAN, Manager and Publisher, 525 Elizabeth-st., Melbourne.

PURITY. PEACE. UNITY. LOVE. POWER.

THE COMING OF CHRIST

No. 4.

BEFORE entering upon the second division of our subject it will be well to notice the inherent improbability of some of the ideas connected with the assumption of a personal reign of Christ upon the earth. 1. It is assumed by some that Rev. 19: 11 implies that "the visible coming of Christ will introduce, not the eternal kingdom, but a limited though long period of peace, followed by a tremendous assault of innumerable multitudes of bad men upon the servants of God—an assault from from which these last are delivered only by special divine interposition." Without dwelling upon the inconsistency of this view with Matt. 25: 32 and 1 Thess. 4: 16, 17, we would ask the attention of our readers to the following remarks by Professor J. A. Beet, who thus comments on this phase of the question:

"With this strange belief is usually associated a belief that at the resurrection of Rev. 20: 6, all the dead servants of Christ will be raised, and will reign with Christ on earth. Now, the conflict in Rev. 20: 9 suggests very strongly that the combatants are still mortal. If all this be so, we shall have on the same earth, and at the same time, and apparently in closest contact and severe conflict, men who have passed through death to die no more, and others who have yet to die. In other words, the present age and the immortal life to come will be mixed together in strangest confusion." Of course, if the scriptures referred to gave us no other alternative but to accept this view, we should be compelled to accept it, notwithstanding its seeming improbability; but as this scripture does not of necessity describe an event visible to men on earth, nor tell us *where* the risen ones will reign with Christ, nor hint at His visible return to earth, and as, moreover, there is good reason for regarding the saints spoken of as the martyrs, consequently we are at liberty to adopt an exposition more in accordance with other writings of the New Testament. It will not be out of place, just here, to give Principal Brown's conception of Rev. 20: 4. He says: "But we have already seen that the saints spoken of as raised at the opening of the millennial era are *not* 'they that are Christ's,' or the saints as a class, but *martyrs only*—martyrs of two classes, and these so specifically defined as belonging to two successive stages of persecution—the *Figian* and the *Fopal* periods—as to preclude our right, according to any legitimate principles of interpretation, to extend it to the whole company of the redeemed. Accordingly the early Christians were largely seized with a passion for

martyrdom, that they might share in the honours of a 'first resurrection.'

2. It is assumed that the state of the world just before the second advent will be one of lawlessness and unbelief, and that the number of the faithful will be exceedingly small. It is also assumed that the righteous few and the wicked many found upon the earth at the coming of our Lord will continue upon it during the thousand years. Nevertheless, they tell us it is to be a state of righteousness and peace! No adequate explanation is given as to how the prevalent lawlessness and unbelief is to be effaced. The binding of Satan, literally understood, does not solve the difficulty—it only intensifies it. As Principal Edwards says: "That a sudden break should occur in the course of the world's history—a break, it should be remembered, that is not itself part of a real and ultimate development, is contrary to all our experience of the present and to all our knowledge of the past. For the doctrine implies that Christ's reign on earth will cease as suddenly and unaccountably as it began, and that it will be followed by a terrible outburst of wickedness, which will, in its turn, be followed by another sudden cataclysm—the end of the world. What, then, is gained? Apparently nothing; absolutely nothing. It wears the appearance of an immense demonstration, like the triumph of Cæsar. It neither grows out of the intellectual and spiritual condition of the human race, nor leads to higher attainments intellectual or spiritual. For a time it burns like a hurricane light, to be quenched in utter darkness; again, however, to blaze out in final and unending day. Is this worthy of Christ? Is it like Christ's ways? Is it desirable for the Church or the race?" Principal Edwards puts

the matter very forcibly; nevertheless it is an aspect of the question which should be faced, and in view of its inherent improbability, the theory which suggests it should give way to an exposition which does not impose so severe a strain upon the God-given faculties of men.

The examples we have given are only two out of many which might easily be cited as evidence of the insurmountable difficulties in the way of accepting pre-millennial theories, which for the most part arise from fanciful interpretations of obscure and difficult portions of the scriptures. Let us, therefore, turn to that which is clear and concise.

As a rule the ordinary reader of the Bible does not trouble himself with the perplexing problems frequently found in the figurative language of the prophecies of the Old Testament and the Apocalypse of the New. So far as the latter is concerned, the gospels and epistles are the portions which he prefers and in which he finds light for the present and the future. In thus reading he finds nothing about a thousand years' reign of Christ upon the earth, but concludes from what he has read that the coming of Christ will be the end of all things so far as this present earth is concerned. In view of this, he naturally asks for an explanation of the silence which prevails regarding the view of the subject which pre-millennialists assert is of such supreme importance. In our opinion there is only one satisfactory answer that can be given, and that is that pre-millennialists understand those portions of Scripture upon which they have built their theories.

In the limited space at our disposal we cannot allude to all the passages found in the gospels and epistles which refer to this matter, but must content ourselves with

citing a few of them. (1) "But the day of the Lord (the day of the second advent) will come as a thief, in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and works that are therein shall be burned up." Seeing that these things are thus all to be dissolved, we ought to be "looking far and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. But according to his promise we look for new heavens and a new earth wherein dwelleth righteousness." (2 Peter 3: 10-13). "Now, where," asks Principal Brown, "will there be room for any one of the things which the pre-millennial theory teaches us to expect after the whole theatre on which they could be constructed has been swept away?" How, we may ask, is Jerusalem to be built, its temple to be restored, and animal sacrifices to be offered? (2) "Again," says the same writer, "if there is one thing more clearly and emphatically expressed than another in the New Testament, it is that *all the dead* will be made alive at once at the second coming of the Lord—the dead by resurrection, the living by transformation, 'their mortality being swallowed up of life.' See further, John 6: 39-40; 2 Thess. 1: 10; 1 Cor. 15: 23; 1 Thess. 3: 13-15; 1 Thess. 4: 16, 17. If these statements mean anything, they mean that after Christ's second coming *there will remain no saints on earth in an unglorified state.* (3) Then, again, there are those passages which explicitly express the idea of the simultaneous presentation and judgment of righteous and wicked at the second coming of Christ. See Matt. 10: 32-33; John 5: 28-29; Acts 17: 31-32; Rom. 2: 6-10, 16; 2 Cor. 5: 10,

Sec., &c. Thus when all the passages in the gospels and epistles bearing upon the second coming of Christ are brought together, it will be clearly seen that they teach that His coming brings this dispensation to a close. That He will come, not to reign on earth as King, in a sense more or less political, but to sit in judgment upon the evil and the good. These passages, so abundant and explicit, must shed light upon others found elsewhere which are doubtful and difficult. This rule is sound and wise men will follow it.

But we must now close this series of articles, leaving many things unsaid. They have been offered with a view of affording assistance to those who are seeking after light upon this great question, and if we have in any way helped in this direction, we are satisfied. To those who do not agree with our views, we say, "Let us agree to differ," seeing that after all we finally reach the same point, and are filled with the one glorious hope of enjoying together the felicity and joy of our Saviour's presence in the world of eternal glory.

The words of W. Boyd Carpenter seem to come fittingly here:—"The interpreters are as men who stand upon a plain to watch the sunrise. When the first veil of night is withdrawn, and the starlight is somewhat paled, the more ardent than the rest will cry, 'The dawn!' but the rest answer, 'Not yet.' Then when the mountain peaks begin to flame, another will cry, 'The dawn!' and the rest will still reply, 'Not yet.' And when the landscape around catches its true colours, another will cry, 'The dawn!' but only when the great and glorious orb leaps into view will all be one in crying, 'The dawn! the dawn!' So is the coming of Christ."



JOHN BARDSLEY.

A QUIET WORKER

John Bardsley, born at Oldham, March 23rd, 1829, came out to N.S.W. in 1864, settled in Sydney and married the present well-known and universally esteemed Mrs. Bardsley a year later. Shortly after both joined the church at Newtown, now known as the Tabernacle, Enmore. Bro. Bardsley was immersed at Fairfield by Bro. W. Stimson. The church consisted of some real staunch and worthy brethren, among them, Bro. Whately, West, John Standin and Marshall have passed away, but we have still with us our well-known Dr. Joseph Kingsbury, R.C. Gilmour, T. Andrews, Hawkins, and Goodin. Bro. Bardsley is well-known throughout the Australian colonies as a staunch disciple and supporter of the church. At all times he manifests great sympathy with the evangelist and his work, and his home is the resting place and favourite resort of all the preachers and visiting brethren. His devotion to the church was proved in a remarkable manner

about twelve months ago. For some years past he had been anxious about the debt of £1,000 existing on the Tabernacle at Enmore, of which he has been a member for over thirty years, and when the mortgage fell in last year he withdrew from his business no less a sum than £1,000, and paid off the debt at one stroke, presenting the church with a title free of debt. Truly a crowning act of generosity and good works. About eighteen months ago he was stricken down with acute sciatica, causing complete paralysis of the lower limbs, but being determined to live as long as possible he persevered with wonderful tenacity with the hygienic methods of treatment, and is now fairly restored to health and able to attend to his daily duties. He is prominent in the church, not as an officer, speaker or preacher, but as a regular, constant attendant at all its services and ordinances, and for his liberal support. In these things he is worthy of imitation, and we pray that he may long be spared to serve the church which he loves.

The Traveller.

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A VISIT TO NEW ZEALAND.

As a rule when I go to sea the wind blows, but my return from Nelson was a glorious exception, which exception I enjoyed immensely, as the journey by sea between these two places is exceptionally beautiful. When I returned to Wellington I found the church had arranged for me to give one of my lectures there. They did not say so, but I have a lingering suspicion that it was more for the purpose of helping me than for any pleasure they expected to get out of the lecture. Of this I am certain, they helped me right enough, and thus relieved me of a part of the financial worry of my visit. I also lectured one night at Petene, about six miles around the bay from Wellington, a town of about 3,000 inhabitants, where there is a nice little church of nearly 50 members. Robert Wright from Wellington has charge of this work, where, in the midst of a busy life as a printer, he teaches the saints and preaches the gospel to the world—Wellington, of which Petene might be considered a suburb, stands in the midst of great opportunities. It is the centre around which almost all the enterprises of New Zealand gather. It is the capital and the shipping port of the colony, its harbour being crowded with shipping of all kinds, it has by far the best wharfing accommodation of any port in Australasia, and is making more material progress than any city in the Islands. I believe that all churches are in loyalty to Christ bound to do their best under the circumstances. The church in Wellington stands in the midst of great opportunities, opportunities and obligations which are more than local. They are national, yes, international. The church there has done well in the past, but it must do better in the future if it is to keep pace with the material progress around it. At Wellington I took train for a visit to some isolated brethren living in the Forty Mile Bush. For almost 100 miles I travelled north by train. The first night I stopped at Bro. Alex. Anderson's at Eketahuna, and the next day in a "trap" was taken by Bro. J. M. Miller to his place, 17 miles farther north. A few years ago this part of N. Z. was one dense forest of immense trees and bushes bound together with supple Jack "lagers" and other "creeping things," but now many thousands of acres have been cleared or partly so, now in English grass, and many of the hills and valleys literally swarm with sheep, which on due time are frozen and sent to England and sold as "Scottish prime." This land is not in the hands of a few "grabbers," but

hundreds of families are living in all directions. There was one thought which continually pressed itself on my mind: If these people do not succeed, they deserve to, as the difficulties they have to face are simply stupendous. There are a number of brethren living up and down these valleys who in their own small corners are doing their best to hold forth the word of life, but no organized effort is being made to plant the banner of primitive Christianity in those new districts. Returning to Wellington the a.s. "Takayana" engaged to carry me to Christchurch. She did. Here I spent but one day, stopping at "The Estate," the home of Bro. Mansfield. I spoke but a single night in Christchurch, going on the next night to Oamaru, speaking there and resting overnight at Bro. F. W. Greenwood's. I was only a few hours in Oamaru, but from what I could see the cause has much better prospects there than at any time in the past. They have taken the old court house in centre of town, fitted it up nicely and christened it "The City Temple," and Bro. Greenwood is getting a good hold on the people. I arrived in Dunedin about 1 p.m. next day, where Brethren Watt, Stewart, Sunstrom and Wright were awaiting my arrival. While in Dunedin I found a home with Bro. Wright. Just why the cause in Dunedin is not dead and forgotten remains to me an unsolved mystery. Of all the churches in the colony they have had the greatest successes and the greatest reverses; no other religious community could have survived, or survived with any influence for good. What is the reason of all this? I know something of the rank and file of the church in Dunedin, and, taking them as a whole, they are a peace-loving people, and I do not think the trouble is there. In my humble opinion the trouble has always originated with the leaders of the church, and may be traced to three or four men, with maybe a woman or two thrown in. I have no interest in the matter, only as I have an interest in the success of the cause of Christ, but I most sincerely trust that the church in the future will absolutely refuse to be disturbed by this element. But the church's influence is still not gone, and the cause of truth may still be redeemed. On Sunday morning I spoke to a large meeting, and at night the large Tabernacle was well filled. The building has just been renovated, repaired and repainted, and is now a perfect model of beauty. Will not "the house of God," which is the church of the living God, the pillar and ground of the truth," which meets in this beautiful building arise out of its ashes and clothe itself again in garments of light? Bro. Chas. Watt is getting a good hold of the work, and things are already looking brighter, and if the church will only second his efforts, grand times are

in store for the cause there. One Lord's day I spent in Mataura, speaking in the morning and preaching at night to a large audience. I was struck with the large number of young men in the audience on Sunday night. There is a strong church at Mataura, but they are doing very little to evangelize their neighbours. They ought to be supporting a good man in the field, instead of which they are doing but little. One day and night at Invercargill closed my visit in New Zealand. Here I met Bro. Way, who is supported by the South Island Evangelistic Committee. I enjoyed my visit in the colony very much, but especially that part of it in which I came in direct contact with the brethren. New Zealand has a great future, and the churches there will be held responsible for a lot. They should be closely bound together for evangelistic work, for which there is not a better field in Australasia. New Zealand is supposed to have the most advanced laws of any country in the world. Here the women vote with the men. I have not the slightest objection to the women having a vote or even two, but I don't think it is going to effect the startling changes which some people talk about. I have great respect for woman, but, taking her as the whole, she is not as big a fool as a man, and is no more apt to vote for that which will bring the "greatest good to the greatest number." Much capital was made out of the temperance question, but it is a well-known fact that the hand on the temperance dial in New Zealand has been turned back at least ten degrees since women "got their rights." "Oh, but give us more." So I will, and I believe with what little assistance pious men can give that they will soon have legal prohibition in New Zealand, but it was bound to come anyway. I did not talk much politics in New Zealand, as my material comforts were at stake; but now, as I am at a safe distance, I fire this parting shot. When we left the Utah I had a single companion in my cabin, but the sea was rough and I refused to be comforted, so my "mate" gathered up his traps and cleared out and "left me alone in my sleep." He must have thought I was going to die. A good offer in Invercargill wanted me to try another "specific." She wanted me to send my body in a net pack something like an Egyptian mummy. But I had what that "specific" once before, and was so ill that I could not get the bewildering thing off, so remained "patient" in my berth for two or three days. I did not try it again. After an absence of two months, having travelled some hundreds of miles by sea and land, preaching and speaking almost constantly and visiting in their homes many of the brethren, I arrived home—the harvest of all earth's ploughs.

March 23.

A. B. MARSH.



A. McLEAN.

A. McLEAN, LL.D.

The visit of this brother to our shores is an event in the history of the restoration movement in these colonies. He left America last August, as the Secretary of the Foreign Christian Missionary Society, with the object of visiting all the mission stations of that society, and looking out for the best new fields. He first went to the Sandwich Islands, then to Japan, China, India, and from there to Australia. Bro. McLean is an enthusiast on mission work, but knows no difference between home and foreign. He believes in world wide evangelization. His visit to these shores cannot but do immense good in stirring up fresh interest in this great work. His presence at our Victorian Conference added much interest to the meetings. He leaves in the course of a few days for the Orient again, visiting in turn Jerusalem, Turkey, Denmark, England, etc. We wish him God's speed.

W. C. CRAIGIE.

Bro. Craigie, who has just been elected as President of the Victorian Conference, is a Scotchman, having been born at Portsoy, Banffshire, in 1851. He was baptised at Danff at the age of 18 by his uncle, the late Alexander Cameron. He united with the church at Portsoy and remained a member of the church of Christ at that place for a period of about two years, when he went to Glasgow, taking membership with the church meeting at Brown-street. After a sojourn of about five years in the second city of the Empire, during which time he was in constant association with the church, he removed to England, where he was in association with the churches at Sheffield, Wakefield and Bradford, filling the position of deacon at each of these places.

About thirteen years ago he removed to Dumedin, taking his letter of transfer to the Tabernacle at that place. After a stay of twelve months

in the Edinburgh of the south, he came to Victoria, at once taking membership in Lygon-st. For the past ten years he has taken an active part in the work of the church there, having been deacon and elder during that time. A few years ago he gave his services to a number of churches requiring voluntary help, but his business responsibilities having increased he has devoted himself more closely to the duties devolving upon him as deacon and one of the presiding brethren in Lygon-st.

For two years he was a member of the Home Missionary Committee, last year filled the position of vice-president, and this year fills the honourable position of president.

Bro. Craigie is a business man, and as such his counsel has been of value to the committee. He is well known for his generous and genial disposition.

Correspondence.

AN APPEAL FROM ST. ALBANS, N.Z.

DEAR BROTHER,

As a subscriber to the STANDARD for many years, would you kindly give me space for a few remarks? There is nothing gives me greater pleasure than to hear of progress in any of the provinces, and to know that you have always endeavoured to put the Word of God before men's opinions.

