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THE CENTENARY OF DAVID LIVINGSTONE.

A hundred years ago, on the 19th of March, David Livingstone, missionary and explorer, was born. He was the son of poor and honest parents, and in his youth worked in a cotton factory. To-day, the whole civilised world is doing honor to his memory. In this honor that is being done to him we desire to have a share and pay our tribute to the bravest and noblest spirit of his age. When this man of God died in the forests of Africa, his servants were so impressed with his life that they wrapped his body in leaves and covered it with pitch; they carried it on their shoulders for six months; they cut their way through impenetrable thickets; they fought hostile tribes; they swam swollen rivers; and at last a remnant of their number stood at the door of the Mission House in Zanzibar and said, "We have brought the man of God to be buried among his people." He was taken to England in one of her battleships and Great Britain gave him a resting place in Westminster Abbey among her honored dead, and of all her noble sons, none deserved more that tribute of respect.

His disinterestedness.

The *Christian Herald*, in a recent issue, gives a brief sketch of the life of this missionary hero, and we are indebted to it for what follows:—

To some kinds of people, it says, David Livingstone would be incomprehensible. So many of the things they consider valueless he strove for unto the death. So many of the things they care for greatly he seemed utterly to despise. Fame, for instance, it almost annoyed him. C. Silvester Horne, in his admirable book, "David Livingstone," relates the story of the missionary traveler's conduct at a town in England where an audience had gathered to hear him speak: "Two local orators introduced the proceedings with speeches magnifying Livingstone's achievements. When he rose to his feet he had an overwhelming reception, but, turning straight to a large map, he said in a

singularly cold, hard voice: 'If you want to know the truth about the river system of Central Africa, he good enough to look at this map.' This map! That was what he cared about, for the map was Africa, and for Africa he lived and died. As for money, after making a tedious and difficult voyage from Africa to London to dispose of a steamer he owned, which had cost £6000, selling her for £2000, and depositing the money in an Indian bank which failed completely a few weeks later, he said: "The whole of the money she cost was dedicated to the great cause for which she was built. We are not responsible for results." Dr. Horne says of him, in what is perhaps a bit of justifiable hyperbole: "He cared for money less than any man."

What he cared for.

But some of the things he forsook he really did care for. He loved his father and mother, but he left them to go to Africa with the gospel. In the little cottage at Blantyre the family read together on the morning he went away, the 121st Psalm, whose words held promises strangely full of comfort for the son who was going forth and the friends to be left behind: "He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore." Later, when in Africa he had married Miss Mary Moffat, daughter of the Robert Moffat whose words had led him to the Dark Continent, he had to be separated from her and from the children long years at a time. He sent them back to England, promising to follow in two years; but when the two years were more than up, he stood on the western shore of Africa, after he had made his amazing journey from coast to coast, and watched the "Forerunner" steam off to England without him, because he believed a deeper duty called him to lead safely

home again the natives who had accompanied him across the wild continent. In this instance his fidelity to the deepest duty saved him from a greater danger than the danger of the jungle, and from almost certain death. For the "Forerunner" went down on that voyage, and all hands but one were lost. Later, when his wife and their youngest son had returned with him to Africa but had to turn back because of ill-health while he went on, he wrote: "It was bitter parting with my wife; like tearing the heart out of one." He missed, also, the comforts of civilisation while he was isolating himself in the African wildernesses. He liked clean, fresh clothes and the countless trifles that go to make life smooth and tolerable for gentle natures like his. But as the years passed he knew less and less of these things. Every fresh loss and deprivation were taken with his unflinching patience and courage. Quite early in his African experiences a meagre house he had built and equipped for himself and his young wife was sacked and pillaged by the Boers. He wrote in his diary when he heard of the loss, "We shall move more easily now that we are lightened of our furniture. They have taken away our sofa. I never had a good rest on it. We had only got it ready when we left. Well, they can't have taken away all the stones. We shall have a seat in spite of them, and that, too, with a merry heart which doeth good like a medicine." To the last he endured privation and distress like a true soldier and a true saint. Floundering through the Chamberze bogs, fever stricken, with pained feet, aged, pain-racked, in the drenching rain, he sticks to his great motto, "Forward!" Unable to walk at last, his men put his feeble body in a rude litter, and carry him, but it is still "Forward!" though the rain is ceaseless and the hand of death is on him. They reach Chitamba's village. While he lies in the rain his men build him a hut in which to die. But he will not die in his bed. They know he cannot move; but he does move. And alone in the night he struggles out of bed and kneels upon the ground. And so they find him—dead.

Why he is honored.

Who is this man, and why are nations vying with one another to celebrate the one hundredth anniversary of his birth? In what regards is the world different than if he had remained at home, a comfortable Scotch minister or doctor, instead of stumbling at his life through the high grasses and the deep mud of Africa with wild beasts and deadly fevers and uncertain savages and cunning slave dealers threatening him as he went? The difference is that Africa is a known rather than an unknown land, that hundreds of faithful missionaries have followed in his steps, and that the abominations of the slave trade are at an end. "No single African explorer has ever done so much for African geography as Livingstone during his thirty years' work. His travels covered one-third of the continent, extending from the Cape to near the Equator, and from the Atlantic to the Indian Ocean. But the direct gains to geography and science are perhaps not the greatest results of Livingstone's journeys. He conceived, developed and carried out to success a noble and many-sided purpose, with an unflinching and self-sacrificing energy and courage that entitle him to take rank among the great and strong who, single-handed, have been able materially to influence human progress and the advancement of knowledge. His example and his death have acted like an inspiration, filling Africa with an army of explorers and missionaries, and raising in Europe so powerful a feeling against the slave trade that it may be considered as having received its death blow." The London Missionary Society, in sending out its invitation to its friends and supporters to join in celebrating the hundredth anniversary of Livingstone's birth, declares: "In the history of modern missions there is no greater name than that of David Livingstone. The memory of his life and character will ever be a precious heritage of the Christian Church. His life's work in opening up Africa led directly to the suppression of the slave trade, and to the entrance of Western civilisation and the Christian religion into the remotest recesses of the Dark Continent."

Stanley and Livingstone.

The Stanley episode is so well known that it need be mentioned but briefly. Livingstone, weary, lonely, and ill, returned to Ujiji after one of his most perilous and arduous tours, during which the slave traders had again and again tried to kill him. He records that when he reached Ujiji he was "a mere ruckle of bones." A few days later his servant Susi came running toward him with the news that an Englishman was approaching. It was Stanley with his caravan, flying the American flag. James Gordon Bennett had sent him to Africa to find Livingstone, and after great privations and perils his search was rewarded and his long journey at an end. Stanley bore for the fatigued and decolate missionary supplies and comfort, but he could not induce him to return. Parents and wife were dead,

Africa still held some secrets that he yearned to solve. He would not leave till his work was done. The two explorers spent some months journeying together, then Stanley returned to civilisation while Livingstone turned his face again toward the heart of the Dark Continent to labor for another year—and to die.

It is said that at one time Stanley was as much opposed to missions as the biggest atheist in London. After he knew Livingstone his desire was to take up his work of redeeming Africa from its forlornness and squalid poverty, initiating true missionary enterprise.

A beautiful tribute.

Of all the tributes to Livingstone, none is more beautiful than these lines from *London Punch*:

He knew not that the trumpet he had blown
Out of the darkness of that dismal land
Had reached and roused an army of its own
To strike the chains from the slave's fettered hand.

Now, we believe, he knows, sees all is well;
How God had stayed his will and sloped his way,

To bring the light to those that darkling dwell
With gains that life's devotion will repay.

Open the Abbey doors and bear him in
To sleep with king and statesman, chief and sage,
The missionary come of weaver-kin,
But great by work that brooks no lower wage.

He needs no epitaph to guard a name
Which men shall prize while worthy work is known;

He lived and died for good—be that his fame:
Let marble crumble! this is LIVINGSTONE.

Editorial Notes

Christianity in Japan.

Christianity in Japan is steadily forging ahead. According to recent reports the Protestant church membership has increased 70 per cent. during the last ten years. At present, 66,019 Roman Catholics, and 32,246 Greek Catholics. The difficulty in Japan appears to be rather with materialistic materialism, which are losing their grip of the people. Education is advancing, but there is a possibility of scepticism replacing heathenism, at least to a large degree. Now is the time to advance the claims of Christ with vigor.

Methodist Centenary.

In 1915 the Methodists of Australia will celebrate the one hundredth anniversary of the introduction of Methodism into Sydney. Already large plans are in view for the proper commemoration of the occasion. New South Wales aims to raise 250,000 as

a thankoffering. Victoria hopes to raise £100,000, and South Australia will strive for £25,000. Queensland has already raised £5000 for a college, and will doubtless do more. Our Methodist friends do not hesitate to attempt great things. They have a broad vision, and this is, doubtless, one secret of their success.

Adult Bible School Classes.

One of the pleasing indications of the interest in religion in the United States is the growth of the Adult Class movement in connection with the Bible Schools. The Churches of Christ lead in the number of classes, 7451, while the Methodist Episcopal Church reports 7224; but the latter has an enrolment of 182,051, as compared with 167,581 of the former. The Presbyterians (North) come next with 2859 classes and 66,864 members, followed by the Baptists with 2,206 classes and a membership of 57,092. The Adult Class has come to stay, and the fact of these hundreds of thousands of men and women gathered every Lord's day for the mutual study of the Book of books cannot but have a beneficial influence on the national life. It would be interesting to know how the Adult Classes are attended in Australia.

Methodist Progress.

In S.A., as reported at the Conference last week, the Methodists have during the past year had a net increase of 1502 church members, 241 junior members, and 5388 scholars. The church membership now exceeds 20,000. Great interest is being taken in the school work, and in order to its highest efficiency a minister with special qualifications has been set apart to superintend the Sunday School work of the State. There are 32,756 children in the 425 Methodist Sunday Schools of S.A., and no less than 230,000 in the whole of Australia. Of the 28 millions of S.S. scholars in the world it is claimed that nearly one-third attend Methodist schools. A large majority of the 1500 new members in S.A., it was stated, came from the Sunday School. Other things being equal, the success of the future will be with those who look after the children of today. We are only just beginning to realize the value of this most important part of church work. As has been well said, it is easier to form than to reform, and it is certainly easier and more satisfactory to reform the child than to reform the prodigal.

Decline of Romanism.

