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The Anchor of the Soul.

W. Smedley.

THE office of hope in human life is exceedingly important. It is absolutely essential to our well-being, for without it all our energies would languish, despondency and despair would take possession of us, no one would have the heart to do anything, and the race would soon perish. But God has given us hope to be the inspiration of life, the soul of enterprise, a key that unlocks all our powers, a mighty stimulus to exertion, and lo, the wide earth is covered with the tokens of human activity and enterprise. The river is bridged, the mountain is scaled, the ocean is crossed, the wilderness is converted into a fruitful field, Nature's secrets are wrested from her, space and time are almost annihilated; a thousand marvellous inventions of which our fathers never dreamed fill us with astonishment to show us what human energy and intelligence can accomplish when vitalised by hope—the desire and expectation of future good. Hope diffuses life and energy through our whole being; despondency paralyses, destroys all initiative and locks up the soul in the dark dungeon of its own gloomy thought. We may liken hope to a radiant form which appears in the distance, which is always beckoning man onward and pointing to a bright and beautiful beyond.

In the Christian life hope is indispensable. We are "saved by hope." Our trust is in the "word of hope." We press onward in the narrow path "in hope of eternal life." In all our conflicts with temptation, in all the dark crises of life, we are "cheered by hope and daily strengthened"; and if tempted to despair we can chidingly respond, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, as he is the health of my countenance and my God." Sustained by this glorious hope, the Christian can look with equanimity upon the vicissitudes of time, the mutations of earth, the decay of bodily power. No longer is

he a mere denizen of earth, but a citizen of heaven, for his life is hid with Christ in God. The Lord has touched a chord in his heart which will vibrate through eternal ages, and he looks forward to a time when, with all his powers immensely expanded, he will be filled with the fulness of God and dwell with him for ever. As he thinks upon these things, his heart swells with gratitude and ardent love to the gracious Being who has opened up to his wondering gaze the illimitable prospect of glory, honor and immortality. Exultingly he cries, "Look up, my soul, pant toward the eternal hills."

"Lift, my soul, expand thy wings,
The better portion trace;
Lift from transitory things
To heaven, thy dwelling place."

As his earthly pilgrimage draws to its close, he hears a voice which says, "Come up higher, enter into the joy of thy Lord," into a realm where faith is lost in sight and hope in fruition.

How different is the case with the wicked. His aim is to banish the thought of God and the spectre of future retribution from his mind, and he succeeds for a time till the deadly delirium of sinful delights can no longer intoxicate him. Then there is an awful recoil, a terrible awakening to the truth that God is not mocked, that every one reaps as he has sown. When Lord Byron was at the height of his popularity, and flaunting his vices before the multitude, he little thought that he was treasuring up wrath against the day of wrath and revelation of the righteous judgment of God. Little thought he that a time would come when the reactions of sin would ravage his soul and fill him with anguish. The serpent that coiled up in every act of sin darts its venomous fangs into the heart of the sinner and poisons his whole being. On his thirty-sixth birthday, a few weeks before he died, he wrote the pathetic lines:

"My days are in the yellow leaf,
The flowers, the fruits of life are gone,
The worm, the canker and the grief
Are mine alone.

"The fire that on my spirit preys
Is lone as some volcanic isle,
No torch is kindled at its blaze,
A funeral pile."

What a picture we have here of a soul desolated by sin and writhing in the agonies of remorse, yet no penitential tear is shed, no sigh of contrition is heard; the heart, hardened by long years of sinful riot, can no longer respond to the divine tenderness and seek for pardon and peace. This highly-gifted man might have risen to lofty heights of mental and moral excellence, and been a blessing to the world, but he took the downward path, he gave the reins to his evil passions, and died as he had lived, without hope and without God, "a wandering, squandering moral leper."

Another distinguished man, the poet Burns, died at the same age from similar causes. A Scottish poet, calumniating Burns, says, "The glory (?) of an early death was

THE TIDE IS SURE TO WIN.

On the far reef the breakers
Recall in shattered foam,
But still the sea behind them
Urges its foaming home.
Its song of triumph surges
O'er all the thunderous din;
The wave may break in failure,
But the tide is sure to win.
The reef is strong and cruel,
Upon its jagged wall
One wave, a score, a hundred,
Broken and beaten all.
Yet in defeat they conquer,
The sea comes crowding in;
The wave may be defeated,
But the tide is sure to win.
O mighty sea, thy message
In clanging spray is cast,
Within God's plan of progress
It matters not at last.
How wide the shores of evil,
How strong the reefs of sin;
How strong the reefs of sin;
The wave may break in failure,
But the tide is sure to win.

—Selected.

his." Stripping the statement of all poetic glamor, and looking at it in the light of facts, truth is compelled, however reluctantly, to say, "Died, prematurely, in the prime of life, the victim of his own vices." Yet this man had the temerity to say, "The light which led astray was light from heaven." In this way he sought to excuse himself, and cast upon his Maker the responsibility for his misdeeds. We can almost hear the divine rector, "Hast not thou procured this unto thyself in that thou hast forsaken the Lord thy God and hast followed the devices of thine own evil heart?" "Thou hast sown the wind, and now thou reapest the whirlwind." Truly the way of transgressors is hard; daily they sink

lower and lower into the abyss of mental and moral degradation till the image of God is effaced and the soul destroyed. Oh, when will men learn to despise the frothy insanities of sin and the sophistries of false philosophy, and build their hopes upon the living God? When will they realise that sin is their deadliest foe and never stops in its malignant work till it has laid prostrate in the dust all that is noble and Godlike in man? O my soul! cleave thou to the Lord, for in the Lord Jehovah is everlasting strength. He will never fail nor forsake thee; every heart that is attuned to the harmonies of heaven is God's peculiar care—thy hope will never grow dim, but the hope of the wicked shall perish.

Words of Comfort.

W. M. Green.

I desire to call attention to some words of our Lord which, at the time they were spoken, were words of farewell, but which for us have come to have a different meaning. The first of these are the well-known words in John 14: "Let not your hearts be troubled." The second are those equally well-known, in Luke 22: 19: "This do in remembrance of me."

Our Lord, when he spoke those words, knew that his life was drawing to a close. He knew, too, that the men with whom he had been associated in his ministry would miss him sorely when he was taken from them; and so, in anticipation of what was about to happen, and of the inevitable parting so close at hand, he tried to comfort them, and he started his wonderful message of comfort, recorded by John, with those words which have become so familiar: "Let not your hearts be troubled."

We read into those words a different meaning from that which they had for his earliest disciples. They are not for us words of farewell. But we draw on them and the beautiful chapter which opens with them, for our comfort in our hours of distress and sorrow. Through the ages which have passed since they were uttered, thousands of stricken men and women have turned to them and have found in them consolation and hope.

The other words, too, "This do in remembrance of me," were to the early disciples words of farewell. The Master was to leave them. He would become a remembrance instead of a personality who shared their daily life.

These words, too, for us have come to have a different meaning than they had for those who heard them spoken in the upper room at Jerusalem. To them they were a repeated farewell, and they would need to recall for the renewing of their stay and comfort the precious words which the Master had previously spoken to them, commencing with, "Let not your hearts be troubled."

has been given in our day to do what professors of the Faith have always done. Let us be faithful. Let our ears never be dulled to the pleading call of our Lord. And let us always remember that this bread which we break and this wine of which we partake represent to us the broken body and the shed blood of the Master, and that as we partake of them we show forth his death which is the enduring pledge of the world's redemption.

A Three-fold Plea.

Thos. Hagger.

There is a difference between those congregations of believers generally known in this country as Churches of Christ and all other bodies of Christian people. The difference is caused by the plea those churches make. It is three-fold—

I. Restoration.

It is a plea for the restoration of a recognition of the full authority of Christ in all matters pertaining to the soul, for its original, simple, undenominational church which our Lord founded through the apostles, for the Christianity of the New Testament, its ordinances, its doctrine and its fruit.

II. Unity.

But the restoration of New Testament Christianity is only to be a means to an end. Restoration is in order to unity. The divided forces of Christendom can never be united on any human basis no matter how clever and beautiful it may be; unity can only come by all returning to the Christianity of the Christ and to the Christ of Christianity. Not even the Nicene and the so-called Apostles' Creed will do, but laws of the Lord must go back beyond these to the creed of the church that was founded in Jerusalem on the day of Pentecost, A.D. 30, for that was the first church.

III. Evangelisation.

But even the unity of God's people is only a means to an end. An united people could minimise waste in effort and money and could the quicker carry the gospel to the last man on the earth. And the united witness would have more effect than can the divided witness of present-day Christianity.

Besides, a return to the faith and practice of the first church would mean preaching the same gospel that was then preached and announcing the same conditions of salvation that were announced then (see Acts 2). And that gospel is God's power unto salvation to all who believe (Romans 1: 16) and those terms of salvation are so clear and plain that all can understand them and comply and be saved.

Let this threefold plea—for restoration for unity, for evangelism—receive our whole-hearted and enthusiastic support. We have found this work to do we should do it with our might.

As a matter of history, we know that the "Do this in remembrance of me" was a farewell message. But to-day, as we hear those words, they are a call of the Master which has persisted through the ages. Our Lord's request that his followers should remember him in the breaking of bread has never been forgotten by the faithful. There may have crept into this bread and wine conceptions that were not in our Lord's mind when he instituted what we call the Lord's Supper. But I suppose the idea of remembrance has never been dissociated from its observance by whomsoever and at whatever period of time it has been observed.

We in our day are doing what the faithful have done ever since the Master said, "Do this in remembrance of me." No one can prophesy of the future; but it is almost certain that this institution will continue to be observed till the end of the age. It is an ordinance of the Lord's appointment, and as long as the church exists the Lord's Supper will have a place in her worship. It is thought there has been no Lord's day since Christians first met for worship, but somewhere, among some people, even when men were persecuted for their faith, devout men and women have broken bread in remembrance of our Lord.