I have been holding a private Sunday School for three or four years in North St. St. Albans. I commenced with the children of my own family, but now have them from six different families, with an average attendance during last year of about eleven children. This year we commenced with eight new scholars and a second teacher in the person of Bro. Watson, who has lately come to reside here. But I desire to do more, and wish to see a church established in connection with St. Albans, Richmond and North Christchurch. Our idea is to procure land in Princess-st., Christchurch, which is central to the three places mentioned and is about two miles from the South Christchurch and Sydenham church. We want about £500, either by way of loan or donations, and would be glad to receive assistance even in small amounts weekly. I trust our brethren and sisters will help us so that we may be encouraged to go forward. Communications may be addressed to me.

Your brother worker in Christ,
 JAMES COLEMAN
 North St. Albans, Christchurch, N.Z.



W. C. CRAIGIE.
PRESIDENT OF THE VICTORIAN CONFERENCE.

Sisters Conference

There were quite 350 sisters present at the Conference, and the programme was well carried out. The Acting President presided, both afternoon and evening, but Sister Christopher conducted the evening devotional exercises. The welcome greeting was given by Sister Ludbrook senior, and responded to by Sisters Christopher and Lee, on behalf of visiting sisters.

Letters were read from English Sisters' Conference, and Sister Falot, of Fremantle, W.A. Greetings were received from Sydney sisters, Brisbane, Wellington, and Dunedin, N.Z., North Adelaide, Fremantle, and Preston River. The Victorian Mission Fund Report was read by Sister A. Kemp. We have only collected £76 for the year. This is the smallest amount since 1886. The average collected during the last ten years was £141. The lowest was £70 and the highest £235. Dur-

ing the past 12 years there have been 1020 added to the church by faith and baptism through the labours of our Home missionaries. The number this last year was 59, which is under the yearly average, which has been 85 for the past 12 years.

The Obituary Report was read by Sister Robert Lyall. A very interesting paper was read for Sister Dunn senior, telling of the cause in Melbourne 42 years ago. Mrs. Pittman gave a brief report of Rescue work. Hospital Visitation showed that Sisters Cust, Taylor, Thurgood, Barnett and Gill, have visited the Melbourne, Alfred and Homeopathic Hospitals, Sisters Russell and Greenwood the Benevolent Asylum, and Sister Robinson the Deaf and Dumb Asylum regularly. There have been 131 visits to the hospitals, 200 bunches of flowers, 1047 tracts and papers distributed. The Infirmarians Home and Blind Asylum have also been visited.

We were pleased to have Sisters Russell (*Id. It.*), Christopher (*Gr-*

low), Martin (*Ballar*), Houchins (*Boddy*), Barnacle (*Post Fairy*), Lee and Gray (*Cats*), Thomson and Bell (*Perk, W.A.*), Somerville (*Widdell*), with us. These with Sisters McCrackett and F. Pittman were welcomed to the Conference. Roll call showed that we had representatives from 36 churches present.

Sisters Maston, Huntsman and McCoughtry were unanimously re-elected upon the Foreign Mission Committee.

Resolved to send greetings to English Sisters' Conference. Sister Hall was elected by the Conference to write a paper for 1897. Sales were rendered by Sisters Daniels, Ewers, J. McGregor and J. Laing. Recitations, Ethel Benson and E. Pittman. Papers, Sisters Phillips, Hall, McCoughtry and Christopher. Sister Maston read an interesting Foreign Missionary report, Mrs Huntsman the Mission Bands report, and Mrs. Huntsman read an interesting extract on "The Alcohol Question at the Intercolonial Medical Congress," in connection with her Temperance report. The Holbart Y.L.E.S. sent an encouraging report. The collection amounted to £4 10s. 11d. Tea was partaken of during the interval, and thoroughly enjoyed—after the following resolutions had been carried:—

That we show our gratitude to our Heavenly Father for His loving kindness and care to us through the past year by striving to accomplish more earnest and prayerful work for Him in the coming year.

That seeing the need of more money and more evangelists, we will do all that lies in our power to help spread the gospel both in our home and foreign mission fields.

That the best thanks of this Conference be given to the officers of Swanston-street for so kindly allowing us the use of the lecture room for our monthly meetings during the year, and also of the chapel for these Conference meetings, to the sisters who have entertained us to-day with interesting and instructive papers, recitations and songs, those who prepared our tea, and to all who have helped to make the meetings a success; also to our brethren, the editors of *A. C. Standard* and *Phoenix*.

Sister Davis declared the result of the election to be—Acting President, Sister Mrs. Pittman; Vice-presidents, Sisters Huntsman, Maston, Ewers, and Ludbrook senior; Sec-

retaries—Sisters Hill and Dewar; Treasurer: Sister Walker.

Before closing this report we think it is only fitting to thank the sisters of Swanston-street for the enthusiastic and energetic manner in which they prepared the tea and waited upon our guests.

ACTING PRESIDENT'S ADDRESS.

Dear Sisters,—We are glad to see each other's faces after the work of another year, and can truly say, "Praise the Lord for His goodness and loving kindness." It is good to be here to rejoice with each other and consecrate ourselves anew to God's service. We have not sought to achieve great things, but simply to lay hold of the work lying near, to show forth faith by works, and to obey the Lord's command, "love one another." Some of our sisters have passed through sickness, and suffering during the year, but they have realised that "God is our refuge and strength, a very present help in the time of trouble."

From the homes of some loved ones have been taken to rest "till He comes," while they are left to mourn. We commend them to the Father's love and tender pity, Who knoweth best how to comfort and bind up the wounds of the broken-hearted.

Our sisters, chosen by the churches as your representatives, have met every month to talk over the work, and when the reports are read we feel sure you will appreciate the efforts made in different departments of work. We are very grateful to all the sisters who have helped to make the work a success. And we place on record our appreciation of the letters sent every month by our esteemed President, Mrs Thurgood—letters full of wise counsel and cheery news to help us on our way. Superintendents of departments have worked well too. Mrs Kemp for Victorian Mission, always at her post, ready to receive the money, always wishing the contributions were larger. Sister Lyall looking after Dorcas Work, Sister Cust and her staff visiting the hospitals and speaking words of cheer to the poor suffering ones. Sister Schofield and her co-worker Sister Hall, taking such a great interest in Sunday-school work; Sister Forbes always with an interesting report of the prayer meetings; Sister Huntsman with temperance work; Sister Maxton keeping us posted up with news of Foreign Missions; Sister Walker has faithfully held the purse; and last on the list, not least, our faithful, hard working Secretaries have been ready for every good work.

The loving unity that exists between us as a sisterhood seems to be growing year by year, working for the Master, each one doing her part wherever placed, "you in your small corner, and I in mine."

*To each is appointed a mission to bear

At home or abroad, in a cottage or palace—
Wherever directed, our mission is there."

We are called upon to be earnest in our labours for Jesus. Like the apostle Paul we must be faithful. We cannot count upon long life. We cannot reckon upon years, months, weeks, days, or even hours—the present moment is all we can lay hold of. We know God is faithful: if we do our part we shall surely have the promised reward.

"The work is Thine, not ours, O Lord,
It is Thy race we run;

Give light! and then shall all we do

Be well and truly done."

L. FITTMAN.

MRS. THURGOOD'S LETTER.

"What shall be our word for Jesus? Master give it day by day:

Ever as the need arises, teach thy children what to say.

Give us real and faith and fervour, make us winning, make us wise,

Single-hearted, strong, and fearless, thou hast called us, we will rise!

Let the mighty thy good Spirit go with every loving word,

And by hearts prepared and open, be our message ever heard."

EXECUTIVE SISTERS.

Dear loved in the risen Lord. Another Annual Conference of earnest-blessed workers greets us, and we welcome you all to-day, thanking God for the ever increasing opportunities opening out before us as the years come and go. How are we improving them? Are the days and hours full of loving, loyal, eager service? Is the joy of the Lord our strength? Is our greatest delight in His word and work? Let us take for our thought and study this new year 1 Cor. 15:58—"Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord." We remember this is the closing exhortation of the apostle Paul after his inimitable defence of and discourse on the resurrection. Be ye steadfast—firm, constant, true to the doctrine of Christ; to that gospel which he preached, having a strong faith in the glorious resurrection of the future, and the blessed possibilities of the present re-arranged life which he impressed upon Christians when he said "If ye then were *crucified* with Christ," etc. Unmovable—in the hope and joy of this great privilege—*raised with Christ*—we should not be moved from this gracious position; it should permeate our lives, cleansing, purifying, sweetening them, also a very anchor to our souls, solid and sure. Always abounding—in the work of the Lord—developing and conservating our latent resources. This abounding may be secured by earnest, prayerfulness, cheerful attendance upon our spiritual duties, and

with a single eye to the needy fields of effort about us. With what rigor and resolution, what constancy and patience should we labour, knowing that it is not in vain in the Lord. How well are we assured of this, the most diligent service, the most painful sufferings are not in vain. God will not forget our work of faith and labour of love. "If we suffer with him, we shall also reign with him." But as our lives are filled on pleasant places, and not in paths of persecution as in apostolic days, our life of service to-day is all joy, not suffering, and hence a "crown of rejoicing." These thoughts should enable us to continue faithfully in the performance of our duties.

We should rally with loving power to the help of the Victorian Missionary Society, and not let the constant cry be "No funds in the treasury" to support those whose self-denying labours are winning souls for Christ. "Let this grace (of liberality) abound in you also." It is called a grace because it is a favour to give, and thus be permitted to share in the furtherance of the gospel. It has been said of missionary work to pray, plan, and pay is surety of success.

In all the departments of our work "I pray that your love may abound yet more and more in knowledge, and all discernment, so that you may approve the things that are excellent, that ye may be sincere and void of offence until the day of Christ."

Our Dorcas work we know ever has the approval of our Master "Naked and ye clothed me." How sweet for our busy sisters to spare an afternoon for this work, that requires thoughtful care in the cutting and fashioning garments for others—and yet, how willingly and faithfully they have kept on. Jesus will say to them some day, "Come ye blessed of my Father, inherit the kingdom prepared for you." Again we see the abounding love that takes us so joyously to the Bible School, that we may give out again the precious treasures of the gospel. "Freely ye have received, freely give." In our Bible School at Central of 300 scholars and 25 teachers, the preparation of the lesson is so emphasized that it is a sight to see teachers at the Wednesday evening service, where the lesson is taught. We have also had some 20 additions this new year (all adults) directly from our three Bible Schools. Permit me to urge the importance of the Primary Class. The Saviour used a little child on several occasions as an example to His disciples and to the multitude. Shall we not also use their sweet innocence and trustfulness, to send them as little messengers of the truth taught at the Bible School to their respective homes? To show the influence of a child one has said:

My papa's knee's a pulpit,

And I am papa's teacher,

My papa prays as I do pray,

And ever leads his teacher,

Whenever I think of the **ASTORBOO PRAYER MEETING**,

"The sweet hour of prayer,
That calls us from a world of care."
I always recall the dear sisters of North Fitzroy, who were so united, so faithful—"always abounding in the work of the Lord." It is this persevering prayer that moves the mighty work along.

THE CHRISTIAN ENDEAVOUR SOCIETIES of America are enlisting the young people of the churches so heartily, and where there is consecrated leadership the development into channels of usefulness is wonderful. It is not uncommon to see four or five young men on the look-out, standing at the church door to welcome and greet every one who enters, and to see a young sister quietly step over to some one who had been absent or ill—to make gentle enquiries about it. The "sentence prayers" have uncanceled the most timid lips to humble utterance, and are often fervently lengthened. The various committees feel as though they had special work to do, and do it well. The sick are visited and cheered, cottage prayer meetings are held, and many times talent is discovered that is used to the honour and glory of God. Temperance and missionary work are included in their programme, and the social meeting occasionally to get better acquainted with one another, serves to give that *feeling among the "household of faith"*—one family in Christ Jesus—that sometimes it takes years of fellowship to accomplish. Think of a little boy of five years in the Junior Endeavour, having a verse taught him every night, after saying his prayers, until he learns to read the Bible, then on the Lord's Day he recites at the meeting. Such training will develop Bible reading and prayer offering young men and young women for Christ and His church. In Central our Y.P.S.C.E. is a veritable "Prince's Bride" between the Bible School and the church services. It has proved to be a training school and spiritual improvement society for our young Christians.

"True-hearted, whole-hearted! Fullest allegiance

Yielding henceforth to our glorious King
Valiant endeavour and loving obedience
Truly and joyously now would we bring."

OUR LITERATURE—One of the great methods of enlarging our influence and increasing our strength is through disseminating our literature until our plea is known and its real purpose realized. What powerful helpers in this direction are the *Sisterhood and Pioneer*, ever welcome to our home and hearts. We are also greatly pleased with the "Gospel Preacher," *Evangelist's* new venture. The old "Gospel Preacher" of Bro. Benjamin Franklin has been a comfort to many a preacher and to those who are groping in the fogs of sectarianism; it has influenced many to walk in

all the apostolic "commandments of the Lord, blameless." We feel sure this will be the result of the Australasian "Gospel Preacher." We should be students of such literature and place it where it will do much good. I would love to dwell upon our *Foreign Missionary Work*, but as you are to have the presence and inspiration of Bro. A. McLean, I will leave it for him (so capable) to arouse a stronger and more intelligent interest in the terrible needs of "those who sit in darkness and the shadow of death" in the lands where he has visited in view of the perplexing TEMPERANCE question, we recommend that work among the young be actively kept up. We are better prepared to speak about a new department in the temperance work, which is known in this country as the Keeley cure. We have seen some magnificent results of this Institute, and we urge that inquiries may be started as to the means and method of the one already in Melbourne. We are personally acquainted with a lawyer, a printer and others who have been restored to their home and business by this cure, and one is an active member in the church of Christ. So long as we have fallen men, the Rescue Work will ever be a living responsibility upon our shoulders. No wonder that the Saviour "trod upon the ground" that He might hide His blushing face at the men who dared not cast the first stone! His encouraging words, "Go, and sin no more," strengthen us to prayerfully and perseveringly uphold the hands of our dear Bro. and Sister Pittman in their consecrated efforts.

ISOLATED ONES—Dear sisters, more than ever is the demand upon us to remember those who have become "isolated" from us by the great depression. Numbers in West Australia and South Africa would be glad—denied by words of cheer, encouraging them to remain "steadfast" even among discouraging circumstances. Let not the burden of this fall upon the dear sister who has this work in hand, but let us share with her this blessing by sending, so to speak, rough minutes from our forthcoming *auxiliary notes of the Executive*, that each church may have its part in these letters of loving remembrance. Remember, "Sick and in prison, and ye visited me."

If you will allow me to recommend New Work for the year, I would suggest an echo of the Executive meeting in each church to be called, say, an Auxiliary Circle. In this meeting I would see that the plans, propositions and suggestions of the Executive be considered and carried out by this local circle of sisters. Let them, if possible, reproduce the Executive programme. Let one sister have charge of the Foreign Missionary work, another of the Victorian Mission Fund (the regular collection would do), Bible School, Rescue Work and so on

This would strengthen the work in all of the churches and enable the business of the Executive to be better understood and appreciated. I would recommend the following auxiliary programme for this monthly meeting:—

1. Devotional exercises—song, Scripture reading, sentence prayers, thought for the month.
 2. Minute of last meeting.
 3. Correspondence.
 4. Reading of *Sisterhood and Pioneer* report of Executive meeting.
 5. Discussion of same.
 6. Reports from local departments of work.
 - (a) Bible School.
 - (b) Victorian Mission Fund.
 - (c) Foreign Missionary work.
 - (d) Dorcas work.
 - (e) Rescue work (collection).
 - (f) Hospital visiting (if one in neighbourhood).
 - (g) Writing to isolated ones.
 - (h) Temperance work.
 7. Business—unannounced, new (absence of officers when required).
 8. Song, prayer, benediction.
- N.B.—Excellent offerings may be sent sometimes on the phase of work on which there is no local report.

What church will be the first to respond by starting such an Auxiliary Circle? The Executive will be benefited by having their plans carried out, and the churches will be assured to do the work as never before. The representative sister should be the leader of this circle in her own church. And now, dear sister, though I am absent in the flesh, yet am I with you in the spirit, joyous and beholding your order, and the steadfastness of your faith in Christ. Let us take hold of the great work before us with united purpose and high resolve. Let us lovingly respond to the following thought, for the Master's work at home and abroad, this new year of service:—

"God calleth for helpers: His fields are white
Unto harvest, and under the faint, sweet light
That dawneth along the southern sky,
Dark faces turn hitherward, and in a cry
"Come over and help us!" So glad we come
With no blare of trumpet or roll of drum,
But with songs that swell like a grand,
strong wave
Of the love that is mighty, "Mighty to save!"
O ye workers gone on before,
Have hope O sad hearts on the Orient shore!
Love spanned the mate, faith scales
Heaven's way.
Heart throbbeth to heart, and we pledge
to-day,
By the safe, sweet shelter of home and love,
By the light that shines from the home
above,
By the ties of a common stewardhood,
By the common need of a Saviour's blood,

We will give of our womanly prayers and tears—
Of our means and toil, of our days and years.
We will hold up the heavily drooping hands—

Of every worker with God who stands before Him, pleading for precious souls, Till the tide of darkness backward rolls, And the daughters of all lands be free: Or until the workers fall—and we Go over Jordan—to find our hopes—
A bloom on the Beulah upland slopes."

Your loving, loyal, ever-longing-to-be with-you sister,

ANTOINETTE K. THURGOOD.

EXECUTIVE REPORT.

It gives us pleasure to present to you our annual report of the Sisters' Conference Executive. We cannot report having done as much as we ought to have done for our Master this past year, but we have tried to do a little, and we must leave results with Him. We again report with thankfulness our band of sisters has been unbroken by death.

We have held ten meetings during the year, with an average attendance of 30. Three of our meetings have not mixed one meeting during the year, and nine have only mixed once. We have had no social meetings this year, but two for prayer and praise, which were well attended, and those who were present at these meetings received much spiritual refreshment. At the invitation of the North Carlton sisters we visited them one evening, and provided the programme. The visitors enjoyed themselves, if the visited did not.