While Roman Catholicism in Protestant countries continually claims to be making rapid progress, the cold facts of figures speak against such claims. A. E. Seddon in the *Christian Standard* quotes from an article in *Le Salut Public*, a paper of December 1912, tendencies, written by George H. R. C. a well known and faithful Romanist, as follows:—"The most recent statistics of religious confessions published by the Imperial Bureau of Vienna, showing the percentage of loss or growth, affords to Australian Catholics matter for sad reflection. During the last decennial period Protestantism

has increased in Bohemia 22 per cent.; in the Vorarlberg, 34 per cent.; in Lower Austria, 41 per cent.; in Carniola, 55 per cent.; in the Tyrol 86 per cent. In the Duchy of Salzburg, Protestantism has doubled. Everywhere the proportion of Catholics is diminishing. The Old Catholics are making progress; that is, the party that separated from the Papacy in 1870 because it would not accept the dogma of infallibility. They have increased 66 per cent. Nowhere in Europe has the Hirs-de-Rome movement spread so rapidly as in the old monarchy of the Hapsburgs, formerly so Catholic." M. Bourrier, of France, an ex-priest, and ex-Protestant, who claims, however, to be still a believer, in his paper *Le Chretien (the Christian)* says, "In England the pretended conquests of the Papacy are very restricted and are confined almost exclusively to an ecclesiastical set which has long ceased to be Protestant. Everywhere Catholicism is losing ground among our English neighbors. From his pulpit in the Church of the Sacred Heart, Father Mitchell recently made this admission: 'We are losing; in the last forty years we have lost a million souls.'" Our R.C. friends are skilled in the art of bluff and are never happier than when trying to convince Protestants that they are increasing rapidly. While they occasionally gain a few accessions from Protestantism, which are widely published, there is, all the while, a steady leakage going on of which nothing is said. In Australia, for example, there is scarcely a Protestant church, large or small, that has not on its roll of membership the names of descendants of Roman Catholics who have drifted out of darkness into light. And this is true of all Protestant lands, while in the very strongholds of Romanism, such as Italy and Austria, Protestantism is making rapid and substantial headway.

How Old is Mankind?

By Prof. G. Frederick Wright.

[A young Christian was once silenced by an unbelieving friend who told him that the Bible was utterly unreliable in placing the creation of man at 4000 B.C. The Bible does seem to furnish data that put man's first appearance very definitely near that date. Reverent scientific study of all the facts, on the other hand, suggests 10,000 years as a probable shortest limit of man's life on earth. What is the solution? Dr. Wright shows a way out of this difficulty, and gives new light on the possible date of the Flood.]

In the fifth and eleventh chapters of Genesis there are two genealogical tables which seem to fix irrevocably the length of time that elapsed between the creation of man and the birth of Abraham. In each chapter two generations are enumerated in which the age of the parent at the birth of the eldest son is given, so that it would seem that all we had to do to determine the date of the Flood and of the creation of man was to add together these numbers, and add the sum to the date of Abraham's birth, when we should have a clear-cut Biblical chronology.

It was thus that Archbishop Ussher determined the dates which until recently appeared in the margins of King James' version of the Bible, assigning 4004 B.C. as the date of the creation, and 2318 as the date of the Flood.

When, twenty-five or thirty years ago, the scientific evidence of a much greater antiquity of both these events was forcing itself upon my mind, I went to Princeton to take counsel with Professor B. B. Warfield over the matter. Professor Warfield assured me that Professor William Henry Green (than whom there has been no better Hebrew scholar and more valiant champion of orthodoxy in America) had convinced him that the "linked genealogies" as he called those in Genesis 5 and 11, were not intended to convey chronological data and did not do so. Hence we were at liberty to extend the chronology of events before Abraham as much as we had evidence for doing, without bringing on any conflict between Genesis and science.

We two forthwith went over to Profes-

sor Green's study and stayed until the small hours of the night listening to his learned and luminous exposition of the subject. It appeared that as early as 1863 Professor Green had written a small volume in answer to Colenso, who had urged the apparent conflict between the Bible and science. A copy of this answer he took down from his shelf and gave me on parting. On getting home I had the portion of this which was pertinent to the subject copied out on a typewriter, and forwarded to him with the request that he take time, amid the many duties then devolving upon him, to revise his earlier discussion and make such additions as were necessary to perfect it, and permit me to publish it in the *Bibliotheca Sacra*, of which I was editor. This he did, and the article appeared in the April number, 1890. Ever after Professor Green referred to this as containing his maturest views on the subject. So important is the article that I have included it entire in my recent book, "Origin and Antiquity of Man."



The Centurion's Faith.

And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That whosoever shall say, I have not found so great faith, shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.—Matthew 8: 5-13

Briefly stated, the conclusions of the learned professor are that the object of these genealogies is to show the lines of descent and not at all the length of time covered by them. This is inferred from the general usage of the terms employed, as ascertained by an exhaustive examination of other genealogies in the Bible. From this it appears that the phrases "son of" and "begat" are not used in the Bible with the strictness of meaning that would belong to them in our Western literature, where we attempt to express the exact degree of relationships; so that for chronological purposes genealogical tables like those in Genesis 5 and 11 can be drawn out like a telescope to any required length.

As illustrating the Hebrew usage, the following examples will be sufficient for our present purpose: In Matthew 1: 8 three names are omitted from the genealogy of our Lord and one name in verse 11, while in verse 1 the entire genealogy is summed up in two steps, "Jesus Christ, the son of David, the son of Abraham." We are not to infer from this that the writer was unacquainted with Kings and Chronicles, where the list is given in full, but that the emphasis was on the *line of descent* rather than the enumeration of all the links in the chain. Again, in 1 Chronicles 26: 24 we are told that in David's time "Shebuel, the son of Gershon, the son of Moses, was ruler of the treasures." But we know that many generations intervened between Gershon, who was an immediate son of Moses, and Shebuel, who was born 400 or 500 years later.

Thus, after an exhaustive examination of the evidence, Professor Green concludes that "the Scriptures furnish no data for a chronological computation prior to the life of Abraham; and that the Mosaic records do not fix, and were not intended to fix, the precise date either of the Flood or of the creation of the world. When it is said that 'Enosh lived ninety years and begat Kenan,' the well-established usage of the word 'begat' makes this statement equally true and equally accordant with analogy, whether Kenan were an immediate or a remote descendant of Enosh, whether Kenan was himself born when Enosh was ninety years of age, or one was born from whom Kenan sprang."

In view of these facts, Professors Hodge and Green expressed themselves as ready to accept an antiquity of as much as 15,000 years for man, without straining their confidence in the Biblical record. Careful examination of the archaeological evidence at present available does not necessitate any greater antiquity than that. The random statements frequently made in the popular, and sometimes in the scientific, press, representing the prehistoric period of man's existence as stretching out into hundreds of thousands of years, are without warrant and are in disregard of well-known facts.

The monuments in Egypt, Babylonia and Central Asia, at the utmost, carry man back only 5,000 or 6,000 years, while many of the best authorities insist on a lower estimate. When one considers the rate at which popu-

lation naturally increases, and the rapidity with which changes in man's physical system might take place in the infancy of the race, 7,000 or 8,000 years of prehistoric time is ample to account for the origin of all the races and languages of the world.

The geological evidence of prehistoric man implies considerable, but not an extreme, antiquity. Human implements occur in various undisturbed deposits of glacial age, both in America and Europe. At Trenton, New Jersey, a large number of rude chipped stone implements, and finally a portion of a human bone, have been found in the undisturbed strata of gravel upon which the city is built. This gravel plain, two or three miles in diameter and fifty feet above tide-water, is without doubt a delta deposit laid down by the immense floods of water which came down the Delaware river during the melting of the glacial ice which filled the valley above Easton to a depth of many hundred feet. Confirmatory evidence comes from various other places in the United States. In Europe similar implements have been found, with occasional human skeletons, not only in gravel terraces of the same age, but in many caverns in Southern England, Belgium, and France. In all cases these remains are associated with the bones of numerous animals like the mammoth, the woolly rhinoceros, the cave bear, and the cave lion, which became extinct during, or soon after, the Glacial epoch. Thus the existence of glacial man is amply proved.

But it is now well established that the Glacial epoch did not close until 7000 or 8,000 years ago. The northern part of the United States, and all of Canada and Scandinavia, was doubtless covered with glacial ice while a high civilisation prevailed in the valleys of the Nile and the Euphrates, and in the irrigated belt at the foot of the mountains of Central Asia. During the closing stages of the Glacial epoch the instability of the earth's crust was so abnormal that no reasoning from the present comparatively stable conditions can lead to safe chronological conclusions.

Amid those conditions the racial characteristics of man may easily have become fixed in a few thousand years of prehistoric time. It is now well known that variations from the normal type in all animal species amount to from twelve to twenty per cent. It is thus readily seen that in the infancy of the human race, as population was compelled to force its way through these changing conditions into the uttermost parts of the earth, diverse racial characteristics which adapted them to new fields of occupation may have proceeded very rapidly. But when once adjusted to the new conditions further change would be of no advantage, and these characteristics would remain, as now, constant. Seven or eight thousand years of prehistoric time are more than ample to account for the existing diversification of races and languages, and for the development of civilisation.

It is interesting to note that the skulls of glacial man which have been discovered are more capacious than those of the existing natives of Australia. Professor Sallas of Oxford states that the capacity of the Australian brain cavity is twenty-five per cent less than that of the Neanderthal skull (one of the remains of the glacial age). It is evident that degeneration has gone on in human history hand in hand with progress toward higher types, so that we have no data by which to estimate the length of prehistoric time, drawn from the fixing of racial and linguistic characteristics.

As to man in the Tertiary period (which just precedes the Glacial age), the latest evidence, presented by Professor Sallas of Oxford, in his recent volume on "Ancient Hunters," discredits him entirely. What had been regarded by some as human implements occurring in Tertiary strata are now proved to be natural formations.

If with Professor Green we tentatively place the creation of man fifteen thousand years ago, we may safely place the Flood eleven or twelve thousand years ago, and find ample room for all the developments which had occurred when definite records of history began.—Sunday School Times.



A Visit to the Orient.

By T. B. Fischer.

Across India by Rail, and Scenes by the Way.

One of the things which astonish the visitor to India is the splendid railway system in vogue in that mighty land. We travelled from Tuticorin in the extreme south to Madras, and then right across to Bombay on the North West coast, a total distance of

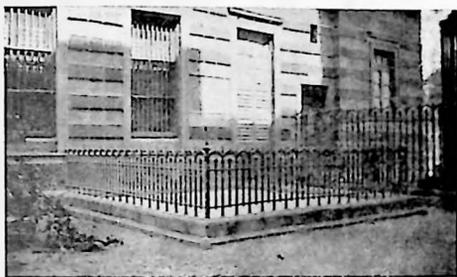
about 1200 miles. Then from Bombay we travelled right across India, and covered that journey, including side-trips of 100 miles, and after two days in Calcutta we journeyed to the extreme south, along the Eastern coast, a distance of about 1000 miles. We travelled by 18 different routes, by day and by night, and were always astonished at the splendid facilities which

the majority of the trains afforded. Practically every long distance train has a dining car attached, in which one is supplied with first-class meals, and waited upon by expert native butlers. In taking some of the long distance trips one can purchase coupons for all the meals on the journey, and this is what we usually did. The mena-

sons. Here different castes rub shoulders, which under ordinary circumstances would mean defilement; but a dispensation has been granted to the castes that no defilement shall come to natives who touch one another in train travel. Train travelling is one of the things which help the weakening of the caste system; but as soon as

million people, and it contains some magnificent edifices, but none can compare with the High Court building. We were privileged to hear some cases being tried by both European and Native High Court judges. The trials take place in English, and interpreters interpret the evidence of the native witnesses when they cannot speak English. We also made the acquaintance of some of the lawyers. These lawyers are quite up in the politics of the world, and acquainted with most English books of recent date, as well as the standard works. One official to whom we spoke in one place could not understand why Australia, which claimed to be a Christian country, would not admit himself, for instance, to Australian shores.