We are in the line of succession; to us it

FOR THOSE WHO FAIL.

"All honor to him who shall win the prize,"
The world has cried for a thousand years;
But to him who tries, and who fails, and dies,
I give great honor, and glory, and tears.

Oh, great is the hero, who wins a name.

But greater, many and many a time,
Some pale-faced fellow who dies in shame,
And lets God finish the thought solitaire.

And great is the man with sword undrawn,
And good is the man who retreats from wine,
But the man who falls, and who still fights on,
Let his be twin brother of mine.

—Joaquin Miller.

Scenes and Voices from the Upper Room.

THE AIDING FRIEND.

A. W. Connor.

"And I will pray the Father, and he will give you another comforter, that he may abide with you for ever, even the Spirit of Truth."—John II: 16, 17.

Judging by the number of references thereto, and the space they occupy (read John 14: 16-20, 26; 16: 7-11; 17: 1-11), the Holy Spirit is the supreme one in these paschal discourses of our Lord. It most assuredly was the one that most directly met the mood of the disciples in view of the impending departure of their teacher. Here are words of great simplicity to be accepted in faith, yet words that touch the deepest things in the Christian religion. It is not a single voice; it is a manifold and repeated message, a study of which must be of great value for all.

Here then is no disjunction on the existence and nature of the Holy Spirit, nor on his relationship to Father and Son, but an illuminating statement of his mission as the continuer of the work of Christ after his bodily presence should be removed from among men.

He Names Proclaim His Nature.

He had been called by Jesus "The Spirit" by way of pre-eminence. Now, however difficult the exact definition as in the phrase "God is Spirit"—it suggests, at least, freedom from the limitations of space and time. These were the very things that compassed and limited Christ in the flesh, and caused him to declare to them that it was expedient that he go away. That bodily, localised presence was to be succeeded by an eternal spiritual presence, under no such limitations—"even the Spirit of Truth that abideth for ever."

He had been spoken of as "The Spirit of God," conveying surely the idea of might and majesty, of absolute supremacy and final sovereignty. The promised one was no inferior in power. The pre-incident description is the one here given of "the Spirit," and it is this beautiful name that the apostles take up and repeat in sermons and letters, in promise and command. "We shall receive the Holy Spirit," "Grieve not the Holy Spirit," etc. He is the "Holy" Spirit; spirit of purity and grace; ever present friend; spirit of tenderness and love, seeking ever the peaceable because Jesus has revealed, for he abides "with" them, he abides "in" them, and all that the living Christ had been, the coming one would be to them, and even more. But in this salutatory Jesus gives him other titles and

He Titles Proclaim His Office.

(1) He is "the Comforter." This is the first word in the radiant promise. Spoken to men that to lose their Lord it had special value. His word "another" Comforter definitely links him with Christ himself. Because the Spirit is called "Advocate," meaning one called in to aid us, as in the R.V., "the more intimate word 'Helper' is Dr. Moffatt's translation." The word is "paraclete," and the significance of that is well stated by D. Campbell Morgan: "I think if we compare the way in which Jesus uses the word paraclete with John's use of it in his letter (1 John 2: 1), we might well say that it is an exact translation of the latter word." We have an Advocate with the Father, and with Christ the righteous. The risen Christ stands as an Advocate with God on high earth, and the Spirit dwells with us as his Advocate on the life and service of the earth. His word stands the cause of men in heaven, so that he stands the cause of God on earth. He is "the Advocate." It is also

who said, "I am the Truth." This witness was not to make superfluous the human witness. "Ye also shall bear witness for me." As such he would be to them a Spirit of remembrance recalling the forgotten words of Christ. He was to be an inviolable Spirit, both of the meaning of that which they had known, and of things to come.

The result of this is seen in our God-breathed New Testament. Yet who that has pondered that word, or who that has sought to apply its teaching to human lives, has not felt the need of the Spirit's aid? All our prayers for guidance, illumination and help are only reasonable as we remember this great promise. He came, he abides, and his gracious helpfulness is ours as we obediently open our hearts to his presence. We receive him in our surrender to Jesus, we receive him continuously as we open every window of the soul to his gracious influence.

"And every virtue we possess
And every glory won
And every thought of holiness
Are his alone."

"As trustful as a child who looks
Up in his mother's face,
And all his little gifts and fears
Forgets in her embrace;
So I to thee, my Saviour, look,
And in the face divine
Can read the love that will sustain
As weak a faith as mine."

(2) He is the great Completer. In regard to one phase (and that of great importance) of our blessed Saviour's work on the Cross he declared, "It is finished." We accept that word, but also receive that other word in which he declares its incompleteness and gives promise that it would be continued and completed by another. "I have many things to say to you, but you cannot bear them now." Truth was one thing, but their capacity to receive it was another. They were far from being masters in the Christian faith. Nay, till the resurrection and ascension threw light on the Cross it would be impossible for them to grasp the truth. So the Holy Spirit is to continue that work, to further enlighten of the mind of Christ. Acts of apostles gives us a picture of how this was fulfilled, how divine providence prepared the way, and the divine Spirit prepared the men. Now that I see that having gloriously inaugurated his work, he is the Spirit who abides for ever. Every age has his truth, and he abides for ever. Every age has his power. Still, through the believer, he is the revealer and the glorifier of Christ. His mission is to glorify Christ. Let that be ours, and his help is sure.

Two Special Applications.

(1) He has a mission to the world. True, "the world cannot receive him, for it neither seeth him nor knoweth him," yet "he will convict the world of sin, of righteousness, and of judgment." This he did through the message of the gospel. This he did, illustrates this threefold function. Pentecost, convicted of sin in retelling Christ. Men were convicted of sin, when they had of the righteousness of him whom they had crucified but whom God had raised up. Calvary crucified but whom God had raised up. Pentecost proved that there the Prince of this world was judged.

This work still goes on. "These are the cardinal matters: sin, righteousness, and judgment; and as a fact, however explained; righteousness as a great ideal, and judgment as a terrific necessity."

The Spirit still makes these things real in the consciousness of the world. This ministry is fulfilled through the church, and to do so she must be in fellowship with Christ and proclaim the gospel in the power of the Holy Spirit. In her witness she must not turn from the Spirit-given message to the speculations of man, nor seek to present it apart from the power of the Spirit that gave it. Much less should we seek to meet the burdens, duties and cares of life apart from the help of the Holy Spirit. We are to remember that—

"I will see him a mission in our prayer life."—"I will see you again . . . And on that day you will not ask me any questions. Verily, verily, I tell you, whatever you ask the Father, He will give you in my name; hitherto you have asked nothing in my name; ask and you will receive, that your joy may be full." Jesus came back again to them in the Spirit, but not to give the pray to him, but their prayer rises to the throne of God who is the Father. "Ask, and you will receive." But as we seek to obey this injunction, who has not felt the truth of Paul's words: "We know not what to pray for as we ought?" We are oppressed with our ignorance. We are groping in the dark. We cannot appraise values aright. Surely it is a gracious application of this promise that Paul makes in Romans 8: 26, 27. "Even so the Spirit helpeth our infirmities." The Spirit makes intercession for us. "The Spirit pleads before God for the saints."

When we kneel in prayer, and in our perplexity the mind cannot form, nor the lips express the heart's desires, what a comforting assurance that this blessed "Friend on the road" will exercise his ministry! The encircling gloom need not daunt us for "he wings our real necessities, and sends them as our prayers to heaven's gate." Is this too wonderful? Are we unbelievers in the "Friend on the road"? In this divine intercessor? "Let us commune with the Holy Spirit, and let us put our ignorance into His keeping. He will sometimes light up our judgment and give us sight as far as sight is good for us. And when we desire, what a comforting assurance that this blessed friend will transform our necessities into supplications which will most assuredly bring in all the needed supplies of grace."

"Mighty Spirit, dwell with me,
I myself would hardly be
Mighty so as to prevail
Where unaided man must fail.
Ever by a mighty hope
Pressing on and bearing up."

I close this study of this great word of Christ with a paragraph from Dr. Frank Ballard in "Christian Essentials":

"It is the love of Christ, the love of Christ's message to humanity that we have not only to deal with God, but that in dealing with him we are in spirit-contact with a person, who even as our earthly friends must be acknowledged, welcomed, trusted if his help is to be availed. Nay more, as the tenderest friendship and love of Christ may be wounded, thwarted and by persistent scolding quenched, so may God himself as the 'Friend in need' ever patiently waiting on humanity according to the promise of Jesus, be scorned, grieved, and quenched until he is banished from the world of the consciousness which he yearns to illumine. But when the sun is shut out, only perpetual night remains. That is, according to Christian theology, the sin into death; and other unmarionable sin there is none." Let this tragedy not be ours. Rather let us in constant recognition of his nearness make our prayer, daring to believe Jesus when he said, "How much more will your heavenly Father give the Holy Spirit to them that ask him."

"Spirit of purity and grace,
Our weakness pitying see,
Oh, make our hearts thy dwelling place,
And worthier thee."

Federal Conference.

C. P. Hughes.

The splendid opening gatherings of Conference continued in all the meetings held last week.

Greetings were received from the Conference Secretary in Western Australia and Tasmania; the South Australian Congregational Union; our Indian Mission Board; the Baramati and Shanghai churches; the New Zealand Conference; and from Bro. E. C. Hinrichsen, Norman Noble, G. Percy Pittman, W. Cameron, John Thompson, and F. Filmer.

Next Conference.

There was much discussion before any decision was reached concerning the place of the next Conference. Finally the motion moved by Bro. C. Young, of Queensland, that the Conference go to that State, was carried by a substantial majority.



Hon. Wm. Morrow, M.L.C.

Who presided with ability, dignity and grace over the Federal Conference.

Evening Gatherings.

Every evening the Adelaide Town Hall was engaged to hold the crowds that attended the meetings.