For the Victorian Mission Fund, we feel sorry we have not been able to collect £70 this year. The collectors have done their best, but if people have not the money they cannot give, and if they won't give they cannot be forced to do so. We have collected £1445 in ten years. The Sisters' Executive have donated £740 to this fund in the year which is just closing. The Girls' Class at Brunswick has been carried on with a fair measure of success during the past year. There has been £88 on the roll, with an average of 10 for the year. Our brethren, the editors of the *Peace* and *A.C. Standard* have continued the kindness of former years. Every month we have had our "Page" in the *Standard*, very often more than one "page," free of cost. We can only offer our grateful thanks to them, and to our sisters who have sent us reports from time to time.

We have sent in your name letters of sisterly greeting to the N.S.W. Sisters' Conference and to Dunedin Sisters' Conference. Respectfully submitted,

EMMA E. HILL | Hon. Secs
LEIZIE DENAR

TREASURERS' REPORT.

Dear Sisters,—It affords us much pleasure in presenting the annual report of finances, to be able to show a credit balance. The following is the statement for year ending March, 1896.—Receipts Conference, £85; £2909; £1000, do.; £1013; Balance in hand, £4300.

Financial Statement (Executive), March, 1895—Receipts, Balance, Conference, £85; £2909; do.; Executive, £809; £1013; £23; Collectives, Executive, £85; £80; £477; Total, £4227; Expenditure, To

Victorian Mission Fund, £73 11; Rescue Home, £1; Gift, sick person, 10 6; Sundries, 4 6; 8 month's gas (Clara, Brunswick), 19 7; Total, £9 12 11; Balance in hand, £2142 4.

L. DUNBAR, Financial Sec.
A. WALKER, Treasurer.
Audited and found correct.
ROBERT LYALL.

DORCAS REPORTS.

Many reports fortnightly meetings at houses of sisters; good attendances; have sent parcel to Rescue Home, North Carlton. Meetings closed for a time, but will re-open soon. Assisted several families during year with food and given away garments. South Yarra meet monthly, sisters taking work home, given away 32 garments. Brighton hold meetings fortnightly, average attendance, 7; funds kept up by voluntary contributions; garments distributed, 47, helped to furnish Christmas box for India Seaman-street—Eileen meeting held during year; average attendance, 5; 37 articles given to needy ones; 514 dresses sent to Mrs. Thompson's mission in India. Prahran—average attendance for year, 5; 95 articles made and sold, money used to buy material; 139 garments made and distributed to deserving persons. Dandenong-street, Ballarat—Have held 22 meetings, with an average attendance of 11; money received during year, £14 10 1; distributed, 192 garments, 2 quilts, 22 parcels, 4 ton wool, and a quantity of food to those needing help. Reports of work were also received and read from Grote-street, Adelaide, Unley, Brisbane, Fremont, Wellington and North Adelaide. The Dorcas Visiting Committee have paid five visits during year, and report being well received at each.

SUNDAY SCHOOL REPORT.

Collingwood—Scholars on roll, 236; teachers, 25; scholars joined church during year, 28. Lygon-street—Average attendance, 125; teachers, 10; scholars admitted into church from school, 2. Glenferrie—Scholars on roll, 100; average attendance, 60; teachers, 8; 13 scholars joined church during year. Hold a monthly prayer meeting. Brighton—99 scholars on roll; 3 additions to church. Dandenong—On roll, 104; average attendance, 24; 12 teachers; morning and afternoon school. Footscray—Teachers and scholars, 3; 3 additions to church during year from school; scholars on roll, 140. Cheltenham—Scholars, 150; teachers, 13; added to church during year, 12. Malvern—Average attendance of scholars, 85; teachers, 11. Prahran—Scholars on roll, 201; teachers, 20; Pittsburg Talarade—101 on roll; additions to church, 6. Total scholars added to Church from schools during year, 130.

SUNDAY SCHOOL VISITATION.

Mrs. Hall reports having visited South Melbourne, Glenferrie (2), Brunswick, Newmarket (2), North Carlton, Prahran, St. Rilda, Footscray, Brighton, Fitzroy, North Richmond, North Melbourne, Collingwood, Surrey Hills, Malvern and South Yarra schools.

PRAYER MEETING REPORT.

North Fitzroy—Have held during year 49 meetings. Average attendance, 9. Relief fund, £4 05 64. Have aided church by sewing, to the amount of £13. North Carlton—Weekly meetings; 49 held during year. Have a committee for the visitation

of sick members. Malvern report an average attendance of 8. Meetings held fourth Thursday in each month.

BAND OF HOPE REPORTS.

The following were the reports received: Seaman-street, Melbourne—Fortnightly meetings, Membership, 61; average attendance, 42. North Melbourne—Membership, 158; average attendance, 100. Collingwood report interesting meetings with average attendance of 75. Brighton—Membership, 70. Prahran—Now in recess; meetings were satisfactory. North Fitzroy—177 members. North Carlton—285 members; increase 65 for year.

The Victorian Conference.

TEMPERANCE DEMONSTRATION.

THE annual meetings of the Victorian Associated Churches were commenced in the Christian Chapel, Lygon-street, on Thursday evening, April 2nd, when the Temperance Committee gave a demonstration. There was a large and enthusiastic meeting, which was full of interest from start to finish. John Barnacle, of the Temperance Committee, presided. The meeting was opened with prayer by C. Martin, and addresses were delivered by the chairman, Joseph Pittman, A. McLean, and A. R. Edgar (Wesleyan Minister). A number of Bands of Hope gave dialogues and choruses. A splendid meeting was brought to a close by the chairman pronouncing the benediction.

DEVOTIONAL MEETING.

At 10 a.m. sharp, on April 3rd, the Conference was opened by a devotional meeting, which was continued till 10.45 with profit to all concerned.

On 10.45 the business of the Conference was proceeded with.

CHURCHES APPLYING FOR ADMISSION.

The church at Carew, S.A., applied for admission into the Conference, on account of its distance from Adelaide. Consent having been given by S.A., it was duly admitted. The Colac church also applied and was admitted.

CONGRATULATORY.

Letters of congratulation were read from Queensland, N.S.W., and J. Pittman conveyed greetings from S.A.

Albany Bell, of W.A., conveyed the congratulations of the churches at Perth, Fremantle and Preston River. A letter was read from F.

Payne on behalf of the Coolgardie church.

On the motion of Bro. Trivett, it was carried that these letters of congratulation be suitably acknowledged.

MINUTES.

The minutes of the previous Conference were read and confirmed.

CHAIRMAN'S ADDRESS.

Bro. Ewers said:—In looking over the reports there were some figures worthy of mention. Special attention was given to the finances, and it was clearly shown that the amount contributed per member amounted only to about 14d. per week for the preaching of the gospel, an amount that could not be regarded as up to the giving power of the brotherhood.

Our plea was for a return to "Christianity as it was at the first," and as the most prominent feature of it was its missionary zeal, it was imperative upon us to cultivate that spirit. He contended that more time should be given to the consideration of missionary work, and that it would be advantageous to the best interests of the Conference if outside things such as Temperance, Educational and Sunday School work were separated from the Conference. He said this after due deliberation and having as great love for these departments of the work as any present at the meeting.

REPRESENTATIVES.

Balmrodale: Jno. Lavell; Brighton—Parkin, D. Parker, Footscray—E. R. Wain, Fowrie, St. Kilda—Jas. Gardiner, Geo. Hughes, Surrey Hills—J. Hollen, Shire, Yarravalla—J. Marlett; Minyip and Dunmunkle—B. J. Kemp, D. A. Ewers; Doncaster—J. Tully, G. Pety, D. Tully; Malvern—H. W. Coverlid, B. Huttonson; South Melbourne—C. H. Martin, J. Williams, S. Pppard; Bendigo—W. S. Houchins, W. Brockway; Lillimur—H. J. Lawrence, W. D. Little; Cheltenham—G. B. Moysey, W. Wolf, R. W. Tuck; Colac—Robert Loyal, North Melbourne—D. M. McCrackent, M. Dale, J. Dewar, Mildura—M. McLellan, Fitzroy—J. McGregor, C. W. Mitchell, Bet Bet—A. H. Bryant, Isaac Selby; Croydon—Jas. Styles, E. Berry; Hawthorn—W. Finger, A. M. Keford, J. Edwards; Yance North—H. A. Harlan, W. D. Little, South Yarra—F. W. Clary, A. Hagger, Carlton—W. C. Craigie, H. J. Chalk, F. M. Clean, W. C. Thompson, R. Trivett; Geelong—R. Leckhead; Fitzroy North—J. Gals, Jno. Baker, A. Muir, Joseph Cook, Wedderburn—Jas. Trebble, Colingwood—F. Pittman, Jeter Conning, A.

H. Marton; Newmarket—J. Pittman, J. Morris; Richmond North—E. Fisher, J. Salisbury; Port Fairy—J. Barnack; Mooroolbark—T. M. Ilack, J. K. Henshawood; Drummond—T. Rouze, G. McKay; Brim—G. B. Moysey, G. H. Browne; Galanquill—G. H. Browne, D. A. Ewers; Bangerang—G. H. Browne, F. G. Dunn; Fernhurst—Thos. Hagger; Kalliva—Goldworthy, W. D. Little; Bordertown—J. M. Goldworthy, W. D. Little, Kybram—G. H. Bishop, D. Raichle, Polkemmett—G. H. Browne, Ascot Vale—Robt. Conning, Thos. Minalan; Pakenham—W. Cavanagh, Ballarat W.—C. Martin; Brunswick—J. Stewart, W. Stephenson; Melbourne—J. A. Davies, C. G. Lawson, F. G. Dunn; Dunolly—E. T. Grant; Archerton—A. L. Archer, Carow (S.A.)—W. D. Little, Echucra—T. Hagger, Broadmeadows—J. Wiseman, Berwick—J. Richardson, W. Smedley, E. Hillbrich, Carlton N.—W. Whiteley, R. B. Davis.

WELCOME TO VISITORS.

The chairman gave a hearty welcome to all visitors, making special allusion to the presence of A. McLean from America, and after speaking eulogistically of his work invited him to take a seat on the platform.

A. McLEAN

responded to the cordial welcome given in a few appropriate words. At a later stage,

J. HINDLE

arrived and was welcomed by the President, and in replying conveyed the congratulations of the N.S.W. brethren. Also,

A. C. RANKINE

of S.A. was cordially welcomed.

EXECUTIVE COMMITTEE'S REPORT.

1. LETTER FROM GREAT BRITAIN.

It will be remembered that the Conference President of last year (Bro. C. G. Lawson) visited the Home Country, conveying to our British brethren the hearty greetings of the Victorian brethren. We are pleased to say that in the providence of God our brother has returned to Victoria in health and strength. He brought with him the following letter of greeting, which we have much pleasure in placing before the Conference.

CHURCHES OF CHRIST IN GREAT BRITAIN AND IRELAND ASSEMBLED IN CONFERENCE IN LEICESTER.

Grafton Street Meeting House, Leicester, August 5th, 1895.

The Churches of Christ co-operating for evangelistic purposes in Great Britain and Ireland in conference assembled, to churches of like faith and order in Victoria, Australia.

BELIEVED BROTHERN IN CHRIST,—

We have received with profound pleasure the letter transmitted to us by the hands of

your honoured servant and President of your late Conference, our estimable Bro. C. G. Lawson. We praise the Lord of all good for the journeying message vouchsafed to him as also to our dear sister Hunter of Sydney, and to other beloved Brethren and sisters from your colonies, whose presence in our churches and at this meeting has been a source of sincere pleasure and education. We pray that they may be taken back to their interest in the welfare of the Lord, in the enjoyment of the same favour in which they have been brought hither and permitted to rejoice among us.

We desire to reciprocate most heartily the sentiments of brotherly love expressed in your valued communication. We assure you that our interest in the welfare of the churches in Australia is deep and true. Many whom we know and love in the truth have gone from these shores to share in your labours for the Master. Let above all other bonds we own and hold the tie that unites us to dear to them in the flesh and in the Lord, in the enjoyment of the same favour in which they have been brought hither and permitted to rejoice among us.

We rejoice to be made aware of the fact that the severe and unprecedented crisis through which your colonies have been passing, and which has so greatly hampered the work of the Lord in your midst—has passed away, and would express the sincere hope that the great work of evangelisation may receive such renewed impetus as we believe is in your hearts to impart to it.

With warmest fraternal greetings, On behalf of the meeting,

Yours affectionately in Christ,

W. RICHARDSON, Chairman.
D. J. HUTCHINSON, Secretaries
(Thos. J. ANSWORTH)

After the reading of this clause the chairman called upon C. G. Lawson, who bore testimony to the kind reception accorded him by the brethren of Great Britain. The clause was then adopted.

2. NOMINATION OF OFFICERS.

At last year's meeting we were requested to consider and report as to the advisability of having nominations made by churches instead of, as at present, at the Annual Meeting. This matter has received our consideration, and we do not think that the proposed change would be any advantage over the present system. In fact, the whole question of nomination and election of officers has upon several occasions been discussed in committee, and while acknowledging the present system is not by any means perfect, still, all we can consider, we do not know of any other method that would be an improvement.

On the motion of W. C. Craigie the clause was adopted.

3. RESIGNATION OF ESSAYIST.

Bro. Wm. Wilson was last year appointed as Conference Essayist for this meeting, but owing to his departure on a visit to Western Australia he resigned the position. Bro. F. G. Thomas was invited by the committee to fill the vacancy. We are pleased to say

that he accepted the invitation. The subject he has chosen is, "Our Position and Mission," which will have no doubt will prove an interesting topic for our consideration.

Carried, on the motion of C. W. Mitchell.

4. FINANCES.

Recognising the dullness of the times and the difficulty of obtaining financial aid to carry on evangelistic work, the committee determined to keep down expense, as much as possible. Consequently only three missionaries have been kept in the field during the year. There is plenty of room in the country districts for more workers, but owing to the scarcity of funds it was impossible to do more than has been done.

The state of the finances at the present time does not disclose the many difficulties that the committee have had to contend with during the year. Although the deficit does not now amount to more than £39 16s. 2d., still at one time during the year it had reached as high as £125. We were somewhat relieved by a few brethren advancing small loans to enable us to keep the evangelists' salaries from getting too far in arrears. We are very grateful for this help and thank those brethren for it.

From a reference to the financial statement it will be seen that there is a considerable falling off in the receipts. The following tabulated statement shows the difference between last year and this.

	1895.
Church contributions ..	£164 8 4
Annual collections ..	95 32 5
Individual contributions ..	897 26 6
	£1058 0 3

	1896.
Church contributions ..	£70 8 0
Annual collections ..	76 13 0
Individual contributions ..	79 15 6
	£226 7 6

	DEFICIT:
Church contributions ..	£93 13 4
Annual collections ..	18 19 5
Individual contributions ..	28 1 0
	£140 13 9

This large falling off is surely not accounted for by the dullness of the times only. It is not possible that considerable indifference in Home Mission work has been manifested, that the missionary aspect of our grand plea is being overlooked? We earnestly hope that next year will show considerable improvement in this respect—that the churches will do what is required to carry on the great work of extending the cause of primitive Christianity throughout the colony. Attention is directed to the following funds.

(1) *Victoria*.—This shows a debit balance of £39 16s. 2d. The evangelists' salaries have all been paid up to 31st March, but that the indebtedness consists of £49 owing to those who have advanced this amount.

(2) *Foreign*.—Total receipts, £258 18s. 3d.; expenditure, £246 18s. 1d.; balance on hand, £12 0s. 4d. But against this there are liabilities to the amount of £63. For particulars see financial statement.

(3) *Church Aid*.—In accordance with resolution passed at last Conference the sum of £1 10s. 6d. advanced by the treasurer has been refunded out of the general fund. This practically closes the Church Aid Fund, as nearly all the churches have decided to provide for their own supply of

speakers. Hence there is no need for printing plans as formerly.

Bro. W. C. Thurgood, the esteemed Conference treasurer for many years, resigns his position in September last. His resignation was accepted with very much regret. At the request of the committee Bro. Craigie kindly undertook the duties of treasurer since that date. We are thankful to Bro. Thurgood for his long and valuable services, and hope the time is not far distant when he will again accept the position of Conference treasurer.

The following brethren spoke to this cause:—J. Tully, J. E. Laing, W. D. Little, F. W. Clarey, Isaac Selby, C. W. Mitchell, I. Holton, W. Smedley, Lochhead, J. Park, C. Edwards, and J. Pittman. Clause adopted.

5. STATISTICS.

We have this year still to report a decrease, though not so much as last year. The decrease in church membership last year was 218; this year, 36.

The returns this year record 87 churches in the colony as against 92 last year. Eight have ceased to exist, viz., Adelaide Lead, Doncaster (Bro. Lawson's house), Kangaroo Flat, Laen, Sale, Separation, Wona and Leath, E. Yarraville. Three have been added, viz., Colac, Ballanaldie and Carew, S.A.

Roll revision is evidently still obtaining the attention of church officers, as no less than 450 have been struck off from this cause.

The aggregate church membership is 550. The gains are—by faith and baptism, 422; letter, 287; formerly immersed, 22; restoration, 26—total, 755. The losses are—by letter, 203; death, 48; removal and revision of roll, 450—total, 791. Actual decrease, 36.

The total number of schools is 59, scholars, 1,433; teachers, 446. Increase in schools, 1; increase in teachers, 8; decrease in scholars, 130. The number added to the church from Sunday School is 131.

Clause adopted.

6. SISTERS' CONFERENCE.

We have much pleasure in again acknowledging the excellent service rendered by the Sisters' Conference. They have always been ready and willing to aid us in every way in their power. During the past year they have given practical assistance by adding to the mission funds through the penny-percentage plan and other methods. The amount collected by them this year, viz., £26, has not been quite so much as in former years; but taking into consideration the decrease in the aggregate amount, the proportion collected is quite up to that of previous years. They deserve our best thanks for the help they have given, and which we are sure will be heartily accorded them by the Conference.