Let me turn now, before finishing this article, to one other sight seen on our railway travels. We refer to the Black Hole of Calcutta, a picture of which is reproduced on this page. Calcutta is called the city of palaces; it is rich in British achievements—military, political and commercial. There are many spots in this city which were interesting. It has a famous fort which covers two square miles and can garrison 10,000 men, and which cost two million pounds to build. We also found the Zoological Gardens highly interesting, with its open-air cages for the Royal Bengal tiger and its huge elephants and wonderful variety of beasts, birds and reptiles. There is also an immense monument erected in memory of one Ochterlony. It is in the shape of a fluted candle-stick, 250 feet high, and wherever you are in Calcutta, and for miles



The Black Hole of Calcutta, 14ft. 6in. x 18ft., into which space 146 people were thrust.

leaves nothing to be desired.

The trains themselves are usually made up of six separate kinds of classes as follows:—First Class, Second Class, Intermediate Class, Third Class European, Third Class Native women, and Third Class Natives. The first and second class in the mail trains are bogey carriages of the latest construction, well appointed and commodious, each compartment being fitted with electric light and electric fans and convenient lavatory accommodation. In some of the trains we were even supplied with a shower bath. First and second class passengers are provided with sleeping accommodation, the berths for which may be reserved on most trains for the remarkably low sum of eight annas (8d.) in addition to the ordinary fare. Each passenger, however, throughout India carries his own bedding with him.

Travelling is very reasonable in price. The through journey by direct route between Calcutta and Bombay is 1,349 miles, and the tickets for the same cost as follows: First Class, £6/12/1, including sleeping berth; Second Class, £3/6/1, also with sleeping accommodation; Third Class, £1 8/6. This works out at about 1/4d. per mile for Third Class, which is remarkably low.

The railway stations in India are on the whole in keeping with the up-to-dateness of the great system. The large buildings as at Madras, Jubulpore, the Calcutta Terminus at Howrah, and other large centres compare favorably with the stations in our great capitals in Australia, whilst the station at Bombay is superior in architecture to anything one would see anywhere in our island continent.

The natives mostly travel Third Class, although the higher castes, and many of the Mohammedans, and most of the Parses, patronize the higher class carriages. The natives are packed into the Third Class carriages, each of which holds about 50 per-

the native leaves the carriage, his caste ideas again come into existence, and the shadow of the low caste man must not even fall on his food, nor must the low caste body touch a higher caste and so bring defilement.

The speed at which the trains travel is worthy of notice. The fastest train we travelled by is the mail express from West to East, which runs the distance of about 1,400 miles in 30½ hours, making short halts only at principal stations. One never tires of the scenery as the train flies along the line. Sometimes one passes through great plains through which the rivers creep sleepily along, and as one passes over a bridge spanning a river one sees the river bed often filled with washmen, washing the clothes and drying them on the river bank. The undulating tracts of country are beautiful, and in parts well wooded to the extent of picture-queeness, and tearing through the country one sees rice and cotton plantations, hamlets, towns, cities, coal fields, changing landscape, jungle land, and stretches of barren rocky country. Along the roadside one may see the sheep, the goats, the oxen, the donkeys, the water-buffalo, pedestrians, and pilgrims, and roadside shrines. In some parts one might see elephants or a string of camels bearing merchandise. Or passing through the jungle lands, monkeys are to be seen swinging from bough to bough or cutting capers along the railroad side. With all this variety of sights and scenes, the readers can well imagine how highly interesting the train journey would be.

Let me tell a little now of some of the sights we saw in the cities en route. At Madras, through the kindness of S. Natera Sastry, a high court Vaik, we were privileged to go through the splendid building of the High Court and the Law College of Madras. Madras is the third largest city in India, with a population of over half a



Monument Erected in Memory of the 123 Victims of the Black Hole.

around you can see this striking monument. There is also in Calcutta a little Baptist chapel, built by William Carey, in which is the baptistry in which Adamarain Judson, the apostle of Burma, was baptized. How one's thoughts wander when one remembers Judson was baptized in 1812, and from that simple baptism and small beginning, a great work has gone forth, for the Baptist Mission of America now numbers one million souls. We were privileged to have a few

words with the grandson of William Carey, who is worthily carrying on a great work as a missionary in Reungal. The Black Hole of Calcutta has disappeared, but the site is marked on an engraved plate which we photographed, and which reads as follows:—"The marble pavement below this spot was placed there by Lord Curzon, Viceroy and Governor General of India in 1901. It marks the site of the prison in old Fort William, into which 146 British inhabitants of Calcutta were confined on the night of the 20th June, 1756, and from which only 23 came out alive." Readers of course are familiar with the history of the Black Hole. Into a space 14 feet 6 inches by 18 feet, 146 English people were thrust by Surajud Dowla, Nawab of Bengal. There was not even standing room for the occupants, and scarcely a breath of air to be got. Before the dawn came the occupants were all dead

except 23. Some of them kept life within their bodies by sucking the perspiration from their clothes. It was a most unfortunate and horrible affair. Twelve months later Clive at the head of an avenging army put the Nawab to flight at the memorable battle of Plassey, which was the foundation of the British Empire in the East. Lord Curzon has erected a railing around the site, and a monument over the spot about 100 yards away from the Black Hole, where the dead bodies of the 123 victims were thrown into a chasm. We could not help thinking as we stood there that as we Britishers have said a good deal against the natives, through whom the 123 of our own kith and kin perished, but what are we doing to save from a worse fate the millions of India whom we are allowing to live in the darkness of heathenism and the blackness of sin?

might like to read the other side, which seems to lessen their appreciation of Methodist articles and practices, if we may judge from the words of a gentleman with the well-known initials "A.M." who, in *The Spectator* of September 20, 1912, prefaced a unique contribution to the exegesis of Rom. 6: 3. 1 with the pathetic words: "As some Methodists have been, within the few weeks, baptised by dipping, we remark" etc. We record our pleasure, then, that at last *Spectator* readers have learnt that there is an Austral Publishing Company which dared to "attempt" answer the Rev. A. Madsen's book.

With the review as above, I am not disappointed. It was never to be expected that a reviewer of the paper of which Mr. Madsen is assistant editor would find in any answer to "The Question of Baptism" anything but pitiful wriggling and feeble fallacies. We console ourselves, however, with two considerations: (1) others have had the experience of the reviewer in question; have found it easier and more discreet to say that an argument is fallacious or pitiful wriggling than either to state that argument fairly so the intelligent reader may see its weakness for himself, or to point out wherein the fallacy exists; and (2) that if the baptismal controversy in Victoria could have been settled by unsupported assertions and sneering epithets, then the *Spectator* editors would ere this have been deluged with garlands of victory.

A few remarks may be spared for particular items in the review.

1. My book "abounds in quotations from human authorities"; "Mr. Main stuffs his pages with the words of men." Really, there is no marvel about that. There were two reasons. I was replying to Mr. Madsen, who, since he could not get an instance of baby baptism in the Bible and could give no text which commanded it, devoted much space to arguments drawn from extra-biblical sources, as in his chapters on "Jewish Baptism" and "The Practice of the Early Church." I felt constrained to show that the incursion into Jewish and church history did not help our friend, Agassiz, when human authorities were quoted by me, they were prebaptist scholars of high position and repute who time and again were shown fully to contradict the Victorian champion of infant sprinkling. John Wesley, J. Agar Best, A. Newman, E. H. Plummer, J. C. Lambert, H. M. Greenkin, Marcus Dods, etc., make no practice text for us; but when they are known, in spite of that practice of infant baptism, to make statements which destroy the force of Mr. Madsen's argument, why should I not quote them? Can it be right for Mr. Madsen to "stuff" (the word is not mine) a book with human testimony, to quote his own, and yet be quite wrong for me to quote the illustrious prebaptist scholars who reduce this "stuffing" to an absurdity? I quoted Mr. Madsen in reply to himself in connection with the circumcision argument. This I did, not because Scripture was lacking (for I did appeal to Scripture), and certainly not because I acknowledge the authority of Mr. Madsen, but simply because in the simplicity of my soul I believed that while the generality of people might recognise that some prebaptist scholars were unbiased and powerful in their answer to the reckless assertions in "The Question of Baptism," Mr. Madsen would at least regard the unimpeachable authority of his own book.

A REVIEWER REVIEWED.



BAPTISM.

By A. R. Main, B.A.

(Austral Publishing Co.)

This is the "Church of Christ" attempt to answer the Rev. A. Madsen's book and our pamphlets, and it may be summed up in a very few words. It abounds in quotations from human authorities, and is sadly lacking in Scripture proofs. The unionist position is destroyed if it can be shown that Scripture or Greek authorities ever use the word baptize as meaning to pour or to sprinkle. Scripture does so. "I will be baptised with the Holy Ghost." "I will pour out of My Spirit." "He hath shed forth this," are texts used synonymously of the same Pentecostal baptism. You cannot substitute dipping or plunging for "pouring" and "shedding forth." God speaks of His baptism as an outpouring, and does not speak of it as a dipping. Mr. Main's wriggling over this is worse than pitiful. The Greek "Didache," a writing, as one of Mr. Main's quoted authorities says, of the first century, speaks of administering Christian baptism by sprinkling. This shows that the Greek word was regarded by him as having this meaning. Then the *Encyclopædia Britannica*, 11th edition, reversing previous statements in the light of historical investigation, declares that immersion was not the primitive method, and gives the strong evidence for its position. In one of our pamphlets, which Mr. Main has seen, we challenged the production of a text which says that baptism is to be by plunging the whole body under water, or a Scripture which describes a baptised person as going "under" the water. This challenge has not been met, for no such text exists. Not finding Scripture, Mr. Main stuffs his pages with the words of men, while professing that his case rests solely upon Scripture. His "quotations" may be briefly noted. Thus, to prove immersion, he quotes Cremer's *Lexicon*, but ignores the fact, as shown by Mr. Madsen, that Cremer speaks of sprinkling as a form of baptism. He quotes Wesley on burial by baptism, but omits to say—possibly does not know—that in a later work published by him, Wesley gave out a different interpretation. While refusing to admit the Jewish practice of infant baptism in

Christ's day, he is constrained to admit that "most authorities are against him. His attempted reply to Mr. Madsen's fully-stated cumulative argument for infant baptism is very feeble. To expose all Mr. Main's fallacies would take another book, but this is quite unnecessary for anybody who reads Mr. Madsen's book and our pamphlets.—*The Spectator*."

The above review, if such an atrabilious composition merit the title, appeared in *The Spectator* of February 28. That a reasonable human being could truly say this "summed up" my chapters would certainly have the good effect of making me humble. As it happens, however, I deny the accuracy of the summary.