On Monday evening a Christian Union service was held. The combined choir rendered two anthems, and Miss King sang a solo. The President, Hon. W. Morrow, M.L.C., delivered his address entitled, "The Divine Quest." Dr. F. W. Burnham gave an address upon "The Plea of the Churches of Christ."

The Foreign Mission Demonstration was held on Tuesday, when the combined choir again rendered anthems. Mr. H. S. Wright sang a solo. Addresses were delivered by Mr. H. S. Watson on "Indian Villages and Their Need"; by Dr. E. H. Killinger on "Medical Missions in China"; and by Dr. F. W. Burnham on "Present Day Missionary Advance."

Wednesday evening was given over to "Education and Youth." There was a choir of Bible School children numbering about 400, who rendered several songs. Mr. Elias Schwab, of Perth, spoke upon "Youth's Challenge to the Church," and Principal A. R. Main, M.A., took as his subject, "The Neglected Half of the Commission."

Thursday evening was given over to the 150th Anniversary of Pentecost. The combined choir rendered anthems, and Mr. Norman Morphet sang, "Past Achievements; Future Aims," was the subject of Mr. Thos. Hagger's address, while Dr. F. W. Burnham's subject was "Pentecost in Retrospect and Prospect."

Canberra.

The establishment of the work at Canberra has been a difficult task. It was found to be impossible to carry out the decision of last Conference to erect the first section of the Chapel at a cost of £2000. In lieu thereof it was decided to erect a complete building at Ainslie. It was also decided that, if necessary, it would be better to erect another building later, in some other part of the city. Plans have been drawn for a building to cost £3500, without equipment, with a view to calling for tenders.

The church was organised on Jan. 29, 1928, under the direction of Bro. E. Davis. Eight members were present. Five deacons and two deaconesses were appointed. The first meeting

ELECTION OF OFFICERS AND COMMITTEES.

Executive and Home Mission Committee.—President, H. G. Payne; Vice-president, S. Vunham; Secretary, H. Bassard; Assistant Secretary, G. Potter; Treasurer, J. W. Globbery; Committee Members, C. Young, W. A. G. Wendorf, J. B. Ash, S. C. Trudgian, F. E. Enchelmaier, W. Rothey.

Foreign Mission Committee.—President, W. Morrow; Secretary, G. T. Walden; Treasurer, A. L. Read; Committee Members, O. V. Mann, J. Fisher, A. J. Gard, J. W. Cosh.

College of Bible Board.—Chairman, B. Lyall; Organising Secretary, F. T. Saunders; Treasurer, W. C. Craigie; Committee Members, B. Gebbie, J. G. Hare, L. C. McCallum, A. E. Hingworth, J. E. Thomas, Dr. W. A. Kemp, C. T. Anton, A. H. Main (ex officio).

Preachers' Provident Fund.—Chairman, J. Russell; Secretary and Treasurer, W. H. Hall; Committee Members, W. E. Day, A. Morris, F. S. Steer, J. Stinson, T. E. Hufe.

Hymn Book Committee.—B. Lyall, T. H. Scamlder, J. H. Barrett, B. Gebbie, J. Sharp, A. E. Hingworth, J. Wilkie, F. T. Saunders, Miss H. Bennett, Miss M. E. Pittman.

Bible School and Young People's Committee.—The State Committee of the South Australian Conference.

Committee to supervise work at Canberra.—Dr. E. A. Hardless, Thos. Hagger, W. H. Hall, T. E. Hufe, L. Russell.

For breaking of bread was held at Ainslie on Dec. 6, 1925, but the meetings lapsed after a while. The church is affiliated with the New South Wales Conference at the request of the Home Mission Committee of that State. At present morning meetings are held in Ainslie public school, in which a Bible School is also being held. Evening services are being conducted in the Presbyterian Hall.

The retiring executive recommended that the incoming committee take into immediate consideration the erecting of a manse for the preacher.—Bro. Stuart Stevens is the present evangelist.

Devotional Addresses.

A fine feature of the Conference business sessions was the daily devotional talks. These were delivered by representative men of each State. Bro. D. B. Stirling spoke about the "Disciples on the Road to Emmaus"; other equally fine messages were delivered by Bro. Chas. Young, D. Wakeley, and S. Stevens. These quiet hours were sacred periods in which by prayer and song the Conference came near to the heart of God.

Music of Conference.

Much inspiration was provided by the special singing of the Conference. Choirs and in-

dividuals are to be commended for the appropriate singing on each occasion. The choir rendered anthems under the leadership of Mr. F. P. Langlois, the Junior choir under Mr. Will Watson, Grottoes, and Maylands church choirs also helped the music of Conference at different evenings. Those renderings were Messrs. N. Morphet, H. Wright and F. Steer, and Misses M. King, B. Watson and R. Wetherby.

Motor Trips.

Every morning a fleet of motor cars was placed at the disposal of the visitors. These were organised by Mr. F. P. Langlois. The beauty of Adelaide was thus made easily accessible to each interstate visitor. The different places visited were Morialta, Norton's Summit, the Grand seaside resorts, Mount Lofty Summit, and Pterodilly.

Executive Report.

In addition to the matter above, this report showed there had been some changes in the personnel of the executive. W. G. Graham had become Secretary, G. T. Walden Vice-President, and T. E. Yelland and J. Willshire were elected to the committee in place of Bro. Thorpe and Will. Other members of the committee were Bro. W. Morrow, F. P. Langlois, H. M. Tuck, J. Harkiss, W. L. Ewers, W. Heiler, A. J. Gard.

While appeals for assistance had come from several States, it was only found possible to help Tasmania. This State received for eight months the sum of £1210 per month. This was then withdrawn, and a subsidy of £1775 weekly paid to Invermay church for the balance of the six years. The total payments received by Tasmania during the two years was £93 6 s.

Statistics.

During the Conference period, the membership of the Churches of Christ in the Commonwealth has increased by 515. The total membership is now 31,319. The analysis is as follows: Queensland, 2610; decrease, 24. New South Wales, 1180; increase, 11. Victoria, 12,000; increase, 25. Tasmania, 877; decrease, 335. South Australia, 8055; increase, 252. Western Australia, 298; increase, 574.

The Australian churches were represented at the World Conference on Faith and Order by Bro. H. Ennis and D. M. Wilson. It was held at Lausanne from August 3 to 21, 1926. The brotherhood is indebted to these brethren especially when it is remembered that they paid all the expenses in connection with the long and tiring discussion took place over the report rendered, in which some excellent contributions were made by Bro. B. M. Wilson, B. Ennis, Thos. Hagger and A. B. Main.

The matter of publishing another Bulletin was brought before the Conference by the Executive



W. G. Graham, Secretary of Federal Conference. Who received the warmest commendations for his excellent work prior to and during the Conference gatherings.

The Home Circle.

Conducted by J. C. F. PITTMAN O.B.E.

The Family Altar.

J. C. F. P.

Monday.

WAR AND PEACE.

"It's a wonderful world to my thinking—

These radio days with their cheer—
And if folks will listen, they'll hear it
That God speaks in tones that are clear;
And the man who will work out the problem
Of brotherhood, distant or near,
Will do more for the earth in a moment
Than armies can do in a year."

UNANSWERABLE.

"I am a Universalist," said G. K.—boastingly, "and you orthodox are not fair in saying that our system is inconsistent with reason."
"I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?" "Yes, I do." "And you don't believe there is a hell?" "No, I don't." "You don't believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well, now, let us put your rational system together. It amounts to just this, that Christ the Saviour died to save all men from nothing at all. Not from hell—according to you, there is none. Not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life preservers thrown at an immense expense to a man who is on dry land, and is in no danger of being drowned."—Selected.

A LITTLE CHINESE MARTYR.

During the terrible Boxer persecutions in China in 1900, children, as well as grown people, were massacred for confessing themselves servants of Jesus Christ and believers in his word. One little girl, the daughter of a native Christian who had been murdered, was found by the mob hiding in a millet-field. They immediately demanded to know where her father had hidden his Bible, in order that they might destroy it; but though they threatened and then tortured the child, she refused to reveal the hiding-place of the Book which told of the Saviour whom she had learned to love. The Boxers would listen to no plea for mercy; and the little girl is now numbered among "the souls of them that were slain for the Word of God."

Even to-day people in China are reading the Bibles which were buried during the Boxer riots. In the small town of Kuankai, one of the Bible Society's colporteurs found a family using a Testament which had been buried when they were forced to flee for their lives to the hills during the massacres. The father had left the Book to his children, telling them exactly where it was buried. So that if the word of God (as he feared) his children should still be able to find the Book again some day, and read about the true God. It was then thought that the missionaries would never be permitted to return again to the country; and by means of the Testament the father hoped that the children would be able to help to keep alive the knowledge of God in their heathen land. Fortunately, the whole family managed to escape the Boxers, and the Society's colporteur supplied them with more copies of the Book which is their most valued possession.—Selected.

BAPTISM OF AN INDIAN BOY.

In the early days of American history, it is told that a preacher found a bright Indian boy, told him about Christ, gave him the New Testament, and asked him to read it, and be ready to do his duty when he came again. They separated, the preacher going over his long circuit, and the boy to his wagon to study his strange new book. Three long months passed, and the two met again. The preacher asked the

boy if he had learned what his duty was, and he said he had.

"What is it, my son?" said the preacher.

"Duty of Injun is to be baptised," answered the boy.

The good man thanked the Lord.

The boy asked, "When can Injun be baptised?"

"Today," said the preacher.

"Where will Injun be baptised?" he continued.

"I will baptise you here," replied the preacher.

The boy, puzzled, looked all round, and seeing no water, asked, "Where's the water for baptising Injun?"

"Here it is," said the preacher, pointing to a pitcher on the table.

"You no put Injun down into pitcher," was the quick reply.

"I'll not put you in the pitcher," said the preacher, "but will pour the water on your head."

"Turning away in bitter disappointment, he said, 'You give Injun wrong book.'"

What a commentary on the simplicity of the Bible story of baptism.