7. THANKS.

We have to thank the Lygon-street and Swanston-street churches for the use of their buildings during the year; also the auditors (Brethren J. Barnacle and A. R. Lyall), who have efficiently performed their duties. Above all we are grateful to our Heavenly Father for His goodness, and we earnestly pray that in the coming year He will abundantly bless the work done in His

name for the honour and glory of our Lord and Saviour Jesus Christ.

On behalf of the Executive Committee,
B. A. EWERS, President,
M. McLELLAN, Secretary.

Clauses 6 and 7 carried with approval.

HOME MISSIONARY COMMITTEE'S REPORT.

1. FIELDS OCCUPIED.

At last Conference, when the question of what fields it would be best to occupy came up for discussion, it was decided to leave that matter in the hands of the committee. At the first meeting of the committee this was dealt with. It was deemed advisable not to abandon the districts then occupied, viz., Echuca, Kaniva and Galanul. While this was the case so far as the districts were concerned, we thought that an exchange of evangelists from one district to another would be advisable. Bro. Little was sent to the Kaniva district and Bro. Tomlinson to the Echuca district, retaining Bro. Brown in the Galanul district. When in Echuca Bro. Tomlinson sent in his resignation which was accepted. He was succeeded in this district by Bro. T. LITTLER.

2. W. D. LITTLE.

Shortly after last Conference Bro. Little took up the work in the Kaniva district. This circuit covers an area of about 50 miles from east to west and 30 miles from north to south. The work has been carried on at the following places, viz., Kaniva, Lillimur, North Yanac, Bunyip, Lezer, Bordenstown, Mundalla and Burkielmain. Before going to this district he also visited Kyabram, Echuca, Fernhurst, Myland and Waddellburn. Additions for the year—by faith and baptism, 13; formerly immersed, 2; total, 15.

W. D. Little spoke of the work carried on in his district. When he started work there the prospects seemed very bright indeed, but these prospects had not been realized. They, however, were not cast down, but were hopeful for the future. He regarded the identification of the church at Carew (S.A.) with the Conference as inevitable, from its geographical position. He appealed strongly for a continuation of the help which the Conference had afforded the district in the past.

Bro. Lawrence, from the same district, spoke of the difficulties which the people there was he had to contend with. Bro. Goldsworthy endorsed the remarks of the previous speaker, and expressed the thanks of his district for the help rendered, and hoped that the committee would send Bro. Little to them for another year. Bro. Hamlyn also referred to the work that had been done and the prospects for the year.

3. G. H. BROWNE.

The Galanul district proper is about 80 miles to go the usual road, but Bro. Browne has also preached occasionally at Murtoa, Horsham and Pocklington, which

places are large enough to form a circuit in themselves, if it were possible to place another man in the field. Bro. Browne, in addition to those places named, has worked at Gabalou, Galalou East, Brim, Bangerang, Warrak, Nabool, Mandavale (near Heptagon). He also paid a month's visit to Fort Fairy. Additions—by faith and baptism, 24; restoration, 2; formerly immersed, 2; total, 28.

G. H. Browne referred to the hard times which the people of his district had gone through during the past year, but nevertheless the brethren were full of courage and trust in God. They intended erecting a chapel at Brim, and had collected about £70 towards that object. He made an earnest appeal for the continuance of the work and thought the brethren in his district deserved encouragement and support from the Conference. D. A. Ewers and F. G. Dunn, who had been appointed representatives for two churches in the district, advocated its claims for continued support.

4 THOS. HAGGER

On the 26th July Bro. Hagger took up the work in the Echuca district. This is a very large one, being 320 miles round the circuit. He at once went vigorously to work, and the periodical report received since then have been of a very satisfactory kind. The following places have been visited, viz., Kavarong, Kadarat East, Merrigun, Fongala, Echuca, Echuca Village, Settlement, Whappulla, Kerang East, Murrabit, Benjeroop, Fish Point, Myric Park, Lalbert, Marawalla, Fernburn, Myria, Herang, Woodburn and Hallsands. Visits paid to brethren, 102; to others, 150; total visits, 252. Additions—by faith and baptism, 21; formerly immersed, 2; restoration, 3; total, 26.

Thos. Hagger spoke of the largeness of the district in which he laboured, and gave an interesting sketch of the nature of the work in the various places which he visited. He trusted if it were possible that another labourer would be sent into the field and the district divided into two.

G. H. Bishop pointed out the distance Bro. Hagger had to travel in preaching the gospel—no less than 320 miles in every week. Under these conditions, he contended that it was necessary to have more men in the field. J. Treble endorsed the remarks made as to the largeness of the district, but we had to do the best we could and half a loaf was better than no bread. D. Ratcliffe spoke principally of the work in Kyabram, and thought that far progress had been made. W. C. Craigie, J. Tully and W. D. Little also spoke to the question.

5 SUMMARY

The following is a summary of the foregoing reports—Additions by faith and

baptism, 38; formerly immersed, 6; restored, 3; total, 47.

6 FUTURE WORK

The Conference has been adopting three circuits, viz., the Kanaka, Galalou and Echuca districts, for some years, and each of these is now in a fairly healthy condition. The committee thinks it would be advisable that a consultation should be held between representatives from these districts, the evangelists labouring in the fields and the Missionary Committee with a view to arrange if possible for the services of one of the evangelists, being desirous of visiting a number of the country churches outside of the existing circuits, during the absence of such evangelists the committee to do what they can to send up occasional supplies.

F. G. Dunn moved the adoption of the clause, and spoke in support of the suggestions made by the committee. D. A. Lewis advocated as a feature in future work the establishment of Sunday schools in connection with country churches not having them.

7 ATTENDANCE OF MEMBERS.

Record of attendance of members at committee meetings held during the year—Number of meetings held, 14. D. A. Ewers, 12; W. C. Craigie, 12; W. C. Thurgood (signed), M. McAllan, 11; R. Lyall, 10; F. G. Dunn, 11; W. Wilson, 6; D. J. Kemp, 11; G. B. Mowbray, 8; A. H. Bryant, 5; J. Pittman, 10; R. C. Edwards, 8.

On behalf of Missionary Committee,

D. A. Ewers, President.
M. McAllan, Secretary.

FOREIGN MISSIONARY COMMITTEE'S REPORT.

In the absence of F. M. Ludbrook J. E. Laing read the committee's report.

1 FEDERATION.

Early in the year the Queensland Kanaka Committee threw in their lot with the other committees, thus making a Federation representing the four colonies, who are now jointly responsible for the care of the Missions. Miss Thompson's work in India, and of the Kanaka work in Queensland.

2 Miss THOMPSON.

Miss Thompson, Hurda, reports good and attentive audiences. She has visited 14 villages round about, and has there preached Christ to the heathen. The work is enlarging—more girls attending school—and more progress than in the missions of the year a year ago. She says—"We have been cheered this year by having some additions to our number, concerning which I have written to you from time to time. Of these, I have heard the gospel for years, but have not yet come out fully by the Lord's will, and now—lost by death, 4 present membership, 38. 11 others baptised (not counted) of these, 11 others have a separate meeting for the breaking of bread, and the others are in hospital and so cannot attend. Of all the missionaries in the district, Miss Thompson has had the best health. Not a bad day for the last eight months—only at times suffering from sleeplessness. Bro. McAllan of U.S.A. is expected to report

at Conference concerning the mission as an eyes-sight, and I trust likely to succeed."

3 JOHN THOMPSON.

Reports the third year as closing well, but a building is wanted at Childers. At Apple Tree Creek (15 miles away) the building is only 30 x 15, and as the membership is 60, there is no room for the congregation. Meetings held—about 20 per week. Children—Additions by baptism, 9; from other missions, 10; death, 1; present membership, 66. Deaths—From other missions, 16; removals, 13; present membership, 9. The committee desire to acknowledge the services of Bro. Freeman, who when the missionary was in hospital with typhoid carried on the work.

4 CHILDREN'S BUILDING SCHEME.

The committee have decided to bring before the notice of every church the desirability of and urgency for a building to be erected on the Childers land as soon as possible. The following are the medical reviews, with leaders indicating the total cost at about £200. Additions the succeeding committee will use the matter through-out delay, and details of scheme to all the churches in the district, and set in the last report required before the trustees (1) is put in place, and to open the headquarters of the Kanaka Mission free of all debt. The generous consideration of this scheme is here requested.

5 THE CHINESE SCHOOL.

The meeting conducted much in the early part of the year, but stalled and imposed misery, under the able guidance of F. McAllan and staff. Attendance for the year Average, scholars, 15; teachers, 15. Sunday School scholars, 8; teachers, 7. Total meeting, 200. Bro. Wiseman now conducts a class for converts. Immersions for the year, 5.

6 FINANCIAL.

The committee regrets that funds have not more readily come in. A surplus of about £10 has now become practically a debt of £60, £12, £200 behind. It is hard to judge, but it may be noted that while in A. have subscribed £72, Victoria, with a much greater constituency, have only given to this work £10 more. In the list of churches contributing the latter ones are, generally speaking, again conspicuous by their absence. Also only 25 individual contributions we consider very disappointing. To our great regret Bro. Thurgood, who has been treasurer of the fund from the first, felt compelled to resign that position in October last, which was then taken over by Bro. W. Wilson. In consequence of the predicament in which the fund is placed, the committee decided to appeal through the delegates and friends at all the conferences to the churches at large for assistance help.

7 ET CETERA.

Misses Bland's serious illness, A large Christmas box was despatched to India. The four committees have worked together in utmost harmony. Our very sincere thanks are again tendered to the editors of the Australasian Christian Standard and the Christian Pioneer for their readiness to publish all we have wished for. Also a tribute of thanks and praise is due to Bro. McAllan and his persevering co-workers, whose services are unflagging, and whose labour, be it remembered, is purely a labor of love.

8 ATTENDANCE OF COMMITTEE.

Meetings held, 6. Mrs. Thompson, 6; Mrs. Mason, 6; Miss McCullough, 6; W.

C. Thurgood, 6; J. E. Laing, 5; W. Wilton, 3; F. M. Ludbrook, 6.
On behalf of F. M. Committee,
F. M. LUDBROOK, Sec.

The report was adopted.

HYMN BOOK PUBLISHING COMMITTEE.

It is now 8 years and 4 months since the present Hymn Book was first published. During that period the total number of books disposed of has been 9,231. These have been circulated in all the Australasian Colonies.

Appended will be found a statement of assets and liabilities, also a statement of receipts and disbursements.

F. G. DUNN, Publishing
HUGH W. SINCLAIR, Committee
J. E. LAING, M.A.

ASSETS.

Books on hand	£109 12 9
Stereos	4 0 0
Book Belts	1 17 0
Cash on hand	0 10 2

£122 19 11

LIABILITIES

Blinding Account	£46 5 10
Printing Account	7 13 4
Balance	69 0 11

£122 19 11

HYMN BOOK ACCOUNT

RECEIPTS.

To Balance, 1893	£1 12 1
.. Books	72 5 4
.. Carriage	1 7 10

£75 5 3

DISBURSEMENTS.

By Printing	£47 1 6
.. Blinding	15 18 3
.. Publishing	3 13 6
.. Postage	2 17 6
.. Stationery	1 14 6
.. Carriage	1 6 10
.. Advertising	1 5 0
.. Insurance	0 10 0
.. Exchange	0 2 6
.. Sundries	0 5 6
.. Balance	0 10 2

£75 5 3

Audited and found correct
JOHN HARRISON, ATAV, Auditor.
ALEXANDER R. LAAL, March, 15th, 1896.

TEMPERANCE COMMITTEE'S REPORT.

It is gratifying to announce that although we started the year with a deficiency, the work has been so successful since that the Conference Temperance Committee are now free from debt, with a small balance in hand.

During the past year meetings have been held in the following churches—Hawthorn, Carlton (Lygon Street), also Primitive Methodist Chapel, Lygon street, the Tabernacle, Stanton street, Collingwood, and Malvern, Brighton, all of which have been of an instructive character. At Collingwood the flashlight was introduced, and a lecture given by Bro. E. Pittman, entitled, "A Temperance Journey Round the World" in a crowded building. Also at Brighton, a Service of Songs entitled, "Witch Side Wins." This was one of our most successful meetings, the church being filled to excess, and at the close eight came forward and signed the pledge.

We beg to thank the press, especially the editors of the *Freight* and *Standard* for their indulgence in publishing temperance news and notes during the past year. Also we feel grateful to the officers and friends of the various churches who have so kindly assisted us.

The committee regret that at the commencement of the year our Bro. W. J. Phillips had to resign his position as secretary, through ill health, and we desire to place on record our appreciation of his services during the past three years.

We have a large number of Temperance Tracts on hand, namely, "For the Sake of Others," "Should a Christian be a Teetotaler," "The Use of Alcohol and Its Results," "The Church's Duty to the Temperance Movement," and "Must the Christian be a Total Abstainer." Anyone desiring to distribute same can be supplied by applying to the secretary of the committee.

We feel it our duty to recommend that Conference seriously consider the advisability of devoting funds to forward this grand work. We are confident that greater progress could be made in this direction if the public were not asked to contribute at these meetings. The very class of people we desire to reach are prevented from coming by the frequent appeals for finances.

J. HARRISON, Chairman
Geo. EVERETT, Secretary

STATEMENT OF RECEIPTS AND EXPENDITURE FOR YEAR ENDING MARCH 7, 1896.

RECEIPTS.

To Balance from previous year ..	£0 7 8
.. Donations	1 3 0
.. Collections at Meetings	6 55 53

£10 6 13

EXPENDITURE.

By Lantern Expenses	£1 2 0
.. Printing, Stationery, Postage, &c.	5 18 0
.. Balance (Cash in hand)	0 6 14

£10 6 14

Audited and found correct.

W. J. PHILLIPS, Auditor.

March 10th, 1896.

Consideration held over.

REPORT OF THE SUNDAY SCHOOL UNION OF THE CHURCHES OF CHRIST IN VICTORIA.

The S.S. Union begs to submit the following account of its stewardship during the past year. Bendigo school has joined the Union. This should be an incentive to the advantage to be gained by united effort in S.S. work. A new feature during the year was the joining of the school held at Bro Laing's College. There are many isolated brethren through the colony who can easily gather a few scholars round them, and who are a real source of good work. A sister who left Ascot Vale school over two years ago to live near Dunolly soon formed a class which she has taught ever since.

Bro R. J. Dick retired from the position of secretary after two years' noble work. Bro E. F. Ryall, a skilled pianist and energetic young brother, was elected secretary. His class recently removed to the country for a period of instruction during the year. Bro C. G. Lawson carried friendly greetings to Great Britain, and the brethren

there reciprocated in a kind letter which our brother delivered at the January meeting, in the course of which they say—"The fact that you in Victoria and we in the United Kingdom are engaged in similar service for Him enhances the pleasurable feeling and causes us to place the highest value on your communications to us."

Bro. Lawson brought out samples of a hymn book in use in the schools of Great Britain. Our cantata committee has been asked to report on its suitability for introduction here.

During next week the annual examinations will be conducted. We hope that this year will be equally as successful as those of past years.

The practice of reading papers at the monthly meetings when time permitted has continued. The Executive Committee of the Union, in considering the business to be placed before the Conference, thought fit to give an illustration of the subjects dealt with in this way, to which your attention will be directed later on.

The statistics will show that 131 scholars have joined the church during the year. This is one *valuable* result; but who can estimate the work done by the many modest and honorary workers in the Sunday School? Assured that it is our duty to bring our children up in the fear and admonition of the Lord, we intend to press on under the Divine guidance of our Masters to even greater victories.

J. TOLLY, President.
E. F. RYALL, Secretary.
JAN. WISEMAN, A.M. Sec.

Consideration held over till Saturday.

EDUCATION COMMITTEE.

Your Committee have much pleasure in reporting that the operations of the Biblical Institute have been since fully carried out during another year. Thirty-two students having enrolled. The Sacred History class conducted by the Principal had 25 on its roll. The Logic class, conducted by J. E. Laing, M.A., had 7. English Grammar and Composition, conducted by T. Gole, 12. Education, conducted by A. H. Bryant, 10. and Hellenistic Greek, 9, and Homologies and Hermeneutics. Both these classes were conducted by the Principal. At the beginning of the session it occurred to your Committee that the welfare of the Institution would be promoted by adding Fitzthorn Laing, Gole and Bryant to the teaching staff. It is regrettable to report that they had to abandon his class shortly after the session commenced. Bro Gole two or three months later had to give up his, through a business engagement that made it impossible for him to carry it on, so that at present the staff has been reduced to Bro Laing and the Principal. It is needless to point out the ill effects which flow from the breaking up of these classes. No blame is attachable to any one. It is due to these brethren who gave their services freely, that we extend to our sincere thanks, and that we express to Bro Bryant our sympathy for him in his loss.

The Sacred History class continues to be the favourite. The Principal goes no pains to make it interesting and attractive, and as this he is materially assisted by Bro A. Downes, the class secretary, whose skill as a type writer enabled him to put printed copies of the lessons week by week into the hands of the students. The subjects treated are

many and various, embracing Christian evidence, Biblical criticism, and other historical and theological subjects. During the last session a series of topics were chosen, embraced in the well-known phrase "Our Plea." Nothing could be more germane to the object of the Institute, and by the kindness of Bro. Ewers, the questions asked in each lesson were published week by week in the *Christian Pioneer*, and in this way the class was made the medium of educating the brotherhood at large. Looked at in the light of the 150 questions in which the subjects are presented, "Our Plea" appears in a form of which no Disciple need be ashamed.

At present there is only one day student, who is devoting the whole of his time to study with a view to qualify himself for the work of an evangelist. The Principal, who conducts his studies, desires it to be known that he will be glad to hear from others who may be moved by a similar desire.

The Correspondence class still continues its work, and is a help to country brethren, who are deprived of the opportunities of personal tuition from the Principal.