At the outset, we beg to congratulate the editor of *The Spectator* on his growth in knowledge, if not in grace. Hitherto his attitude towards churches of Christ, the Austral Publishing Company and "The Christian" has been that of a man on a pillar who superciliously disdained to regard as worthy of notice any person or any thing which to the exalted gazer was not so important as himself or hisler than his pedestal. We recall our amusement when a few months ago the Methodist editor learned from *The Southern Baptist* that Mr. Madsen's book was being reviewed "in the columns of some paper." *The Southern Baptist* did not say "some paper," but mentioned "The Christian" by name. Just as the Jew, it is said, looked upon a certain animal with such an "energetic concentration of disgust" that he would not mention it by name but called it "the other thing," so the editor of *The Spectator* manifested his feeling towards "The Christian" in styling it "some paper." Of course, our editor might be said to have a better reason than had the Jew; for if in the columns of his paper he mentioned "The Christian," why, then, some Methodists

2. The review tries to quote the *Didache* against me, saying that this most interesting document "speaks of administering Christian baptism by sprinkling." The reviewer really should read the *Didache*. It does not speak of sprinkling. Chapter 7 deals with baptism, and is as follows:

1. And concerning baptism, baptize thus: Having first gone over all these instructions, baptize into the name of the Father, and of the Son, and of the Holy Ghost, in living water.

2. But if thou hast not living water, baptize into other water, and if thou canst not in cold, then in warm.

3. But if thou hast neither, pour out water on the head thrice, in the name of the Father, and of the Son, and of the Holy Ghost.

4. And before the baptism let the baptizer and him who is being baptized fast, and whoever else is able; but thou shalt command him who is being baptized to fast one or two days before."

The *Didache* sanctions "pouring" where immersion is impossible. If the New Testament authorized this, we would accept it; but the *Didache*, though early, is not to be put on a level with inspired Scriptures. We may put a few questions: Do Methodists "pour out water on the head" only when they cannot baptize into living water, or other water, cold or warm? When I learn that this is their practice, I shall be more impressed by their reverence for the *Didache*. Again, do they "pour out water on the head thrice"? If so, I am even more ignorant than the Methodist reviewer deems me to be. Next: Are paedobaptist preachers wont to "command him who is being baptized to fast one or two days before"? Once more: Assuming that the *Didache* were authoritative, how would its pouring justify sprinkling? Sprinkling is not pouring, nor is pouring sprinkling; and neither of these is immersion or a "burial." As the *Spectator* writer ponderes these questions, we wish other readers to remember that, in a review intended to be crushing, a Methodist writer confidently declares that the *Didache* "speaks of administering Christian baptism by sprinkling," when the fact is that the *Didache* does no such thing. For the sake of any interested person, we add that J. V. Rieu in Bartlett, a paedobaptist scholar of such standing and familiarity with the *Didache* that he was commissioned to write the twenty-five column article on the subject in Vol. 5 of Hastings' Bible Dictionary, gives reasons for the position which he adopts that "the treatment of Baptism in ch. 7 is rightly equated to as unpractical." Bartlett does this on quite other grounds than the mention of affusion.

3. The *Encyclopaedia Britannica* is referred to. I do not think many paedobaptists would suspect that Mr. Conybeare, who wrote the article on baptism for the 11th Edition, is as reliable a writer on the subject as are the four writers in Hastings' great religious dictionaries, or the dozen historians, from whom I have quoted in favor of immersion (pp. 137-149 of "Baptism: Our Lord's Command"). The article in the *Encyclopaedia Britannica* is vitiated by the author's candidly expressed method. He writes: "It is best to defer the question of the origin of Christian baptism until the history of the rite in the centuries which followed has been sketched, for we know more clearly what baptism became after the year 100 than what it was before." It is unwise to seek to interpret the New Testament by the practice of later centuries. We should stand for New Testament practice, whether ecclesiastical practice of later centuries harmonised with that or not; and later centuries harmonised with that or not; and New Testament practice as regards baptism de-

manded a going down into the water (Acts 8: 38), a burial there (Rom. 6: 3, 4), and a coming up out of the water (Matt. 3: 16; Acts 8: 39). The *Encyclopaedia* article quotes chapter 7 from the *Didache*; and yet Mr. Conybeare is content later to make the bald statement at the beginning of the section on "Immersion or Aspiration": "The *Didache* bids us 'pour water on the head.'" The ignoring of the fact that pouring is only sanctioned where baptism into living or other water, cold or warm, cannot be had, is grossly unfair—only a little less so than the *Spectator's* review which substituted "sprinkling" for "pouring."

We may mention, also, that while Conybeare denies that "the earliest fonts, to judge from the ruins of them," were "large and deep enough" for submersion, yet W. R. Lethaby in his article on "Baptistry" in the same edition of the *Encyclopaedia Britannica*, gives quite a different impression. He says: "Baptistries belong to a period of the church when great numbers of adult catechumens were baptised, and when immersion was the rule." Again, he writes: "As soon as Christianity made such progress that baptism became the rule, and as soon as immersion gave place to sprinkling, the ancient baptisteries were no longer necessary." The *Encyclopaedia Britannica* is not Conybeare alone.

4. It will be noticed that the reviewer insinuates that I have dealt dishonestly with my authorities. Readers of "Baptism: Our Lord's Command" will understand the zeal of the Methodist writer to get a *in quoque* argument. On pp. 16 to 19 of my book, I showed the unreliable nature of Mr. Madson's quotation of "scholarly authorities." E.g., he quoted Gwatkin as saying that "as regards infant baptism, there can be little doubt that it dates back to the apostolic age," and yet left out the more material statement on the same page in Gwatkin: "On the other hand, we have decisive evidence that infant baptism is no direct institution either of the Lord himself or of his apostles. There is no trace of it in the New Testament. Every discussion of the subject presumes persons old enough to have faith and repentance." The *Spectator* writer would naturally like to prove that I similarly treat authors; though how that would exonerate Mr. Madson is not clear.

The review says of me: "To prove immersion, he quotes Cremer's Lexikon, but ignores the fact, as shown by Mr. Madson, that Cremer speaks of sprinkling as a form of baptism." I wish one friend would read the articles concerning which he makes such confident assertion. Mr. Madson did not show "that Cremer speaks of sprinkling as a form of baptism," for the very excellent reason that Cremer does not so speak. It is true that of the metaphorical use of the word *baptizo* (Matt. 3: 11, "baptise you with the Holy Spirit and with fire"; R.V. margin, "be in"), Cremer says: "That the meaning 'to wash in order to purification from sin,' is metaphorical, and not that of 'immerse,' is clear from the contrast of *in badis* and *in puteis*, by which the two baptisms are distinguished from each other." In this paragraph dealing with the metaphorical use, Cremer inserted this parenthesis regarding the rendering of the Greek preposition *En*: "It makes no material difference whether *en* be taken locally or instrumentally; it is the former, if in *loquendo*, with the idea of *in dip*, we maintain the idea of immersion, it is the latter, if we maintain

the idea of a *washing or pouring over*." But it would be wrong to say that Cremer holds that the literal meaning of *baptizo* is not immerse, and perfectly ridiculous to declare that he holds that it means "sprinkle." In an earlier part of the article he speaks of "immersion or washing," and at the very beginning of it he translates *baptizo* by "to immerse, to submerge," and refers to "the peculiar N.T. and Christian use of the word to denote immersion, submersion, for a religious purpose—to baptize." The thing which Cremer does not do is that which the *Spectator* reviewer says he does, viz., speak of "sprinkling as a form of baptism."

I have not wrested Cremer's words, nor have I consciously manipulated any quotation so that an author's meaning be distorted. There were, indeed, so many paedobaptist scholars who bore definite testimony against Mr. Madson's statements that the temptation to strain a meaning was removed. For instance, as against Mr. Madson's denial that Rom. 6: 3, 4 (which refers to baptism as a "burial") alludes to immersion, I quoted no less than nineteen distinguished paedobaptist authorities, including Anglican, Presbyterian, and Methodist scholars. Can either Mr. Madson or the Methodist reviewer show that one of these quotations is incorrect? Neither has done so, yet the latter makes a covert insinuation without attempting to justify it.

5. Regarding Jewish Baptism, the *Spectator* has this one sentence, presumed to be a summing up of my position: "While refusing to admit the Jewish practice of infant baptism in Christ's day, he is constrained to admit that 'most authorities are against him.' This is inaccurate. My statement was that it was not proved that proselyte baptism was practised in the days of Jesus or of John, though most modern writers seem to believe in its existence then. I also pointed out that there was great difference between paedobaptists as to the weight to be attached to the argument from Jewish baptism; particularly is there difference of opinion among them as to infant baptism. The chief purport of my chapter on Jewish Baptism, as any one who reads it will learn, was that even if we accept all the paedobaptist assumptions as to infant baptism having been practised in John's day, still we would be foolish in saying that that fact proved that infants were the subjects of Christian baptism. We go to Jewish literature of later date than the Great Commission to learn the subjects of Jewish baptism; we sought to go to the New Testament to learn the subjects of Christian baptism. Our Methodist friends do not abide by Jewish practice. Ehrenkrantz says: 'Unborn children of proselytes did not require to be baptised, because they were born in holiness.' Lightfoot remarks: 'The sons of proselytes in following generations, were circumcised indeed, but not baptised.'" Again, in Jewish proselyte baptism, "the convert made a complete immersion."

To any other points in the review, the book on "Baptism: Our Lord's Command" will give a satisfactory reply. In closing, I am glad to be in agreement with the reviewer on one point, viz., that it will probably be well with him who will take the trouble to read "Baptism: Our Lord's Command" in conjunction with "Mr. Madson's book and our pamphlets" (said "pamphlets" being little four-page tracts published by the *Spectator* Co.; price, one penny each).



The diffusive benevolence of Christianity is nowhere more strikingly exemplified than in the establishment of Foreign Missions.



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tions to
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First News from A. B. Chappell.

After a delightful trip round the islands, during which time I saw some of the work being done by the Presbyterians, I landed at Ndumindui on Friday, November 29, and received a hearty welcome. There is a very much greater work to be done on Oba than I expected. I was under the impression that within a few years' time there would be nothing left here for a missionary to do; but there is a great and glorious work of a life-time here. Yes, and for generations to come there will still be plenty to do in this island. In addressing the missionary needs an interpreter, and I even find it difficult to make some of the teachers understand me. Others, of course, but these are few, understand English fairly well. I consider that a missionary, in order to do efficient work here, needs to know the languages of the people. Already I have mastered a few words, but it will be months or years before I can speak even one of the dialects. At present I am spending spare time only in language study.

First Meetings.

On the evening of November 29 we set out in a boat for Lohia, where Moses Putali is the teacher. Arriving at the place, we found the sea too rough to land on the rocky coast. In daylight we might have risked it, but it would have been madness to attempt it in the night. Consequently we shouted out and told Moses that we would try again on Monday, December 2. We walked on that occasion, an hour each way, and 30 natives assembled in the school. I expounded a passage of Scripture, Moses interpreting.

On Sunday, December 1, we went by launch to Lohatua, the central school of a number which are controlled by Peter Pentecost. On special occasions the natives from these schools assemble at this central one, so we had an audience of 150. The singing was very enthusiastic. I spoke while Peter interpreted. While waiting for the meeting to begin, the only female teacher in Oba gathered some people together and read to them. At the same time a group of girls sat down on a log and sang hymns. We reached Ndumindui too late for the afternoon school, but remained there for the evening meeting, when 35 were present. Tuesday morning before breakfast the writer introduced a fresh teacher to the school at Ndumindui. His name is Peter T. Jones. He is a good Christian, and will be able to look after the work here while I am away at the other schools.