That honest-hearted child, who had never heard of a Greek lexicon, and knew not the meaning of theology, reads this story without prejudice, learns that it is the duty of a lover of Jesus to be baptised, and that in order to baptism he must go down into the water. And perhaps there is not a soul beneath the skies which, under similar circumstances, would not reach the same conclusion.—M. M. Davis.

PRAY—GIVE—GO.

Three things the Master hath to do,

And we who serve Him here below,

And long to see his kingdom come,

May pray, or give, or go.

He needs them all—the open hand—

The willing feet, the asking heart—

To work together and to weave

The three-fold cord that shall not part.

Nor shall the giver count his gift

As greater than the worker's deed,

Nor he in turn his service boast

Above the prayers that voice the need.

Not all can go; not all can give

To help the others in the fray;

But young or old, or rich or poor,

Or strong or weak—we all can pray.

Pray that the full bands open wide

To send the message on its way;

That those who hear the call may go,

And pray that other hearts may pray.

—Annie Johnson Flint.

BEWILDERING FOR THE MINISTER.

The story is told of a church where it happened that one of the ministers possessed the same surname as did the organist, and one Sunday, when he was conducting the service, the organist's wife remembered that she had forgotten to turn the gas down in her stove before she came to church. She therefore wrote a little note to her husband, and when the collection was taken handed it to the steward, saying, "Please hand that to Mr. Beech when you go past." He, good man, knowing her to be the secretary of the sewing meeting, and thinking the note was a pulpit notice regarding the meeting, which she had forgotten to send to the vestry, handed it to the minister, whose smile on receiving it speedily turned to a puzzled frown when he read: "Get home as quickly as you can and shut off the gas."

Student.—Has not fortune ever knocked at your door?

Beggar.—Did she, but I was out. Ever since, he has sent his daughter.

Student.—His daughter, who is she?

Beggar.—Why, Miss Fortune, of course.

"Be ye doers of the Word, and not hearers only, deceiving your own selves."—James 1:22.

It is strangely true that only in religion can people describe themselves thus. Everybody knows that laws are made to obey, and not merely to hear or to read. But in religion many constantly hear the Word of God, but go no farther. A true Christian knows he is not saved by his good works, but to do them.

Reading—James 1.

Tuesday.

"Ye see then how by his works a man is justified, and not by faith only."—James 2:21.

Abraham was justified by faith many years before he was commended by God to offer Isaac; but that faith showed itself most mighty when he took the knife to slay his son. So we show forth our faith by obedience in all things required of us.

Reading—James 2.

Wednesday.

"The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!"—James 3: 5.

An unkind word is like a spark in a sun-dried forest.

"Take my soul and body's powers:
Take my memory, mind and will;
All my moments, all my hours,
All I know and all I feel;
All I think, or speak, or do;
Take my heart and make it new."

Reading—James 3.

Thursday.

"Draw nigh to God, and he will draw nigh to you."—James 4: 8.

We have seen a little child, conscious of danger, with out-stretched hands and fatherly faith, running to its mother, who flies to rescue it. Thus we draw nigh to God, and he to us.

Reading—James 4.

Friday.

Be ye also patient, . . . for the coming of the Lord draweth nigh.—James 5: 8.

The apostles did not know, nor do we, when the Lord will come. The day is always drawing nigh—"One day is with the Lord as a thousand years."—Our wisdom is to watch, and be ready.

Reading—James 5.

Saturday.

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.—1 Peter 1: 7.

Gold is purified by fire. Not a particle of the precious metal is lost, but all the dross is destroyed. It thus becomes fit for kings' crowns and royal adornment. Thus our faith is tried in affliction. Nothing of value is lost, but all the contrary, we are thereby made fit for the presence of Christ in glory.

Reading—1 Peter 1.

Sunday.

As newborn babes desire the sincere milk of the Word, that ye may grow thereby: If ye is that ye have tasted that the Lord is gracious.—1 Peter 2: 2.

It is sometimes difficult to induce the infant on its mother's breast to take the milk; but when once it has tasted it, it cries if it does not. So, when once we have tasted that the Lord is gracious, we long to be filled with his fullness, that we may grow thereby.

Reading—1 Peter 2.

Prayer Meeting Topic.

November 11.

ENFORCED RESIGNATION.

(Acts 21: 11.)

W. Waterman.

Paul's last journey to Jerusalem, with Luke and others, there to suffer for Christ, gives us among other lessons, these four:

First—That we should be

Steadfast Under Danger.

Said Paul, when he got to Miletus on his journey into Jerusalem bound in my spirit, not leaving the things that shall befall me there; say that the Holy Spirit, from city to city, doth bear me full witness that bonds and afflictions await me." When Paul met the Christians at Tyre, "these said, through the Spirit, that he should not set foot in Jerusalem—that is, he should not reveal to them his danger, and thus of their own accord entreated him not to go thither. Now, at his port of disembarkation, Agabus dramatically impresses these warnings of the Spirit: "Thus saith the Holy Spirit, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him up to the gentiles. In face of such danger, even Paul's travelling companions, all men little less brave than he, faltered, and entreated him "not to go up to Jerusalem." He, however, "would not be persuaded."

Next—We see that we must be

Prepared to Stand Alone.

Paul was going to Jerusalem to suffer for Christ; he had the Ephesian elders, far from encouraging him, "all wept much," being distressed;" and even his co-workers confessed that, after Agabus' wild prediction, "both we and they of that place [Caesarea] besought him [with tears] not to go up to Jerusalem." But with Paul, in his own Christ was in point of conscience, to stand solitary and alone. The example here shows that at the call of Christ we must be prepared conscientiously to stand alone.

Again—we learn that our steadfastness will rest on

Our Relative Values.

Paul's steadfastness in danger and suffering was not in his having no feeling—a conversated stoicism—but in his having right feeling for right things. To his weeping friends at Caesarea, he said, "I can do nothing, but I will be valiant." What meant see to weep and break my heart? for I am ready not to be bound only, but to die at Jerusalem for the Lord Jesus," this is consonant with his declaration to the Ephesian elders—"None of these things [danger to my life] moved me, neither am I making my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Paul was steadfast because he loved Christ and his cause to the reason of his own comfort and life. "The Christian spirit can be so vital in a man as to make him forget all care and pain and labor and sorrow, and make him triumph and glory in tribulation also."

Last we have this lesson—that the

Ground of Christian Resignation

is the known will of God. "And when he [Paul] saw, he was not persuaded," writes Luke, "we ceased, because the will of the Lord be done"—they resigned themselves to Paul's lot because they recognized that God directs his saints' lives. Because touch on one of our grandest Christian adventures, the unscientific conviction that in light and darkness God can be trusted with everything. This makes life's darkest trials luminous with heavenly benediction. Later, while in a cell awaiting for martyrdom, Paul wrote of his resignation—"The Lord shall deliver me from every evil work, and shall preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen."

TOPIC FOR NOVEMBER 21.—THE LORD'S ENCOURAGEMENT.—Acts 23: 11.

Our Young People.

Conducted by Lester C. McCullum, M.A.

WORLD'S TEMPERANCE SUNDAY.

Various churches and other organizations affiliated with the Victorian Prohibition League have united to form a "Youth Temperance Council," more especially for the purpose of doing educational and inspirational work in preparation for the 1930 No-Licence Poll.

Following the World's Temperance Sunday (Nov. 4), a big "Youth" Rally has been planned. This will be held on Thursday, Nov. 8, at 8 p.m., in the new hall erected on the grounds of the Collins-st. Baptist Church, Melbourne. A first-class programme is being arranged. Songs, recitations, and two orations, one by a young man and the other by a young woman, will make up the first half of the programme. The other half of the programme will consist of a spectacular temperance drama, in which some 25 performers will participate. Our young people's organizations are urged to co-operate heartily in making this first move in preparation for the 1930 No-Licence campaign a great success.

CRUSADE WITH CHRIST IN WORLD EVANGELISM.

To me the word "crusade" means the enrolment of every Christian in a campaign to bring the saving knowledge of Christ to every soul. Here we are faced by two essential questions.

The first is, Why should we crusade with Christ in world evangelism?

In the first place, we should crusade with Christ in world evangelism because we are so commanded. If we consider ourselves a militant church, we have to obey the command, "Go." Our Captain, after his resurrection, had no other subject to discuss with his disciples except this.

In the second place, we should crusade with Christ in world evangelism because no other faith reveals God as a Father to all human beings. It is only the God of Christianity who is a loving Father and whose love is a source of happiness to all mankind.

In the third place, we should because Jesus alone teaches that man is a child of God created in his likeness, and a partaker of the divine nature. Man's value was unknown before Christ came. By his death and resurrection Christ revealed to the world that every man is a brother to every other man.

In the fourth place, we should because Christianity alone gave woman her rightful place in human society. Aristotle placed her in a position midway between the man and the slave. Confucius could not see any value in her. Buddha thanks heaven because he was not born in hell, an insect, or a woman. Christ only teaches that in him there is neither male nor female, but all are one. Then let us tell this glad news to those women of the world who are still enslaved.

In the fifth place, we should because Christ gave the child his real position. He took a

little child and placed him in the midst. The Roman had the right to kill or sell his child. The Arabs used to bury their daughters alive for fear of disgrace. Mohammed never said a good word to a child. He never embraced a child and blessed him. Jesus alone embraced the child and placed him in the midst, and made him the centre of life. Then let us make haste and bring a saving Christ to the deprived and neglected children of the non-Christian world.

The second great question is, Who will crusade with Christ?

It is you, young men and young women, who are responsible for this great task. We are grown-up people have done our share. We are almost finished, though our task is not yet fulfilled. We are decreasing, and you are increasing. We are near the end of our career, and you are now at its beginning. There are three reasons why you should do it.

Because you are endowed with more vitality and ability. Your age will be more powerful than ours. You are given to discover more of the mysteries of nature than did we. In your age you will be able to accomplish in one year what took us years to do. Just as your power will be, so will your responsibility. And how great will it be!