The least satisfactory part of the report is the Treasurer's statement. It will be seen that the total receipts are only £51 5s. We therefore ask you to see that in the future the institution be better supported than in the past. In conclusion, we wish to express our entire satisfaction with the Principal, and we pray that God may long spare him to use his undoubted talents for the culture of our young men and women.

Committee:

- GRACE MCCOUGHRAN
- WILLIAM WILSON.
- J. E. LAING.
- T. GOLE.
- H. B. DRYANT.
- ISAAC SELBY.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR YEAR ENDING 24TH FEBRUARY, 1896.

RECEIPTS	
By Balance on hand 25/3/0	£ 12 2
.. Donations from churches, individuals, and proceeds of lectures	
.. .. acknowledged in <i>Pioneer</i>	41 3 0
.. .. Balance due Treasurer	0 9 10
	£51 5 0

EXPENDITURE.	
To Stationery, Stamp, &c.	£ 13 0
.. J. K. Henselwood	49 12 0
	£51 5 0

W. C. THURGOOD, Treas.
Examined and found correct,
Melbourne, J. BARNACLE,
12th March, 1896.

The consideration of this report was held over till Saturday morning.

REPORT OF BUILDING COMMITTEE.

TO THE PRESIDENT AND DELEGATES OF CHURCHES OF CHRIST CONFERENCE.

Dear Brethren,—Your committee was appointed at last Conference to bring up a report as to the best means of creating and sustaining a Building Fund in connection with the Churches of Christ in Victoria. After giving the matter very careful consideration, we found we could not bring up a full and satisfactory report without being acquainted with the position and requirements of each church, so we drew up

a circular (a copy of which is in the Secretary's hands) with that object in view: but on an interview with your secretary, Bro. McLellan, and past president, Bro. Lawson, they considered we were going beyond the power of the resolution, and we then decided to submit same to you for your authority to act.

The idea in the mind of the proposer of the committee at the last Conference was, that each church should be asked to contribute the sum of one shilling per week. There being 67 churches, if in the light of the 150 questions in which the subject is presented, "Our Plea" appears in a form of which no Disciple need be ashamed. They are to be asked to contribute the sum of one shilling per week. There being 67 churches, if in the light of the 150 questions in which the subject is presented, "Our Plea" appears in a form of which no Disciple need be ashamed. They are to be asked to contribute the sum of one shilling per week. There being 67 churches, if in the light of the 150 questions in which the subject is presented, "Our Plea" appears in a form of which no Disciple need be ashamed.

The committee therefore make the following recommendations:—

First—That seven trustees be appointed by this Conference, to be called the Conference Trustees, to be removed by vote of any Conference, should it so decide.

Second—That the trustees be empowered to obtain all information necessary from the various Churches of Christ in Victoria, and have power to receive contributions from churches, individual members of the churches or from the estate of any deceased brother, the same to be applied to a Trust Fund in connection with all land and buildings of the various Churches of Christ. That they be empowered to assist or enforce the requirements of any Church of Christ making a claim upon them, if the majority of trustees so decide, and that they (the trustees) submit an audited balance sheet and report to every Annual Conference.

Third—That the trustees be not empowered to lend any money, but whenever they make advances, they are in turn to receive the deeds of the church to which the advance is made, except in cases of part payment—then the trustees to arrange to protect their interest. In cases of advances the church to bear all expense of transfer.

Trusting God's blessing will follow our deliberations, we remain, dear brethren,

Yours in Christ,
F. W. CLARKE, Members
J. W. DENWICK, of
JAS. WISEMAN, Committee
WILLIAM J. JOHNSON

Bro. CLARKE, being absent from Melbourne, could not attend any meetings or sign report. F. W. CLARKE, Convener

Consideration of this report held over till Saturday.

ELECTION OF OFFICERS.

PRESIDENT, W. C. CRAIG; VICE-PRESIDENT, J. PITTMAN; TREASURER, J. A. DAVIES; SECRETARY, M. McCLELLAN; ASSISTANT SECRETARY, R. LYALL.

HOME MISSIONS.—F. G. DUNN, D. A. EWERS, C. G. LAWSON, B. J. KEENE, G. B. MOSEY, W. C. THURGOOD, R. C. EDWARDS.

FOREIGN MISSIONS: SISTERS HUNTERMAN, MASTON and MCCOUGHRAN, BRETHREN F. M. LUDBROOK, W. C. THURGOOD, F. PITTMAN, W. WILSON.

TEMPERANCE.—A. MILLIS, D. M. MCCRACKETT, J. BARNACLE, R. C. EDWARDS, D. A. LEWIS, G. EVERETT, W. J. PHILLIPS.

EDUCATIONAL.—MISS G. MCCOUGHRAN, J. E. LAING, T. GOLE, A. DOWNS, R. C. EDWARDS, W. WILSON.

CONFERENCE ESSAYIST.—A. B. MASTON.

CONFERENCE PREACHER.—W. S. HOUGHTON.

HOME MISSIONARY NIGHT.

Friday evening was given up to Home Missions, and was opened by the singing of a suitable hymn, and prayer by Bro. J. Hiddle of N.S.W.

SYNOPSIS OF ADDRESSES.

D. M. McCrackett was the first speaker, and his subject "The Author of the Gospel." He said that the original word translated "Author" may also be understood as meaning "Captain," "Leader," "Prince," all of which were adapted to express the work and office of Jesus. Christ came down from a high platform to a lower one. That He might be a captain He became a common soldier. Every name applied to Christ had its special significance. Hence all the titles worn by Jesus indicated some phase of His mission, and these were well brought out by the words "Captain," "Leader," "Author," and "Prince."

A. C. Rankine of S.A., though not on the programme, was invited to address a few words to the meeting. He said that he regarded the Conference as an anniversary meeting of the churches, in which they were met together to report progress. If these reports were unfavourable some were disposed to take pessimistic views of things. To them he would say: Have faith in God. Having said this thought, Bro. Rankine said some very fine things, which were well received by the audience.

W. D. Little spoke on "Definition of the Gospel." He said that though definition was dry work it was eminently practical. The Gospel was a word sometimes used in a technical sense, and when so used meant more than the original word. Gospel in itself simply means "glad tidings," but when technically used it meant the whole system of salvation revealed by Jesus and His apostles. It was in the sense of "glad tidings" that he would deal with it on the

present occasion. It was a message from God and a Gospel of glory. It was the Gospel of the Kingdom, and therefore authoritative. It was the Gospel of Salvation, the means whereby men must be saved. Finally, it was the Gospel of Grace.

Isaac Selby's subject was "The Object and Power of the Gospel." He said:—The object of the Gospel was to save the world. Man had by the Fall lost to a large extent the image of God. It was, therefore, the great work of Jesus to re-create in man that which he had lost. The prophets sang of a day when the knowledge of the Lord would cover the earth as the waters cover the sea, and so it was the design of God to save the race of mankind. The Gospel was going to win, for it was the power of God. The centuries which have passed away bear witness to the power of the Gospel, and those which were yet unborn would make manifest its power in still mightier deeds.

A. McLean, of America, spoke on "Missions." The Disciples of Christ in America now number nearly a million, and their progress was concurrent with the growth of missions. Formerly their conventions were taken up by the discussion of a vast number of things, but now the dominant note was the world-wide diffusion of the Gospel. At one time nothing was heard of missions in their colleges; now the students in several of the colleges were supporting missionaries in several places. The apostolic churches were missionary churches, and those congregations that were not missionary could not properly be regarded as apostolic. The secret of success in church work was to be missionary. Churches should not be selfish and live for themselves; those that did that were bound to die. Living churches were those that were not only working for themselves but for others. The first word in the commission was "Go," and what was wanted in every church was the spirit of this simple word.

Bro. McLean closed his address with a short prayer.

J. Pittman addressed the meeting on "The Condition and Promises of the Gospel," and said this was a subject often spoken upon and therefore somewhat threadbare, nevertheless it was one that could not be dispensed with. All the promises of the gospel were conditional, therefore if we would enjoy the promises we must observe the conditions. Some-

times our preachers made the conditions somewhat too prominent, to the neglect of that message of love which was essential to winning the heart. Win the heart first and the rest with proper teaching would inevitably follow. First hear the cry, "Lord, what wilt Thou have me to do," and then the conditions will come in, and as a rule it will be found that men will readily comply when the way is made plain. The promises of God were very precious and inimitable. As heirs with God and joint heirs with Christ we had an inheritance, not an inheritance of an earthly character, but one which opened up to us the gate of heaven and ushered us into eternal glory.

The collection taken up amounted to £15 11s. cash and promises £222 18s., total £238 9s.

After singing a hymn and pronouncing benediction the meeting closed.

SATURDAY'S SESSION.

Shortly after 10 o'clock on Saturday morning the Conference re-assembled, Mr. J. Pittman conducting the opening devotional service.

At 10.30 the president, Bro. D. A. Ewers, took the chair, and the business of the Conference was proceeded with.

EDUCATION COMMITTEE.

The report of the Education Committee was read by A. Downes, and after a number of brethren had spoken to it, the clause relating to it was adopted.

SUNDAY SCHOOL UNION.

The report was read by the secretary, E. F. Ryall. After remarks from W. D. Little, R. Lochhead, H. W. Crouch, C. Martin, G. H. Bishop and B. J. Kemp, the report was adopted on the motion of Bro. Finger.

A paper was read by Jas. Wiseman, entitled "How can a teacher best prepare for his class?" J. Pittman, C. G. Lawson and J. Stewart spoke in commendation of the essay, and a vote of thanks was tendered to the essayist.

A. McLEAN.

Resolved—That this Conference having heard the congratulatory message from our American brethren, through Bro. A. McLean, corresponding secretary, American Foreign Christian Missionary Society, gratefully acknowledge their fraternal greeting; and feel much pleasure in extending a hearty welcome to our brother. Having listened to his

rousing missionary addresses with much appreciation, we believe that his presence among us will have the effect of stimulating missionary work throughout the Colony. We thank God for the journeying mercies vouchsafed to him thus far, praying that God will abundantly bless him in his future travels, and that he may be spared to reach his home in health and strength. That he may accomplish his object in undertaking the present tour round the world. That the Conference authorises him to convey to our American brethren the Christian love and greetings of the Victorian brethren, and to assure them that we recognise with pleasure the great missionary spirit and enterprise that obtains in America, and hope that this visit will be followed by other representative brethren from America.

FOREIGN MISSIONS.

A very interesting letter from Miss Mary Thompson was read by Miss McCoughtry, extracts of which will appear in the committee's report.

A very telling address was delivered by F. Pittman, in which he dealt with the Kanaka Mission in Queensland. He spoke of the difficulties and advantages of work amongst the dusky sons of the south seas.

A. McLean gave a short address. He gave a short account of his journeying and visits to the different mission fields of Japan, China, and India. At the close of his address a collection was taken up for foreign missions amounting to £0 5s. cash, and in addition there were a number of promise slips filled up.

TEMPERANCE COMMITTEE.

This report was read by Geo. Everett, secretary. The following brethren spoke to the report:—W. Finger, A. Mills, W. J. Phillips, R. Lochhead, R. C. Edwards, J. Barnacle, W. Phillips.

Resolved, on the motion of J. Pittman, that in the opinion of this Conference, the total abolition of the manufacture, importation and sale of intoxicating drink is the only satisfactory solution of the liquor problem, and we pledge ourselves by every lawful means to assist to bring about this desired result.

A letter was read from Mr. John Vale, secretary of the Temperance Alliance, inviting the co-operation of the churches in regard to certain projected work. Referred to Temperance Committee.

CHURCHES OF CHRIST IN VICTORIA, 1896.

CHURCHES.	CHURCH ADDITIONS.					CHURCH LOSSES.		MEMBERSHIP.		SCHOOL STATISTICS.				MISSION FUNDS.				Total Capacity of Pulpit of Vesting.	Average Attendance of Meetings during Year.	Average Attendance at Pleading Services.	Members in Debt.
	Members	Wives and Children	Letter	Widowed	Restoration	Letter	Removal & Self-revival	Members	Increase	Scholars	Scholars	Teachers	Church Members from Sunday School	General	Special	Charitable	Other				
Ascot Vale..	189					16	3	186	4	185	186	186	186	2	0	0	0	250	46		
Adelaide Lead	76	18	6					80	4	205	203	17	15	1	10	0	1				
Archerton ..	31							7	3												
Bairnsdale	15							6	9									120	5		
Ballaarat East	42							4	38	4	59	49	6	6	6	6	6	200	30	20	
Ballaarat West	126	7	4			1	11	124	2	160	159	10	9	6	6	0	2	160	55	80	14
Bangerang ..	12	1						12										100	10		
Bendigo ..	120	11	4			1	23	117	33	70	69	6	7	10	4	0	0	100	30	20	6
Bet Bet ..	88							77		30	30	3	3	8	4	0	0	160	30	60	
Berwick ..	100	13	1			12	1	101	1	92	98	10	10	2	0	0	0	100	30	70	3
Brighton ..	48	9	17	1	5	9	5	66	18	92	98	10	10	2	4	9	9	130	20	33	3
Brim ..	17	5	2	1		1		25	8						1	6	0	130	20	33	3
Broadmeadows	21					3	1	22	4	39	29	2	2	2	0	0	0	120	8		
Buninyong..	12							10	2	17	8	2	1	1	1	0	0	40	8		
Brunswick ..	150	3	15			11	10	122	34	250	171	10	16	2	0	0	0	120	40	80	3
Birchip ..	6							6	1						1	0	0				
Benjeroop ..	7	1						6	1						0	0	0				
Ballandella	6	1	4			1	21	9	9						1	12	6	20	8	30	
Bordertown (S. A.) ..	19					3	3	13	6									40	9	25	
Carlton, Lygon-street	440	15	12			12	1	459	19	180	175	17	15	2	4	7	6	600			
Carlton, North ..	106	3	15			8	1	115	6	200	203	16	12	1				250	30	130	3
Collingwood ..	170	2				12	3	177	3	34	33	23	28	3	3	0	8	800	100	130	
Cheltenham	188	19	7			5	53	155	33	130	150	13	15	12	4	10	0	300	90	150	
Castlemaine															0	12	0				
*Barker's Creek, and Walmer	92							92		100	100	11	11								
Croydon ..	48	1				2		48		59	52	5	5		0	10	0	120			
Culac ..	9	7	1					17							3	10	0				
Carew, S. A.	15							18	18												
Doncaster ..	137	5				4		138	1	118	113	12	12		8	5	0	180	70		32
Doncaster, Bro. Lewen's (house)	4					3	1		4						1	0	0				
Dunolly ..	31	2	1			3	1	33	2	24	25	3	3	2	2	9	6	80	15	25	2
Drummond ..	66	7						76	7	21	28	3	4		2	9	0	80	40		
*Dandenong	25							25							0	8	0				
Elphinstone	17	1				1		17		27								60	11		
*Eucre ..	6							6													
Echuca ..	42	16	1			1	2	54	12	20	12	3	2	4	0	14	3	100	60	60	74
Enniskillen ..	80	0				9	1	70		4	125	126	10	3	1	2	0	750	60	60	
Fitzroy, North ..	250	12	9			13	5	241	9	335	282	25	25	5	7	3	6	400	125	250	10
Fairfield Park	33					5	5	23		10	35	30	3	3				150	15	20	
Footscray ..	124	1	14			4	33	162	22	174	176	18	1		1	4	6	300	45	65	13
Fremantle ..	16	1						18							1	15	0				
Geelong ..	48	5	5			2	1	58	10	30	29	4	4	1	0	17	0	120	30	30	
Gendrook ..	45	8	6					47	2	23	26	2	2		1	12	0	70	28		
Galapal ..	45	8	5			1	2	48	3						1	0	0	65	35	5	
Hawthorn ..	127	9	17			11	3	129	7	92	98	8	9	5	5	8	3	230	41		
Homebush ..	7							7													
Horsham ..	26	2				2		29		20	30	3	3		0	11	0	150			
Hopetoun (Maldavale)	7	2	3			2	16	39	5						0	11	6	120			
Kaniva ..	74	3						59	15	38	38	3	5		1	8	3	100			
Kangaroo Flat	32	7				3		41	9						3	0	0	60	20	30	7
Kyalram ..	7							7													
Kerang East	7	1						8	1						1	5	0				
*Lancefield	15							15		15	15	2	2								
Laen ..	21							21													
Lillimur ..	66	5	1			11	15	46	20						0	16	7	300	12	13	
Melburn, Swanston-st.	14	3	9	1		6	3	24	19	85	62	19	9	2	20	9	10	450			
Melbourne, North ..	19	12	18	2		6	3	222	24	137	210	16	20	2	0	13	0	300	100	140	
Melbourne, South ..	104	11	15	1	1	5	2	126	23	149	186	11	15	7	5	2	21	200	43	25	20
*Maryborough	25							25													
Mount Clear	13							13		26	37	2	2		0	15	0	90		30	
*Moorebark ..	12							12		14	14	3	3					40	12	40	
*Mortosa ..	24							24							0	5	0				
Murphy ..	2							2													
Mulvena ..	45	5				9		41	4	68	60	10	11		5	19	3	100	15		
Murray & Dumunkle	24	1						25	1	10	12	3	3		2	9	11	100	15		
Mildura ..	17	9				3	1	20	3	12	12	2	3		1	19	0	30	11	17	
Mystic Park	7	1						9	2												
Murrumbidgee	17	2				2	2	21	4									100	20	30	
Newmarket ..	28	6	11			3	9	44	14	104	112	12	15	2				200	50	100	

* These Churches entered same at last year, no official returns having been received.

CHURCHES OF CHRIST IN VICTORIA, 1895.—Continued.