On Tuesday afternoon I set out to visit some inland schools. Bro. Jones took two boys and I went in the launch to a landing place, where we expected another boy to meet us. After waiting for him and receiving no answer, we decided to land without his assistance. Bro. Jones swam ashore and brought out a native canoe for us to be taken to land. The coast is too rocky for the launch to get near it. Then my two boys and I

climbed up the mountain, perspiration streaming from our bodies and our breath coming in short gasps, meanwhile. After struggling on thus through thick bush and over roots and occasional stopping to get breath, we at length reached Vingaleta. Then I took time to look around me.

On the Mountain Top.

More than 2000 feet below was the ocean, while the mountain towered nearly another 2000 feet above us. The boy who went to meet us had gone another road, but the bell being rung, he soon appeared. 38 natives assembled for a meeting that evening. I spent the night in a hammock which I had fastened to the ridge of a native house, and there I enjoyed refreshing sleep. Next morning 50 natives came to a meeting in the school, and then a fair crowd gathered round a pool of water where I baptised 8 natives, some of these having come from Lolokaromukiki. After the baptisms we held another meeting in the school and then proceeded to Lolokaromukiki along a road (or track) which was worse than the one we had traversed the previous day. However, after scrambling through ferns, and over sticks, roots and rocks, we reached the school. The teacher, John Banga, at once rang the bell, and 31 people assembled after a time. The meeting there being over, my boys and I set off again, and reached Ndumindui about sundown—Dec. 5, 1913.

Later News Received by Same Mail as above Letter, but dated Jan. 25, 1913.

I wish to thank all who in any way assisted to send the Christmas presents to the natives. I divided them out into parcels to give to the different teachers for distribution. Two boxes for the Longana and Lolokara districts are on hand yet. If I can hire or borrow a boat I hope to take these to their destination early next month. Fearing that they will have to wait till I can get a boat. The natives will not, and I can't expect them to carry the box so great a distance. One teacher to whom I gave a parcel thanked me, and I think all were glad to receive the presents. Perhaps, although they did not express it, they were thankful.

Since last report I have made two journeys, each lasting some days, visiting schools, besides holding meetings at schools where I can go and return in the one day.

I have commenced a class for teachers, when I give instruction in reading and writing. An hour is spent in my lecturing on what is read. Twelve teachers are enrolled as pupils, but only two or six attend regularly. Although they appear interested, only very few can answer the simplest questions on the previous lesson. The school class is held two afternoons a week. I would gladly hold it every day, but the teachers cannot

spare more time from their garden. Last week I had to miss one day on account of my first attack of fever. This was slight, and soon passed off. Yesterday, after the usual teachers' class, I asked those present to give me a translation of some of Mark's Gospel.

Struggling with the Language.

To my surprise, for I had decided with a certain amount of mis-giving to make this attempt at securing the language, they entered heartily into this work. We translated only a few sentences, but I hope to do a little every day we have class now. Of course progress will be very slow, and the translation will need much revision. But I shall be getting more words, and some day we might have the gospel in the native language. The classes will necessarily be interrupted sometimes by my visits to distant schools. I feel convinced that one needs to be able to talk to the heathen in their own language, in order to tell them the gospel story and teach them what Christ wants of them. Some of the teachers are fine, earnest fellows, and are doing their best for Christ. I have asked some of the teachers to go back into the bush occasionally and talk to the heathen about Jesus in their homes. Many will not come to the schools. Those who have done this report that the heathen were at first afraid, but soon listened, and were agreeable that the teachers should come again.

As far as medical work is concerned, most of the cases are very simple, and cause me no trouble. I, however, had one serious case which baffled me. One of the children was ill before I landed. For some time I probed him with medicine and food. At last he began to improve. But I am afraid I discontinued the medicine too soon, for he soon took a turn for the worse, and in spite of all my efforts, passed away last week. Occasionally, a native will come asking for medicine for a friend. He will give a very vague description (?) of the pains to which the patient is subject, and expect me to provide a cure. However, as the illness is not serious, I manage to supply something satisfactory. One day last week I had my first experience in tooth-extraction. I don't know how much the patient suffered during the operation, but the tooth was easily drawn, and I felt somewhat elated after the achievement.

On Boxing Day, when I was at Longana, I baptised 21 natives from Lolotua, a new school opened by Sam Bani last March. These folk came down to the sea to be baptised, and I afterwards went up to their district—only an hour's walk from Longana—and held two meetings.

If any friends could send some old catios for bandages, I would receive it thankfully. Would also be glad to accept old picture rolls that Sunday Schools might have on hand.

With complete trust in God for strength and guidance, I remain, yours in Christ Jesus,—A. B. Chappell, Oba, South Seas.



[Correspondents are requested to condense their reports as much as possible.]

Tasmania. New Zealand.

LAUNCESTON.—We have reached the end of the seventh week of the mission. Interest and attendances are well maintained. Bro. Griffith is doing wonderful work here; 170 confessions to date. Last Sunday 13 more were received into church fellowship. Fine gathering and helpful words of exhortation. It is a great time of refreshing and rejoicing of the church here. Last Monday a century tea was held in the tent, in honor of the 100 souls who have confessed Christ. The mission continues indefinitely. Tasmanian Conference to be held at Launceston at Easter. All welcome.—N. Warmbrin, March 8.

West Australia.

NORTH PERTH.—We have had well attended meetings for some weeks past. The Bible School is making good progress, especially in the primary department, where the increase in numbers and interest is most satisfactory. Last night a young girl was baptised, and we are expecting her to be a great help in the Lord's work. The church welcomed the officers back from a month's holiday on Thursday, Feb. 27, with a pleasant and enjoyable social evening.—A. J. Ingham, March 3.

Queensland.

BRISBANE.—Splendid meetings last Lord's day. Adult Class well attended, and an excellent address on "The Purity of Christ," by W. H. Nightingale. Interest is growing in the Sunday School rally, and there were 93 scholars present. In the evening Bro. Nightingale delivered a touching address, at the close of which a soul stepped over the line, Bro. Hague answering "the still small voice." The Y.P. Society are enjoying highly interesting and instructive meetings.—W.J.H.

CHARTERS TOWERS.—A profitable and enjoyable night was spent on Feb. 27, the occasion being a public welcome to P. Goode, Sydney, who is to conduct a mission in our city, also to say farewell to Bro. A. Inglis and Sisters Inglis and W. Coward, who are visiting the Old Country. In the M.U. Hall, on Sunday night, Bro. Goode's address on "The Kingdom of God" was appreciated by the large audience.—R. Coward, March 3.

ZILLMERE.—Bro. Bulgin commenced his labors on Feb. 9. Increased interest is being shown in our meetings. He has started a young men's Bible Class, and has enrolled a dozen young men. We have just started a three months' rally in our Lord's day School. On Feb. 15, a friendly game of cricket was played at Zillmere between Brisbane and Zillmere, which was won by the latter. At 8 p.m. a welcome social to our new evangelist, E. Bulgin, was held in the chapel. Bro. Burrows occupied the chair. Welcome addresses were delivered by Bro. Nightingale, Brisbane; Forbes, Albion; Denford, Peterham, N.S.W.; Stabe, Somerville; Walters, Zillmere. The addresses were interspersed by vocal, ebullient and instrumental items. On Feb. 28, our Sister Sarah Fretter fell asleep. She had been a great sufferer. On Sunday morning some of the brethren and sisters journeyed to Nudgee, to follow the remains of our sister to their last resting place (Nudgee). Bro. Bulgin officiated on this occasion. May God bless and sustain the bereaved ones.—J. Bruce.

CHRISTCHURCH.—On Feb. 16, at the close of the evening service, the first day with the chapel on its new site, a young woman made her stand for Christ—another member from the Bible Class. The moving of the chapel has proved a great incentive to work on the part of the members of the church here. Every night for two weeks there has been a "line" to carry on the work. As a result of these efforts, the church has now a new platform and increased vestry space; the walls are newly distempered, and in a few days the floor and roof will have been repaired, and the whole building painted. This will soon leave us free to pursue our work on the new building. The bees, in which men up to the number of 28 have got to work, have been of untold value to the church in developing a fine spirit of united effort amongst the members, and a greater desire to proceed in new work. The Chapman-Alexander tent mission commences here on March 4.—P.S.N., March 1.

RICHMOND (Auckland).—F. W. Greenwood's mission has been greatly blessed, both by added numbers, and the upbuilding of the church. Seven have come in by faith and obedience, and one restored, making in all eighteen for the past year. The Bible School has increased in numbers. Following Bro. Greenwood's about mission, Glas Watt will labor with us till after Easter. Already three young sisters have been immersed. Two of these are from the ranks of the Bible School.—M. Poole, Feb. 26.

SOUTH DUNEDIN.—The church here has just completed a mission which was all too short. A. W. Connor, from Bendigo, being on a visit to this place, the home of his boyhood, the brethren seized the opportunity and the man to give this church an uplift. The services both in the chapel and the town hall were scenes of refreshing. The brethren have been aroused to a more lively sense of their responsibilities. Bro. Connor incited the church to more active measures of prosecuting the building scheme, which has been on the tapis for about a year, during which time we have managed to accumulate approximately £100. As part of a plan, gratuitously provided by C. Fleming McDonald, provide for an outlay of from £1000 to £1200, the brotherhood have determined to indulge in a little self-sacrifice, and with the help of the sisters, who have, by the way, provided by sales of work about half of the amount in hand, hope to see this very necessary work commenced in about two years. J. M. Routledge has faithfully and consistently filled the position of evangelist ever since Bro. Little's departure from our midst. Lawrence Irving, who has been our shepherd on more than one occasion, has returned to the North Island. He and his wife, together with Bro. Chadwick and his family, who have left us for the sunny North, have left a considerable gap in our membership, which will be hard to fill.—W.H.P.

INVERCARGILL.—In spite of the bad weather we had fine meetings on Sunday, when J. Binney spoke morning and evening, delivering farewell addresses. Last night the meeting place was well filled, and the church and Bible School tendered a farewell social to C. A. Batt, who is about leaving for Australia. A programme of musical items was rendered, and farewell addresses were delivered by Bro. Binney, W. Laycock (Primitive Methodist), and Mrs. Harris to Lee Cowie (Temperance worker). During the evening Bro. Batt, who has acted as superintendent of the Bible

School during the past twelve months, presented Sister Black with a handsome clock as a token of the esteem in which she is held as a Bible School teacher and church worker. Sister Black has had charge of the infant department of our Bible School for years, and has lately found it necessary to relinquish the work.—P., March 4.

DUNEDIN.—Henry Stokes, who for over 17 years was treasurer of the Bible School, and has lately removed to Invercargill, was the recipient of a Bible presented by the teachers. One of the teachers and late secretary of the Dunedin Auxiliary of the C.W.B.M., Miss M. Gregg, is also leaving us this month for Canterbury. 98 scholars are present at Bible School yesterday. C. F. McDonald and Mrs. McDonald were at Kaitangata yesterday, when new converts were received into fellowship. J. Binney and N. Noble continued the mission after H. G. Harward's departure. About 40 additions a result of the mission are reported.—L.C.J.S., March 4.