Because your knowledge increases your responsibility. You were born in a Christian land and in a Christian atmosphere. You enjoy a great inheritance of intellectual, social and religious knowledge which is unknown in the non-Christian lands. You cannot imagine the wretchedness, the ignorance, the privation and the poverty of these peoples. The gospel of life alone can lift them up and give them their rightful place among the nations of the earth. If you believe that they are your brothers and sisters in humanity, you should share with them the precious privileges you have in the gospel of Jesus Christ.

Because it concerns you to evangelize them. When we help others we help ourselves. Four-fifths of the world's population are ignorant of the gospel of salvation. The time will come when you will need good markets for your goods, honest agents for your business, faithful partners in your commerce, and active workers in your industries. How can you get such men unless you bring them first to Jesus Christ, that their hearts and lives may be changed and made worthy of your trust? It is given to you, the coming generation, to teach the world the message of Christian brotherhood and peace. Carry the message to Mohammedan lands, and they will find in Christ the supply of their needs (materially, socially and spiritually). Carry it out to the whole world, and hasten the coming of his kingdom, that his will may be done on earth as it is in heaven.—Address given at World's Sunday School Convention by S. M. S. Dwalry.

A PRAYER FOR THE WAY I GO.

Let me live my life from year to year
With forward face and unshakable soul;
Not hurrying to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart that puts its full
To Youth and Age, and travels on with cheer.

So let the way wind up the hill or down,
O'er touch or smooth, the journey will be joy;
Still seeking what I sought when I sat at bay,
New friendship, high adventure, and a crown,
My heart will walk the evenness of the quest,
And hope the road's last turn will be the best.

—Henry Van Dyke.



Volunteers who recently painted the chapel at Hawthorne, Queensland, and the ladies who provided afternoon tea for them.

Foreign Missions.

Conducted by G. T. Walden, M.A.

DR. AND MRS. BURNHAM.

Dr. and Mrs. Burnham left for Western Australia, en route for India, on Sunday, Oct. 27. Their visit to Australia and the magnificent addresses Dr. Burnham delivered will long remain in our memories. The Foreign Missionary Board wishes them "bon voyage" on their further journey, and assures them of our deep gratitude for their help, and our continued prayers for God's richest blessing to rest upon them and the work upon which they are engaged.

MR. AND MRS. W. MATTHEWS.

On Tuesday, November 6, Mr. and Mrs. W. Matthews, of Elizabeth-st., Torrensville, S.A., will celebrate their golden wedding. These good people have been among our leading helpers in Foreign Missionary work. They are generous contributors to the F.M. funds. They pray continually for the success of the work in foreign lands. They correspond with several missionaries. For fully sixty years they have been faithful, zealous workers in the churches of Adelaide, first at Grote-st., then at Mile End, and now members of Cowandilla. Not only are their names written in the Land's book of life, but also in the hearts of all who know them. They have been examples to young and old. Their children and grandchildren rise up and call them blessed, and are following in their footsteps as workers for the Lord, the Living God. The Foreign Mission Board extends hearty congratulations and best wishes to Bro. and Sister Matthews.

FEDERAL CONFERENCE.

Our Federal Conference has come and gone. It was a success from beginning to end. There were many willing workers contributing to this, but the greatest of all was Bro. William Graham, the secretary.

The Foreign Mission session was well attended, and the Foreign Missionary night at the Town Hall was the largest that we have had for several years.

For the information of those who could not be at the Federal Conference and may not see the F.M. report in full, a few particulars may be of interest. During the last two years, in connection with our Foreign Mission work, there were 728 baptisms. There are now 1,511 church members. The number of Bible School scholars reported from all fields is 561, teachers 54, day school scholars 620, teachers 20. The number of orphans supported is 154. During the last two years £2,512 6 6 was contributed as special earmarked money, outside all the money needed for the regular budget work.

Since 1912 the F.M. Board has received £95,598 9 2 to spend in Foreign Missionary work, and they have spent of this amount in the foreign field, £89,611 8 7, or 92 per cent. of all receipts were spent on Foreign Mission work.

Of the amount received 1926-28, the following will answer the question, "Where does each pound of missionary money come from?"

1. Foreign Mission Lord's Day Offering	10 6/6	52 1/2
2. General Offerings by Churches and Individuals	3 3/1	15 1/2
3. Gifts from our Women and Girl Members	2 5/1	12 1/2
4. Gifts for Special Purposes	1 3/6	6 1/2
5. For Orphan Support	1 2/6	5 1/2
6. Children's Day and other Bible School Offerings	10 1/6	4 1/2
7. Contributed through Envelopes—W.A. and N.S.W. only	75 1/6	3 1/2
	29 1/6	100

Another interesting question is answered in the report of how each pound of money received was spent.

1. India	12 10/6	61 1/2
2. China	3 3/6	16 1/2
3. New Hebrides	1 1/6	5 1/2
4. Chinese in Australia	9 3/6	3 1/2
5. Salaries, Office Rent and Typists	9 1/6	3 1/2
6. Printing and Stationery	5 1/6	2 1/2
7. Ladies' Hostel	1 3/6	1 1/2
8. Bank Charges	2 1/6	1 1/2
9. Petty Cash, Postage, Cables	1 1/6	1 1/2
10. Phone	1 1/6	1 1/2
11. Sundries	2 1/6	1 1/2
	29 1/6	100

During the two years covered by the report the Foreign Mission Day contributions amounted to £11,151 7 7, Children's Day 1914 £5 6, For Orphan Support £1,383 3 3, Sisters' Organizations and Individuals £2,713 15 5, and Duplex Envelopes £1,056 10 2.

The Foreign Mission Board now holds in trust for the brotherhood property to the value of £13,263 5 8.

There were more missionaries present at the 1928 Federal Conference than any previous Conference held. For the first time in our history we had a native Christian present at our Conference. Willie Hoy, one of the young men from the Island of Oha, New Hebrides, was there with Bro. Macfie, the missionary. He is a fine looking, athletic young man, very modest and retiring, speaks English. The only remark that I heard quoted, as coming from him regarding the Conference was, "Plenty talkie in Conference." He seemed to enjoy himself greatly at the Conference, and many had conversations with him. It was a great joy to all to see this young man, who had been won from heathenism to Jesus Christ. We saw in him a representative of the many hundreds who had been led to the Saviour through the work of the Australian Churches of Christ. For fear of misunderstanding, you will note that I have written, "For the first time in our history we had a native Christian present." We have often had converts from among the Chinese in Australia present at our meetings, and, as is well known, some of them are our leaders in the missionary enterprise, but Willie Hoy is the first convert to come from a foreign country to Australia.

During the two years great activity has been shown in our medical work. There have been 38,629 treatments and retreatments.

In addition to the money sent from Australia to our Foreign Mission Stations, they received locally £2,917 0 9.

SHANGHAI BUILDING PURCHASE.

In 1924 it was resolved to purchase the Shanghai school and church building. The difference between the amount we used to pay for rent and the amount we pay for interest on money borrowed has enabled us, since 1924, to save £150 of the purchase money, leaving us owing £50 to the building. Those who turned us the money for this purchase have loaned us the deeds of the property, and we have deposited them with the Hong Kong and Shanghai Banking Corporation, Shanghai, as a security against our overdraft of five hundred pounds. This saves us ten pounds a year, previously paid to the F.S. & A. Bank in Australia for guaranteeing our overdraft at Shanghai.

The report shows that we shall need to raise a thousand pounds more than last year before now and July, 1929. Will brethren pray that this additional amount may be forthcoming when needed?

DEATH.

GREENWOOD.—On Oct. 27, Harold Vincent, the dearly beloved husband of Emily Greenwood, and loving father of James, Lillian and William, eldest beloved son of Mr. and Mrs. J. Greenwood; brother of William (deceased), Lill (Mrs. C. Thomson), and Harriet (deceased), grandsons of the late Mrs. E. Woodbridge, late of North Melbourne. "Blessed are the dead who die in the Lord."

GREENWOOD.—On Oct. 27, 1928, at the Homoeopathic Hospital, Harold Vincent, beloved eldest son of John and Rose Greenwood, and loving brother of Will (deceased), Lill (Mrs. C. Thomson, Box Hill), and Harriet (deceased), loved grandson of the late Mrs. E. Woodbridge.

So in God's care we leave thee,
Thill dawned the light.

IN MEMORIAM.

MCCULLOUGH.—In cherished memory of my beloved husband and our dearly loved father, Thomas McCullough, who was called to his better service from Warrnambool, November 1, 1928.

A little while the mist's shall part,
Between your life and ours; yet hand-in-hand,
The clouds shall part;
And hand in hand,
And heart to heart,

Within the glory of the sinless land

Our lives shall meet again.

—Inserted by his wife and family.

PETTY.—In loving memory of my dear husband and our father, George Thompson Petty, who was called home on November 4, 1924 at Doncaster.

—Inserted by his wife and family, Doncaster.

COMING EVENTS.

NOVEMBER 4 (Sunday).—Swanston-st. Anniversary and Home-coming Day. Special services will be held to mark this event. All past members are most cordially invited to spend the day with us, and to accept this notice as an invitation to be present.—Robert Lyall, Secretary.

NOVEMBER 11 and 17.—Hartwell Anniversary Services. Sunday, Nov. 11, Speakers: 11 am, Mr. Hunt; 3 pm, Mr. L. H. Trezise. Special singing by children's Choir. 7 pm, Mr. L. A. Trezise. All welcome. Glad to see past members present. Wednesday, Nov. 17, 8 pm, special Demonstration by the children. All invited. Special items by seniors.

NOVEMBER 11.—Prahran Church Anniversary Day. 11, Harold R. Robbins; 3, Geo. E. Mann, M.A.; 7, A. W. Connor. Former members and friends invited. Social evening, Wednesday, Nov. 14, 8 pm.