CHURCHES.	CHURCH ADDITIONS.			CHURCH LOSSES.		MEMBERSHIP.		SCHOOL STATISTICS.			Church Additions from Sunday School	MISSION FUNDS.				Average Attendance of Members at Meetings for Worship	Average Attendance at Public Schools	Assisted Churches on Church Roll
	Members	Letter	Inquired After	Deaths	Relinquished	Members	Increase	Scholars	Scholars	Teachers		Victoria, including Collectors	S. d.	S. d.	S. d.			
*Newstead ..	24					24		32	32	6	0	£	s.	d.				
Pakenham ..	25					29	4	31	16	3	3	0	10	0				
Prabran ..	374	18	4	1	25	379	5	199	299	25	29	0	13	6	350	100	20	
Port Fairy ..	25					21	2	19	19	4	4	2	2	6	1	1	0	15
Pakenmatt ..	43					3	2	3		1		2	0	0	15	0	30	
Richmond, North ..	98	15	10		15	22	21	103	128	12	12	1	9	3	0	15	0	
Richmond, Swan-st.	93	34	3		2	128	35	60	72	6	7				125	60	31	
Red Hill ..	7					5	2										55	
Sale ..	11					11												
Separation ..	28					28												
*Shepparton ..	12					12												
South Yarra ..	57	8			14	3	56	1	72	72	11	8	2	4	18	0	7	
St. Kilda ..	57	3			11	47	10	64	40	10	6			2	18	9	0	
Surrey Hills ..	72	2			7	75	7	64	85	7	10			3	0	0	1	
*Toomballa ..	12					12								0	10	0		
Taradale ..	26	6			5	1	26	28	18	3	2			0	6	0	10	
Traralgon & Toongah ..	19				2	1	16	3		3	1							
*Warragul ..	14					14		20	20	3	3							
Warramboul ..	58	2			3	57	2	25	26	4	4			2	0	9		
Wandin Yallock ..	2					2												
Warracknabeal ..	24	5			2	2	25	1										
Wedderburn ..	74	9	1	6	5	1	84	10	32	56	4	5	5	7	7	9	0	
Wonondah E. ..	7					7												
Williamstown ..	25	2			2	25		74	34	5	3			0	14	6		
Yarrawille ..	20				10	10		29										
Yarrawalla ..	7					7								1	0	0	10	
Yanae North ..	19	1			2	18	1	22	40	4	4			0	8	9		
Totals ..	1886	422	287	20	27	1934	456	1350	315	354	456	4433	448	446	147	11	0	31

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

VICTORIAN MISSION FUND.

RECEIPTS.		EXPENDITURE.	
Collected at Conference, 1895 ..	£13 10 0	Balance due to Treasurer, 1895 ..	£0 13 11
Contributions from Churches ..	£70 18 0	<i>Salaries</i> —	
Annual Collections ..	70 13 0	G. H. Browne ..	£146 3 4
Individual Contributions ..	147 11 0	W. D. Little ..	140 16 8
From Churches for Evangelistic Services ..	79 15 6	T. Hauger ..	72 16 8
<i>Echuca District:</i>		M. McLellan ..	33 6 8
Fernhurst ..	£20 0 0	W. W. Tomlinson ..	39 3 4
Wedderburn ..	20 0 0	Postage ..	432 6 8
Kyalbrae ..	12 0 0	Printing ..	13 7 6
Yarrawalla ..	3 0 0	Church Aid Fund (Refund to Treasurer) ..	12 19 0
Benjeroop ..	2 15 0	Stationery ..	3 16 6
Kerang East ..	2 0 0	Travelling Expenses ..	2 19 6
Mystic Park ..	2 0 0	Exchange ..	2 8 6
Echuca ..	1 0 0	Sundries ..	1 7 0
<i>Galaxidi District:</i>	62 15 0		7 6 0
Galaxidi ..	£45 0 0		£465 15 7
Bangerang ..	12 15 0		
Warracknabeal ..	6 10 0		
Brim ..	2 0 0		
<i>Kaniva District:</i>	66 5 9		
Lillimur ..	£20 0 0		
Kaniva ..	21 8 3		
Yanae North ..	15 0 0		
Bordertown ..	4 10 0		
Conference Fees ..	60 18 3		
Sisters' Mission Meetings ..	19 0 0		
Loans from 4 Brethren—£10 each ..	7 3 11		
Debit Balance ..	49 0 0		
	39 16 2		
	£536 15 7		
			£536 15 7

Melbourne,
18th March, 1896.

Audited and found correct,

JOHN BARNACLE, A J A V.
ALEXANDER R. LYALL, A C T.

FOREIGN MISSION FUND.

RECEIPTS		
Balance, 1895 .. ..	.. ..	£36 17 24
<i>Victorian Contributions—</i>		
Conference Contribution .. ..	.. ..	£5 9 7
36 Churches .. ..	.. ..	31 15 7
28 Individuals .. ..	.. ..	25 13 10
Brethren at Nathalia .. ..	.. ..	0 6 0
2 Mission Bands—Domestic	.. ..	12 0 0
Malvern .. ..	.. ..	5 7 0
T.P.E.C.E. .. ..	.. ..	0 12 1
		82 4 3
<i>South Australian—</i>		
Per S.A. Committee .. ..	.. ..	£72 14 3
1 Individual .. ..	.. ..	0 5 0
		72 19 3
<i>New South Wales—</i>		
17 Church Contributions .. ..	.. ..	£19 1 7
4 Individuals .. ..	.. ..	3 3 9
Sewing Class .. ..	.. ..	4 4 0
2 S.S. Collections .. ..	.. ..	0 8 9
1 Collecting Box .. ..	.. ..	0 10 3
		27 8 4
<i>New Zealand—</i>		
11 Church Contributions .. ..	.. ..	£12 3 0
2 Individuals .. ..	.. ..	3 0 0
		15 3 0
<i>Queensland—</i>		
8 Church Contributions .. ..	.. ..	£7 10 1
4 Individuals .. ..	.. ..	3 18 10
1 S.S. .. ..	.. ..	0 13 0
		12 2 3
<i>Tasmania—</i>		
2 Churches .. ..	.. ..	£1 17 0
1 Individual .. ..	.. ..	0 5 0
		2 2 0
		£238 18 34

March 29th, 1896

Audited and found correct,

JOHN BARNACLE, A.T.A.V.
A. R. LYALL.

Attorneys.

EXPENDITURE		
Year Book Subsidy .. ..	.. ..	£8 0 0
Chinese Class-rooms .. ..	.. ..	19 10 0
Jeremiah's Salary .. ..	.. ..	12 0 0
Miss Thompson's Salary—9 months .. ..	.. ..	99 0 0
John Thompson to Dec., 1895 .. ..	.. ..	115 2 8
Printing, Postage, Exchange, &c .. ..	.. ..	4 15 2
Cost of Drafts to India .. ..	.. ..	2 3 1
Balance on Hand .. ..	.. ..	12 0 13

£238 18 34

LIABILITIES

Benevolent Fund .. ..	.. ..	£4 12 0
1 Month's Rent, Chinese Rooms .. ..	.. ..	1 10 0
John Thompson's Salary .. ..	.. ..	39 0 0
Miss Thompson's Salary, due in Hurd's, June .. ..	.. ..	30 0 0

CHURCH AID FUND.

RECEIPTS		
Conference General Fund .. ..	.. ..	£5 16 6
Breadstreaks .. ..	.. ..	1 0 0
St. Kilda .. ..	.. ..	0 10 0
		£6 6 6

Melbourne,
March 18th, 1896

Audited and found correct,

J. BARNACLE, A.T.A.V.
A. R. LYALL.

Attorneys.

EXPENDITURE		
Balance, 1895, Paid to Treasurer .. ..	.. ..	£4 10 0
Austral Publishing Co .. ..	.. ..	1 10 0
Postage .. ..	.. ..	0 13 0
		£5 0 0

THE CHINESE CLASS
gave several exercises, which were very well received. One of the converts, Bro. Sam Ah Wong, gave an interesting address and was complimented by the president on the progress he had made.

The report was then dealt with. The following brethren spoke in connection with it:—F. W. Clarey, H. W. Crouch, J. Wiseman, C. Martin, J. E. Long, Parker, A. C. Rankine, and D. A. Ewers. On the motion of Bro. C. W. Mitchell the report was adopted.

BUILDING COMMITTEE.

F. W. Clarey read the report of the Building Committee. A number of brethren spoke to the report.

It was resolved, That the Conference authorise the Building Committee to glean all necessary particulars from the churches and other sources and submit a fuller report to next Conference, the said committee to consist of Brethren Clarey, Bewick, Wiseman, Jenner and W. Cust.

NOTICES OF MOTION.

By D. A. Ewers:—“That this constitution be amended so that the various committees appointed by this Conference be empowered to appoint brethren to fill any vacancy that may occur during the year, each vacancy to be filled by the next highest on the poll.” Carried.

The notice of motion by the Cheltenham church was withdrawn.

GENERAL BUSINESS.

Resolved—That it be a recommendation from this Conference that the Home Missionary Committee make application to the various churches that have regular evangelists for their services for a month at a time during the year.

Resolved, That the Conference meetings to hold next year in the Christian Chapel, Lygon-st., subject to the consent of the officers of that church.

After the singing of a hymn and prayer the business portion of the Conference terminated.

CONFERENCE ESSAY.

At 7.45 on Saturday evening a large meeting assembled in the

Lyon-st. chapel to hear and discuss the Conference Essay. The essayist was F. G. Dunn, whose subject was "Our Position and Mission." After the reading of the paper a discussion took place, in which the following brethren took part:—Isaac Selby, C. G. Lawson, I. Wiseman, W. D. Little, F. W. Clarey, C. H. Martin, Hannah, A. McLean and J. Dickens, after which Bro. Dunn replied.

A hearty vote of thanks was given to the essayist.

THE CONFERENCE SERMON.

On Lord's Day afternoon Bro. Isaac Selby delivered the Conference Sermon. He took for his subject "The Kingdom of God" and treated his topic in an able manner. There was a full house, and the sermon was listened to with marked attention throughout.

THE PICNIC.

The Annual Picnic on Easter Monday was this year held at Elsternwick. About 500 or 600 brethren and sisters assembled on the ground, which is pleasantly situated on the sea-beach. A very enjoyable day was spent socially. Many took the opportunity of further discussing the essay delivered by Bro. Dunn the previous Saturday.

SPECIAL MISSIONARY MEETING.

On Monday evening an over-flowing audience met to hear Bro. A. McLean discourse on "The Commission." Bro. Craigie occupied the chair. Bro. McLean delivered a telling address, which made a deep impression on the audience. A collection was taken up towards Bro. McLean's travelling expenses. A little over £9 was contributed.

Sister Nellie McClelland rendered a solo "I will extol Thee, O Lord," in her usual efficient manner.

THE CANTATA.

The annual musical festival under the auspices of the Sunday School Union this year took the form of a cantata entitled "Jacob and Esau." This was rendered by the combined schools and choirs in Melbourne and suburbs. It was very ably rendered to a very large audience, many having to be provided with seats in the lecture hall at the rear of the main building.

The Queensland Conference.

THE thirteenth annual meeting of Conference of the Associated Churches of Christ was held in the Brisbane Church, Wharf-street, on Good Friday, April 3rd, 1896. There was a fairly good attendance of delegates and friends. The proceedings were commenced by singing the hymn "Before Jehovah's Throne," and prayer being led by Bro. Pond.

The President then gave a cordial welcome to delegates, and expressed the hope that every one would realise their responsibilities as workers for the Divine Master, with the object of promoting the honor and glory of God.

The Secretary then read the minutes of the previous Conference.

The roll was called at 10.30 when the following delegates answered to their names:—

Brisbane—Dickson, Hackett, Bardwell and Stephenson
 Charters Towers—
 Bundaberg
 Chiders—John Thompson.
 Doobli
 Dugandan—J. J. Stubbins.
 Gympie—T. Goodwin and K. Dunmall
 Mount Walker—D. Henrickson and Sellers.

Harrisville—Grey and R. H. Hoyle
 Ma Ma Creek—Lazen and Cuthbertson
 Marburg—H. Bala
 Maryborough—T. J. Ellis
 Rosewood—W. Berlin and Dunroa.
 Roma—Duncan Brown
 Upper Tenthill—E. Cole
 Vernon—W. Seehing
 Zillmere—Carl Fischer and Hill.
 Wilmore—R. Watt
 Blackfellows Creek—Geo. Sherman
 Tenthill
 Rosevale
 Thornton—P. J. Pond

Bro. Beardlaw was appointed press correspondent.

Letters were read from the Associated Churches of Christ in New South Wales, Victoria and South Australia, conveying fraternal greetings to the brethren assembled in Queensland, which were received. The secretary then read the following letter which he had previously forwarded to each of the churches named:—"The Associated Churches of Christ in Queensland send fraternal greetings to Conference of Churches of Christ in Victoria assembled, praying that all the work of our annual assemblies may be successful for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, with the blessing of the Divine Spirit." The other

correspondence was read and received, when it was moved by Bro. McKee, seconded by Bro. Berlin, That the standing orders be suspended, with a view to enable the proceedings to be gone through. Notwithstanding, some of the churches could not comply with a new rule, and in another way raised some technical difficulty.

The Conference Secretary then read his report as follows, after which the treasurer's report was read, which showed a small credit balance. Both reports were formally received.

SECRETARY'S REPORT.

Your secretary, in presenting the report for the year ending March, 1896, must ask your indulgence for any shortcomings owing to inexperience, and long distance from his predecessor preventing obtaining any information as to the routine. He said:—Immediately after the Conference last year it was discovered that the security for the Gympie Loan—the Miner's Right title to the land and church property—had lapsed in January, owing to the death of our late Bro. Grimshaw, church secretary Gympie, when immediate steps were taken to obtain a renewal, and also to appoint another trustee (Bro. Goodwin) in place of Bro. Grimshaw, deceased. The title is as good security as can be obtained in Gympie, provided it be renewed annually by paying the fee, 10/6.

HOME MISSION WORK.

It was felt by the Committee the previous year that something should be done to stimulate the missionary spirit among the churches by contributing to one common fund, and which was embodied in a resolution last Conference. In pursuance of this resolution, a letter was addressed to the churches, and 500 copies distributed, and some of the churches have responded to the call.

The revised Constitution and Rules for the guidance of the Conference has been printed at a cost of £2 for 300 copies, and the churches have been supplied at 3d. each, including postage.

A noteworthy event of the year was the missionary spirit prevailing in the church at Gympie, nobly endorsing the promise of the President made at the last Conference to visit all the Associated Churches during his presidential year, and in carrying out that purpose Bro. Mahon spent about eight weeks in August and September last, concerning which I

leave the President to tell his own story. Many of the brethren have pleasant recollections of his short stay.

In sympathy with a very generally expressed wish among the churches and the undoubted witness of Bro. Mahon for mission work generally, they have asked the Gympie church if they would be willing to relieve Bro. Mahon from his present position to take the field generally under the Conference. They have not yet received a reply, but it is believed the Gympie church would be willing if they could see their way to get a suitable man to fill his place.

In resigning their trust into your hands, your committee have to acknowledge that the result of their labours has fallen short of what it might have been, or what it ought to have been in the work of the Master; but, from the tabulated statement about to be read, there is room for encouragement and hope. Although the churches have not increased in number, 13 out of the 23 show an increase of membership, and the aggregate membership now stands at 843 against 748 last year, there being 83 immersions during the year. The churches that have increased the most are Brisbane, Bundamba, Childers, Upper Tent Hill, Roma and Maryborough. Let us give thanks and pray that the ensuing year may be one of great prosperity and especially successful "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"—the one great object and aim of our present assembly.

The report of the Temperance work was read by Bro. Goodwin. The obituary notices were referred to by the president, and the hymn "Forever with the Lord" was sung and prayer being led by Bro. Carl Fischer.

Bro. John Thompson then gave Foreign Mission report among the Kanakas at Childers and Bundaberg district, mentioning the fact that the brethren of the coloured race had of themselves sent two of their best men to labour among their own brethren on the Islands to spread the glorious news of the Gospel of Christ, and was much appreciated, judging by the applause evoked.

The Secretary then read the Bureau report (herewith enclosed) in connection with the church at Brisbane.

The President then gave an account of his tour among the churches

in August and September last year, which was eminently successful in stirring up the brethren and resulted in several confessions of Christ being made and additions to the churches.

A recommendation from the committee was then read, that the conference engage Bro. Mahon for evangelistic work generally among the churches of South Queensland and in the west. The subject was referred to the new committee to take action in the matter. I may here state that the new committee met in the evening and entered into an engagement for one year with Bro. Mahon with great cordiality.

The morning sitting was closed by singing and prayer, and adjourned until 2 o'clock, when it was resumed by the President calling the Conference to order for business.

The subject of a grant made to the Brisbane and Gympie Church Building Funds should be made absolute, the smaller churches having had their portion out of the funds by evangelistic services rendered them paid out of the fund, which showed that the expenditure had been in strict accord with the wishes of the donor.

Bro. Fischer then read the S.S. report, and in a very effective speech invited discussion on the subject of a S.S. Union, and on this subject a resolution was passed affirming the principle that the S.S. should be in some measure under the control of the churches, and that it was the duty of the churches to open and foster the Sunday Schools by every possible means, and a generally expressed wish was that it should be free from any charges to children. Thanks to Bro. Fischer for the way in which he handled his subject.

A motion was carried that some steps should be taken to form a Co-operative Investment Company for the purpose of raising money and loaning to churches on low interest.

It was resolved to amend the Constitution, and for this purpose it was suggested that all members revise and send their suggested alterations to the secretary during the year, and the committee would embody them in a report to Conference next year. A new move was made, which those living in the country and having experience amongst small churches felt there was some necessity for: a Board of Conciliation to be formed. On the motion of Bro. Fischer and Berlin it was decided that a board of five brethren be formed, and the follow-

ing brethren were duly elected to fill that office:—Bro. Dunham, Fischer, O'Brien, Berlin and Corrigan.

It was resolved, that the Conference be extended to two days if business require it.

The election of officers for the ensuing year was then proceeded with, when the following were duly elected:—

President—Bro. Alfred Shaw.
Vice-Presidents—Bro. R. Watt and A. Corrigan.