MORNINGTON.—Our Home Mission golden offering received the coffers of the H.M. Committee by £6/11/3, which we hope further to augment. The mite boxes yielded 11/5/ for the F.M. Committee, and some boxes are still to come in. Bro. Holmes, J. I. Wright and Melville kept the gospel banner unfurled, though new recruits are few.—T.J.M., Feb. 23.

AUCKLAND (Dominion-rd.).—On Feb. 19 we held a social meeting expressive of welcome and appreciation to Bro. and Sister Greenwood and family. Short addresses were given by several brethren, interspersed with musical items. Light refreshments closed a very enjoyable evening. We pray earnestly that Bro. Greenwood's labors will be the means of bringing many into the fold of Christ, and of strengthening those who are already in his service.—J.W., Feb. 20.

NELSON.—Visitors to our meetings of late Bro. and Sister O'Connor, of Vivian-st., Wellington. Sister O'Connor spoke to the scholars of the Bible School on some of the missions in India which they had recently visited. Meetings were fairly well attended.—E.M.J., Feb. 23.

WANGANUI.—The annual business meeting of the church was held on Feb. 19. Bro. Greenwood presided over a fair attendance. The secretary's report showed an increase in the roll of members. Chiefly through the activities of the Ladies' Sewing Circle, the church had been able to secure a site for a new building in a more central position. The treasurer's report showed a balance in a good condition. About £150 had been raised for the various needs. The school report and balance sheet presented by the superintendent and treasurer were also of an encouraging nature. Among other items the school had raised £5/10/ for Foreign Missions. There was a total balance of £2/0/6. Special mention was made of the success of the scholars in the two years of trials in which they had taken part. Owing to failing health, G. Burn-H, who has been a member of the board of deacons for many years, and who shares with J. E. Wilson the distinction of having been associated with the church since its foundation, tendered his resignation as a deacon. A resolution was carried conveying to Bro. Burn-H the church's appreciation of the great amount of work done in years gone by. Bro. Wilson, James Richards and Wilson were reappointed secretary and treasurer, respectively. Bro. Siddall was appointed delegate to the Middle District Conference to be held in Nelson at Easter.—H.S., Feb. 24.

South Australia.

COTTONVILLE.—Eight of the converts resulting from the mission were received into fellowship, also Bro. and Sister Mitchell, by testimony for in the church at Queenstown.—J. McEwen, March 2.

NORWOOD.—We had a very good attendance this morning, when G. T. Walden gave a special address on 1 Cor. 13: 8-13. He also addressed the Adult Bible Class this afternoon, his subject being "Don't wait for the man in iron." We had a fair attendance to-night, when Bro. Dickson

subject was "The Bible in Foreign Lands,"—S.P.W., March 9.

UNLEY.—On March 9 we had the pleasure of extending the right hand of fellowship to one of our Sunday School scholars, a daughter of T. Craddock, a church deacon. We were also glad to welcome to the Lord's table J. L. Campbell, the secretary of the church at Subiaco, W.A., who one time was a member at Unley. Our enthusiastic and genial secretary, P. S. Messent, is away spending his holidays at Victor Harbor.—T.E.Y., March 10.

GROTE-ST.—Good meetings to-day. Increased interest is being shown. Among the many visitors were Bro. and Sister Parker, from Pokemunt, Hren. J. G. Price, from Ballarat; L. Verco, Borderdown; W. Harris, Malalla, and Bro. Sedlan, from Launceston. Two received into fellowship by letter. Record attendance at Sunday School—320. Bro. Thomas is leaving for W.A. on Thursday, by the mail boat, to attend the W.A. Conference, and also to exchange with Bro. Blakemore, of Lake-st., Perth, for a month. Bro. Cuttriss, of Malalla, will occupy the pulpit for two weeks during Bro. Thomas' absence.—T.M.G., March 9.

HINDMARSH.—March 9, good meetings. We were pleased to have Bro. and Sister Smith back amongst us. R. Graham, from Goolwa, addressed the church, and G. Wilson spoke in the evening. The church feels indebted to Bro. Ross Graham, G. Wilson, T. J. Doley, J. W. Cosh, P. A. Dickson, and Bro. Coim, from Mile End, for assisting whilst Bro. Smith was away on his holiday. We tender to report the sudden illness of Miss W. Doley, the church organist, and trust she may soon be back to her accustomed duties which she has so faithfully carried out for a number of years. J. Roberts having resigned his position of choir leader, R. G. Hindley has consented to take up the duties, and we wish him every success.—J. W. Snook.

WALKERVILLE.—On Monday evening last the first Bank of Hope meeting was held at the meeting-house. Bro. Waters gave an address on drink, gambling and book making. Miss Weeks came from Hindmarsh to give us a song, for which we were very grateful. Bro. Were rejoiced in the results of his labor, being nine new pledges and seventeen on the roll, a real good start. On Sunday morning Bro. Dabb presided and Bro. Miller spoke. Sunday School still progressing. Evening service fairly well attended, the writer speaking.—J.H.T., March 9.

PROSPECT.—Good meeting yesterday. Mr. Silk and Ernie Weir were baptised at the close of the service. Owing to the removal of E. Fischer from our district, the officers appointed H. R. Reynolds to fill his place as secretary of the church. His address is Beatrice-st., Prospect.—H.P.

SEMAPHORE.—We were pleased to have J. Warren Coak, of Henley Beach, to exhort this evening. Other visitors were Sister Sawton, of Narrunga; Bro. and Sister Cox, Queenstown; Sister Smith, Borderdown; Sister McDonald, Pt. Pirie; and others. Bible School was a record—102 present; nine new scholars enrolled. The gospel service was good. Writer preached on "The One Saving Name." One lady responded who had been previously immersed. We are looking forward to a great mission when Bro. Griffith returns.—T.M.H., March 9.

STIRLING EAST & ALDGATE VALLEY.—One conference at Aldgate, a married man. This afternoon the Stirling Senior Endeavourers visited Bro. Goodwin, and held a short service at his home. He is progressing favorably. Thirty-one present at the recently organized prayer meeting which precedes the gospel service. J.C.E. organizing for Friday, twenty-five present at first meeting. Short completed by working her. Abate Valley. Twenty-one present at newly organized Aldgate C.E. last Tuesday night.—P.E.

MILE END.—Since last report five have been welcomed into the church—three by letter, one formerly immersed, and one by faith and baptism. A young man, whose membership will be at Goolwa, confessed Christ before a good meeting to-night. On Feb. 26 a social was held to

celebrate the opening of the kindergarten room, Feb. 20th, at the rear of the chapel, and a most enjoyable time was spent with music, recitations, kindergarten items, etc. A special feature was the presentation by the teachers of a fine fountain pen to W. Adams, who has given up the superintendency of the larger children to take charge of the kindergarten work. On March 5 an outdoor social was held to bid good-bye to Jas. Manning, who left on the 7th for a six months' trip to the Old Land. I. A. Paternoster spoke for the I.I.M. Committee, of which Bro. M. is treasurer, and E. Belds, of our choir, refreshments. Bro. Manning was the recipient of a travelling rug and a Waterman fountain pen, and responded appropriately and feelingly. Several went to the ship to see him off.—D.A.E.

GOOLWA.—Since last report we have had Bro. Garratt present with us from Mile End, who on Feb. 22 took the services for the day, and in the afternoon visited Hindmarsh Island. His fine addresses were much appreciated. On Monday, March 2, Bro. Cairnes, from Mile End, was with us, and we had a fine meeting. Since then Bro. Cairnes has received an invitation from the Committee to labor with the church here, and commenced his labors with us to-day. After an earnest gospel address a young girl from the Bible Class stepped out for Christ.—James Burgar, March 9.

MALALLA.—On Feb. 3, a farewell social was tendered to Mr. and Mrs. McLachlan and family. G. P. Cuttriss presided. Wesley Earl presented Miss Dara McLachlan with a hand bag on behalf of the Junior C.E. Society. R. J. Harris presented Miss Daisy McLachlan with an enlarged photo of herself and the infant class, of which she was teacher. C. Earl presented her with a Bible, on behalf of the church. F. M. Worden presented Mr. and Mrs. McLachlan with a travelling rug, on behalf of the church. Mr. McLachlan responded. On Friday evening, Feb. 21, the C.E. Society journeyed to a camp, where a number of men have been working on the pipe track, and conducted a gospel service. Bro. Cuttriss and T. H. Worden addressed the men. They listened very attentively, and invited us to pay another visit. This we did on the 25th. Bro. Cuttriss gave another address, after singing several hymns. We took supper with us, and spent an enjoyable time together. The men heartily thanked us for our visits. The meetings were held between 8 and 9 o'clock in the evening. Two of the men from the camp conducted the gospel meeting last Lord's day evening.—A.W.H., March 9.

HENLEY BEACH.—Since last report meetings have been good. Bro. Gore giving us some very fine addresses. On Lord's day evening, Feb. 23, a collection, amounting to £21/4s, was taken up for the Middleton family, as Mr. Middleton was drowned at Henley Beach in a boating accident. On Wednesday evening, March 5, a sale of goods was held in connection with the widows of India, 419 worth of goods being sold. To-day a splendid meeting around the Lord's table. Bro. Noble presided, and Bro. Gore exalted. Our anniversary will be held on March 30.—W. Stanford, March 9.

YORK.—To-day we held our harvest thanksgiving services, the chapel being decorated for the occasion. We combined with our harvest thanksgiving a thanksgiving for the success of the work of our evangelist, Bro. Paternoster, during the year of our evangelist, Bro. Paternoster, during the year past, and at the morning service, when Bro. Swain presided, three short addresses were given by H. B. Henson, on behalf of the church, W. Breaker, the Sunday School, and F. Tatum, the officers of the church. We intend to continue our thanksgiving on Monday night. The Sunday School is still improving; 176 present to-day. The Y.M.C.A. is busy preparing for the centenary anniversary on Easter Sunday. A good attendance at this evening, when Bro. Paternoster preached.—W.G.J., March 9.

New South Wales.

BROKEN HILL.—The mission of Bro. Warren has closed all too soon. Our brother put his

whole soul into the work, starting the evening of his arrival, and speaking in the evening he left to catch the train. Beside this, he addressed over 500 children in one of our public schools, gave a helpful address to the Ministerial Association, visited hospitals and other sick folk, sowed seed by the wayside, amongst a crowd of racing man, and altogether led a good time in the Master's service. Seventeen made the grade of confirmed service. And so far, seven have been baptised, and we trust others will soon follow. We thank God for the mission of Bro. Warren, and trust it may be renewed at an early date, and for a longer period.—E. J. Tuck, March 9.

INVERELL.—Good meetings last Lord's day. Bro. Cook presided over a good meeting for worship. Bro. Waters gave a fine address. We were pleased to have Bro. Cust at our meeting on Lord's day morning, after his long illness. In the evening Bro. Waters gave a fine gospel address to a good audience. At a meeting of the officers and members of the church, it was decided that Bro. Waters, our evangelist, one month's holiday in the States. He will be travelling expenses. We hope Bro. Waters will be able to attend the Conference meeting, and have a good time, and return built up physically and spiritually.—G.H., March 3.