NOVEMBER 11 to 20.—Box Hill Church, C. C. C. Evangelistic Mission. Mission, 4 pm, Saunders, H.A.; song-leader, E. Hammond. Free evening event Saturday. Sister churches cordially invited.

NOVEMBER 16 and 17.—Malvern Church. Sale of Books. Keep these dates free.

NOVEMBER 16 and 17.—Hartwell Church, Sale of Works. Friday and Saturday, Nov. 16 and 17. To be opened by Mr. and Mrs. J. E. Thompson on Friday evening at 7.15 pm. Sale of works conducted by the Ladies' Aid to reduce the cost on the church building. All visitors will be welcomed.

NOVEMBER 17.—North Essendon Sale of Works. Opening 3 o'clock by Mr. Geo. Matthews in Kellors-st. State School.

NOVEMBER 17.—North Melbourne Sale of Works will be held in School Hall, afternoon and evening. Old friends invited.

NOVEMBER 22.—The Annual Demonstration of the College of the Bible will be held at Lygon-st., Carlton, on Thursday, Nov. 22, 8 pm.

NOVEMBER 23.—Annual Prize-giving Demonstration of the Victorian Bible School and Young People's Department will be held in the Lygon-st. chapel at 7.15 pm. Fine programme by representatives of metropolitan schools. All mission, adults 60, children 30.

Here and There.

T. H. Scambler commenced his fourteenth year as preacher of the Glenferrie church, Vic., on last Lord's day. Both church and preacher are to be congratulated upon this happy occasion.

Numerous visitors from other States had fellowship with Melbourne and suburban churches last Lord's day. Many of these were on their way from Federal Conference. A number of them paid appreciated visits to the College of the Bible.

In a private note, Bro. C. B. E. Yawter, of Winesport, Ohio, U.S.A., mentions his intention to leave U.S.A. for Australia in January next. Bro. Yawter is engaged for a year's evangelistic work in New South Wales, commencing with a mission at Enmore.

The Social Service Department in N.S.W. states that men have been calling upon preachers and secretaries, representing that they had been sent for assistance from the office. The committee requests that no assistance be given unless requested by letter signed by the organiser.

The following teaching reached us on Tuesday morning:—Hirrichsen-Stewart mission Rockhampton, Queensland. Over one hundred spent morning service. Over fifty received final fellowship. A tremendous crowd of night. Total decisions, one hundred ten—Manning.

Bro. H. A. G. Clark, M.A., B.D., is now in Melbourne. He arrived at Adelaide from U.S.A. via England, in time for Federal Conference, and journeyed eastward last Friday. With Mrs. Clark he expects to leave next week for Auckland, N.Z., where he will labor with the church at Dominion-nd.

W. A. Wiggins completed his engagement with the church at Warragul, Vic., at the end of the year. Churches desiring the services of a preacher would do well to communicate with him at once, or to the secretary of the Victorian Advisory Board, Mr. J. McGregor Alcornville, 23 Rose-st., Ivanhoe.

Bro. and Mrs. F. W. Burnham left Adelaide for Perth on Sunday morning last. After a few strenuous days in the Western State they expect to leave Fremantle on November 5. They hope to visit the mission stations in India, China, Japan and the Philippine Islands, and to return to America in March.

The Nailsworth (S.A.) church building, the laying of the foundation stone of which by Mr. P. H. W. Hawkes we reported in last issue, will be of brick, 50 by 70 feet, and will provide accommodation for 250 persons. Entending further afield, it will cost £1,000. The foundation stone was the gift of Mr. W. I. Neill, of Moonta.

Despite adverse weather conditions and the absence of many friends in Adelaide, the students of the College of the Bible held a very successful Harvest Day on Friday last. The presence of Mr. E. L. Williams is College champion, while Mr. W. E. Jackel is, for the third year, runner-up.

The recent Federal Conference was one of the greatest yet held. The attendances were splendid both at business sessions and evening meetings. It was a time of happy fellowship. The abundant hospitality of the South Australian brethren and sisters made the occasion a delight. In next issue we hope to furnish the reports and to give some impressions.

We learn that Bro. Lionel Johnston has tendered his resignation to the church at Collins-st., Hobart. This is due to take effect in January when our brother will have completed three and a half years of service with the church. We understand that Bro. Johnston is open to accept an appointment for service. Churches desiring a preacher may communicate with him at 69 Guilford-st., Hobart, Tas.

Friends of the College of the Bible are asked to reserve Thursday evening, Nov. 22, for the Annual Demonstration to be held in Lygon-st. chapel. The Chairman of the College Board of Management (Bro. H. Lealy) will preside. Presentations of certificate and diplomas will be made. Students will provide some musical items, and addresses will be given by outgoing men. An offering will be taken up for the piano fund.

The Victorian Joint Council for Religious Instruction in Day Schools is pleased to announce that Mr. J. Hocking, B.A., late Principal of Melbourne High School, has kindly consented to conduct a training class for those desirous of giving religious instruction in State schools. This is meeting a great need, and those wishing to join are asked to send their names to the Secretary, 151 Collins-st., Melbourne. It is probable that the class will be held early next year, and that the course will consist of about six lessons.

The American "Christian Evangelist" of Sept. 20 contained the following news item: "Mr. and Mrs. Jesse M. Bader returned to St. Louis during the first days of September after an absence of many weeks, during which time Mr. Bader filled many engagements, and he and his wife made a visit to Alaska. Mr. Bader proceeded to Indianapolis to the offices of the United Christian Missionary Society. Mrs. Bader will remain in St. Louis for the time being, as assistant to the pastor of the Union Avenue Christian Church, George A. Campbell."

At Gardiner, Vic., on Oct. 21, eight persons confessed Christ, after Bro. Gibble's address. On 22nd, six were received into fellowship. Bro. H. A. G. Clark, M.A., gave a much appreciated morning address on Rom. 8; 28. Bro. Gibble preached at night when he was joined by a number of converts to the good confession. There were two baptisms. Hospital collection amounted to £11. Much sickness has recently prevailed. The Bible School rejoices that two of its members secured Federal prizes, viz. Miss Freda S. Lunt for the first division (scholar) and Bro. L. E. Stevens, B.McE., in ninth division (teachers).

At Lygon-st., Carlton, Vic., many visitors and old scholars were present on Oct. 24 when the Sunday School services were held. Bro. Weiss, of Moreland, was the morning speaker. In the evening the church was filled by enthusiastic children, the boys' club, which was filled by enthusiastic children. Mr. Davidson conducted the singing drama. Mr. W. Davidson conducted the singing drama. Mr. W. Haines and Sister E. Bailey was appreciated. An orchestra composed of members of the school was a noteworthy feature. The address to both school and congregation was by Bro. T. H. Haines and Sister E. Bailey was appreciated. An orchestra composed of members of the school was a noteworthy feature. The address to both school and congregation was by Bro. T. H. Haines and Sister E. Bailey was appreciated.

The special singing was continued in honor of evening when Bro. A. G. Saunders gave an inspiring address on "Friendship." The young men of the church were well to the fore, in both the organization and conduct of the services. The organization and conduct of the services were noticed Miss Annand the many visitors were noticed Miss Cannibell, Miss Moffatt, and Mrs. Moneyn from Hobart.

On Saturday, Oct. 20, at 3 p.m., the South Australian sisters held a reception in Grote-st. school hall to the visiting sisters in connection with the Federal Conference. Mrs. Garfield Roope, State 200 ladies present. Mrs. Garfield Roope, wife of Federal President, and most of the delegates. The following were present: Mrs. F. W. Burnham, of America (with her mother); Mrs. E. R. Rogers, N.Z.; Mrs. Mrs. C. D. Wright; Mrs. Robert Esall, Vic.; Mrs. Clyde, N.S.W.; Mrs. Young, Qld.; Mrs. Wake-Wallace, Tas.; Mrs. E. Caldwell, India. Songs were held, W.A.; Miss E. Caldwell, India. Songs were

beautifully rendered by Miss Dorothy Pearce and Miss Hazel Read, also a violin solo by Mrs. T. A. Leane. Mrs. Elvite White acted as pianist. The room was beautifully decorated with palms and bouquets of flowers by Mrs. R. P. Langford. Afternoon tea was served, and a very happy time spent.

The secretary of the Joint Council for Religious Instruction in Day Schools, Victoria, writes: "It is very gratifying to learn of the great interest that is being taken by parents and children in the work of religious instruction in the State schools, and accordingly reports from instructors there is an increasing value placed on the work. Many schools are visited in places where no religious services are held, and the only religious teaching the children get is through the medium of the Joint Council. Unfortunately, in many cases only monthly instruction can be given and when for various causes the school cannot be taken on that day, disappointment is shown by the children. The teachers render all the assistance possible. One instructor writes: 'I have been twice approached by the great influence of good teachers. I have three schools at least that open with a morning hymn, and five at least of the nine are taken by Christian teachers.' The small assistance given by the Council to cover cost of travelling expenses is much appreciated by the instructors, who are visiting a number of small schools in the country. It is pleasing to note that over 200 additional schools are visited because the Council is able to give this assistance. Last month 23 of these instructors visited 191 schools, and gave over 300 lessons, travelling 3,855 miles to do so. The Council is hoping for an extension of this work when necessary funds are available."

The appeal for the Melbourne Hospitals is expected to reach the splendid total of £20,000, despite the inclement weather of last week-end. Diminished visits to 191 schools, and a very slight decrease in contributions from churches. We are glad to note a little advance in amounts reported by Churches of Christ. Some comments on the slight falling-off of church contributions are directed to the public press from the pen of Mr. H. Wilson Macaulay, Business Convener, Presbyterian Assembly, some of whose remarks call attention to the great part played by the churches and are worthy of note. In part, he writes as follows: "The adoption of collecting in warehouses, factories, and offices means a very large number of church people are approached before Hospital Sunday arrives. Street and house collecting have greatly increased. In my own district a house-to-house canvass was conducted by people using letters. The result is that the majority of church people have given part, if not all that they can spare, of their donation before they go to church. Many of them tell me they have given two, three, and even four times over. The w.c. Sunday is a very small factor. Those who wish to give and their contributions are in the amount of what they can give to church. The marvel is that, in view of the other factors indicated, and in view also of the poor season and other appeals, the churches have done more than do so well."