Secretary—Bro. Beardwell.
Assistant Secy.—Bro. A. Hutchinson.

Committee of Five—Bro. Phillips, Culbertson, Sutherland, Paul, McKie. There being two for the highest and three for the fifth place, was decided by another ballot in favor of Bro. McKie.

The Temperance Committee—Bro. Ellis, Mahon, Ross, Phillips, Rissin.

The Sunday School Committee—Bro. D. Brown, James, Fischer, Beardwell and Sclatinge.

A cordial vote of thanks to the retiring officers was moved by Bro. Ellis and seconded by Bro. Thompson and carried with acclamation, when Bro. Hutchinson responded for himself and the committee.

It was then resolved that the Conference be held in Brisbane next year.

Bro. Watt then rose and moved a resolution that every brother would support—That the cordial thanks of this Conference be presented to our Bro. Dickson, who was about to leave us, for the many and valuable services rendered to us, and that this Conference expresses their deep regret at losing him, but as his services will be shared in by other brethren South, we can only express our best wishes for his happiness and success in his new sphere of labours.

Brother Thompson seconded the motion, and was greeted by something like resignation, and yet there was the strongest evidence of Christian love for our much-esteemed brother.

The proceedings were closed by hymn and prayer by the President pronouncing the benediction.

LORD'S DAY SCHOOL REPORT.
DEAR BRETHREN,—In presenting to you the first S.S. committee's report, I wish to say at the outset that it is not a very complete one.

The first thing I wish to mention is that out of the 24 churches sending returns 11 report "No S. School,"

so that the 580 scholars returned attend the 13 schools that are conducted by us. It is, however, pleasing to note that in the existing schools there has been an increase of 90 scholars during the year, and also a corresponding increase of teachers, as 57 against 46 returned last year.

To give due credit it is only fair to mention that out of the eleven churches reporting no school some may be excused, such as Bundaberg, Boolbi, Childers, Dugandan, and Spring Creek. But I cannot say that for the churches at Bundamba, Rosewood, Vernor, and I feel sure that even Harrisville, Rosevale, Thornton and Waloon might do something if they tried their level best. But at Rosewood, Bundamba and Vernor there are children, chapels and churches, but where are the schools?

There has been one new school formed at Upper Tenthill with 20 scholars and 3 teachers, and it would seem that of those which died out (Rosewood, Vernor and Bundamba) none died this year.

I made an effort to find out how the existing schools were conducted, and to the 13 questions sent out to the various schools only four have sent replies up to date—Brisbane, Zillmere, Upper Tenthill and Gympie. Brisbane and Gympie have afternoon schools, Tenthill and Zillmere, morning. All the four use the International course of lessons either for the whole or part of the school, and the Sankey hymn-book seems the one in general use.

The finances to support the schools are raised chiefly by collections made in the schools, concerts, special contributions from parents, etc. I am unable to say how many were received into church from school. There Brisbane holds the premier place, having 124 scholars and 11 teachers; with Gympie next, 105; Charters Towers with 100; Zillmere, the oldest school, with 60, which is a mistake.

The schools seem for the most part to have an existence apart from the church, though in some way connected with it. The teachers, under a superintendent, seem to have control.

The suggestion of consolidating our schools into a Union, using the same lessons, is more easily made than carried out. I would like to hear the matter discussed, and perhaps something tangible may be proposed.

I am, dear brethren,
Yours, on behalf of the Committee,
CARL M. F. FISCHER.

NOTE.—Maryborough has a school of 38 and teachers 7, which shows the increase of scholars to be 128 and teachers 04, an increase of 18.

BAND OF HOPE REPORT.

DEAR BRETHREN,—Having had the honour (with Bro. Ellis) of being appointed on the Temperance Committee, I commenced early to correspond with Bro. Ellis *re* the positions we should hold, and how best to carry out the wishes of our Conference: but not having any reply from that gentleman, I took upon myself the onus of writing on the subject to all the places and brethren mentioned on our Church Almanac.

During the months of May and June I received nine answers, mostly favourable, but no scope for work at the meeting houses. Two or three Bands of Hops working, and no funds at command to initiate the work in other places, were the reports received.

The gist of all the answers was that they must rest content for the present to live a consistent, individual temperance life.

I made a request for funds, in the hope of being able to purchase cheaply large quantities of temperance literature, and spread it broadcast among our brethren of the bush districts, especially among the children: for I am of the opinion that numbers of people are totally ignorant of the great strides the temperance cause is taking in the older countries of the world—notably among our American women.

I also intended to procure a "new pledge card," to be used by all our churches in Queensland as the recognised card of our associated churches, stamped as a Conference certificate. These in the future would give an annual statistical account to Conference of members, and Band of Hope pledges taken during each year.

I also requested that the pledge should form a test (or rule) of membership, but this was answered unfavourably.

This year I wrote again to 22 meeting places *re* their reports for the year to present to this Conference of 1896. I have received 10 replies, all favourable to a general temperance work, but no progress to report since last year, with the exception of Zillmere, Charters Towers,

and Gympie, who report Bands of Hope at work.

I have not received one penny towards a fund to carry out my propositions.

From my experience, I think while the cause is in its infancy, that one brother would carry out the work efficiently unless two are appointed, living in the same town.

I would also take the liberty of suggesting that our Temperance and Sunday School work receive more attention from the Conference in future, and that the Saturday (or second day) be set apart for this special work, seeing that so many of our brethren are of the opinion that our young people are the nucleus of our future church.

Praying still that the Lord of the harvest will send more labourers into his harvest, and that all the Conference work of this year may rebound to the honour and glory of God and the salvation of many poor sinners.

G. A. WATTS,
Gympie.

P.S.—I would also suggest that we introduce our own "church newspaper for Queensland, if only on the lines of the late *Gympie Visitor*, of which we received so many favourable reports.

REPORT OF DEBCAS WORK FROM JUNE, 1895, TO MARCH, 1896.

The sisters have continued to hold their fortnightly meetings. There are 26 names on the roll; average attendance very unsatisfactory. Finances are very fair considering the few who attend. We hope the sisters present will each endeavour to do more before next Conference.

INCOME since June, 1895.—Brought forward from 1894, 109 8/11. Collections since June, 1895, £4 6s 7d. Donations from Church for Cleaning, £3 10s 4d. Sale of Work, £1 10s 6d. Social Proceeds, £3 4s 9d. Photo Sale, 4s 6d.; total, £12 6s 4d.

EXPENDITURE.—Relief since June, 1895, £40/0; Church cleaning, £47/6; Washing, 9/2; Material for work, 10/8; Church repairs, 10/6; Social tickets, 5/; Sundries, 1/6. Total, £109/4. Balance in hand, £14/11.

M. J. MERRAT, Secretary.

AN EPITOME OF N.S.W. CONFERENCE, 1896.

The Eleventh Annual Conference was held as usual on Good Friday in the chapel, Sydney, presided over by the President, Bro Hunter.

A devotional meeting was held, after which the minutes of previous Conference were read and confirmed.

The chairman's address met with the hearty approval of the delegates.

Greetings were read from Victoria, Queensland, South Australia, Bro Winter (Moree), and Joseph Trayer, who is now in Coolgardie.

The usual reports were read and adopted, and country delegates verbally reported on the state of the work in their respective districts.

The election of officers resulted as follows:—

PRESIDENT.—J. Hunter.

VICE-PRESIDENT.—A. Hutchinson sen.

SECRETARY.—C. A. Rofe.

ASSISTANT SECRETARY.—D. Hall.

COMMITTEE.—G. Bagley, G. W. Layan, Pocock, R. Steer, W. Benson.

Resolutions were carried affirming the advisableness of employing an evangelist for country districts, recommending to the brethren the paper *Good News*, and recommending that the wish of the brethren at Corowa should be carried out, that Bro Clapham labour in that district for a time.

The usual tea and public meeting was held at night, the speakers at the latter meeting being Broen Haxkin, Gosse, Gilmour, J. F. Walker, Clapham and G. Bagley.

A number of sisters of various churches provided a splendid report free of charge to the delegates, which was highly appreciated.

By a resolution of the Conference a collection was taken up at the dinner in aid of Home Mission work, the amount being £115. 0d.

In Bible Lands.

THE SEA OF GALILEE.



There is no body of water in all the world, either large or small, which has had such an interesting history or which has exercised a more fascinating influence over the world's life and thought than that small lake sometimes called the Sea of Galilee. It is only twelve miles

long from north to south, and about seven miles wide at the widest point; and, standing at the northern end about the point from which we are looking in the little picture, you can see all over the crystal sea, from side to side and end to end. The climate in this part of Palestine is naturally very fine, and the fact that Galilee is six hundred feet below the ocean level gives it almost a tropical surrounding. But why is this small body of water so interesting, and why is it that for 1,900 years it has had such an enduring influence over the world? There is only one answer: on its shores the Man of Sorrows lived and laboured. In Jerusalem He died, but on the shores and bosom of Galilee He lived and taught. I would not for a moment detract from the glory and importance of Christ's death, but it was the culmination of a victorious life, and this life was largely spent in the neighbourhood of Galilee. We need have no fears in death if our lives have been straight.

Each gentle dove and sighing lough
That makes the eye so moist to me
Has something far choicer now—
It leads me back to Galilee!

Each flow'ry glea and mossy dell,
Where happy birds in songs agree,
Through sunny morn the pines fell
Of sights and sounds in Galilee!

And when I read the thrilling lore
Of Him who walked upon the sea,
I long, oh, how I long once more
To follow Him in Galilee!

A. B. MASTON.

Open Column.

A MODEL CHURCH.

"THINGS COMMON."

When a Christian is striving to fulfil a duty as faithfully as he knows how, next to the smile of his Lord, there is nothing so grateful as that of a brother. We are so apt to keep silence when we really approve, giving utterance only when something is advanced that does not quite coincide with our own views, that exceptions are welcome. This point of fellowship is so sadly lacking nowadays, that brethren have to be reminded that silent friends often do more real harm to a cause than open enemies. The latter are tangible and can be met—the others are an

unknown quantity. The advocate has practically to fight his friends as well as his opponents. The fact is a fully sufficient task—superimpose the other, and how often does he become disheartened and close his mouth. For this cause I am very grateful to our Bro. Hutchinson for his letter in your last issue.

Respecting "things common" Bro. Hutchinson is quite correct. I do believe in them; I cannot do otherwise, for, as he remarks—"the greater includes the less." Yet I wish it to be distinctly understood that I am determinedly opposed to all that is now called Communism and Socialism. I ask any who may think this paradoxical to pause and examine very closely before they pronounce an opinion.

The brethren at Jerusalem had property in the ordinary sense without doubt. Barnabas had, for he sold some, if not all of it. Ananias also had, and likewise sold some. He died, not because he did not give up the whole of the purchase money, but because he lied about it, desiring to gain credit for what he did not do. According to Peter, he had power either to keep it small, or to give such portion of the proceeds as he chose. None—not even the apostles themselves—could gain-say his right.

If we ask how this agrees with "things common," let us turn to Acts 4: 32 for an explanation. "The multitude of them that believed were of one heart and soul." The reason why lies here: because they were one—not one of them said that aught of the things which he possessed were his own." This latter was an evidence of their perfect love and fellowship—actual unity; its absence among us indicates that we have departed from the first love. Can we wonder, therefore, that the candlestick entrusted to us, whereby to enlighten the world, has been removed out of its place?

The position the model Christian took up was this: He regarded all he had as belonging to Christ, who had entrusted him with it to carry on His work in His absence, and he wanted to be found so engaged upon his Lord's return. He was a simple matter-of-fact individual, and believed in the teaching given in Matt. 24: 45-51. Peter's brethren, in his estimation, had no right to be supported in idleness, but the rendering of assistance to them in necessity, and extending a helping hand to enable them to eat their

own bread, and in their turn to assist others in like manner, was recognised by him as the reason why his Master had entrusted him with so much of His property. None, however, had any right to interfere; as a steward he was responsible to his Master alone. He fully recognised that the water of death stood between him and the world, and therefore worldly riches were of no use to him unless he could transfer them to heaven (Matt. 6: 19-21). By using them as his Lord's trust he knew he was only paying them into the heavenly bank to his Master's credit.

Matt. 25 shows us that this trust is an actual probation to the believer, and that he gains approval, reward, and even power, in accordance with his faithfulness. The "talents" given are very various. Personal property is only one, and may be the sole gift to many. And it is perhaps the one of least value; but the only traffic that will give profits on God's gifts is God's work. The servant who hid his Lord's money is he who uses his trust for his own aggrandisement, be the line of aggrandisement what it may. With some it is a large banking account and real estate—with others deep learning, religious fame, influence, and so on.

There are many now-a-days upon whom the name is called, who seem to be striving which of them can bury their talent deepest. God only knows how many of us who have gone down to the river of death have gone through it, and how many have got out upon the same side as they went in.

There is not an atom of law of any sort to be found in such "things common" but the spirit of Christ working in the hearts that have been *fully* given up to Him alone. Brethren, let us copy our brothers of Jerusalem, and then we will give up our pet schemes for making ourselves look like Christians, for we will do better—we shall have the likeness of the Christ upon our brow. He it is whom I wish to resemble, and no Christian—no matter how Christ-like, who ever lived upon this earth.

A. DAVIDSON.

New Theatres, Adelaide,
2nd April, 1896.

During the month of May A. B. MASTON will preach in the Dawson street chapel, Ballarat, on Sunday evenings.

Church News.

WEST AUSTRALIA.

FREMANTLE.—It is some little time since I have seen a report in the STANDARD of the church in this place. The secretary, Bro. Thom-on, is a very busy young man, and hence I take the liberty of sending a few lines which I hope will prove of interest to your readers and the brethren generally. The Fremantle church has a promising future before it, if it is wisely directed, and the members work harmoniously together. The preaching of the truth in our port has been very successful. Bro. Ford has been instrumental in leading many to the Saviour. What is wanted now is for some experienced brother to carry on the work so auspiciously begun. Bro. Pallot (who is the most experienced brother amongst them) has a deep interest in its spiritual growth, and works hard to establish it in the truth; but he has no one to uphold him except young brethren who, whilst deeply in earnest, have not as yet attained to the stature of full grown men in Christ Jesus.

Bro. Cobb (a new arrival from S.A., and a brother highly esteemed here for his work's sake) has lately arrived in Fremantle, and if he settles there, will be of great assistance to the upbuilding of the church.

The gospel services are well attended, and the interest displayed is very encouraging. For several months it has been my privilege to proclaim the gospel amongst them, and I am sure we are all delighted to see that our labours have not been in vain. The manifest results have been six conversions (two of these last Lord's day evening)—two young men and three young women of great promise, also the husband of one of the sisters, a man of mature years. Four of these have already been united to the Saviour by baptism, and next Lord's day we immerse the other two, and I think that the members have been stimulated and encouraged by these results to renewed efforts. The church has, I understand, decided to accept Bro. M. W. Green's offer to come for a month to Fremantle. Arrangements are now being made to secure the Town Hall and hold special evangelistic services there. A unanimous feeling exists that no efforts should be spared to make Bro. Green's visit pleasant and profitable. I hope that the result of his visit will be of great benefit to the plea for which we as a people so earnestly contend. What the church proposes to do after his visit, I have not heard. However, I am confident that it will have the effect of letting the people in Fremantle know the truth from a most able and eloquent exponent. I sincerely trust that the brethren in the colonies will not forget the

churches in the West in their prayers before the throne of grace.

We have a great colony with a great future, and as a people as yet we have not really made any genuine effort to get established here. What we want is a few brethren gifted to preach the truth. The church in Perth has had many reverts, but I rejoice to say that the present community is a very harmonious one. We have land, but no building. Fremantle church is compelled to meet in a small and inconvenient hall, but it is the only one available. Nevertheless, if a sincere united effort were made, I think we might easily exercise a great influence amongst the new-comers. The harvest truly is great, but the labourers are few. Brethren, pray for us. I send my personal greetings to the Conference, and trust it will be abundantly blessed. With Christian love to all the brethren.

A. E. ILLINGWORTH

SOUTH AUSTRALIA.

UNLEY.—On March 16th we had the pleasure of listening to a lecture by Bro. J. Pittman, of Melbourne, on the Catacombs of Rome, which was very instructive and interesting. Owing to the short notice, we did not have so full an attendance as we desired. We are very thankful to our brother for his deep researches in the history of the early Christian. The collection taken up was in aid of that noble work our Bro. and Sister Pittman are engaged in—rescuing the fallen. May our Heavenly Father bless them in their work.

Mar. 30.

T. G. STORER.

UNLEY.—The Sunday School anniversary was commenced on Sunday, March 22nd. Bro. Ewers from Duncairn was present at the morning service; we also had the pleasure of listening to an excellent address from Bro. A. McLean, secretary to our Foreign Mission Board in America, Bro. M. Wood Green presiding over a good attendance. At afternoon a Service of Song by the "Scholars"—"True as Steel." All the seats were filled and many had to stand. Bro. Ernest Green was conductor and Sister Lillie Manning organist. The singing of the scholars reflected great credit on our young brother as a leader, and we trust he may be as useful in the future in this department. The committal readings by Bro. M. Wood Green added very much to the service. In the evening J. C. Dickson B.A. preached to a good attendance, the children also rendering special selections.

On Tuesday we held the anniversary tea and combined meeting to welcome Bro. A. McLean. The tea was well attended, and the after meeting was again crowded. Bro. McLean gave an earnest address on mission work in Japan, China and India.

also some very interesting items of the progress of the brethren in America since sending out missionaries, and urged upon the brethren to pray for work in India. We also had the pleasure of listening to addresses from J. Colbourne and Wm Barford, who were the first preacher and superintendent of Unley. Bro M. W. Green presided over the meeting and distributed a large number of books to the successful reborners. Bro Storer on behalf of the scholars presented to Bro E. Green a silver mounted ebony hat as a token of esteem and gratitude for the trouble he had taken in preparing the service. Several pieces were rendered by the scholars during the evening, and a splendid recitation given by Bro Rogers, also Bro Dickson and Gore spoke. Bro McLean thanked Bro Green and all for the kind manner in which he was received. Bro Storer moved a hearty vote of thanks to all who had taken part in decorating, singing, speaking, and in arranging the tea. Bro J. P. Jones read the school report, which showed the school to be in a flourishing condition.