HAMILTON.—The church is still struggling on amidst a lot of trials and troubles. Bro. Tom Goddard has been preaching the gospel to a good audience. Building fund increasing. S. Goddard, 5/- We have need of about £50 more to clear our land.—R. T. Crook.

NARRMIRI.—Lord's day, Feb. 23, witnessed the opening of our new chapel. Bro. Williams, from Brokenwood, gave three good addresses, and on Monday evening delivered a lantern lecture on the Restoration Movement to a good audience. Several visiting brethren were with us. Great meetings were received from N.S.W. Home Mission Committee, and from the church at Inverell. Last Lord's day evening, March 2, a man made the good confession. Church meeting is being held this week to organise for future work. After Easter the writer expects to visit the country near Brisbane out on the Queensland border.—W. Waters.

NORTH AUSTRAL.—The meetings continue to be bright, happy gatherings. On March 2 we had 60 present; the writer proclaimed the gospel message, and a sister put on Christ in his own appointed way. The Sunday previous one of the Bible School scholars was baptised.—W. Young, In-land, March 3.

MARRICKVILLE.—Good meetings to-day. Our visitors were Bro. and Sister T. Edwards, Bro. and Sister Danford, and Bro. and Sister P. A. Tamm. The Bible School continues to expand. This afternoon we had a record attendance. Sister Mrs. Crook is improving, but regret to report that three of our members have met with painful accidents, though not serious. Young Men's Class has been formed, and will meet on Friday evening of each week. The class will be conducted by Bro. Rich on the lines of the Campbell Edwards' Class, until recently meeting at Enmore. We were pleased to receive a young woman by statement.—W.H.H., March 2.

ERSKINEVILLE.—Several of our junior Bible School girls are taking part in the Bible School's demonstration on Easter Saturday evening, in a piece which J. Clyde has composed. Our Bible School is indebted to E. C. and F. Taylor for the splendid gift of two dozen new Bibles, and our school has benefited through the agency of Bro. Geo. Nixon for several dozen small kindergarten chairs.—W. Budgen, March 6.

INMORE.—We had the pleasure of listening to a good address from C. Rush this morning. Fine meeting at night. Bro. and Sister C. Morris, from Ballarat, were present. One confession, a young man, who was immersed in the same home. We are installing electric light. Several hands around this district. Meetings affected.—March 9.

PARRAMATTA.—In the absence of a meeting was held as usual in the Dispensary Hall by candle light. One confession, and the sister

Obituary.

BLACK.—J. Black passed away from this life at his home, "Pillana," Eyre Peninsula, South Australia, at the age of 50 years. While living in Drummond, Victoria, he attended the meetings conducted by Stephen Check, but it was not till he removed to the Goulburn Valley that he united with the disciples of Christ. He and his good wife were regular attendants at the church in Shepparton until the church was formed at Cosgrove. Our brother took a great interest in the work of the Lord, and was a strong supporter of those who plead for the restoration of primitive Christianity. His body was laid to rest in the Cummins Cemetery, the funeral service being conducted by Mr. Smith, Methodist minister. He leaves a wife and five children, all of whom are members of the church of Jesus Christ, his eldest son being G. T. Black, evangelist, Stratfield, S.A. We commend the sorrowing relatives to our heavenly Father.—C.

KEMP.—On Jan. 22 at Busseton, W.A. Mrs. Margaret Kemp fell asleep in Christ. She had reached 80 years of age. For some years she had been living with her daughter, Mrs. Wagesstaff, at Busseton. Sister Kemp spent much of her life in South Australia. Her husband, Bro. A. Kemp, died some eleven years ago. Sister Kemp was an earnest and faithful Christian, much loved and esteemed by all who knew her. She was a member for some years of the church at Milang. She was a clearer member of the church at Glenelg. She loved the church, and did what she could for its building up and growth in grace and in the knowledge of Christ. She has two daughters in West Australia, Mrs. Burnet and Mrs. Wagesstaff, and one in South Australia, Mrs. Moody. She has one son in New Zealand, Mr. E. Kemp. The writer of this has known Mrs. Kemp for many years, and has always greatly esteemed her. She lived to do the will of the Lord Jesus. When the summons came she was ready. Her children will miss her cheerful and loving presence. They all have the sympathy of many friends.—E. J. Gore, Henley Beach, S.A.

STEVENS.—The church at Balaklava has lost one of its old and faithful members in the person of Mrs. G. Stevens, who fell asleep in Christ on February 19, at the age of 67 years. For about twenty years she was a member of the church here. She was a good woman, regular in her attendance, and faithful in her service. Many in this community have cause for thankfulness that they were acquainted with Sister Stevens, for she has been a blessing to many. For five months she suffered greatly, but in all her pain she manifested a Christ-like patience and unselfishness. She rests from her labors, but her works follow her.—W.L.E. Balaklava, S.A.

Welcome to P. A. and Mrs. Davey.

Notwithstanding the doubt and uncertainty that hung over the city as to whether the meeting would be held, a goodly number assembled in the City Temple, Sydney, on March 4, to welcome back to Australia Bro. and Sister P. A. Davey, missionaries to Japan. The lighting had been fixed by the employment of the big Rex light of the mission tent, which, throwing a light of 1,200 candle power, lit up the building admirably. Some acetylene lights, and the use of the porch electric bulb, completed the illuminating equipment.

F. Collins, President of the N.S.W. Foreign Missionary Committee, was in the chair, and expressed the pleasure of the N.S.W. F.M. interests at having Bro. and Sister Davey back in the home land. He recalled old and pleasant associations with them in Victoria. He was followed by A. E. Hingworth, who voiced the welcome of the N.S.W. brethren as President of the Conference, and as Vice-President of the Federal Conference spoke for the whole of the Commonwealth. He also had a word on behalf of the sisters of N.S.W. He voiced his own personal welcome in grateful words. Further welcome words

were spoken by F. T. Saunders, F.M. Secretary for N.S.W.

Sister Davey made a happy little speech, in which she expressed not only her pleasure to be back in the home land, but also her pleasure in the work in Japan. Hard, but delightful, full of happy associations, the work among the Japanese had grown more dear with every passing day. She gave a fine picture of the work among the women of that country.

Bro. Davey got right home at once. He paid some very high compliments to his wife, and as he knows her better than any other man, why should he not? It was a neat story which he told and applied, to the effect that he had been of much assistance to her in the work. His wisdom in the choice of a wife had been endorsed by the Japanese, and they had united in praising her for the work she had done in their midst. Bro. Davey said that the average stay of a missionary in Japan was about five years, and among our own brethren, three years. As he himself went to Japan in 1899, and Mrs. Davey had spent seven full years there, though they might not be fit to be missionaries, it was certainly a case of the survival of the fittest. He spoke of the national aspirations of Japanese, of the desire on the part of her people to be the best, to copy all that was best in the other nations, and if Japanese were found spying in our land it was with the idea of not robbing, but copying. Japanese statesmen are desirous above all things of keeping the nation together, and while there was plenty of emigration to Korea and other adjacent parts, there was little desire to come to Australia. The young men were anxious to go to America to enter the schools and universities, but rarely asked about the Australian schools. He advocated a more practical and persistent application of the Golden Rule in international politics, and stated that the Japanese attitude towards Australia was most cordial. As a race, they were most highly sensitive, and keenly resented being called "Japs," or "Natives." They are most courteous in themselves, and they expect like courtesy in others, and desire to be called, as they are, Japanese. As he saw the Japanese working toward civilisation, he rejoiced that he was working in that country, with a religion that was not effete, but that he served a living Christ, and One who was able to accomplish all that these people were needing.

Bro. and Mrs. Davey were sung during the meeting by Sister H. Bains and Bro. Renton, both being very appropriate to the occasion. Sister Mrs. Mitchell presided at the organ. The thanks of the F.M. Committee are due, and are tendered to all who assisted in this meeting.

ACKNOWLEDGMENTS.

S.A. HOME MISSION OFFERING.

The following amounts are reported:—

Adelaide	4100 0 0
Bahra	34 0 0
Balaklava	39 17 6
Bears	7 0 0
Bordertown	30 0 0
Berri	1 15 0
Boulevard Centre	3 5 3
Broken Hill	2 15 0
Butler	2 0 0
Cottonville	3 0 0
Croydon	14 12 0
Glenelg	20 3 0
Goodwa	4 0 0
Henley Beach	107 16 8
Hindmarsh	26 5 0
Kadina	13 15 6
Kerabrook	2 8 0
Lameroo	6 4 0
Lochiel	1 11 0
Long Plain	26 2 3
Malbala	10 0 0
Mylands	22 0 0
Milng	14 16 0
Milk End	16 7 2
Mounta	1 5 0
Murray Bridge	2 5 6

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Naracoorte	5 0 0
Norwood	62 15 0
North Adelaide	22 0 0
Owen	20 0 0
Point Surt	16 4 0
Prospect	11 0 0
Rose-stown	9 12 0
Queenveston	5 0 0
Sturt	23 0 0
Stirling East and Aldgate Valley	28 11 6
Strathalbyn	8 1 6
Tumby Bay	5 14 0
Unley	63 0 0
Ungaroo	3 1 3
Wallaroo	12 10 0
Wanpoony	5 0 0
Walkerville	5 0 0
Williamstown	4 0 0
Willunga	3 15 0
York	19 0 0

Isolated (not included in above).
 J. W. Wauchope, Pt. Pirie 0 10 0
 J. C. Stevens, Angle Vale 1 0 6
 No Name, Remark 0 2 6
 T. Hair, Clear Lake, Vic. 5 5 0

Total £859 16 7
 The S.A. brethren were asked for £550 on February 2, and gave £158/9/4 above that amount.
 They gave £26/3/8 more than last year, and that offering was a record.

Seven churches raised the exact amount of their apportionment, 16 failed, though several of them nearly reached the mark, and 23 gave more, some much more, than apportioned.

The annual offerings for the last seven years have been: 1907, £265/11/-; 1908, £372/18/11; 1909, £450/14/9; 1910, £489/3/11; 1911, £677/11/12; 1912, £632/5/8; 1913, £858/9/4, the averages for each member being respectively, 1/2/1; 1/8; 1/11/4; 2/0/4; 2/5/2; 2/4; 2/11/4.

It will be noticed that, taking the membership of 64 years into account, the *pro rata* progress of liberality on Home Mission duty has advanced more than 150 per cent. during the last seven years.—D. A. Ewers, General and Financial Sec.

N.S.W. HOME MISSION FUND

From Churches on account of their preachers: Wagga, to Feb. 14, £3; Junee, to Jan. 19, £2; Canby Vale, to Feb. 22, £2; Hamilton, to Aug. 30, £1/2/9. From Churches, per Collectors: Ermineville, £6/18/8; Narrabri, £12/8; Marrar, 6/8; Sydney, £3/13/6; Petersham, £6/18/7; Lilyville, £2/10/-; Junee, 8/8; Enmore, £3/14/-; Taree, £2/6/4; Paddington, £3/15/9; Canby Vale, £15/7/-; Marrickville, 8/4; Merewether, 2/7; Moama, £1/4/6. Annual Offerings (see separate list), £61/10/6. Church Ads., £2/-; Conference Contributions: Hamilton, 10/2; Sydney, £1; Petersham, £1; Bungaloo, 10/-; Junee, 5/-; Inverell, 10/6; Enmore, £1; Belmore, 10/-; Wingham, 10/-; Seven Hills, 10/-; Rockdale, 10/-; Tyalgum, 10/-; £7/5/0. Individual Contributions: Sister A. Baker, Sydney, 10/-. To close of year, Feb. 28, £459/10.