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Federal Conference.

(Continued from page 697.)

Eliza F. Winter Memorial; Miss Emma C. Hovey Memorial; Morton S. Noble Memorial; William Grimbold Memorial; Oil Boys; Glen Iris Girls' Prize. These scholarships are a great help to the students as they strive to work their way through College, and are greatly appreciated by both Board and students.

Under the auspices of the Board classes have been established to assist brethren who desire to become efficient in church service. To this end the following men have given time to act as lecturers in this work:—Messrs. R. T. Pittman, B.A., Dip.Ed.; A. G. Saunders, B.A.; F. J. Siver, B.A.; and H. J. Patterson, M.A. Although not a part of the College course, much good has been done.

The financial assets in the College of the Bible amount to £12,902 5 1. The liabilities are £6,538 8 11. This leaves a balance in favor of the College of £6,364 16 2. The women's hostel shows that £22 10/- was received during 1926, leaving £776 15 5 as a charge against the general fund.

Preachers' Provident Fund Report.

The cash statement of receipts and payments for all accounts shows receipts to be £5,728 11 3, the payments of every description as £5,605 3 1. The credit balances brought forward from last term were £1,078 1 3. The credit balance at June 30, 1928, was £1,291 9 5. The payments included loans to preachers, churches, and various State Conference committees totalling £1,174 17 2.

In connection with the Endowment Fund, the number contributing is 56. The amount contributed by preachers during the past two years was £66 19 6, to which subsidies amounting to £270 7 9 and interest amounting to £185 19 1 were added. The subsidies have been at the rate of 8% in the pound per year, and it is anticipated that that rate at least will be maintained.

Those serving as representatives in the various States, in addition to the committee, have been Bro. A. H. Lyall, Victoria; S. Price Weir, South Australia; and D. M. Wilson, Western Australia.

Bible School and Young People's Committee Report.

The committee of the Victorian Bible School and Young People's Department has acted as the Federal Committee.

Two Scripture examinations have been conducted, in which all the States have taken part. The committee set the questions, and the States judged their own papers. The Federal Committee then offered awards for the best Australian paper in each division. The value of the prize in each case was £1 1 1.

The committee has kept in touch with all the States through the two years by correspondence.

At the Conference an address was given by P. J. Pond, H.A., upon the topic, "The Problem of the Elder Scholar and How to Solve It." A discussion followed which proved helpful and interesting.

SOCIAL SERVICE DEPARTMENT, N.S.W.

During the past month many very deserving cases have been assisted with food and clothing. Letters of appreciation from those helped in this way have been received.

On Sunday, Oct. 21, a men's free breakfast was given in co-operation with Erskineville sisters. 25 men attended by invitation. These have been out of work for months, and were in every way deserving. There was sufficient over to give a tea to 18 men at 5 p.m. At both gatherings brief brotherly talks were given, and the hand assisted with the music. Bro. Crossman, the organiser, was responsible for the arrangements.

Children's Home.—Matron C. M. Mackenzie is happily installed at the home. Her labor of love is fully appreciated. At present Sister Mackenzie is doing the work in an honorary capacity. The services of Dr. Verco, hon. physician, Mr. M. D. Hunter, hon. dental officer, and Bro. D. B. Hall, hon. legal adviser, are appreciated. Recently Bro. Wallace, from Binlung, near Inverell, left a parcel weighing 7½ lbs. in the parcel were 325 pennies, 120 threepences, 10 sixpences, and odd silver amounting in all to £1 16 1, this being a contribution sent as received from 37 scholars in a new Bible school organised by Bro. Wallace three months ago. Parcels for the home have been received from Mrs. T. E. Rofe; Lidcombe Sisters; and the Delmonica Cafe forwarded 16½s. chocolates.

Bro. W. J. Crossman, Social Service organiser, will be away on holidays for the next three weeks. During his absence office duties will be attended to by Sister Macqueen and other sisters who regularly assist the Department. Matters of urgency will be attended to by Bro. K. A. Mackenzie, chairman, 26 O'Connell-st., Sydney. Phone B W 6692.

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OBITUARY.

GILHAM.—On Lord's day morning, Oct. 11, Sister Mrs. Graham passed away. Our sister was the daughter of Bro. Geo. Exley, a pioneer member of Lygon-st church. She was baptised 50 years ago by Bro. Haley at Lygon-st., and taught Sunday School there and at the Chinese mission when it was held in the home of Bro. McCallan. On her marriage 31 years ago, our sister brought her membership to South Yarra, and has been a faithful and whole-hearted worker there ever since. Though living a long way from the church building, she has ever been most regular in attendance. She leaves an example of true devotion by Christ, and his church, and of faithful and unselfish service. Bro. Graham, a son and a daughter, Will and Clara, are left to mourn their separation from a loved one, and to look forward with confidence to the reunion.—A.L.

GILHAM.—Sister Mrs. Oram, wife of W. G. Oram, evangelist, died at Gawler, S.A., on Oct. 10, born at Northlake, Vic., and with her parents, attended the Anglican church until the family removed to Morsham. There they heard the primitive gospel preached by the late W. D. Little, and our sister was, with other members of the family, baptised into Christ in the Wimmera River. The family afterwards removed to Mingily, and it was there that she met her husband, and was married. She was the faithful and efficient and Christlike helper of her husband at Bordertown, S.A., and then at Irim, St. Arnaud, Doncaster, and Swan Hill, Vic.; North Island, N.Z.; and for the past twelve years at Naracoorte, Broken Hill, Mounta, Dubouché and Gawler under the South Australian Conference. Very faithfully and beautifully, did our sister represent Christ in the home, the church, and the community. Unassuming and retiring by nature, she was, nevertheless, a very potent influence in the life of the churches where she had fellowship. Like her brother, A. H. Oram, evangelist, unconsciously, made all feel the power of the divine life, even by her presence. Her husband bears witness to the power for good, and the spread of the truth, that her life has always been to him. Those who, like the writer, partook of the gracious hospitality of her home, and the hosts of people everywhere who came within the circle of that fragrant life, acknowledge that she walked with God indeed. The short service at the chapel, the funeral service later, and the in memoriam service, conducted by Bro. Hugh Gray, were attended by very large numbers of people, representing all classes of the community, all bowed with grief, and yet all rejoicing in the power of the Christlikeness that we know is not mortal, but eternal.—E. Collins.

WOFF. Cheltenham church, Vic., has sustained a great loss in the passing of Mrs. Martha May Woff, relict of the late William Woff, on the morning of Thursday, Oct. 11. Our sister was baptised by the late G. B. Moyses at Lygon-st. fifty-one years ago, and from then till her death was a faithful member and an active worker in Cheltenham church. She was a deeply spiritual woman, and at the same time was for many years the life of all the social gatherings of the church. She was much given to hospitality, and was a universal favourite amongst young and old alike. Few members of Cheltenham church have been better known or better loved than Mrs. Woff. She was everybody's friend, always ready to help in any good cause, and a cheerful encourager of all others engaged in the Master's service. Her interest in church was maintained to the end. In the home our sister was a devoted wife and mother, well fitted to be the helpmate of one who took an active part in the business affairs of the church. The members of her family are all members of the church. Our sister's last message to the church was one of comfort: "Tell Bro. I am quite ready, and quite happy. My side is hid with Christ in God." At the grave—a large Cheltenham cemetery, in the presence of a large gathering of relatives and friends, Bro. W. C. Connor paid tribute to the worth of the life just closed.—D.W.

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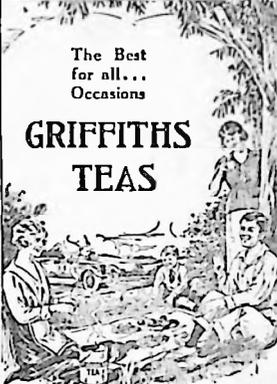
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News of the Churches.

Western Australia.

Bassendean.—All rejoice at the defeat of the latest application for hotel licence for Bassendean. The Christian forces of the community worked together to defeat Bassendean claim. Bro. Herby and Nightingale spoke on Oct. 25 to fair congregations. An offering was taken for Children's Hospital, Midland Junction work continues, the school and C.E. Society showing increased interest.

Perth.—The church enjoys the inspiration of good attendances. On Oct. 14 five ladies from the boys' club and one elderly gentleman confessed Christ. On Oct. 21, after Bro. Lescraft's message on the position taken by Churches of Christ, another young man confessed the Saviour. After an illness of nearly two years, Bro. Ted Beaumont was called to rest at the age of 25. Sympathy is expressed for the bereaved family.

Queensland.

New Veteran.—At the Bible School four more new scholars came on Oct. 21; there are now 50 on roll.

Gympie.—Services on Oct. 21 were conducted in the morning by Bro. C. S. Trudgian; subject, "Service." At night Bro. C. Barrett preached to a large attendance.

Bundaberg.—Good meetings continue, with gospel services largely attended. On Sunday, Oct. 21, two adults were baptized. The Sunday School is making steady progress, and scholars are practising for anniversary.

Annerley.—Since last report five young people have been received into fellowship. Meetings continue well attended. The church was privileged to hear Dr. Burnham, whose address was much appreciated. Bro. John Coward is conducting gospel services during the absence of Bro. C. Young at the Conference.

Ipswich.—On a Saturday recently East Ipswich church chapter of Kappa Sigma Pi conducted a picnic for the Sunday School scholars and teachers. Miss Myrtle Blison, on her way to Federal Conference, was initiated at Exendon, Vic. into the Phi Beta Pi. This is a preparatory step towards the establishment of a chapter at East Ipswich. The evangelist Bro. H. D. Priestley has begun a series of special addresses. Cottage prayer meetings have been held at different members' homes on Friday nights. These have proved helpful.