T. G. STORER.

During the past month Mr. Colbourne has come over from Sydney and has settled down to work at Glenelg. There was a welcome tea and public meeting.

On April 1st Mr. and Mrs. Wm Barford and four of their children and Mrs. Henshaw, from Adelaide, and Mr. and Mrs. Silk and their two daughters, who had come round in the last two days previously, left for England by the s.s. Austral. As may be supposed, there was quite a large gathering of members of the church on the railway platform to wish them far away, and not a few accompanied them to the ship. It will be a great advantage and pleasure for many to travel together, and will give abundance of reason for many requests to be presented to the throne of grace for their safe-keeping. What an assurance is there in the stupendous revelation, "The sea is His, for He made it," and He hath measured the waters in the hollow of His hand."

WILLIAMSBURG.—Our Bro D'Nea has been with us three weeks. The attendance at the meetings is increasing, the chapel was crowded on Lord's day evening, and many outside. The meetings of the church for worship are indeed times of refreshing. March 23rd. W. J. P.

YORK.—On Lord's day evening, 29th inst, we had the pleasure of listening to a splendid address by Bro T. B. Fisher. At the close of the meeting we were made glad by seeing two (husband and wife) come forward and make the good confession before many witnesses. May this be but the beginning of a shower of blessing. W. B.

SEATHALEN.—On Thursday, 26th ult., we had a very successful tea and public meeting. Bro Barford of Glenelg, who had been invited to attend and preside, with characteristic generosity arranged to drive the brethren who had been invited to speak and some who had not been invited, and so it came to pass that the pretty little town in the hill country was invaded by a force of not less than six hundred of the ancient gospel. The topic for the evening was Christian Unity, and our position in relation to this great subject was fully set before a large and attentive audience by the various speakers. Supper, served in the Agricultural Society's hall, concluded a very pleasant gathering, which we trust will be the means of giving the work in this district a much needed impetus in the right direction. R. G. C.

NANTAWARRA.—Our good Bro D'Nea preached a few excellent sermons here. The church has been much strengthened, and the dear friends that listened to his discourses must have been much impressed and no doubt good will result. The church is living in love. S. C.

HINDMARSH.—In common with some other churches we have had a visit from Bro A. McLean, who addressed a large audience on the "Work and Names of Our Missionaries." It was a pleasure indeed to have his labour with us, and I am sure his labours will be owned and blessed and his visit long remembered.

The Sunday School held its anniversary March 20th, and such a packing of the children and friends, both afternoon and evening in the chapel we have never before seen. Bro Dr. Verco presided in and addressed the children in the afternoon, giving a splendid address, which even the youngest child could understand. Bro J. C. Jackson preached in the evening. "Remember now thy Creator in the days of thy youth" was his subject. We trust all the services will be productive of good. We thank all our speaking friends.

The annual picnic was held on Friday. The site was excellent, ample provisions, plenty of games, splendid arrangements and of course much enjoyment for young and old. A very pleasing feature was the efforts of the teachers to entertain and amuse the scholars. May God bless our Sunday School. The many friends of aged Sister Warren will be sorry to hear she has had the misfortune to break her leg. She is progressing, but it will be some time before she will be able to get about.

Bro Lea, with whom we break bread once a month, has passed his 96th birthday. He is very feeble, but in full possession of all his faculties, and asks after the welfare of the brotherhood and church. A. G.

VICTORIA.

NEWMARKET.—On Lord's day, March 23, our highly esteemed Bro Pittman brought to a close his labours as evangelist at Newmarket. He has now laboured with us for over two years, and his able and masterly exposition of the Scriptures will be long remembered by us all. His searching insight into the Word of God in his gospel proclamation exerted far in influencing good impressions in the hearts of those who heard them, and the seed thus sown will yet, we believe, bring forth a more abundant harvest. On the evening of Thursday last, March 23, the church held a social meeting to bid our Bro Pittman good-bye, when short addresses were given by Bro Henshaw, Swain, Pittman, and Morris. Musical selections were given by Sisters Dale, Murdoch, and Lindsey, also by Bro and Sister Lindsey. Recitations were rendered by Bro Woodgate and Sister Hambridge. During the evening a piece of silver plate was presented to Bro Pittman from the sisters of the church, in grateful remembrance of his faithful labours in the Master's cause during his stay with us. J. M.

GETTONG.—Almost uncommon and unique baptism was witnessed in our little chapel on Tuesday evening last, when Bro Leach had immersed a couple, husband and wife, whose united ages exceed 100 years, the man is 80 and the wife in her 82nd year. They have spent 53 year in matrimony. The old couple had originally from Aberdeenshire, and possess all the firm, unyielding stamina peculiar to Scotch folk. They have attended our preaching services for about three years, but sternly oppose the "dippers," as they called us. Often has the old lady said to Bro Leach, "I like ye vera weel till ye come tae the dippie, but then I canna stur ye ava." However, at the close of our brother's address last Lord's Day evening, the old couple tottered out to the front and arm in arm confessed the Lord before the brethren. It was a touching sight. Both are very frail. The woman, like her prototype in Scripture, is bowed down and can in "no wise lift herself." Surely here is a fit subject for the commendation of our Pardon-baptist friends. Was it not just such cases that gave rise to the absurd theory of "sprinkling" for baptism. There were some present—we with them had been more to witness with us the holy joy that lit up those aged faces after all was over. Verily it may be said of them, as was once said of the roush, "They went as their way rejoicing." W. BAINBRIDGE.

FRANKFORD.—With joy we record the addition of one to our number by faith and baptism. He was baptised by Bro Huggan in Kingsland Creek on Monday afternoon last. Meetings fairly well attended. Looking for further additions. W. PETERSON.

NEWCASTLE—We still continue to hold out door services, but to all appearances without results; the prejudice against us is very great. The preaching is carried on by Brethren Hopkins, J. and T. Williamson, and myself, and though the difficulties are many it will not be our fault if we do not succeed. Caribrook is our most promising field, though possibly you may think the indications are not very bright when I tell you that Bro. Hopkins and myself went there with a horse and cart, and for want of a better, used the cart for a platform. About fifty youths surrounded us and encouraged us to speak. They told us plainly that we had come to *let us for money*. We told them, however, that we would not take their money if they offered it. This seemed to make a change in their sentiments, for the next time we went we preached to several hundreds who, on the whole, listened attentively. We have since heard that they like us to come. F. H. SCABELLER.

PAKESHAU—Our Bro. Cavanagh immersed a Bro. James Barkley this morning before the breaking of bread. Our Bro. Barkley for 49 years has been a worker for Christ. Praise the Lord. Bro. Cavanagh's work here is bearing fruit.

CHAS. E. HUTCHINSON.

—

TASMANIA.

HOBART—MURRAY-ST. MISSION.—Have much pleasure in submitting first report of the above. The brethren generally will be pleased to hear that the proposed extension of church work which I notified in my last general report is now an accomplished fact. The chief difficulty in the way until recently was the obtaining of a suitable building as to size and locality. This has now been happily surmounted, and our most sanguine expectations have been exceeded. After much earnest prayer, persevering effort, and patient waiting for an official reply, we have at length obtained a building large enough to accommodate hundreds. It is known as the Ebenezer Chapel, formerly used by the "Methodist Free Church," but the congregation waning gradually for years, and a heavy mortgage contracted, the building at length passed into possession of the Government, who obtained it at a sum considerably under its value for State School purposes. We have rented it from the government at a weekly nominal fee, the "We, Us & Co." being Bro. Paterson, the indefatigable secretary, etc., and the writer, who, realizing that a work was needed in this part of the city, determined to make an earnest, though humble effort to "rescue the perishing." Subsequently the North Hobart brethren, and other scattered believers around, united with us, and we met for fellowship Lord's day mornings, while in the evenings the writer preaches the gospel. The building

occupies a very central position, being located in the midst of a population of the poorer class, many of whom are poor in regard to spiritual matters also. Many "know not God," nor obey the gospel, and of those who do profess the Christian faith many do not meet for worship anywhere; so it will be acknowledged such an outpost for future work is sadly needed. The meetings up to the present, so far as attendance is concerned, are all that can be desired. The audiences have been steadily increasing, the outlook is hopeful, and we participate in the near future, substantial results, realising that "in due season we shall reap if we faint not."

We have also a Lord's Day School started, as we realize that our hope is in the young, and have started operations with a membership of 20 and 4 teachers with Bro. J. Dalgleish as superintendent. It will be no surprise to be informed that our present difficulty is finance; the contributions being limited, and the writer, who devotes his time to the work of evangelist, being without any guaranteed salary. However, we thank God and work on, hoping, trusting, praying, and believing, being assured of the promise that "they who sow in tears shall reap in joy," etc.

March 14

W. DONALDSON.

NEW ZEALAND.

PORONG—Since our last report four have been added to the church, three by baptism and one restored.

Mar. 8.

C. How, Sec.

OSMARC NOTES—Although yesterday was a wet day, we had enjoyable meetings. Our young sisters' sewing class has made our hall look cosy and home-like, having laid down 6 feet of cocoanut matting on the aisles, and a good tapestry carpet on the platform and steps. Two neat gas brackets over the platform have also been added, which both beautify and enlighten. In spite of the wet our hall was comfortably filled at night. The audience seemed deeply interested in the discourse—"The Effects of the New Creation," and at its close *three* more came out on the Lord's side. To God be the glory.

March 23

F. W. GREENWOOD.

AGRESTA—Sister Annie Nettingham has been appointed reporter to our periodicals, and may be expected to furnish regular news items for your columns.

I spent ten days with the little church in Helensville, including Lord's days 28th and 29th inst. No additions resulted to the church from my visit, but disciples were confirmed, and others heard the way of life.

Another of the elder brethren has gone to rest in the person of Bro. John Forchuck who fell asleep on the 27th inst. and in his

28th year. He had been in enfeebled health for some time past, and was not able to attend the gatherings of the church. For a great many years he laboured in the church, being a faithful teacher of the truth. He rests now from his labours, awaiting in peace the day of reward.

The approaching holiday season will find us (184) in conference with our country brethren upon matters that mutually interest us. From the programme just issued I conclude we shall have a good if not a great time, there being a judicious blending of Conference work proper, work and worship and social intercourse. Conference proper closes with a tea and public meeting on "Good Friday" evening.

On Lord's day there will be united church, Sunday School and gospel services. Bro. Laing of Gloriot will address the church, Bro. J. L. Scott the united Sunday Schools, and Bro. Bull will preach; subject, "Christ Rejected."

Our singers are busy preparing for the occasion. Bro. Bryden is to be Conference chairman, and Bro. Fordyce (Helensville) organist. The tea meeting speakers are Brethren Downey (chairman), Bryden and Bull. Easter Monday will conclude the gathering with a picnic at Kohimarama. Mar. 23. T. J. B.

WELLINGTON—It is a pleasure to report 5 additions to our church roll; 3 have been through faith and baptism, 1 a baptised believer by common consent, and 1 restored. As Bro. A. Mudge is leaving for England, Bro. P. Steen has been appointed church treasurer.

The cantata, "Under the Palms," was rendered on the 18th ult. Bro. T. W. Mansfield conducted.

A few of the brethren have been spending part of the summer at Worser Bay, and while there the Sunday afternoons were fully occupied in teaching the Scriptures to children whose parents were absent at the sea-side. Just before leaving a picnic was organised, and the money obtained from the "collections" devoted to buying cards, toys, cakes, fruits, etc. Altogether a most enjoyable time was whittled away. They are eagerly waiting to again return to Worser Bay.

March 27.

JOHN A. SHENNAN.

OUR BROTHER.

We are pleased to hear of two confessions at Footscray on March 29th.

Bro. J. Lundy is now secretary of the church at Pokenment *viz* Bro. Jas. Butler resigned.

A. B. Mason is announced to preach at the anniversary of the church at Cleithrum on April 26th.

VICTORIAN CONFERENCE NOTES.

Bro. Albany Bell, of Perth, in conveying congratulatory messages, made special reference to the work done by Bro. Scott on the Preston River, W.A., who went there about five years ago and established a church there which now numbers 40 members.

Bro. A. McLean, in responding to the welcome accorded him, said that "that which the Church of Christ wanted was not more money, but more consecration."

We are happy to say that later information makes the decrease in membership only 30 instead of 61 as formerly reported.

Bro. J. Pittman at the opening devotional services gave a short, stirring address, in which he dealt with (1) Praise, (2) Prayer, (3) Purpose.

Bro. J. Hindle of N.S.W. was accorded a hearty welcome, and his old friends were glad to see his familiar face again.

Bro. A. McLean said that he came across a man in India who witnessed the baptism in one of the rivers of more than 2,000 converts. The work was done by two men in six hours.

A CURE FOR PESSIMISM.—Go and hear A. McLean.

Bro. Walden is expected to reach Sydney about the middle of May.

The Sisters' Conference held in Swanston St. a great success this year. The largest attendance yet experienced. About 350 present.

The lady who lent Blue serge jacket at Elizabeth picnic ground is requested to call at the Austral Publishing Co., 528 Elizabeth st. for it.

On Friday morning, 27th ult., upon the arrival of Bro. A. McLean from Adelaide, a few brethren met in the Victoria Coffee Palace to welcome him to Victoria.

The brethren at Brim (who are at present depending upon the Methodists for the use of their chapel), and can therefore only meet (fervently) have decided upon building a chapel. £700 has already been promised for this purpose.

A CORRECTION.—In our Reply No. 2 to Bro. Marchman is a printer's error we desire to correct. In section if we are made to say "it must be found in heaven," it should have been "it must be an earthly kingdom." The latter makes sense, the former does not.

Bro. McLean will speak at Collingwood Sunday morning next at 11 o'clock, North Carlton at 3 p.m., and preach in Swanston-street at 7 p.m. On Monday night at 8 o'clock he will speak at Neerabook, Tuesday at North Melbourne, and on Wednesday at Lygon-street a farewell meeting will be held. We do not know just what the nature of this meeting will be, but we all welcome

and see. On Thursday night, April 16, he speaks in Ballarat.

The church at Wagga, N.S.W., has just held its eleventh anniversary. It is now eleven years since Bro. and Sister F. Goode met in their own house in that town and "broke the loaf." This humble beginning has borne good results, ninety members having been enrolled on the church books. There are now in that district, congregations at Junee, Currowarra, Downside and Wagga. This is an example of what may be done by isolated brethren who are loyal to "our plea."

RESCUE HOME SUNDAY, MAY 31.—Churches of Christ throughout the Colony are respectfully asked to take up a collection (morning or evening) on the above date (or if not convenient then, on some other occasion) for the Armadale Rescue Home under the management of Bro. and Sister Pittman. The Home has now entered upon the 20th year of its existence. 350 poor unfortunate have been rescued from a life of misery and shame. A large number of more than orphan infants have been provided with homes and foster parents. Several of the girls have been brought to a saving knowledge of Christ. The work has developed into two departments—reformatory and preventive. The only discouraging feature (to the state of the funds) £95 are needed to balance the ledgers. Will the churches again help us? In 1881, 41 churches took up collections for the Home; in 1894, 73 churches; and in 1895, 83 churches. It is clear from these figures that the work is growing in favour among the brethren, for which we thank God and take courage. J. PITTMAN, Hon Sec.

LOVED ONES GONE BEFORE.

ROEDUCK.—On the 27th of February our aged and beloved Bro. John Roeduck fell asleep in Jesus in his 82nd year. Our brother and several members of his family arrived in this city in 1853, since which (with the exception of the last few months) he has been a constant and willing worker in this part of the harvest field. He was one of our first elders, and as such was a true shepherd of the flock, warning, guiding and comforting those who needed without ceasing. May the Divine Father enable us to follow his good example.
Am. Land, N.Z. **DECEASED BROTHERS**

ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.
Malvern Mission Band, £1 5s. Mr Walker church, £2 10s; Bro. Stalle, Caboolture, £2 10s; Grantham church, £2 10s; per E. Gale—Eumore church, £2 9s 6d; Syd

ney Sewing Class, £2 2s; (40) Sydney School, 5/6; E. Gale, col. hel. 10/3; Bro. and Sister F. M. Ludlow, £2 5s.
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RESCUE HOME.

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Armadale, Vic. **JOS. PITTMAN**
Treasurer.

VICTORIAN MISSION FUND.

Collection at Conference, 1895: 14 churches, Swanston, 1/5; Sister F. A. Korte, 2/6 12s; Bro. H. W. Crouch, 10/5; Laithwaite, 2/1; Kaonia, £1 10s; Galaput, 2/1; Bro. Bet, per Bro. A. H. Bryant, 9/3; Tullahoma, 10/5; per Sister L. Butler, 12/5; Cheltenham, 10/5; per Sister Gouldthorp, 2/1 4s; 6d; Duncafer, per J. T. 10/5; Bro. G. Templeman, S.A., 5/5; Bro. J. Morris, Newmarket, 2/1; Bro. J. Treble, Wedderburn, 2/1; Sister Russell, Bet. Bet, 2/5; Archerton, 2/1. Total, £59 7s 6d.
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P.M.A. Baechus Marsh, 4/5; F. G. Smith, Barraport, 5/5; a few Brethren at Wedderburn, 14/0; A. T. Manro, Tasmannia, 10/5; Sister Moysey, 2/5; 3 Brethren at Wedderburn, per Bro. J. Treble, 20/5; Bro. Bishop and Morgan, 10/5; Bro. R. Trivet, Lygon-street, 10/5. **W. C. CROUCH, Treasurer.**
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