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N.S.W. ANNUAL OFFERINGS.

From Feb. 20 to 28.	
Ermineville	£ 5 3
Paddington	10 12 8
Sydney	48 12 1
Petersham, additional	0 3 6
North Sydney	3 5 0
Sister Mrs. J. Reeves, Elsombe	0 2 0
Sister Mrs. Butler, Mangindiri	2 0 0
Presy Rowley, Paddington	0 10 0
H. Frank, Walls	0 10 0
Inverell Free	5 1 0
Junee, additional	0 8 0
Inverell	11 0 0
Gen. Ewers, Condamine	0 5 0
North Sydney	4 5 0

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 Previously acknowledged 297 9 19
 Total to date £399 9 4

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ney, Sister Doncaster and daughter, from Ballarat; Sister Pinner (2), Shepparton; Sister Sobor, Mildura; Bro. Miller and Sister Petty, Doncaster; Bro. Westmore, Baywater; Sister Brooks and daughter, Surrey Hills; and Sister Rule, Williamstown. There was a good attendance at the Bible School and Century Bible Class, made bright by the pieces played by the orchestra. Horace Kingsbury gave a splendid discourse upon "The Peace Christ Gives." H. G. Hayward and Reg. Emiss also took part in the service. The distribution of prizes in connection with the school took place on Tuesday evening, preceded by an interesting and instructive lantern lecture by T. B. Fischer on India. We have recently prepared a fine room for carrying on kindergarten work in connection with our Bible School. It has been equipped with modern appliances for teaching the little folk, and will make better work possible. Miss Annie Craigie is in charge of this department.—J.M.C.

HAWTHORN.—Last Wednesday week about fifteen of the sisters accompanied the writer to the Benevolent Asylum at Cheltenham. We held a service, and handed round fruit and sweets. Last Monday night the Young Men's Club held their social. Bro. Stanley Wilson is the leader. The church officers and wives were specially invited. A pleasant evening was spent. Refreshments were served. At the service yesterday morning Bro. and Sister Waters, missionaries, were received into fellowship. The church will be directly represented on the foreign field, as these laborers return shortly to the South Sea Islands. At the service last night a youth was baptised into Christ. Amongst the visitors yesterday were Sister Purnell, Lygon-st.; Bro. Tewkesbury, Sydney; Bro. Wakefield, Bible College; Sister Schmorw, North Fitzroy, and Sister Heinemann, Norwood.—A. C. Rankine, March 10.

Here and There

FEDERAL MISSION AT LAUNCESTON.
B. O. Griffith cables:—"Weather very rough Sunday, but good meetings; one hundred and twenty-six conversions to date."

There had been 25 conversions up to last Sunday night in the tent mission at Stawell, Vic.

R. Harkness, of Timbal Bay, S.A., who is somewhat run down, is taking a rest with his brothers at Alma.

We are glad to report the safe arrival in Melbourne of Bro. and Sister P. A. Davey and family on furlough from mission work in Japan.

Victorian Embroidery societies are asked to address the press correspondent, W. Brown, at Mirani. He has important business to communicate.

It has been decided by the Federal Foreign Missionary Committee that Bro. and Sister A. T. Waters will return to the Islands by the April 1st steamer for further work on Oba.

B. W. Huntsman has entered into an engagement with the church at Mt. Park, Vic., to speak for some time, and the brethren there look forward to a time of greater progress.

J. W. Cairnes, of the Mile End church, who was formerly a home missionary for the Presbyterians, has taken up work under the S.A. Committee at Goolwa and Hindmarsh Island.

Miss Rometsch wishes us to intimate that delegates to the Victorian Women's Conference should bring their own luncheon. Tea may be had between the afternoon and evening sessions at 9d. per head.

Another veteran of the American brotherhood has been called home in the person of T. P. Haley, who took a prominent part in the work for twenty years, and was a speaker at the Centennial Convention of 1909.

The *Sydney Daily Telegraph* of March 5 contained an appreciative article on the Churches of Christ in N.S.W., and stated that the figures of the last census revealed an increase for the decade of 85 per cent, as against a population increase of 20.94 per cent.

The Collingwood church will be known in future as the Abbotsford church, the reason being, we presume, that the building is located in Abbotsford. Victorians will miss the historic name, but it may soon be revived again, as there is plenty of room for a church in populous Collingwood.

The N.S.W. Conference year, which has just closed, has been a success-ful one. The church membership has increased 254. Home Mission net receipts by 4/5/1911, the total being 4212 1/2. Gross receipts amounted to 4700/1/7, increase, 41/2/8, which is the highest for any one year to date.

We learn with regret that Horace Kingsbury has tendered his resignation to the church at Lygon-st., Carlton, and intends paying a visit to America. The relations existing between preacher and church have been of the happiest kind, and a splendid work has been done. Bro. Kingsbury will not be leaving for a month or two, and we believe when he goes it will only be to return after a short sojourn in the States.

The Lygon-st. church has sent an invitation to S. G. Griffith to succeed H. Kingsbury. A reply has not yet been received from Bro. Griffith, and in any case he will not be free until the middle of the year.

Wedderburn, Vic. Bible Class, though defeated in a recent attendance contest with Frazer, still claims to be a class worth watching. For the past 30 Sundays, through sickness and holidays, heat and rain, the class has averaged in attendance 62.3 per Sunday. With one exception (and he is supt. of Bible School) every officer of the church is a member of the class. No wonder Bro. Marrows is proud of his class.

The N.S.W. Conference will be held from March 18 to 25. Subjects: 18th, Sisters' Conference, 11 a.m., 2 and 7.30 p.m.; 19th, Thanksgivng Meeting, 8 p.m.; 20th, Temperance Demonstration, 8 p.m.; Good Friday, Business Sessions, 9 a.m. and 2 p.m.; H.M. Rally, 7.30 p.m.; 22nd, Preachers' Session, 11 a.m.; Business, 2 p.m.; Bible Schools Entertainment, 8 p.m.; Lord's Day, 23rd, Conference Sermon; 25th, Foreign Mission Rally.

A. C. Rankine, Secretary of the Federal Executive, writes: "We have again sent a circular letter to the churches in the Commonwealth, requesting them to make a special effort to provide funds for the Federal Acting Executive. Will the church officers be good enough to see that this matter has their prayerful consideration, and endeavor to provide something for it. We need the money. We know all churches have their local financial liabilities to meet. But we must not forget the needs of others. Don't put the appeal in the waste paper basket. Regrets will not provide us with money. Brethren, it is hard cash we need. Do your best, and send it along."

At last the *Spectator* has taken some notice of A. R. Main's book on Baptism. What it says it dignifies by calling it a "Review," but a more appropriate name might be found for it.

One statement in the *Spectator* we might notice. It cites the pouring out of the Spirit on the day of Pentecost as proving that "Scripture and Greek authorities" used baptize to mean pour or sprinkle. This statement was fully answered by Bro. Main, and can only be intended now to impose on the ignorant and unthinking. "Scripture and Greek authorities" do not use baptize to mean pour or sprinkle. Each word has its own distinct meaning in the Greek, and they are not equivalents. At Pentecost the pouring out was not baptism, but the result was. The Holy Spirit was poured out in such plenitude as to immerse the new-born in the disciples. No one will dispute that pouring may result in immersion, and Methodists may adopt this method in regard to water baptism if they choose; we would recommend them, however, to take the simpler method of immersing people in water already poured out.

This is the day of opportunity in the matter of evangelising the home land; every disciple should therefore be a regular weekly or monthly contributor to the Home Mission fund of his State or district.

Bro. and Sister Thomas Mitchell, of the Swanston-st. church, who have been travelling through Europe and America for about twelve months, have now returned to Melbourne. They seemed to have had a good time.

J. Binney arrived in Melbourne from N.Z. on Sunday morning, and left for his home at Strathalbyn, S.A., on Monday. The churches in the Dominion appreciate his splendid service while supported by the C.W.I.M.

The *Daily Herald* of Adelaide recently devoted an interesting and eulogistic article to the Unley church, with pictures of the building and preacher, and a sketch of the history of the cause and the life and labors of Bro. Walden.

COMING EVENTS.

MARCH 16—Church of Christ, Swanston-st., Next Sunday, March 16, special Harvest Festival Services will be held. W. H. Allen will preach and the choir will render special music at evening service.

MARCH 16 & 18—25th anniversary of the Newmarket church. Speaker, 11 and 7. J. I. Mulford; 3 p.m. W. C. Beller. Tuesday, 8 p.m. H. H. Hager and others. Old members and friends invited.

MARCH 19—Lygon-st. chapel. Twenty-eighth Women's Conference. Morning session, 10.30. Business: Notices of motion, election of officers, election of committees, reports. Afternoon session, 2.30. Reports; essay, Mrs. Thos. Hagger; addresses by Mrs. F. M. Ludbrook and Mrs. W. H. Allen. Evening session, 7.15. A Mission will be given by Mrs. Chown and Mr. T. H. Fischer. Songs, quartets, recitations. All sisters heartily welcome.

MARCH 24—Don't forget. A grand meeting for the deepening of the spirit will be held on Easter Monday, in the Rotunda Pavilion, Parramatta Park. Song service at 2.30 p.m., and the devotional meeting at 3 p.m. Speakers announced in next issue. Delegates to the Conference and all brethren are invited and expected.

MARCH 25—Church of Christ, Saumarez. On Easter Sunday evening, after the gospel service, which will be conducted by Gilbert H. Chandler, of Colac, the choir will render Stainer's "Crucifixion." Conductor, Ernest Tippett. Members and friends are very cordially invited to be present.

IN MEMORIAM.

SAGE—In loving remembrance of my dear husband and our loving father, Henry Sage, who fell asleep in Jesus on March 11, 1912, at Albert-st., Ballarat.

"Until the day dawns and the shadows flee away."
—Inserted by his loving wife and family.

Church of Christ, Hampton.

Meets in the Hampton Hall, Hampton-st., just through railway gates. Morning at 11; evening at 7; Sunday School at 3 p.m. Brethren visiting the district will be most cordially welcome.—J. H. Tinkler, Secretary.

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Daily Readings.

Abraham. Gen. 18: 23-33.

Moses. Ex. 16: 34-36.

David. 2 Sam. 21: 17-23.

Job. Job 42: 7-10.

Daniel. Daniel 9: 3-21.

Paul. Phil. 1: 3-5, 19-20.

Topic—Prayer: Power of Intercession. 1 Tim. 2: 1-4; Luke 22: 31, 32.

Convert all your loving wishes for others into direct intercessory petitions.

Reflect on the danger of our prayers becoming self-control meditations.

Is the Lord in need of me as an intercessor?

Would my church miss my prayers?

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