South Australia.

Narwood.—Good meetings were held on Lord's day, Oct. 28, when many interstate visitors were present. Bro. A. C. Bandline exhorted the church. Bro. P. R. Baker was in charge of the evening meeting. Attendance for the day for breaking of bread was 226.

Queenstown.—On Sunday, Oct. 28, Mr. Geo. Cox exhorted the church. In the evening Mr. Brooker spoke on "Conference Convictions." During last week the band of Home convocations were held and Queenstown society gained seven first and eight second prizes, and the dialogue shield.

Windmarsh.—Splendid services were held on Sunday, Oct. 28, and attendances were good. In the morning Bro. Vanham, of Gympie, Qld., spoke on "The Ideal Church." In the evening Bro. D. Warkley, of Cheltenham, Vic., gave a splendid address on "Your Obligations to Christ."

Croydon.—Bible School anniversary services were held on Oct. 28. Bro. Lamshere, from York, gave the morning address. In the afternoon the school gave several items, and Mr. Wicks entertained the children with a chalk talk. In the evening the children again sang, and Bro. Burrows, from Bolivia, gave the address. There were large attendances.

St. Morris.—The Junior Endeavorers brought to their meeting on Oct. 28 gifts for the Protes-

tant Children's Home, Morialta. Bro. F. Fisher exhorted at the morning service. Bible School anniversary services were held. There were 150 scholars on the platform in the afternoon; Bro. Raymond held attention with a very interesting address. In the evening the building was crowded. Bro. Hooper spoke on "Tim. 3: 15." The singing by the scholars, under Bro. D. Melite, assisted by an orchestra, was a delight. The sympathy of the church is extended to Bro. Milne, senior, in the death of his aged mother.

Bakklava.—Anniversary services of the church were held on Sept. 30. Croydon church choir of about thirty journeyed sixty miles and rendered special items at all three services. H. Watson gave excellent addresses. At the gospel service a young lady from the Bible School made the good confession. Mr. Watson is giving good addresses at Lord's day, and attendances are keeping up fairly well. On Oct. 21, while Mr. Watson was at Federal Conference, Mr. W. Keith Steward was present all day as a deputation from Federated Protestant Children's Homes. His talks morning and evening and to the Bible School were much appreciated. On Monday, Oct. 22, a Protestant rally was held. Mr. Glen Clark (Methodist) chairman, and Mr. Steward spoke on "Protestantism: Its Implications and Application."

Maylands.—At the Bible School anniversary Bro. T. Edwards, from Glenelg, addressed the morning service. Bro. H. H. Taylor, of Unley, spoke to children and friends in the afternoon, and Bro. Collins gave the gospel address. The school, under Bro. F. P. Langlois, rendered choruses and part songs very creditably. The annual concert was a great feature. The demand for over 600 tickets caused the executive to repeat on three separate occasions. The annual picnic took place at Budge Park on Labor Day. Sunday, Oct. 21, fellowship with many interstate visitors was enjoyed. Bro. A. H. Main, Vic., spoke in the morning, with Bro. Wilson, W.A., presiding. Bro. F. T. Saunders, of Vic., spoke at night. On Sunday, Oct. 28, Bro. Wilson addressed the morning meeting. In the evening the evangelist address was given by Bro. Collins, at the close of which four Bible School scholars took their stand for Christ.

Victoria.

Drummond.—Splendid meetings on Oct. 28. Also a stirring message from Bro. Miles a young man decided for Christ. Sunday School and Bible Class are practising for anniversary.

Hampton.—On Sunday evening Bro. R. Emms conducted a gospel temperance service as Director of the Victorian Prohibition League. Bro. K. Jones spoke in the morning. Bro. M. Rhodes was a visitor from W.A.

Oakleigh.—On Oct. 28 anniversary services were continued. Bro. Ladbroke addressed the children in the afternoon on "The Magnetic Christ." In the evening Bro. S. Baker spoke on "The Last Christ."

Middle Park.—Meetings are keeping up well. Bro. and Sister Baker are working hard. The church registers that Bro. Brooker's services as song-leader finished on Sunday night, when he rendered a beautiful solo.

Mildura.—The Bible School anniversary was held on Oct. 28. Splendid singing was rendered by the scholars under Bro. Harbord. Bro. Mulford spoke at all meetings. The anniversary was continued on Monday night with a tea-meeting and distribution of prizes.

Bamburgh.—The special meetings for October held in this section have been a great success. The messages have been an inspiration. Much sickness prevails. The study class held at the preacher's house weekly is having much success.

The prayer meetings have been conducted solely by students.

East Row.—There were 16 improved attendances on Oct. 28. At the close of a splendid address by Bro. Younis in the evening a married man took his stand for Christ. The church appreciates the fellowship of Bro. Younis after his return from an enjoyable holiday with Bro. and Sister McDowell.

Preston.—On Friday and Saturday, Oct. 19 and 20, a very successful course of work was held in Preston town hall, a substantial sum resulting to liquidate debt on chapel. Meetings are well attended, and interest is maintained. Bro. Fisher's messages are inspiring. All auxiliary report good times and work.

Box Hill.—There were bright and helpful meetings on Sunday. Bro. Allan in the morning gave a much-appreciated talk on the value of the Conference in Adelaide. Bro. H. A. G. Clark, from China, gave the gospel address, which was enjoyed by all. Bro. Allan gave, on behalf of the members, wished Him God's richest blessing in his new work in Auckland, N.Z.

Cheltenham.—Meetings on Sunday were good. J. P. Willis was the speaker in the morning. In the afternoon the school commenced the year's work after anniversary. At night H. A. Saunders gave a good address on "A Message from Jesus." Bro. Willis was the soloist. A good offering of cash was made for the impulse, and eggs for the convalescent home for men.

Wangaratta.—The Bible School had its first anniversary last Lord's day. Large gathering of scholars, parents and friends. Every child received a book. The school was commended in the mission tract twelve months ago by Bro. Les. Brooker, with 11 scholars. About 100 are on the roll to-day, and new ones are continually coming. During the year five of the school's took their stand for Jesus.

Colac.—On Oct. 21, services were conducted by Mr. Bartlett in the morning and Mr. Henry Worrall, of the British and Foreign Bible Society, in the evening. Both services were well attended. On Thursday, Oct. 25, the young people's club entertained Sister Eileen Hamner at a social evening, when she was presented with a silver cake-basket in view of her approaching marriage with Bro. Wm. King.

Pitzroy.—Bro. Bitchie exhorted last Sunday. Bro. Buettcher has been re-engaged as preacher for next twelve months. The sympathy of the church is extended to Bro. Swain (of Thornbury) and family in their sad bereavement of their daughter Mrs. Loftis. Our late sister, as Miss Daisy Swain, was connected with God, from her childhood days and was superintendent of kindergarten for many years until she stated her residence to Thornbury.

Melbourne (Swanston-st.).—Ballroom storm weather interfered with attendances last Sunday day, but meetings were most enjoyable. Among morning visitors were Bro. and Sister Young and Mrs. Packer and daughters, from Qld.; Bro. and D. Wright, from Maylands, S.A.; Bro. and Mrs. Hagger, of Sydney, attended in the evening. Excellent sermons from Bro. Moore. The front of the church building has been painted and the inside renovated recently, adding to the appearance of the building.

South Melbourne.—Bible School anniversary celebrations were commenced last Sunday. Large attendances enjoyed bright services, leadership of the children, under Bro. Solihier's leadership. Solos, duets and trios were pleasing features. In the afternoon Mr. Mackay, of Middle Park Baptist church, spoke to the children on "Bible." Mr. Jas. Waterman had charge of the gospel service, and his topic of "Yesterday" was well preached. Many longtime brethren and new ones were present, and happy acquaintances were renewed.

Thornbury.—Meetings on Oct. 28 were good. Bro. Gale spoke morning and evening and was greatly appreciated. The church has been deeply moved at the death of the wife of the church secretary, Bro. H. L. Lewis. She fell on last Friday morning. Sympathy goes out to Bro. Loftis and the parents, Bro. and Sister

QUEENSLAND WOMEN'S CONFERENCE EXECUTIVE.

The Executive tendered a banquet to the Hinrichsen-Stewart mission party in Ann-st. chapel on Sept. 19. Members of Home and Foreign Mission Committees and their wives received invitations, also preachers and their wives. Over 50 sat down to the tables. Bro. C. Young, president, and on behalf of Queensland churches welcomed the mission party to the State. Mrs. Alb. Hinrichsen, president of the West Moreton churches, also spoke. Mr. S. Trudgian moved a vote of thanks to the Sisters' Executive, and paid a great tribute to the work done by the President and Executive. This was seconded by Bro. W. Campbell, of Boxwood. Bro. E. Hinrichsen and Stewart acknowledged the words of welcome. The Sisters' president, Mrs. Wendorf, and Mrs. Young, vice-president, also spoke, wishing the mission success in Rockhampton. A very pleasing feature was a presentation to the Women's Conference President, Mrs. W. Wendorf, of a beautifully bound Bible from the Executive and friends. In making the presentation the secretary, Mrs. H. Partridge, spoke of the great bond of love and harmony that existed between the president and Executive. Mrs. W. Wendorf feelingly responded. Bouquets were presented to Mesdames E. Hinrichsen, Wendorf and I. Coward by Mrs. D. Harlen, assistant secretary.

A prayer meeting held in Annerley chapel on Thursday, Oct. 11, was well attended. The vice-president, Mrs. C. Young, presided. Mrs. W. Mills gave a very interesting address. Special prayers were offered for the Rockhampton mission. A duet by Mesdames S. Sutting and Munro, and a solo by Mrs. S. Suchting, were much appreciated. Proceeds from a collection taken up went towards the fund for subsidising the prospective preacher at Rockhampton to the extent of £1 per week.—G.P.

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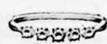
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